DICTIONARY OF KHOTAN SAKA

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BY

H. W. BAILEY

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PREFACE

The present volume of Khotanese Saka studies of Khotan, the land of Jade, is the fulfilment of a plan formed in 1934, forty-four years ago, to make available to Iranisants all Iranian material extant in the texts *hvatanau* 'in the Khotanese language'. The plan required first the printing of unpublished manuscripts and the slow elucidation of the whole corpus of texts. It is a book concerned with the one Saka dialect of North Iranian of which Ossetic (Arsia) in the Caucasus and Wakhī in Wakhān in the Pamirs are other branches. Though etymological connexions are stated throughout it is no more than one contribution to the far vaster project of the etymological dictionary of all Iranian languages. It is, moreover, a strictly personal book; there has been no wish to list the different interpretations and etymological connexions proposed by others. I see no value in the pedantic citation of, for example, Sten Konow's interpretation of *dānave* (actually BS *dānapati-* 'patron') or E. Leumann's translation of *byūrru* (actually 'ten thousand'). It is then a statement of personal views at present preferred, in a suspensive state awaiting further knowledge wherever the absence of bilingual or parallel textual evidence does not assure the meanings. Since the texts are mainly of the Buddhist religion only Buddhist expertise can finally decide on a nuance of meaning. Some word for word renderings are intelligible only within the Buddhist context. But for the Iranisant it is the straightforward meaning which imports. Names, ethnical (like *hvatana-* 'Khotan' and *ttāgutta-* 'Tibetan'), personal (like *Vīma*) and place-names are here rarely included: they demand a separate study. Foreign words too, as from Greek *sera* 'ounce' or from Chinese *phąuva* 'penalty', are few. The Buddhist Sanskrit vocabulary, and particularly the varieties of Prakrit, require a separate treatment and with few exceptions are excluded here.

References for the words of other Iranian languages are omitted (with few exceptions) and must be sought in the glossaries of books cited in the Bibliography. The fairly copious quotation of Iranian cognates is intended to assure the Khotanese word and to situate it within the dialects. It has been found necessary to retain the spellings of various sources; no uniform system exists. For Armenian *dz* has been used, not *j*; similarly the *j* of Pamir languages and Pašto has been replaced by *dz* (to reduce the many different uses of *j*). Where the Old Iranian forms are lacking, Zoroastrian Pahlavī, Sogdian and loanwords in Armenian are important for the oldest attested forms. The Indo-European quotations (where J. Pokorny's *Dictionary* has been invaluable together with the etymological dictionaries of Lithuanian, Slavonic, Greek, Latin, Sanskrit and Germanic) are added to make this Iranian Saka material of use outside Indo-Iranian.

In citing Chinese words, instead of using Chinese characters, references are given to the numbers in the older book of B. Karlgren, *Analytical Dictionary of Sino-Japanese* (where a better system of rendering Mandarin Chinese in Latin script is used) in preference to his later *Grammata Serica recensa*.

Tumshuq Saka is only occasionally cited. It is a study still hardly developed and requires separate treatment. Sogdian too is still under investigation, the Buddhist texts being now largely reduced to glossaries, the Manichean texts partially known and the Christian still the subject of intense study. Chorasmian has been rarely cited: though four scholars have worked at the material, it has not been possible to find time to make a personal study of the

texts. Tokhara languages A and B have been under investigation for some seventy years but a large part, mainly B texts, remains unpublished; here they are cited for the occasional evidence to the adjacent non-Iranian Indo-European of Central Asia.

Bilingual evidence for the Khotan Saka vocabulary is found in Buddhist Sanskrit, Pali, Tibetan and Chinese books. This is the explanation of the many Sanskrit and Tibetan passages cited to establish meanings. Apart from these bilinguals, the Buddhist texts parallel to these from Khotan can often be cited. The difficulties which restrict the translator are to be found in the non-religious texts and official documents, although even here some parallels can be found in Kroraina or Tibetan documents from the same area of Central Asia and approximately of the same time.

The date of the Khotan Saka linguistic facts may be set between A.D. 300 and 1000. One Kharoṣṭhī document (no. 661) dated from Khotana is extant belonging to the period of the Kharoṣṭhī texts of the Shan-shan (Kroraina) kingdom around A.D. 300. The Chinese traveller Hüan-tsang in about A.D. 640 cited the local pronunciation of the name of the Khotan kingdom as *huan-na* which is the later *hvaṃna*, *hvana* of the Khotan Saka texts, which replaced the *hvatana-* of the older texts. A document of the reign of the Kashmir king Abhimanyugupta (who reigned A.D. 958–72) belongs to the half-century before the Turkish Khans occupied Khotan in A.D. 1006. Over the period of some seven hundred years changes of large development can be traced. Here in this commentary and dictionary it has not often been attemped to mark the various stages (as was offered in KT VI); some words are known only in the oldest form, others only in later or latest stages. Reference however to the full printed text will immediately reveal the stage in each case. It is clearly necessary not to explain a later form as if it were older or the reverse.

The Khotan Saka language is in a middle stage of development if the Old Persian inscriptions and the Avesta are called Old Iranian and if the modern New Persian of the past thousand years and other dialects are termed New Iranian. Hence a frequent ambiguity in tracing older Iranian forms (being extant in a deficient vocabulary) of the Khotan Saka words.

Though in certain features Khotan Saka is more archaic than Avestan as *-zn-* in *gyaysna-* 'sacrifice', Avestan *yasna-*; *ggūysna-* 'deer', Av. *gavasna-*; as *-zm-* in *rraysma*, 'rank', Av. *rasma-*; as *hvar-* 'eat', Av. *xvar-*; as *-dz-* in *dajs-* 'to burn', Av. *daž-*; in *-rt-* in Tumshuq Saka *rorda-* 'given', Khotan Saka *hoḍa-* 'given', Av. *-rt-* but also *-š-*; yet Khotan Saka has transformed most intervocalic consonants (which Sogdian and Zoroastrian Pahlavī have retained), thus *-p-*, *-b-* to *-v-*, *-t-*, *-d-* to *-y-*, *-k-* to *-g-* or lost, *-g-* lost; *-f-*, *-θ-*, *-x-* to *-h-*, later *-ž-* lost (but often marked by a subscript hook), *-ṣḍ-* beside *-ḍ-*, preverb *fra-* to *ha-*, prothesis of *h-* to initial vowel, frequent *i*-umlaut of *a*, *ā*, *ū*, *o* (absent from Tumshuq Saka), loss of medial vowel as in *gyasta-* 'worshipped one', from *yazata-*, *bīḍä* 'he bears' from *barati*, *ysīḍaa-* 'yellow' from *zaritaka-*; genitive plural *-ānu*, *-āni*, later *-āṃ*, *-ā*; suffix *-atāti-*, to *-ttā*, *-dā*, oblique *-tte*, *-de*; *-āmata*, to *-āma*, and in latest texts loss of nasal before the medial consonants *-k-*, *-g-*, *-d-*, *-b-*. At times several older Iranian forms coalesce in Khotan Saka. The convenience in the older texts of using doubled *śś* and *ṣṣ* for the unvoiced consonant and the single *ś* and *ṣ* for the voiced is not consistently employed, the one text may often have both doubled and single consonant.

In the translations an imprecise English word is used where precise definition is not possible; hence, for example, 'covering' is used for various words referring to dress. For Buddhist technical terms one word is selected, thus *dharma*-doctrine for *dāta-*, *dharma*-element for *hära-* (where the Sanskrit has only *dharma-*), *deva-* for *gyasta-*, *Buddha-* for *balysa-*, *kleśa*-affliction, *pāramitā*-perfection, *saṃsāra*-migration, *saṃskāra*-factor, *samādhāna*-trance, *doṣa*-state.

Since the book is intended for the Iranisant, the Buddhist Sanskrit *sandhi-* (conjunction of vowels) has for the most part been dissolved both in compounds and between separate words (here indicated by a subscript mark ˽). The lemmata of similar words have not been numbered. Hindu or Brahman Sanskrit is occasionally used to distinguish it from Buddhist Sanskrit, while in etymologies O.Ind. (=Old Indian) is the term preferred.

Botanical names, abundant in the medical texts, present a difficulty even when the Buddhist Sanskrit or Tibetan equivalents are known. The Sanskrit names are variously translated in the dictionaries; the Bower MS has an index by A. F. R. Hoernle with precise translations which have been often used, but the botanist would probably always prefer more certainty.

Editions of the Khotan Saka texts are in the following books and articles: E. Leumann, *Zur nordarischen Sprache und Literatur*, 1912 =L; B. Nebenstücke *Buddhistische Literatur, nordarisch und deutsch*, 1920 =N; *Das nordarische (sakische) Lehrgedicht des Buddhismus*, 1933–1934, 1936=Z; Sten Konow, *Vajracchedikā and Aparimitāyuḥ-sūtra*, 1916; *Saka Studies*, 1932; H. W. Bailey, *Khotanese Texts* I–VI, 1945–67; *Khotanese Buddhist Texts*, 1951; facsimiles, Saka Documents; text volume 1968; J. P. Asmussen, *Bhadracaryādeśanā*, 1961; M. J. Dresden, *The Jātakastava*, 1955; R. E. Emmerick, Huntington folio, AM, n.s., 15, 1969, 1–16; Nanda, *BSOAS* 33, 1970, 72–81; Colophons of the Sad-dharma-puṇḍarīka-sūtra, *Mémorial Jean de Menasce* 383–8; new edition of Z, *The Book of Zambasta*, 1968.

References to Khotanese Texts are by Roman numeral I–VI with page and line and to Khotanese Buddhist Texts by K and page and line; but by name Bcd Bhadra-caryā-deśanā; Manj. Manjuśrī-nairātmya-avatāra-sūtra; Sid. Siddhasāra; SuvO. KT I 232–41 Suvarṇa-bhāsa; SuvP. KT I 242–9; Z, *The Book of Zambasta*, ed. E. Leumann and R. E. Emmerick.

Corrected numbers are given from K 42·48 (see V 387, P 2834·48) and from III 81·174 (by one); for II 37·12 a and b are verso and recto. Frequent improvements in the texts have been incorporated, where syllables were left isolated (as K 4, 14115 *ttattīka*) or sometimes wrongly grouped (as *sau mīrai*). A few syllables were misread (as Sid. 10412 *u* for *ña*). In the order of letters *ä i ī*; *u ū*; *e*, *ai*; *o au* are grouped together. Use of *ɪ* for the inverted *-i*-syllable (formed like the high *-ā-*) has been kept; it is mainly in K 113–35. For *u* and *ū* in later texts some syllables, that is, *u*, *ū*; *ku*, *kū*; *gu*, *gū*; *tu*, *tū*; *du*, *dū*; *ru*, *rū*; *śu*, *śū* are quite distinct, others have been transcribed according to the syllabic tables. Where *āṃ* replaces older *au*, *ū*, *u*, it has been kept.

In Ossetic, though with regret, *a* is used where the Old Iranian had *-ā-*, and *ä* where it had *ă*.

Work known to me to be in progress is in the hands of R. E. Emmerick, Dieter Weber, M. J. Dresden, and O. von Hinüber.

This long task from 1934 to now has left unwritten the planned grammatical study of phonology and syntax, and the complete translation. Both these tasks will lie in other hands.

I owe thanks to all who have sent to me books and articles and here gladly dedicate this volume to all Iranists.

This work has proved long and laborious and to the Press most especially so: I wish to express the warmest thanks for their magnificent effort against so heavy a task.

H.W.B.

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Zoroastrian Problems, see Bailey.

2. NAMES OF TEXTS CITED

I. *Iranian*

Aogəmadaēča (Avestan), =Aog.
Āfrīnakān.
Artāy Vīrāz nāmak.
Dātastān ī dēnīk.
Dēnkart.
Draxt asōrīk.
Frahang ī oīm.
Hajjiabad inscription.
Husrau ut rētak-ē.
K, Kopenhagen codex.
Kartīr inscription.
Nīrangastān.
Pahlavī Psalter.
Pahlavī Texts.
Paikuli inscription.
Pâzend Texts.
Qamberdiatä (Ossetic), Cin (Qamberdiaty Mysost) 1947.
Rajab, Naqš i Rajab inscription.
Stajy carmdaräg (Ossetic).
Vištāsp yašt (Avestan).
Zāmāsp-nāmak.
Zātspram, Vičītakīhā.

II. *Indian*

Anāgata-vaṃsa-. (Pali).
Abhidharma-kośa-.
Avadāna-śataka-.
Aśoka-avadāna-.
Udāna-varga-.
Udānālaṃkāra-.
Aitareya-āraṇyaka.
Kalpa-rāja-.
Kālidāsa, Vikramorvaśīya-.
Kāśyapa-parivarta-.
Kauśika-sūtra-.
Kroraina, North-western Prakrit in Shanshan (Kroraina).
Gilgit Manuscripts.
Cariyā-piṭaka- (Pali).
Jātaka- (Pali).
Jātaka-mālā.
Thera-gātha- (Pali).
Dīvyāvadāna-.
Dīgha-nikāya- (Pali).
Dīpa-vaṃsa- (Pali).
Dhamma-aṭṭhakathā (Pali).
Dhamma-pada- (Pali).
Dharmapada- (Kroraina).
Dhyāna-, Sogdian Buddhist.
Nīti-śāstra-.
Bhartṛhari, Nīti-śāstra-.
Bhaiṣajya-guru-vaiḍūrya-prabha-rāja-sūtra-.
Majjhima-nikāya- (Pali).
Maṇicūḍa-avadāna-.
Mahāparinirvāṇa-sūtra-, ed. E. Waldschmidt.
Mahāyāna-sūtrālaṃkāra-, ed. S. Lévi.
Mahāvastu-.
Mahāvyutpatti-.
Maitreya-vyākaraṇa-.
Lankā-avatāra-sūtra-.
Lalita-vistara-.
Loka-prajñapti-.
Vajra-cchedikā.
Vijñapti-mātratā-siddhi-.
Vimalakīrti-nirdeśa-sūtra- (Sogdian); and translation E. Lamotte.
VJ, Viśvantara-jātaka- (Sogdian).
Viśvantara-jātaka-, Pali Vessantara-jātaka-.
Veda, RV Ṛgveda, and AV Atharva-veda-.
Śakra-praśna-sūtra-.
Śikṣāsamuccaya-.
Saṃghāṭa-sūtra-.
Sad-dharma-puṇḍarīka-sūtra-, =Sdp, ed. Wogihara
Sukhāvatī-vyūha-.
Sūtrālaṃkāra-, translation Ed. Huber.

3. DICTIONARIES, GLOSSARIES AND INDEXES

AVESTAN Chr. Bartholomae, *Altiranisches Wörterbuch*, 1904; *Zum altiranischen Wörterbuch*, 1906; new Avestan fragments, G. Klingenschmitt, *Münchener Studien zur Sprachwissenschaft*, 29, 1971, 111–74.

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KHOTAN SAKA E. Leumann, *Zur nordarischen Sprache und Literatur*, 1912; *Das nordarische (sakische) Lehrgedicht des Buddhismus*, 1933, 1934, 1936; Sten Konow, 'Vajracchedikā and Aparimitāyuḥ-sūtra' in A. F. R. Hoernle, *Manuscript Remains*, 1916; *Saka studies*, 1932; *A medical text in Khotanese*, 1941; *Medieval document from Tun-huang* (the Staël-Holstein miscellany), 1929; *Saka versions of the Bhadrakalpikāsūtra*, 1929; H. W. Bailey, *BSOS* 8, 1935–7, 117–42; 'Hvatanica III', *BSOAS* 9, 1937–9, 521–43; *Khotanese Texts* VI, 1967; *Saka documents*, text volume, 1968; *Languages of the Saka*, 1958; M. J. Dresden, *The Jātakastava*, 1955; J. P. Asmussen, *The Khotanese Bhadracaryādeśanā*, 1961; R. E. Emmerick, *Saka grammatical studies*, 1968; *The Khotanese Śūraṅgamasamādhisūtra*, 1970; L. Gercenberg, *Xotanosakskij jazyk*, 1965; V. S. Vorob'ev-Desjatovskij, *Skazanie o Bhadre*, 1965.

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The following Caucasian languages are cited: Adəge, Čečen, Inguš, Georgian, Qabardei, Megrel, Svanetian, Ubïx (Paxü), Udi.

ABBREVIATIONS

TEXTS AND BOOKS

Armen. OT, NT, Armenian Old and New Testaments.
BS, Buddhist Sanskrit for Sanskrit in Buddhist texts.
DkM, *The complete text of the Pahlavi Dinkard*, ed. D. M. Madan 1911 (facsimile, M. J. Dresden, Dēnkart, 1966).
E, E. Leumann, *Das nordarische (sakische) Lehrgedicht des Buddhismus*, pp. 353, 357, 359.
EVP, G. Morgenstierne, *Etymological Vocabulary of Pashto*, 1929.
G, in BS G, Buddhist Sanskrit Gilgit manuscript, G 36 and G 37.
K, Khotanese Buddhist Texts.
KT, Khotanese Texts I–VI.
N, E. Leumann, Nebenstücke.
Bcd, Bhadra-caryā-deśanā, KT I 222–30.
JS, Jātaka-stava, KT I 198–219.
Manj., Manjuśrī-nairātmya-avatāra-sūtra-, K 113–35.
REW, M. Vasmer, *Russisches etymologisches Wörterbuch*, 1953–8.
Sid. Siddhasāra, KT I 2–134.
SuvO. Suvarṇabhāsa, KT I 232–41.
SuvP., Suvarṇabhāsa, KT I 242–9.
TPS, Transactions of the Philological Society.
Z, *The Book of Zambasta* (numbers beyond Z 2·138 are in Skazanie o Bhadre).

LANGUAGES

Av., Avestan.
Armen., Armenian.
O.Pers., Old Persian.
M.Parth.T., Middle Parthian of Turfan.
M.Pers.T., Middle Persian of Turfan.
M.P.T. either or both M.Parth.T. and M.Pers.T. when not distinguished.
M.Parth.Pers.T. for both dialects.
Sogd. Bud., Sogdian of the Buddhist texts.
Sogd. Man., Sogdian of the Manichean texts.
Sogd. Chr., Sogdian of the Christian texts.
Orm., Ormuṛī.
Oss., Ossetic, with D. 'Digoron', and I. 'Iron'.
Yaγn., Yaghnābī.
Yazg., Yazgulāmī.
Zor.P., Zoroastrian Pahlavī.
O.Ind., Old Indian.
AV, Atharva-veda.
RV, Ṛgveda.

SAKA VOCABULARY

a 'I', K150·31–2 *a...aysä...tsīme* 'I go', to *aysu, aysä.*

a-, an-, aṇ-, i-, 'i-, ā- 'not', Av. *a-, an-*, IE Pok. 756 *ne.* See s.vv. *a-*, and *i-*, with *āhvaraa-* 'sour'; K 101·39 *i'īsedai* 'not returning'.

a-uysānā 'not self', Manj. 390, variant Z 9·14 *anātma*; Manj. 323 *a-uysānai*, abstract V 103, 19V3 *a-uysānetä.*

a-uysnoratete 'non-being', K 2, 135V3, =BS *asatva-*, to *uysnora-.*

akalāśca 'unskilled', IV 3, 6–7 *u caṃdä va vāri ṣṭār⟨ä⟩ da⟨ṃ⟩di akalāśca hīri yuḍai* 'and as to how many are the shares, so unskilfully you have acted'; IV 3·8–9 *ttadī ⟨daṃdi⟩ akalāścauñä ya* 'it was only through such lack of skill'. See *kala-* 'excellent'.

akāṣṭa- 'unattached', Bcd 48V2, BS *asakta-*; Bcd 52r3, BS *asanga-*, to *kaṣṭa-.*

aḳāmate jsa 'not thinking', dyadic V 131, 56a1 *amañāmata aḳāmate jsa.*

akāṣṭa- 'inconceivable', K 53·10·10, with *agāṣṭa-, avāṣṭa-, āṣṭa-*, to *käṣ-*: *kāṣṭa-*; BS *acintiya-.*

akīrä 'unproductive', Sid. 1V4, to *kīra-* 'work'.

akäṣäña 'inconceivable', SuvO. 36r6, BS *acintya-*, to *käṣ-.*

akrrīya 'unstruck' V 145, 33V5, =BS *aghaṭṭita-, anāhata-*; Z 13·114 *akrīya-*, to *kalj-*:*krīya-* 'to beat'.

akṣārma 'shameless', III 123·52, BS *nirlajja-*; abstr. *akṣārmauña* 'lack of shame', Manj. 67 *akṣārmauña apakṣarāttai*, to *kṣär-*: *kṣāḍa-.*

akṣārmarādāṃ gen. plur. 'shameless', II 106·122 (of BS *pudgala-* 'individuals').

akhamista- 'unmoved', K 152·17; IV 23·9 *akhaṃista-*, to *hamīh-*:*hamista-* 'to change', *ahamista-* 'unchanged'.

akhauys(ā)ma 'not moving', K 111·354 *akhauys(ā)ma jsa*, see *khoys-.*

akhauṣṭa- 'unmoved', Bcd 56V2, Bcd 55V1, BS *adhṛṣya-*, with *akhāṃṣṭa-, akhāṣṭa-*, Manj. 368 *akhvauṣṭa-*, to *khoys-*: *khauṣṭa-*,

akhvīhānau 'undisturbed', SuvO. 4r4, BS *akṣobhya-*, to *khvīh-* 'to agitate'.

agaṃjsa- 'faultless', Bcd 48r1, BS *acchidra-*, to *ggaṃjsa-* 'defect'.

agaṣṭau 'inconstant (?)', epithet of lovers, II 130b1 *agaṣṭau brrau jsa īnīda* 'they act with violence towards the inconstant (?) lovers', to *akaṣṭa-.*

agāṣṭa- 'inconceivable', K 5, 144V1, with *akāṣṭa-*; abstract K 6, 144V4 *agāṣṭatetu.*

agūṃ 'unpolluted', K 152·10 *jñāna-pārāma...vasva adū agūṃ pā darma-vajrra*, 'the knowledge-perfection pure, undimmed, unpolluted, clear, the Dharma-vajra' from **gauna-* or **guna-* 'pollution', to *gū, -ūha-* 'excreta', Av. *gūθa-*, IE Pok. 483–5 *g^{u}ōu-*: *g^{u}ū-* in a tetradic phrase; O.Ind. *gūna-* 'defecated', cognates s.v. *gū.*

aggūnaa- 'markless' (=BS *animitta-*), Z 6·8; Manj. 167 *agūnai.*

aggūnaigya 'markless', V 131, 1b2 *ṣä aggūnaigya tcalca* 'the boundary without mark'.

agumāta 'inexact', N 148·31 =V 101, 102b2 *⟨a⟩gumāta.*

aggūrāsa- 'not quarrelling', V 111, 33V1, BS *avivāda-*, to *gūrāsa-.*

aguhasta 'invincible', K 26·140 *aguhasta tta tta khu nārāya jasta* 'invincible like the deva-god Nārāyaṇa', K 35·86 *agvihasti*, K 39·153 *agūhastä*, K 18·214 *agvehasta*, =BS *durdharṣa-*, to *guhei.*

agaun⟨d⟩i 'not injuring', K 7, 148r5, =BS *aparihāṇi-*, Tib. *mi ñams-pa*, to *gauda-.*

agvaha- 'indigestion', Sid. 8r4, BS *āma-*; Z 13·104 inst. sing. *agvahäna*, from **vipaxθa-* or **vipaxa-* to *pak-, gvach-, paha-, pajs-.*

aṃga- 'limb', Sid. 2V4; Sid. 128V4 *aga-*, from *ang-* 'to bend', in Av. *anura-* of *zairimyanura-* 'with covered limbs' epithet of the tortoise; to *haṃguṣṭa-*, Oss. D. *iuong, jong*, I. *uäng, uong, ong*, plur. *uängtä* 'limb' (from **vivanga-* or secondary *iu-, j-, u-*). Zor.P. *zarīmangur* has *-ng-* for Av. *-n-*. The BS loan-word is in *aṃga-prattyaṃga* V 327a3. See *agalaka*, s.v. *aṣaulaka.*

aṃguṣḍa- 'asa fetida', III 89·165; Sid. 10V1, BS *hingu-*, Sid. 12V4 *aṃgūṣḍa-*, Sid. 122r3 *agūṣḍa-*, from **angu-jatu-* (BSOAS 20, 1957, 50–2), Tokhara B *aṅkwaṣ*, Uigur *'nk'pwš*, Chinese *a-uei* < *â-ngjwei*; *iang-kuei* < *iang-g'jwi* (K 1·1; 1307·1; and K 210·1; 457·1), see BSOAS 11·786, and E. Pulleyblank, AM, n.s., 9, 1962, 99 for the final *-s.* West Iranian Armen. lw. *angoužat, angžat, angoužataber* 'bearing silphium', N.Pers. *anguzad, angudān, anguyān.* From **angu-jatu-* with *jatu-* 'gum, resin', Pašto *žäwla*, O.Ind. *jatu-, jatu-vāra-* (JRAS 1955, 17–18), N.Pers. *žad* 'gum'. IE Pok. 480 *g^{u}et-*. For the variation of Iranian *angu-* and O.Ind. *hingu-*, note also the O.Ind. *andola-* and *hindola-* 'swing'. The plant belongs to the dry Iranian region.

acā 'she sewed', K 46·49 *ba khauysa byāṃdā u acā u ttu vajsya avījsyadai purakä nūṣṭyā* 'she found a small piece of cloth and she sewed and wrapped it round her afflicted blind son'. To *ācana* 'thread, BS *sūtra-*'. Base *čai-*: *či-*, with *acā* from **ačitātä* and *ācana* from **ā-čyana-*. With *č-* > *ž-*, M.Pers.T. *'bzyngr*, M.Parth.T. *'bǰyn'gr* 'tailor', N.Pers. *āžīdan, āžadan, āžandan* 'to sew'; with *kai-*:*ki-* in Sogd. *kyn'k* 'sword', O.Pers. ἀκινάκης, O.Ind. *kīnāśa-* 'ploughman' (TPS 1955, 67–69), adding BS *cīmara-* 'metal, iron or copper', to IE Pok. 917 *(s)k(h)ai-* 'to cut, pierce'. For 'thread' derived from 'to sew', note O.Ind. *sīvyati, syūta, sūtra-.* For *acā*, see also *pacā* 'she covered' from **pa(ti)-čatātä*, pres. *pacan-.* See also *mejanya-* 'embroidery (?)'. N.Pers. *žanah* 'sting (of insect), point (of needle)'.

aja 'undestroyed, not perished', K 107·285; K 108·303 *ajya*, Manj. 2 obliq. *aje*, plural K 69, 2V1 *ajau*, K 66·138 *ajāṃ*; in the phrase *ahamya- ajya-* 'not produced, not perished' the participle to the nominal phrase K 53·9·2–3 *hamāme jiṃgya jsa*, =BS *utpāda-nirodha-*. The *-jya, -ja* is from *jäta-, jita-*, participle to *jin-* 'to perish'.

ajyänaa- 'imperishable, inexhaustible', V 171, 303b4; Bcd 44V2 *ajānaa-*, BS *akṣaya-*; Bcd 50r2 fem. *ajāṃja pājeṇā*, BS *akṣaya-kośaḥ*, to *jai-*:*ji-*. pres. *jin-.*

ajs- 'to pursue', 1 plur. II 45·67; 46·89 *ajsāṃ* (VI 376;

BSOAS 15, 1953, 537–8) to O.Pers. *haj-*, O.Ind. *sájati, saktá-* 'cling to', with *zga-* in Av. *spā vohunazgō* 'the dog pursuing blood', with lost *h-* (IE Pok. 887–8 *seg-*). See *āysagamu*, and *pahej-*.

ajsa 'not struck', III 75·235 *hamye vara ṣṭāna ajsa* 'he was there unharmed', JS 36v1 *pẹ ajse* 'unbroken force', to *jsata-* 'struck', base *gan-:jata-*.

ajsīraṇa- 'undeceivable', K 4, 1414, Tib. *slu-bar mi mdzad-pa*; SuvO. 54v1, BS *avisaṃvādanā*, to *jsīr-:jsīḍa-* 'to cheat'.

ajsera- 'desirable', V 115, 6417 *bryau ajseryau jsa*, BS *iṣṭa-*; Z 24·438 *ttärä näštä ajserä panye uysnorä kho brī jīvätä* 'there is not a desired thing to any being like dear life', to a base *gar-* 'to value' or 'abuse'. The *-js-* derives from either *-js-* or *-tc-* intervocalic. See *ggīraa-* and *pajarūṇa-*.

aña- 'other', K 4, 1415 *ka aysu aña hvāṃṃñi* 'if I may speak other things', Tib. *gžan-du smra-ba gyur-na*, III 25, 27a3 *ni aña* 'not the reverse', BS *ananyathā-vādī* 'speaking otherwise'; repeated K 51·6·3 *añä añä*, K 49·3·8 *añi añi thāna* 'various other places', to *anya-*, Av. *ainya-*, O.Pers. *aniya-*, Sogd. *'ny*, Yaγn. *ane, ani*, M.Parth., M.Pers.T. *'ny*, Iškāšmī *an*, Waxī, Sarīkolī *yan*, Oss. *innä, annä*, IE Pok. 37 *an-, anio-*. Derivatives are SuvO. 68r7–68v1 *hastamo añänāmo*, BS *parame viśiṣṭe*, Z 4·54 *añärāmä* 'other'; *añadrāmä*, dyadic V 83, 13v4 *añädrrāmyau haṃdaryau*, Manj. 195 *husadä aysmva brrä añadrrāmä haudvyau naišta* (see s.v. *hus-*); K 54, 1514 *rrṭ ttūšä ni va añadrāmä näštä*, K 54, 1514 *añadrrāmä*, K 55, 1611 *añadrāmä naištä*, III 104·27–8 *tta añarrva brraṣṭi* 'so he asked other things (?)'.

añaa- 'ill-luck', III 15·35 *hāysai añai hime* 'for him ill-luck becomes remote'; III 15·43 *hāysai śaṃdä añai hime* 'for him ill-luck arises in a remote place' (so improving on BSOS 8, 1937, 926–7). Hence **anaya-ka-* to **anyaa-*, *añaa-* to base *nai-* 'be lively, bright, fortunate', in O.Pers. *naiba-* 'excellent', Zor.P. *nēv, nēvak, nēvakōh* 'good, fortunate', Oss. D. *nivä*, I. *nyv* 'good fortune', M.Parth.T. *nys'g* (**nai-s-*) 'bright' to IE Pok. 760 *nei-:ni-*, Lat. *niteō*, 'shine', Celtic O.Ir. *noīb* 'holy'. To this source can be traced also BS, Pali *anaya-* 'misfortune'. Note loss of interior *-a-*, as in *gyasta-* < **yazata-*.

añaṣṭa- 'not deficient; equipped with', Manj. 111 *usp⟨u⟩rra edrra jsa añaṣṭa* 'complete, possessing the faculties' (BS *indriya-*); =BS *avikalendriya-*, K 30·207 *aidrrau jsa añaṣṭa*, variant K 38·141–2 *adrryāṃ jsi ukhsastä* (read: *uskhastä*), to *nyaśś-* 'be weak, poor, deficient'.

añū 'untaught (?)', II 130b2, s.v. *cista-*; and *nyūta-*.

aḍa 'other', III 73·178; 71·132; 74·194 *aḍä*, shortened from *aḍara-* (as *pharu, pha*); loc. sing. IV 22·3·13 *aḍaña māšta* 'another month'. III 72·155 *tta ttai dyāṃdä aḍa vā daitte* 'so they saw him, the other (=the enemy) is seen'.

aḍara- 'other', III 76·55–6 *aḍarä ye cvāṃ pyaṃtsa ā* 'there was another who came before them'; III 69·103 *aḍarä vā gīhyarä jse* 'do you help to kill the other one'; Manj. 234 *ttu (pade)daima tta vā aḍara*, variant Z 5·77 *ttū padandaimä u ttāru* 'this I have created and the other (variant: that one)'. From **ar-tara-* to IE Pok. 25 *al-tero-*, Lat. *alter*.

aḍari 'vehicle', Z 24·120 *brīk(o ?) aḍari baḍe kuberä puṣpakī nāma* 'Kubera rides his favourite vehicle, its name is Puṣpaka'. Either base *art-* variant with *vart-* 'to roll', whence Sogd. *wrtn *vartana-* and related words, or **urtara-* from *vart-*, as in *ūḍāra-* 'crystal' to *varta-* 'stone', and *a-* replacing *u-*.

aḍāra- 'other', III 70·106 *aḍārä jsanāṃ* 'the other we will kill'; loc. sing. K 45·24 *aḍāña ysīthai* 'in another birth', Manj. 237 *aḍauña*, variant Z 5·80 *ttārña*; inst. sing. III 71·129 *aḍāriṇa ttāja khu ā* 'when he came to another river', III 71·134 *aḍāriṃ ttāja khu ā*; plural IV 20·16 *khu aḍārye vyauli yuḍāṃnda* 'so that you caused other alarms'; Sid. 13215 *aḍārye*, Tib. *gžan* 'other'; V 268, 47a7 *aḍārye kṿāyse vīra* 'on the other side'. With initial *i-* in place of *a-*: K 146, 3v4 *jabvī-dvīpa rrivye pa iḍārai hīdva-kṣīrä Samattai nāma kṣīrā ṣṭe* 'in Jambū-dvīpa in the south another Indian land there is by name the Samattai land'; II 89·45 *u iḍāriṃ jsāṃ hā ciṃgä rruṃdä hīvī haḍä* 'and another messenger of the Chinese king'; II 111·36 *iḍāryāṃ īñakä*. From **ar-tāra-* 'other' to *aḍara-*, with *-tāra-* as Av. *katāra-, kataras čiṯ*, Greek πότεροι.

aṇascya 'endless', III 60·35 *ahakhīysa aṇascya* 'numberless (and) endless'; *aṇiscya* JS 39r3; *aṇẹscya* Bcd 57v1, BS *ananta-*; compound, K 155·51 *aṇẹscya-rāṣä* Bcd 44v2 *aṇẹstyä*; JS 39r4 *aṇẹscyānä*. See *nāṣaskya*, and *analsca-*.

aṇahīše 'unoppressed', K 52·7·2 *aṇahīśe harbaiśä bāḍä... byehīnä rāṣä* 'unsuppressed always may I get dominion'. To V 113, 35v1 *anṛhīya-*, BS *anavamardita-*. See *nihalj-*.

aṇūtca- 'waterless', II 85·27 *aṇūtcä mau* 'pure wine'. See *ūtca* 'water'.

aṇąusa 'without desire', Manj. 168 *aṇąusa na re parśta* (= BS *apraṇihita-*) 'he no more passes without desire'; K 107·305 *anąusa*, K 55, 18r4 *aṇāṃsa-*, V 86, 5v2 *anaulsa-*.

ata, atä 'excessively', V 15, 1b2 *ata śśāraṇä* 'great service', 1b3 *ata arrīmajse* 'very unclean'; V 22, 1r6 *atä atär añi ośä* 'very unfriendly, bad', V 131, 52v4 *atä dāru bulysu* 'very long', V 183, 43v5 *atä duṣkarä* 'very wonderful'; V 164, 113r4 *atäphara-hvarätä mästa rre* 'the great king gluttonous'; to Av. *ati*, O.Ind. *ati*, IE Pok. 344, Greek ἔτι. See also the preverb *ti-, tti, ttu-, t-, tta-*.

attajsāḍa- 'unsurpassable', JS 6v3 *attajsāḍa eṣṭāme vī* 'in supreme firmness', to JS 13v4 *ttajsāḍai* 'you surpassed', from **(a)ti-čārta-*, see *pajsāḍa-, jairma-*.

attarrve 'intact', K 68·190 *styūdi kiḍi attarrve baysgä*, K 71, 10v3–4 *styūda kīda attarve baysgä* 'hard, firm exceedingly, compact', dyadic with *styūda-*; possibly 'unbroken' from base **ati-ruxta-*, as *narrva-* from **niruxta-* 'broken'.

attąyä 'unpolluted', K 60, 34v4 *cu harbīśvä bāḍvā āttąyä ṣṭą* 'which in all times is unpolluted', glossing BS *śuci-* and Khotan Saka *vasvattā* 'purity'. From **a-tāyāna-* to *tā-* 'to melt, decay' in Av. *tāta-*, Oss. D. *tajun, tad*, I. *tajyn, tad* 'to melt, dissolve, corrupt', D. *tajnäy* 'melting', IE Pok. 1053 *tā-:tə-* 'melt' in O.Slav. *tajǫ, tajetŭ*, O.Russ. *tajati*, O.Engl. *þāwan* 'thaw', Greek τάκω.

atāṣṭa- 'inconceivable', SuvO. 36r6, BS *acintya-*, see *akāṣṭa-, avāṣṭa-, āṣṭa-*.

attāhiraa- 'untrue, wrong', K 56, 2114 *u tte biśą dharma prracaḍa ṣṭāri attāhīrā svabhāvana ttūśā*; Manj. 145 *attāhīre hvāñī(ā)me jsa* 'with improper speaking'; Manj. 148 *harbaśa dharma attāherā deda vajsāre* 'they see so many all *dharma*-elements as bad', without negative Manj. 371

ttāhīrai rraṣṭa payseda 'he knows it to be right, correct', see *ttāhiraa-* 'right', BS *samyak*.

atīsaṃdaa- 'not returning', BS *avaivartika-*, *anāgāmin-*. V 250·778; III 113, 4r3 *avīsadai*; K 101·39 *īisedai*. From *īs-* 'to return', with *a-* and hiatic *-t-*.

attuśai 'not empty', =BS *aśūnya-*, Manj. 328.

attuśīma- 'significant, not empty', II 53·2 *attuśīma-nāmī* 'with significant name'; K 152·3 *attuśīmā-nāmai*. See *ttuśśaa-* 'empty'.

attrīma 'unsurpassable', JS 6r3 *panate ttye-v-ī muṣḍā pajsa attrīma* 'there arose for you strong unsurpassable mercy to him', from **a-tramya-*, to base *tar-* 'to cross', with increment *-am-*.

attruāsta- 'unsaved', SuvP. 62v3, BS *nistrāṇa-*, see *ttuvāy-*, *trvāy-*.

atvaḍirū ve 'exceedingly', Bcd 45v2, see *utvaḍa*, Bcd 57v1 *utvaḍirū ve*.

atsāṣṭa 'unquiet', JS 33r1 *anaṣḍāṃde atsāṣṭa*, dyadic.

atsūmavīja 'not to be traversed', K 61, 39v2–3 *tvā atsūmavīja tsūmą*.

adaṃgyā- 'not taming, repressing', V 117, 66v1 *uysmaurāṇu adaṃgya*, BS *anigraha-*, to *dam-* 'to tame' in *dīm-*: *danda-*.

adāta- 'wrongful, unjust', V 114, 63v4 *adāta huṣṣa tsīndā* 'the irreligious prosper', BS *adharmo vardhate*, to *dāta-*. K 15·117 *adā kaiṇa*, K 23·67 *adā käṇa*, K 31·24 *adā kaiṇi* 'because of wrongs'; *adātya-* V 114, 63v3 *ośānu adātyānu bvānānu*, BS *duṣkṛtānāṃ*; K 15·114 *adāyai*, BS *adharmeṇa*.

adīṣṭa- 'unripened', Sid. 103v2; 141r3, Tib. *ma smin-pa*, to *dajs-*, *daja*.

adū 'undimmed', K 152·10 *vasva adū agūṃ pą̄* 'pure, undimmed, unpolluted, clear', epithet of the *jñāna-pāramitā*, from *dau-*: *du* 'to obscure', in Khotan Saka *dumä* 'smoke', Zor.P. *dūt*, N.Pers. *dūd* 'smoke', Khotan Saka *duya* 'dusty (?)'; IE Pok. 261–7 *dheu-*.

adyānei 'invisible', V 110, 32v1 *adyāneina ttarandarna* 'with invisible body', BS *adṛśyair ātmabhāvaiḥ*; V 52·83b1 *dyānai pāṣkalä, u adyānei pāṣkalä paśemate kä⟨ḍāna⟩* 'conspicuous attribute; and for abandoning the ugly attribute'.

adyāma 'not sight', III 28, 39a1–2 *dyāma adyāma*, BS *dṛṣṭi-*; *adṛṣṭi-*.

an- 'to breathe', see *uysana-*, *uysaṃdī*, *uysānā*.

anaṃkhāṣṭa- 'unnumbered, countless', SuvO. 68v4 *anaṃkhāṣṭa nayuta satā ysāre kūla*, BS *acintiyā niyuta-sahasra-koṭiyo*; I 252, 1a4 gen. plur. *⟨a⟩naṃkhūṣṭinu raṃnānu*, BS *aneka-ratna-*, see *haṃkhīysa-*.

anacī 'endless', Manj. 16 *anacī rāśą*, see *aṇescya*.

anada 'limitless (?)', Manj. 42 *aysmva sa vasūjāña anada tc⟨e⟩rai* 'the mind is just to be purified, it is to be made unlimited (?)'. Possibly to Oss. D. *ändä*, I. *ädtä* 'outside'; hardly BS *ananta-*. See *īyānda-*.

anaṃdīśś- 'to tolerate', V 135, 1a4 *anaṃdīśśānaina a⟨ysmūna⟩* 'with tolerant (indifferent) mind'. See *araṃdīśś-*.

anamauryāma 'not forgetting', K 143, 1r3, see *hāmuri*, *ahāmurgya-*.

anarrūjya 'infrangible', Manj. 348–9 *harbaiśā dharmā prrara apanava anarrūjya* 'the nature of all *dharma*-elements is non-originated, unbreakable'.

anarva 'not poured upon', III 92·237 *u na-ānahā anarva māśąkä tcerą̄* '(the poultice) must be made of the plant *māśąkä* (BS *mācikā*) unmoistened', from *ā-nah-* 'pour upon, moisten', dyadic with *anarva* 'not poured upon'; hence from base *rau-* 'flow', *anarva* < **a-niruta-*, distinct from *anarrva-* < **a-niruxta-* 'unbroken'.

analsca-ttiśā 'of endless splendour', V 123, c2v5, to *nāṣąskya* 'end', and BS *tejas-*.

anaṣą̄ṃda- 'unquiet', JS 33r1, see *niṣam-*, *niṣaunda-*.

anasa- 'without a share', V 29, 47v4 *ta anasu ne kaśte* 'so he does not come to be shareless'.

anahvardye 'unseizable', K 63, 78r1; K 52·10·10 *anihvarrdye*, =BS *agrāhya-*. See *nuhvarr-*.

anā 'without' Manj. 374 *anā rū rūvyā daitta* 'he sees the formed things (BS *rūpiya-*, *-ka-*) to be without form' (BS *rūpa-*), see s.v. *hajse* 'form'. Here *anā* for older *anau*, *ano*.

aṃ[.]nā 'not bound (?)', III 104·36 *paśąrai aṃ.nā raṣṭa* 'sunshine, unchecked, direct'. From **a-nāxta-* to *nāj-* 'to join', in *nāju*, *haṃnāj-*; but possibly *ąhanā* < **a-haṃnāxta-*.

anāchaa- 'free from disease', N 76·15 *anāchā himāta jya-āchā* 'they became free of disease, healthy', BS *nānā-rogebhyaḥ parimocitāni*, *arogāṇi babhūvuḥ*. See *āchai* 'illness'.

anāphāḍa- 'undisturbed', III 13ra3 *anāphāḍa dvāredārśyau hudahī⟨nyau⟩* 'undisturbed, with 32 *mahāpuruṣa* (marks)', to *phar-* see *āphir-*, *āphiḍa-*.

anārūhā 'inactive', SuvO. 24r4 BS *niśceṣṭa-*, from *ā-rūh-* 'to move'.

anārra- 'without fault, innocent', V 339, 79r1 *tta hvate se anārrā gyasta balysa naḍe ysaṃthu kuṣṭa nāte* 'so he spoke, saying, O *deva* Buddha where did the innocent man take birth?', BS *āha, anaparādhikasya bhagavan puruṣasya kutropapattiḥ*; V 64·42 *anārī* from *anārrā yi*; see *ārra-* 'fault'.

anāvu 'isolated', Z 24·445 *ṣī jaḍī anāvu* 'this is only ignorance', *-āvu* beside *au*, *o* as Z 13·113 *āvuṣṭe* 'lips' beside III 130a1 *auṣṭā*. See *anau*.

anāśśa- 'inaccessible (?)', Z 12·71 *parigraha ttrāma au ṣṣāvānu anāśśa* 'such possessions which are inaccessible to *śrāvaka*-listeners'; Z 10·9 *ggaṃbhīra vasuta anāśśa. . . bvāmata* 'profound, pure, inaccessible bodhi-knowledge'. See *nas-* in *hanas-*.

anāṣṇiṇe 'unworthy', JS 28v4–29r1 *anāṣṇiṇe nāvai phare ysaṃthe veśūna* 'you accepted many unworthy evil births'; to *āṣąna-* 'worthy'.

anāsanā –?–, V 128, 45r1 *anās(t)anä bo⟨dhisatvä⟩*.

anāskotta 'disjointed', Z 20·39 *anāskotta darra* 'disjointed, torn up', with *-skautta-* in Bcd 48r3 *haskauttä*, BS *abhiyukta-* 'joined'. Base *skaup-* or *skaub-* in *skumb-* of Šuγnī *wiškamb-*: *wiškūvd* 'to sort (wool)', O.Slav. *skubati* 'pluck, ravel out', IE Pok. 955 *skeubh-*.

anāstana- 'without beginning', Z 5·85 *ttäna anāstanä hvatä saṃtsāri*, =Manj. 243 *anāsta satsāra hva* 'therefore *saṃsāra* is said to be beginningless'; Z 9·26 *anāstan ahämäta*, =Manj. 404 *anāstaina ahaimye* 'beginningless non-produced', to *āstana-*.

anāspetā 'refugeless', V 381, 3b3, BS *nirāśa-* 'hopeless', V 63·31 *anāspitāṃ sattāṃ*; V 64·2 *anāspe*; JS 22v1 *anāspeta anāha* (BS *anātha-*); JS 28v2 *anāspete śatcaṃpha*; III 11, 21r3 *anāspāyeri* 'more refugeless'. See *āspātā-* 'refuge'.

animūnä 'hostility', K 35·82 *animūnāīnīyi* 'was planning enmity', =K 18·203 *avamauna īde* 'he works contempt' (BS *avamāna-*), =K 26·133 *ñahara āstada* 'he began trouble'. See *nimāna-* 'regret'. Possibly *animūna-* for **avamāna-*.

aniyaśśa- 'not contemptible, not humble', V 111, 33V1 *aniyaśśu aṣṭakulcu*, BS *abhaṇḍana-* 'not abusing'. See *niyaśśa-*, *ñaśa-*.

anīratete 'lack of virility, non-virility', V 52, 83a4 *paṃjsa pāṭaṇā anīratete u dīḍetā hamurgyatetā, bātandetā* 'the five powers, non-virility, and low character, forgetfulness, confusion of mind, ⟨folly?⟩', the BS *panca-bala-* of *śraddhā, vīrya-, smṛti-, samādhi-, prajñā*, in reverse, if it is accepted that *dīḍetā* can correspond to *śraddhā* and *bātandetā* to *samādhi-*. This gives the analysis **a-naryatāti to nara-* 'man' with *-īra-* < *-arya-*. The context excludes *an-arya-* 'ignoble'.

anähvarremäte jsa 'without grasping', V 124, 4b4; K 53·10·10 *akāṣṭye anihvarrdye bāvani gīhna*, K 63, 78r1 *akāṣṭye anahvardye bāvaña gīhna* 'by aid of *bhāvanā*-meditation inconceivable, ungraspable', Manj. 354 *anūhvarada*, =BS *agrāhya-*. See *nuhvarr-* 'to grasp'.

anūḍa- 'not adult', Z 22·123 *paṃjsa-satä-saluvo anūḍo* 'not adult at age 500 years'; Z 24·125 *rrundi dūta anūḍa* 'king's daughter not adult'. See *ūḍa-* 'grown, old', base *barz-*: *brźda-* 'to grow in size'.

anūḍa- 'uncovered', III 12, 21V5 *ṣa cu anūḍa vrrīśe* 'he who wears (the thread) being unclothed'. See *ūḍa-* 'covered' from base *var-* 'to cover'.

anūhvarada Manj. 354 'not grasped (polluted)' like the lotus in mud.

anūhvarrda Manj. 278; 317, to *nuhvar-* 'to grasp'.

anṛhīya- 'not defeated', V 113, 35V1 *īṇete hīñe jsa anṛhīyä* 'unbeaten by alien army', BS *anavamardita-*. See also *aṇahīśe*. Base *ni-θrang-* 'to press down'.

aneṣṭava 'unenduring', Manj. 270 *aneṣṭava mvaśṭa bure pīttä* 'being unstable, within a short time fails', = III 29, 42b2 *muśa buri pīttä*.

aneṣṭavanä 'unsubstantial', SuvO. 24r4 *ttarandarä anārūhä u ayicä u aneṣṭavanä*, BS *kāyaś ca niśceṣṭa nirvyāparaś ca asārakaḥ* 'the body motionless and inactive (BS *akṛtya-*) and unsubstantial'. See *eṣṭ-*.

anau 'without', Sid. 15V1 *anau hvaḍä khaṣṭą*, BS *annapānād ṛte* 'without food and drink', III 21, 9b2 *anau rūvāna*, BS *arūpiṇaḥ* 'formless'; *ano* JS 37v4. From *ana-*, see also *anāvu*. To Greek ἄνευ, Goth. *inu*, O.Saxon *āno* beside M.Parth.T. '*n*'-, Oss. DI. *änä-*, and Sogd. *nw-*, IE Pok. 318 *eneu*. See also *anā*.

anaulsa- 'without desire', V 86, 5v2, K 108·305 *anąusa*, Manj. 168 *aṇąusa-*, see *olsa-*.

anauṣkāṃjsia- 'not eternal', III 24, 21a1 *anauṣkājsī*, Z 22·271 *anauṣkāṃjsye*, V 52, 83b2 *⟨a⟩noṣkājsya härа oṣkājsya nai härāṇu*; V 52, 83b2 *anauṣkājsyatetä*. See *oṣku*.

***anda-**, see *anada, īyāndu, biśśinda*.

andaryo 'in the interval', SuvO. 68r2, BS *tad-antareṇa*. See *handara-*.

anvathā 'not despondent', Sid. 7V1, BS *aviṣādī*, Tib. *sro śi-ba*. See *nuvaṃth-*.

anvaśta- 'difficult', Sid. 103v2 *anvaśta*, Tib. *dkah-ba* 'difficult'; JS 2r1 *vṛttä anvaśta* 'the metre difficult' (BS *vṛtti-*). See *nvaśta-* 'easy'.

anvaśtā 'opposed, hostile', SuvP. 72r4 *anvaśtā ṣai śe satvā*, BS *pratikula-darśī*; II 109·5 *anvaśtā barāṃ*; II 84·20 *anvaśtā sahyāṃ: dūṃ* 'we suffered opposition'; Sid. 9v4 *anvaśtāvai ni hime*, BS *viruddhaṃ na bhavet*; V 246, 12a2 *anvaśte vaśuḍe bīśī janīdä* (BS omits). From *a-* and *(a)nu-ā-stay-* 'to conform'.

apakṣarāttai 'immodesty', Manj. 67 *akṣārmauña apakṣarāttai*, =BS *hrīr apatrapā*. See *pakṣäre* and *kṣārma, kṣär-*.

apadīmāmata 'not creating', V 131, 1b2. See *padīm-*: *padanda-*.

apanamāme 'not arising', III 32·7. See *panam-*: *panata-*.

apanava 'not arisen', K 55, 17V4, and Manj. 349. See *panam-*.

apaphanāme 'dissatisfaction', SuvP. 63v3, BS *atṛpti-*. See *phan-*.

apaysāṃdä 'unknown', Sid. 1 bis 11, see *paysān-* 'to recognise'.

apaha- 'indigestion', BS *āma-*, V 322·126, =Sid. 12v3 *ahahä*. See also *agvaha-*, BS *āma-*.

apahäysīyetī 'attacks it', V 66·9 *apahāysīye-t-ī ṣtakūlai yanāti ṣi hvi mūlą bāśtä mīḍi* 'he who may attack it and abuse it, that man dies presided over by the Rat'. Parallel phrase V 330, 13V4 *sūtru aprramā⟨nu ya⟩nde*, BS G 37, 11b3 *sad-dharma-pratikṣepād*, V 388, 19r1 *ttu dātu apramānu yanāre*, BS G 37, 13b6 *sad-dharma-pratikṣepakaiḥ satvaiḥ*; also SuvP. 64V1 *cu dā prakṣauttai īme*, BS *sad-dharmaḥ prakṣiptaḥ syād. . . me*; K 61, 41r4 *ci ttu sūttrą prrakṣīvīdi*. Hence *apahāysīye* denominative from **pahāysa-* 'grasping, approving' to base *haz-* 'seize', Av. *haz-*, O.Ind. *sahate*, IE Pok. 888–9 *segh-*, Greek ἔχω, ἔσχον.

apīye 'without fat', Sid. 135r4, Tib. *śa-snum bag čhun-ba*. See *päyä* 'fat'.

***apihī** 'unchecked', see *ipihī, avihī, avīhī*.

apūṣṭye 'uninterrupted', III 48·6 *apūṣṭye bhāvana gīhna*, K 112·372 *apvaṣṭya bāvaña gīhna* 'by help of uninterrupted *bhāvanā*-meditation'; II 72·5 *śā salī śiri apvaṣṭi khu vyachīṃdi harbaiśi pīle* '(exert yourselves) for one year well, uninterruptedly, so that all troubles vanish'. Possibly =BS *anācchedya-*; III 53·111 BS *anāchida*. See *-pūṣṭa-*, from **pa(ti)brašta-* 'break off'. Parallel to K 54, 14r2 *aharṣṭä bhāvana*.

apąicāṃttä 'uninjured', II 103·59 *kalpāṃdāṃtta dai jsa apąicāṃttä ṣṭāna* 'being uninjured by the fire of the *kalpa*-age's end', to *pątcautta-, petcautta-* 'injured, checked', Tib. *ñams-śin*.

apaucalīkä 'a plant name', Sid. 13V4, BS *sugandhaka-*, Tib. *sugandhika*. If the name is translated, *pauca-* from *pau-*: *pū-* 'to rot' would yield a name 'not putrid', hence 'sweet'. See *haṃbūta-, puva, phuva-*.

apyāya 'speechless', Manj. 329 *apyāya vī śā pava* (BS *pada-* 'verse') *pyūṣde harbaśu pyūṣta pachīysde* 'the dumb hears one verse, he can hear all'; Manj. 381 *vaina hvāñāka apyāyau vī kūṣta drrā mase ṣkaujai nai īda* 'without speaker, in non-speaking, where to the extent of a hair there are not *saṃskāra*-acts'. See *pätāy-* 'to speak'.

apyūṣta- 'not heard', I 254V4 *pyūṣtu u apyūṣtu* 'heard and not heard', BS *śrutvā*; beside K 1, 135v2 *ttu pyūṣtu pyūṣde ne avyūṣtu pyūṣde* 'he hears that heard (thing) he does not hear the unheard'; Tib. *thos-pa ñid thos-pa*

yin-gyi, *ma thos-pa-las thos-pa ma yin-pa*. See *pyūṿ-*: *pyūṣṭa-*.

apvaṣṭi II 72·5, see *apūṣṭye*.

apvaine 'without fear, danger', K 28·180 *parśta apvaine* 'escapes without fear' parallel to K 29·184 *parśta avesta* 'escapes unafraid'. See *puvaṇa-* 'fear'.

apvenye 'without fear, safe', II 123·4091·6 *apvenye bāḍā* 'in a safe time'.

aphārä 'pejorative adjective', III 69·93–4 *kṣārma bīdāṃdä pharākä*, *śūrī-vaṃ aphārä haṃye* 'they felt much shame, their valour became a disgrace'. Once *aphāra-* is variant to *haphāra-*: K 70, 5v1 *tta drūjana aphāra hūṃḍä*, =K 67·158 *tti drūjina haphārä hvāṃṃdi* 'so with falsehood they speak confusion'. Base *phar-* 'to speak', *pharā-* 'speech', *pher-* 'to speak' from *phāraya-*, or base *phar-* 'to disturb', or with later *-r-* for *-rr-* from *phārra-* 'fortune, high position', or with *a-* from *ā-* for **āphāra-* 'disturbance', uncertain.

abasta- 'not bound', Manj. 304 *abasta harbaśa satva* 'freed all beings', to *bañ-*: *basta-*.

abāḍä 'untimely', v 170, 2r4; v 125, 6b3 *kvī abāḍä nīroskasāte* 'when untimely water floods him' in a list of untimely deaths, BS *akāla-maraṇāni*.

abätanda- 'not confused', SuvO. 5r2, BS *samāhita-*, later *abyaṃda-*.

abätamai 'without doubt', v 158, 193r4 *thu abätamai hämu* 'be without doubt', later *abyamai*, I 185, 104r2 *abyamiṃ* (*-iṃ* =*-ai*), BS *nātra saṃśayaḥ*.

abīysāda- 'unwakened', K 34·64 *abīysādi khu jiśtä* 'unawakened like a *devī-* goddess', variant K 25·114 *avayseda khva jaśta*, to *biysānda-* 'awakened, aware', BS *saṃbuddha-*. See *biysān-* 'to awake'.

abiśätä 'without tongue', v 146, 71v4 *ā vā abiśätä u kārrä* 'either dumb or deaf', to *biśä-* 'tongue'.

abustąñä 'not aware', SuvP. 63r3, BS *ajānanta-*; abstr. *abus⟨t⟩attäte* v 139, 145; Manj. 342 *abusta-*; SuvO. 24v7 *abustatete jsa*, BS *avidyayā*.

abęmaña- 'misfortune', L 89·3 *vina abęmañānu*, see *bęmaña-*, quoted s.v. *āphārana-*.

abaumaya 'weak', II 109·2789·5–6 *ama ttaña haśa abaumaya hamarya* 'you in that place may be weak', to *būmaya*, *būmatä* 'strong'.

abausta- K 56, 21v3 *abausti prracaina*, Manj. 342; 344, to *abusta-*.

abyada 'not confused', Manj. 147, see *abätanda-*.

abyā 'not open', K 21·9; *abyāva* K 29·183, variant K 37·123 *abyāṣṭi*, see *ḅātai* 'open' and base s.v. *biyāśś-*.

abyāṃda 'not reached', K 54, 15v3 *abyāṃda ttuśāttā*, =BS *abhāva-śūnyatā*, later form of *abyauda-* from *byeh-* 'to get'.

abyūṣṭä vīra 'at dawn', II 16, 4b5 *khu ma abyūṣṭä vīra kaṃthä hīsīṃdä* 'when here at dawn they come to the city', to *byūṣṭa-* 'lightened, dawned'.

abyehāme 'not attainment', Manj. 165 *baysūña pade abyehāme jsa cerāña*, to *byeh-*.

abyehāṣṭe jsa, K 57, 26r4 *cu abyehāṣṭe jsa bīdi baysūśtä* 'who by not attainment got bodhi-knowledge'; Manj. 371 *cva abyehāṣcyI jsa baiśa ttāhIrai rraṣṭa payseda* 'who by not attainment knows all correctly, rightly'.

abyauda- 'not reached, not found, non-existent', Manj. 233 *padīmāka abyauda* 'creator not found', Manj. 296 *nairāttama abyaudä* 'non-self not existent', K 108·303–4 *ysyāma u ysara maraṇa baiśa ahamya ajya abyauda* 'birth and old age, death all are not produced, not perishing, not existent'. See *byeh-*: *byauda-*.

abraṣṭä 'not asked', v 117, 66r6, BS *aprcchitvā*.

abrrīya 'not dear', Manj. 384–5 *bvāme jsa harbaśa daitta abrrīyI brrīyI raṣṭa sa khu pūra āye uca* 'by bodhi-knowledge all appears not liked, (and) liked, just as the moon is seen in water'. See *brya-*.

abvata- 'not destroyed', v 113, 35v1 *abva⟨tä a⟩ysmū hämāñu*, BS *avikṣipta-cittena* 'with mind undistraught', Z 5·114 *abuvatu*, Z 22·291 *abvata-*, with first written *abutu*. See *buvan-*, BS *vilupyate*, *upahata-*.

abvātta 'abundant', Manj. 245 *va⟨ṣa⟩ya āvīda abvātta* (the mind) sees the abundant sense-objects' (BS *viṣaya-*) variant to Manj. 348 *vaiṣaya āvīda pharāka* 'sees many sense-objects'; and variant Manj. 246 *vaṣaye āvada abvatta* (read *āv(ī)da abv(ā)tta*). Possibly from *a-* intensive (see IE Pok. 281–2 *e-*, *o-*) with base *bau-* 'to abound', see s.v. *buru*. With participle *-āta-*, as in *gaisātta-* 'returned' (**gṛtsāta-*). See also Oss. *äbualy* 'extraordinary'; with adjective *äbualy tyxdžyn* 'exceedingly violent' from **a-bvāga-*, and O.Ind. RV *ábhva-*, AV *abhvà-*, 'monstrous' beside *víbhvan-*, noted BSOAS 20, 1957, 48.

abvāṣṭa 'not experienced', Manj. 75 *śara dī kīra abvāṣṭa* 'unexperienced in good and bad works'. See *bvāṣṭa-*.

abvīya- 'not knowing', SuvP. 63r3, BS *aprajānanta-*; SuvP. 64v2 *abvīya*, BS *ajānanta-*. See *buv-*: *busta-*, with suffix *-īya-*, as *ysīnīya-*.

ama 'you', 2 plural, K 154·42; K 61, 42r2. See *umä*, *imi*.

amañāmata 'not thinking', v 131, 111 dyadic before *aḳāmate jsa āste*. See *mañ-*.

amatau 'distress, distressful', v 29, 47r3 *o yi jsa ysīru pätāyätä o ye vā vätä amatau näṭāyätä* 'either speaks roughly to one or commands one harshly' with parallel *ysīra-* 'rough' and *amatau*; v 30, 73v1 *amatauya kaśte hvaittä* 'he falls into distress, he is beaten'. Later *amauva-*, loc. plural *amauvuā*, III 113, 4v3–4 *cvai nāma hvāñi amauvuā byaugvā baṃdana-śālvā ni kaśti* 'he who cites the name does not fall into harsh bonds, into prisons'; v 250·783–4 *cvai nāma hvāñe amauvuā byūṃgvā baṃdana-śālvā na kaśte*; K 102·46–7 *cvai nāma hvāñe ni imauvuā byūṃgvā u ni baṃdana-śālvā kaśte*. From base *am-* 'to treat violently', Av. Yasna 71·17 *xšayasča amayavâsča*, Zor.P. gloss *šēvan ut mōδak* 'lament and woe', to Av. *ama-* 'force', O.Ind. *ama-* 'force', *amīvā-* 'illness', *amīti* 'to injure', participle *-ānta-*. For the suffix *-au*, loc. sing. *-auya*, gen. plur. *-vāṃ*, inst. plur. *-vyau*, note *sarau* 'lion', plur. *sarauva*, gen.plur. *sarautāṃ*, loc. sing. *rraysauya* 'empty', *hamau* 'bowl', inst. plur. *hamvyau*, *parau* 'command', gen. plur. *parauvāṃ jsa*, loc. sing. *parauya*.

amaye, *amayai* 'title (before proper names)', K 100·292 *amayai khara-painä*; K 100·290 *amayai maukṣaidra*; K 100·294 *amayai ejattūḷa*; K 100·297 *amayai arsa[na]lana*; v 237, 31–39 *amaye cīna kharasana*, 34 *amayai cīna ṣau kharasana*. Possibly **amayaka-* 'forceful, in authority' from base *am-* (see *amatau*). Possibly from *maya-*, *māya* 'fortunate'.

amājai 'your', III 69·104 *amājai parau* 'your command'. See *umājaa-*.

amāñanda 'not like', K 5, 144r4 *atä amāñanda*, see *māñanda-*.

amāñandūna 'not like', K 5, 144r4 *duṣkarūṇa amāñandūna salāva hvatāndä*, Tib. *mo-mchar rmad-du byun-bahi čhos-kyi sgra han hbyin-to*, 'they spoke astonishing wonderful words'.

amāsta- 'unfermented', Sid. 20v4 *amāstą ñye* 'unfermented buttermilk', BS *manda-jātaṃ tu mastu* (=*maṇḍa-*), Tib. *žo ma lans-pa*. See *māsta-*, *māya-*, *meva*.

aṃuysdauñä 'pitilessness', V 130, 4923. See *mulysdi*.

aṃūśtu 'merciless', III 38·50, see *aṃuśdye*.

aṃuśdye 'pitiless', JS 28r1; III 49·31 *aṃyaiśdą*. See *mulysdi*.

amai 'old woman', K 38·136, variant K 29·198 *māmā*. Widely used, Germanic OHG *amma*, O.Norse *amma*, Span. *mama*, Greek μάμα Lat. *mamma*, O.Ind. *ambā*.

amauvuā 'in troubles', see *amatau*.

ambrä 'mango', Sid. 14r1; Sid. 18v2 *ambrrä*, loan-word O.Ind. *āmra-*. Sogd. *n'mry* 'sweet' is from **an-āmraka-*, see *āhvaraa-*.

amya 'without core', III 49·16 *cu baiśä hīra amya butte* 'who understands all *dharma*-elements to be without substance', like BS *asāraka-* 'without firm inner part'. From **a-madya-* to *myāna-* 'centre' from **madyāna-*, Zor.P. *miyān*, Sogd. Bud. *mδ'ny*, *myδ'ny* 'in the middle', Av. *maiδya-*, Oss. D. *medäg*, I. *midäg*. See *myāna-*.

aya- 'ground', II 2·27–8 *mistą sīma mistą ayai* 'great limited area (BS *sīma-*), great ground'; K 47·56 (of a beggar) *khū ayana paṣkūjä ā käsaujsāṃ jsa ū dīšta hā ṣakale vīstā* 'so that he may feel along the ground on corners, and she placed in his hand the (dry) stick'; III 105·17 *tta tta jsā tsve aye vī* 'so he walked in the street'; III 106·21 *ttanī ca byāśā brrūka ayāṣṭi* 'then when she opened the window on to the (ground) street'. See *evāte*, *āye*, BS *tala-* 'ground'.

ayakṣā 'invisibility (?)', II 115·23 *haira jsā sāja na tta paṣta ayakṣā* 'study the *dharma*-elements, do not set out to the unseen'. See *pyaṣta-* 'visible'.

ay.ṣa or *ay.va* 'epithet of demons' (second *akṣara* lost), V 64·45–6 *cū būri āṣa ṣṭāna auda ay.ṣa kalabūttana ti biśa maṃ parauya ṣṭāri* 'whoever being in the sky (BS *ākāśa-*) down to the *kalapūtana* demons, those all are under my orders'. Reading and connexion unknown.

aysaṃgga- 'sterile', Z 2·226; Manj. 256 *aysaga*. See *ysan-* 'to bear young'.

aysamvīrr- 'sing', see *aysmūr-*.

ąysāṃje 'girl', V 291, 1401 (fragment). See *ąysānai*.

aysāta- 'unborn', Z 6·7; Manj. 250 *aysāye mera nai īda*, from *ysan-*: *ysāta-* 'be born'.

ąysānai 'boy', K 140·987, see *alysānai*.

aysāya 'a medicament, plant name', III 85·78; III 85·84 *aysąyä*.

***aysīya-** 'lively (not despondent)', II 40·38 *hīrāsaka iysīye basaka jsi* 'from the black frisky calf' (SDTV 121), see *ysīta-*.

aysu, *aysä*, *a* 'I'; with pronouns *ayse*, *aysī*, *aysai*, *aysāṃ*, *aysā*; with *ī* 'indeed' *aysai*; Manj. 154 *ayse*; K 137·905 *aysī*; III 75·221 *aysai*; III 69·103 *aysāṃ*; III 71·128 *aysā* (*-ā* 'you'); K 47·53 *aysai* 'I indeed'. With independent pronoun K 47·53 *aysā ūhū* 'I . . . you'; SuvO. 3v7 *aysuṃ jsa*. Av. *azəm*, O.Pers. *adam*, Pašto *zə*, Waxī *wuz*, Ormuṛī *az*, Sogd. *'zw*; Oss. *äz*. O.Ind. *aham*, IE Pok. 291 O.Slav. *azŭ*, Greek ἐγών.

aysūra-gūna 'of *aysūra*-colour', II 60·8–9 *kabala śā u aysūra-gūna dajūna baimya kamaiśkā* 'one *kambala*-cloth (BS *kambala-*) and of *aysūra* colour, flame-coloured bright *kamiśka*-cloth'. Possibly *az-*:*za-* 'blue' with *-abara-*, see *ysamye* 'vitriol'.

aysūṣka- 'not pleasant', III 60·45 *aysūṣkä mari vīvā nāṃda maṃ vī satva* 'unpleasant here the beings accepted *vipāka*-ripening in my case'; SuvP. 73v1, BS *aniṣṭa-*.

aysgana- 'vulture', JS 24v1 *pura ra pęmęsti aysgaṃ* 'the vulture seized the young ones'; K 21·4 *aysgana-rūvyi* 'in vulture-form', K 28·179 *-e*; K 37·117 *vari aysgini-rūvya śā rakṣäjsi mūñye* 'there dwells one demoness (BS *rākṣasī*) in vulture-shape'. See *uysgana-*.

aysgusta- 'uncovered', III 98·27, see *uysgusta-*.

aysdāṃ 'a commodity', possibly 'goat's corn', V 174a1 *u aysdāṃ 10śeṃ* (=*daśeṃ*) *hvaṃdä gūñä I baṃ I* 'and corn (?) for ten men, one sack, one packet'; V 174, a2 *u aysdāṃ kha 4 auśyaka aysdāṃ kha 2* 'and corn (?) 4 *kha*-measures and *Auśyaka* corn (?) 2 *kha*-measures (similarly with other names); V 174b12 *ṣi vā aysdāṃ puḍai* 'he presented corn (?)'. Tumšuq *eždanā kalasta* 'skin-bag for corn (?)' may belong here (see *karasta-*). Base *aza-* 'goat', Av. *aza-* with *dānā-* 'grain'. The *aza-* is in the Nīrangastān 114v9, Zor.P. *'z*, *'xy*, Caucasian Adige *ač'e*, Qabard *aže*.

aysdārä 'supporter (?)', II 80·12 *ṣą mä aysdārä aśąulaka svaḷaka* 'this my supporter unharmed, in safety'; 'maintenance', II 125·5–6 *u īñakä bisā iysdāra ttī jsāṃ vā rrvī vī haiṣṭāṃdä* 'and the maintenance of the company they then sent to the Court', see AM, n.s., 11, 1964, 13. Base *uz-* with *dār-* 'hold', see *iysdāḍa-*, II 111·17 *iysdāḍe si* 'he reported that. . .'. See *aysdaura-*.

aysdeña 'safe', II 82·58 *ṣa ma sagaśīla tceną aysdeña svaḷāka*, parallel to II 80·12 *ṣą mä aysdārä aśąulaka svaḷaka*, quoted s.v. *aysdāra-*. From **uysdāranya-* 'supported, safe'.

aysdem- 'to blow upon, cool', Sid. 152v1 *aysdemāñä* 'to be cooled', Tib. *bsgrans-la*; Participle *aysdauda* Sid. 20r4. See *dam-* 'to blow', *uysdam-*.

aysdau 'young', Sid. 6v5; 7r3 BS *bāla-*; *aysdo* Sid. 7r1. From **azatāva-* from *arz-* 'to grow', Oss. D. *iräzun*, *iräzt*, I. *räzyn*, *räzydtän*, *räzt* 'to grow'. IE Pok. 26–7 *al-* 'to grow' (see *alīya-*) with increment. See *alysānaa-* 'youth'.

aysdaurä 'possession', III 80·20 *majsyī jsaiṃi aysdaurä* 'the woman's fine property'. See *aysdāra-*.

aysdyūva 'tears away, steals', III 36·7 *aysdyūva ragyau jsa gesta yäda īsakye* 'tears from the banks, turning, it makes whirlpools', =III 34·12 *aysdyäva ragā jsa gesta yada īsakye*, =III 40·15 *aysadruvą raṃgyau jsä gaistą īsakyai yaṃdai*, =III 46·20 *aysdyūävi ragāṃ jsa gestą yida dvanakye*. See also K 56, 20r4 *viṣaya āysdyūvi* 'steals the objects of sense'. Base *dabya-* > *dyū-*, with *-vi* from *-āte*, see cognates s.v. *dyūka* 'robbers'.

aysdrraphai 'squatting', Sid. 102v5 *aysdrraphai *ñāma* (written *brrāma*) 'sitting in squatting position', BS *utkuṭikāsanam*, Tib. *ćog-ćog-pur hdug-pa*. Base *draf-*,

dramf- from IE **dhrembh-* 'hold together', cf. Yidγa *dīzo* 'squatting' *han-daizā-*.

aysdravaṣṭa 'consisting of an excursion place, park', K 49·3·7–8 *padmāysina kūlārä pātcä, śira gvahe añi añi thāna aysdravaṣṭa vasva ūryāna* 'lotus seats, pavilions next, excellent abodes, various places, park-like clean gardens'. From **uz-drava-* 'place of excursion', with adjectival suffix *-ṣṭa-*, dyadic with BS *udyāna-* 'idem'. To base *drav-*: *dru-* 'to run' in Av. *drāvaya-*, *draoman-*, *aēšmō. drūta-* 'attacked by *aēšma*-fury', glossed Zor.P. *ēšm-drūt*, with Zor.P. *hnrwn*, Pāzand *handurun* (Mēnōk ī xrat, ed. Anklesaria, 5·6), O.Ind. *dravati*, *druta-*; IE Pok. 204–6 *dreu-*.

aysdrauttä 'he flew up', III 73·180 *aysdrauttä ṃā hā pūṣa pastä* 'the fly flew up, at once it fell away'. See *drrautta hamīya* 'is able to fly', base *drāh-*.

aysbana- 'channel (?)', something made of stone, III 80·31 *baysga aysbanä sagīnā ṣperīdä* 'the many stone channels pour out'; III 37·8 *spyakīnai byauśąuka iḷeja aysbanvāi* 'the flower bud is stopped in the channels'; III 34·13 *spyakīnai pyauśąka ǥiheja aysbanakvā*; III 46·22 *⟨s⟩pyakīnai pyauśąką iheja aysbanakvā*. From **uz-band-* 'to hold back by a bank', like N.Pers. *band* 'weir', Pašto *wasta* 'pool', see s.v. *pastā-*.

aysbrījs- 'to roast', Sid. 146r2 *aysbrījsāñä*, Tib. *brnos-pa*; Sid. 147r4 *iysbrījsāñä*; Sid. 151v4 *eysbrrījsāñą*. From *uz-* with *braig-*, see cognates s.v. *brījs-*.

aysmū 'mind', rendering BS *manas-* (III 21, 8b3 *aysmya yaṃ*, BS *manasi kuru*), BS *mata-* (V 244, 4b4 *aysmuna*, BS *matena*), BS *citta-* (V 330, 20r3 *aysmū panata*, BS G 37, 17r5 *cittam utpādayām āsuḥ*), BS *cetana-* (Bcd 49r3 *aysmuna*, BS *cetanato*), BS *vijñāna-* (K 56, 20v3), and K 5, 144v1 *aysmuī vaṣṭāmato*, BS *samādhi-*. Inflected forms are nom. sing. *aysmū*, *aysmu*, later *aysmva*; gen. sing. *aysmuvä*, *aysmuvi*, *nva aysmūi*, *aysmuī*, *aysmvī*; inst. sing. *aysmūna*, *aysmu jsa*; loc. sing. *aysmya*; uncertain III 130·23 *aysmyani*. With the pronoun *yi* K 58, 28r3, Z 24·196 *aysmūtī*. Adjectives are *-yaa-* V 91, 61 1r2 *aysmuyai*, parallel to *biśātīnai* (with *-t-*, not *-n-*) 'of the tongue'; *-īmaa-*, Manj. 40 *aysmvīnaa-*, JS19r3 *aysmvījvā*; *aysmūnaa-*, adjective, 'of the mind', III 44·41–2 *aysmūnā pūna* 'arrows of the mind'; ibid. *aysmūnai bīsana* 'by the mental servant'; and *-ja-* Sid. 3r1 *aysmyaja*, BS *mānasa-*. Dyadic are K 56, 20v1 *aysmū vijñānä*, and III 71·143 *aysmū uvī*. Compounds are Sid. 7v1 *garkha-aysmu* 'heavy-minded'; II 89·39 *sāḍa-aysmva ṣṭāre* 'are cold-minded', and V 123, 3r2 *⟨du⟩ṣkareñäna ārāhäta-aysmuvā* (fem. nom. sing.), BS *vismaya-āvarjita-mānasā* 'with mind drawn by astonishment'. Two later spellings dissolve the conjuncts II 130, b6 *aysamū*, and K 72·27 *aysimūna*.

Analysis still not decided. Possibly *uz-mu-* from *ays-* (anticipating later *ays-* from *uys-*), with *-mu-* by *-u-* suffix from *man-*: *ma-* 'to think' (IE Pok. 726–8 *men-*). The basic 'thinking' contrasts with *uysānā* 'self' from *an-*: *ā-* 'to breathe'. See Addendum.

aysmūr- 'to sound', III 36·5 *sānä aysamvīrradā tsīda haḍa spūläkau* '(the birds) range singing amorously among the buds' (BS *sphoṭaka-*), with *-mvīrr-* from *mvar-y-*, parallel to *gvīr-* 'sound, sing' from *gvar-y-* III 34·10 *sāhąna gvīradā tsīda hada spūlakau*, = III 46·18 *ṣāhąna gvīradą tsīda hadaṃ spūälakāṃ*. See *aysmūra-*.

aysmūra- 'sound, noise', III 34·16 *aysmūryau jūhānai sāñīda pavanaka* 'amorous with sounds they raise the pollens', = III 46·26 *āṃysmūryau jūhānai sāñīda pavinaka*, = III 37·11 *āṃysmūryau jūhaunai sāñā pavänaka*. From *uys-* with base *mūr-*, *mvīr-* 'to sound, sing' see s.v. *mura-* 'speech'.

ara- 'proper', only in *araṃ-dīśś-* and Sid. 3v5 *rravye pa*, III 22, 12a2 *rravyi pata* 'south'.

araṃdīśś- 'to overlook, tolerate, be indifferent', V 99, v4 dyadic *araṃdīśāmata uvikṣa* 'tolerance'; V 99, v2 *uvikṣa araṃdīśśāmata*, BS *upekṣā*. Elsewhere only *anaṃdīśś-* with *-n-* replacing *-r-*, III 5, 12r4 *ma anaṃdīśśa ma hāmuri yana* 'do not overlook, do not forget', III 11, 20v4 *ma aña yana ma anaṃdīśä* 'do not act otherwise, do not tolerate', Z 12·114 *anaṃdīśśäte*, V 114, 63v2 *cīyä rre anaṃdīśśäte kṣīrū bvānu o adātu* 'when the king overlooks ruin and injustice in the land', BS *yadā hy upekṣate rājā duṣkṛtaṃ viṣaye sthitaṃ*, V 115, 64r2 *rre anaṃdīśśäkä*, BS *rājā hy upekṣakaḥ* 'neglectful king'.

arājsa 'wild (?), K 154·41 *cu bura vā yāla arājsa jūṣū kūlą* 'or whatever evil wild things I do to disturb the Vajrakula'. Taken as adjective to *araa-*, as *khūṇājsa-* 'having holes'.

arātä 'envy', and *arāyä*, see s.v. *are jsa*.

arā-bū 'wild-natured (?), Manj. 108 *śera ne yanīda arā-bū* '(the ignorant) do not do good things, being wild-natured', taken as *araa-buva-*. Base *ara-* 'wild', *ara-*, *araa-* as first component, to Av. *ara-*, Oss. *ärra* 'wild, mad' (as the young boy Batraz is called *ärra läppu* 'wild boy'), Sogd. *''r'k* **āraka-*, IE Pok. 27–8 *al-* 'be wild', see BSOAS 24, 1961, 473, adding possibly Hittite *allaniya-* 'to be restive (horse)'. The *-bū* of *arā-bū* is from *bau-*: *bū-* 'to be'.

arādā 'inflammation', Sid. 138v2 *agvā vī arādā hame* 'in the limbs inflammation occurs', BS *dāhavant-*, Tib. *lus ćhabar byed-pa yino*; *arāṃdāṃ* 'inflammation' I 185, 105v2 *u jsahira arāṃdāṃ jiṃda* 'it removes inflammation in the belly', BS *dāha-śamana-*, possibly **arāvantāka-* from base *ar-* 'to burn', IE Pok. 28 *al-*. For *-āṃda-*, note also *urāṃda-* 'pregnant' from *udarāvant-*. See also *rauḍa-*.

arīma- 'spotless', K 62, 76v1 *arīmä* with variant K 53·9·2 *agaṃjsa-* 'faultless'; dyadic Manj. 347 *arīma*, *avasve*; adj. *arrīmajsa-* 'clean', SuvP. 69r3 *arīmajsa*, BS *nirmala-*; V 15, 1b3 *ata arrīmajse*; V 303, 02b2 *vasvetī arrīmajsā ttaraṃdarā himi* 'he has a pure spotless body (*-ī himi* 'is to him'). Base *rai-*: *rī-*, see *rrīman-* 'dirt'.

arīśą 'stinking', Sid. 153r4 *u arīśę bauśa hame* 'and bad smell occurs', BS *gūthaka-*, Tib. *dri mnam-pa yino*; Sid. 140v2 *arīśąi va bauśä hame*, Tib. *kha-dri mi źim-pa* 'mouth smell not pleasant'; III 123·61 *arīśą satta*, BS *virūpa-satva-*; III 124·76 *thāṃ arīśą bījaiśą*, BS *ttava vīrupa kathaiyasī* 'you speak ill'. See *rrīśą* 'appetite', BS *ruci-* 'desire', base *raiz-*.

arrū 'remedy' plural to *aruvā-* 'remedy, medicament' (with *-ū* < *-va* < *-vä* < *-ve*); note *drabāḍū* plural from *drabāḍva* 'of the three times', Manj. 316–17 *dāvīje arrū prrabāvna naṣąmārai harbaiśa sañe* 'by force of the *dharma*-medicine, all concepts are made quiescent'.

arūnai 'not broken', V 64·42 *balaudi ūstānā arūnai hu⟨·⟩ sidhavaṃdī padīmi* 'I will make him strong, upright,

sound, well- .., successful'. From *a-rugnaa-*, base *raug-*: *rug* 'break'. See *narūj-*.

aruvą, plural *aruvę* 'medicament' later *arva*, pl. *arve*, *arrve*, Sid. 6r1 *vijä arva āchanai, u vaṭhānarä*, BS *bhiṣag-bheṣaja-rogārta-paricāraka-saṃpadaḥ*, Tib. *sman-pa dan, sman dan, nad-pa dan, nad g-yog dan*; SuvO. 56r5 *biśśūnya, raysāyana aruvę* 'all kinds of elixirs, medicaments'; v 69, 8v2 *aruvę*, BS G 37, 12a4 *bhaiṣajya-*, Tib. *sman*; adj. Sid. 139r2 *arvīnaa-*, fem. Sid. 121v5 *arvīje*. See also *aruṣą*. From **arušā-* to IE *arues-*: *arus-* 'plant', see TPS 1954, 141, n. 3; 1960, 79–81.

aruṣą 'medicament', v 52, 83a5 *anya-ttīrthyānu aruṣą*; 83b3 *dātīgya aruṣą*. See *aruvą*.

are jsa 'envy', III 1, 5v4 *ā jaḍī rrāśāna, ā are jsa* 'either under influence of ignorance or of envy'; III 8, 16r4–5 *ā ysurre rrāśāna, ā are jsa* 'either under influence of anger or of envy'; v 308, 10a3 *arete kä(ḍāna)* 'for envy', plural Z 1·40 *aretä*; inst. sing. SuvP. 63v4, *arena*, BS *īrṣyā-* 'envy'. v 102, 16r4 *ka ne arāyä nä hämäte*, Tib. *phrag-dog* 'envy'; Z 2·9 *mästä arätä*. Base *ar-* or, with *š*, *arš-* 'to envy' (as Av. *kar-*, *karš-* 'draw', *var-*, *varš-* 'rain'), elsewhere Av. *arš-*, *araska-*, Sogd. *'r'sk-*, Man. *'rsk*, Sogd. C. *'rsqny* 'zealot', Zor.P. *'lyšk*, *'lšk*, N.Pers. *arašk*, *rašk*; O.Ind. *īrṣyā* 'envy', IE Pok. 337, Hittite *arsaniya-* 'to envy'.

arrä 'bear (animal)', JS 26v4 *thvai arrä ṣṭāna* 'you being a bear (cared) for him', BS *ṛkṣa-*. From **ṛ́kša-*, Av. *aršō* (Aog. 79), Zor.P. *'rs* or *hrs* **ars*, or *hirs*, N.Pers. *xirs*, Oss. DI. *ars*, plur. *ärsitä*, I. *ärsytä*, 2nd component *kurm-asitä* 'blind bears (a game)', Wanetsī *yirž*, Pašto *yaž*, Orm. *yirs*, *yiš*ↄ, Yidγa, *yarš*, Šuγnī *yūrš*, Sarīkolī *yurž*, *yirž*, Sanglēčī *xars*, Parāčī *uṭ*, *uč*; IE Pok. 875, O.Ind. *ṛkṣa-*, Greek ἄρκτος, ἄρκος.

arkakä 'plant name', Sid. 10v4 *arkakä kīrä* 'the arkaka bush', BS *artagala-*, Tib. *artagala* 'barleria caeruli'. The name *arka-ka-* may be archaic with *-rk-* preserved to base *ark-* 'to be bright' whence Zor.P. *arčīč* 'the bright metal tin'. This *ark-* beside *arĝ-* (IE Pok. 64–5) and IE Pok. 340 *erkᵘ-*, O.Ind. *ṛcati*, 'shine', *arka-* 'shining'.

arniñe adj. 'of the elbow', JS 27r2 *arnīñe dasti varī śaṃdya pasta* 'the hand to the elbow fell on the spot to the ground'. From **arina-* to **araθni-*, O.Pers. *arašni-*, Av. *arəθna*, *frārāθni-*, Pāzand *arəθ*, N.Pers. *āran*, *aran*, *āranǰ*, *aranǰ*, Oss. *-ärina-*, D. *cäng-ärinä*, I. *älm-ärin*, *ärm-ärin* 'cubit', dialectal *ulin-* in the folklore name *Ulink'ä* '(cubit-high) dwarf', modern Yidγa *razən*, *razin*, Šuγnī *-ērn* in *wišty-ērn*, *wiẋč-ārn*, Sarīkolī *yorn*, Yidγa *səm-arn* (*huška-*). IE Pok. 308 *el-*, O.Ind. *aratni-*, Greek ὠλήν, O.Engl. *eln*.

***arma-** 'solitary', III 79·14 *misti sagä cū maṃ būjsana hāysdā grūsīdä, hajevī ṛrmä yaḳṣäkvā u dī-sthyāṃ ttaurä hūṣa dai avajsamya u kauṣḍvą̄* 'great stone which they call here the banquet table (?), dusty (?) ruin among the goblins, and from demons' mouth blazes fire unapproachable, and in the hollows'. The syllable *ṛrma-* may replace either *arma-* or *ärma-*. From *ar-* in Av. *airime* 'still', *armaē-*, *armōi-*, *armaēštā-* (of water), Zor.P. *armēšt*, Oss. *ärmäst*, *ärmäst-där* 'alone, only' to O.Ind. RV *arṇaká-* 'ruins' from IE Pok. 332 O.Ind. *árma-*, *armaka-*, Lit. *yrù*, *ìrti* 'to separate' for the sense 'solitary'; for 'still' IE Pok. 304–5 *el-*, O.Ind. *ilāyati* 'stand still' is possible.

armāna- 'kindness (?)', v 30, 73v4 *au yä armānāna ṣṣei bya tānu yanīyä* 'or one might make hindrance even by kindness (?)'. Possibly *armāna-* < (**arrmāna-*) **ary(a)māna-* to Av. *airyaman-*, Zor.P. *ērmān*, M.Pers.T. *'ry'm'n* 'friend', proper name *by 'ry'm'n bai aryāmān*, N.Pers. *ērmān* 'guest'; O.Ind. *aryamán-* (see Mithraic Studies, 1975, 13). For archaic Iranian vocabulary see also *mīrai*, *śśandrāmatā*, *harāysa-*, *ttaira-*.

arva, *arve*, *arrve*, see *aruvą* 'medicament'.

alīyä 'nourished', with BS *bhakṣaya-* 'to feed', deleted but necessary to the story, III 61·47 *buśañāṃ jsa alīyä padīyeṃ tvā kāyi* 'I burned this body nourished on perfumes'. Armen. lw *ar-* in *parar* 'fat', *pararak* 'fatted', *pararem*, *parart* 'to fatten' to Sogd. Bud. *pršt* 'fat' (A. Meillet, REA 2, 1922, 3) from **pari-aršta-* (not 'lip'). See also *ārkha-* 'excrescence'; *ārdiyo* 'excess'. BS *kāya-* 'body'. From *al-* (or *ald-*) 'to grow, make grow, nourish'. IE Pok. 26–7 *al-*, Lat. *alo*, *alitum*, *adolescere* 'grow up', *proles* 'offspring', Got. *alan*, *ol* 'grow up', *alịþs* 'fed'; *al-dh-* O.Ind. *ardh-*, Av. *ard-*. Greek ἄλθομαι 'grow'. If *ard-*, note Khotan Saka *ăl-* in *hala-* 'half', *salī* 'year'.

alysānaa- 'youth, boy, son (of a king)', *alysānai*, *alysānei*, inst. sing. *alysānaina*, later forms v 11·8 *āysānai*; III 128·15 *eysānai*; K 94·96 *eysaunai*; K 65, 83v3 *iysānai*; fem. Z 6·12 *alysāgyo*, Z 22·212 *alysāgye* 'girl', III 106·20 *eysāja* (daughter of a minister); II 114·15 *eysauja*; v 291, 14a1 *ąysāṃje*; III 94, 35a *iysāṃgyau*, BS *dāraka-*, *kumāra-*, Tib. *gźon-nu* 'young', Kāšyar Kančakī *'alyoṅdza*, *'alyohjah* (see BSOAS 13, 1950, 393). From *arz-*, *raz-* 'to grow', Oss. D. *irämun*, I. *rämyn* 'to grow', I. *räzän* 'growing organism, child', D. *iräz*, I. *räz* 'growth'. Also *aysdau*, *aysdo* may be from *arz-* meaning 'young', BS *bāla-*.

avacha 'assuredly' from the contexts, K 19·231 *mūña pura ausairama nāra ṣṭe avacha* 'of my son the woman is assuredly the vital thing'; Manj. 336 *ttye na hīra naiśta avacha* 'for him there is no *dharma*-element assuredly'. Possibly *a-* 'not' with *pacha* 'attack', hence 'unassailable, sure'. See *nächo*, *pacha*, the base *cha-* 'go' beside *tsva-*.

avachūsada 'imperishable', II 102·29 *brrūñadą̄ avachvasadāvą*; II 103·69 *chai jsa vīvadāva avachūsadāvą dyaumai* 'with colour brilliant, vivid to see'. See *pachus-* 'be impaired, be destroyed'.

avachaudo 'unimpeded', SuvO. 3v7 *u aysu-ṃ jsa avaśśā avachaudo bvāmato byehīñā* 'and thereby may I necessarily get uninterrupted bodhi-knowledge'; v 91, 61r4 *avarrūṣka avachauda dyāmata bvāmata* 'affliction-less unimpeded vision, bodhi-knowledge'; Z 4·38 *avacchoda tsīndi ttaura vaṣṭa*, =BS Mahāvyutpatti 219 *tiraḥ-kuḍyaṃ tiraḥ-prākāraṃ* 'passing unhindered through walls'; Z 11·6 *avachauda mulysdä hamaṃgga* 'free impartial favour'. To *parchuta-*, *pachuta-*, BS *upahata-* 'struck', *pachus-* 'perish', *vichuste* 'he threw down', with *-auda-* from *-āufta-*, base *(s)k(h)aup-* 'to strike', M.Parth.T. *kwbg* 'kick', Zor.P. *kōpand*, *kōft* 'to beat', N.Pers. *kōb-*, *kōftan*, *kuftan*, with *pati-* Zor.P. *patkōft* 'strike against', *patkōpēnd*, *patkōpišn*. Since *-auda-* derives also from older *afta-*, as in *ttauda-* 'heated' from *tafta-*, a base *kap-* is also possible in *avachauda-*. Zor.P. AVn 29·5 *ut martōmān ēvak ō dit patkāft* 'he made men attack one

another', possibly causative to *kaf-* 'to fall'. But elsewhere *kap-* 'to split' is unsuitable.

avajsañāme 'not adhering', III 32·3 et seq. *kāmä aysmu paiṣkala avajsañāme hālai sājanai harbaiśä padya bvāka hīrāñä vīra* 'where not tending to the *vijñāna*-knowledge section, learning, (based) upon the state of knower in every way.' The word is in a list *avajsañāme...narūjāme... apanamāme...jaigya* in dyadic pairs 'not adhering' with 'breaking out' and 'not arising' with 'vanishing (=*nirodha-*)'. Base *pajsan-* 'to apply', as Sid. 1 bis 11 *pījsanīrą aprrasama arve* 'unsuitable medicaments were applied'. The BS technical terms corresponding have not yet been found. After *pati-* the non-palatal *-js-* is replaced by *-j-*, hence here *pa-* may derive from *pari* after which an initial is not changed. A *pa-* from *apa-* does not seem to suit the meaning.

avajsama 'dishonour', III 71·145–6 *pīsāna avajsama* 'dishonour to teachers'; V 155, 1a1 *thu...avajsama yanä* 'you do dishonour'. See *pajsama-*.

avajsamātä 'dishonouring', BS *nigraha-*, V 115, 64v4–5 *u adātyānu uysnaurāṇu avajsamātä hämät⟨e⟩, u niharkä nuṣṭhurä*, BS *dhārmikāṇāṃ ca sattvānāṃ nigraho bhavati dhruvaṃ* 'and of the irreligious beings there will be dishonour and harsh punishment assuredly'; V 115, 64v5–6 *u dātyānu avajsamete jsa u niharkäna* 'through dishonouring and punishment of the religious', BS *dhārmikāṇāṃ ca nigrahaṃ*. See *pajsama-*; suffix *-ātä*, see *arātä* 'envy', s.v. *are jsa*.

avajsamya 'unapproachable', III 79·15 *dīsthyāṃ ttaurä hūṣa dai avajsamya u kauṣḍvā* 'in the mouth of the demons and in the hollows a fire blazes unapproachable'. From **a-parījam-ya-*; see *pajsama-*.

avajsamya 'dishonoured', K 61, 41r4 *rana avajsamya yanāṃdi* 'they may make the jewels (BS *ratna-*) dishonoured', adjectival suffix *-ya-* to *avajsama-*, see *pajsama-*.

avajsāmā 'dishonour', II 10·162 *kau baida tcauttai paijsāṃ arīṣa avajsāmā yuḍai* 'against the *kavi*-s (=BS *ācārya-* 'teachers') he was violent, he did them grievous unpleasantness and dishonour'. From *pajsām-* to *pajsama-*.

avatca 'intolerable', K 23·72, variant to *avyauca*.

avatsä-vīya 'faultless (?)', III 108·3 *ysīrañä bīsä raṃna u avatsä-vīya* 'the jewels in the heart and faultless ones'. From **a-gaṃtsa-* 'without hole', similar to Pali *acchidda-vutti*.

avathīyi 'unrestricted', K 155·57 *avathīyi parau* 'unrestricted command', from *pathīya-* 'held back'.

avadaṃja- 'impolitic', II 112·46 *tti tta ciṃdyāṃdūṃ si avädaṃji hame* 'we thought so that it will be impolitic'. See *padaṃgyā-* 'custom'.

avadanda- 'not made', K 11v1 *ggandharva-naggarä ṣa kaṃtha padanda na hirṣṭai niśtä ttrāmu hira biśśä avadanda* 'the *gandharva-nagara-* (mirage) is not at all real, so all things are unreal'; Manj. 229 *avadeda*, variant Z 5·73 *avadanda*; Manj. 229 *avadeda vekalpa na dyāre*, =BS *apravṛtti-vikalpa-* 'having no productive discrimination'; Manj. 379 *avadedai drraya avāya* 'unreal the three *apāya*-states'; Z 5·73 *samu vikalpina avadanda*. See *padīm-:padanda-* 'to make'.

avaphada 'unsated', III 127·23–4 *raysga vīra avaphada brruna magalīya dy(ā)ma byaihūdai* 'may they swiftly attain unsated brilliant fortunate vision'. See *paphan-*. Parallel to BS *asecanaka-*, see BSOAS 21, 1958, 530–1.

avaphanāmata 'not satisfaction', V 182, 43v1 *avaphanāmata u hajuvattete* 'dissatisfaction and wisdom'. See *paphan-*, *avaphanda-*.

avaphande 'unsatisfied', Z 19·18 *trāmu ttye tcīmañi avaphande gyaḍīna* 'so his eyes are unsatisfied through ignorance', =BS *asecanaka-*. See *paphan-*.

avamā 'unmeasured', Manj. 365 *satva-dhātta avamā ttī* 'the base (BS *dhātu-*) of beings is measureless then', see *avamāta-*. Possibly *ttī* 'place'.

avamāta-, *avamāya-*, *avamāva-*, *avamāga-*, *avamā* 'unmeasured', SuvP. 69v4 *avamāta*, BS *ananta-*; III 6, 12v3 *avamāta aṣumuḍa* 'unmeasured, uncounted'; K 76·207 *avamāva ahaṃkhīysä* 'unmeasured without number', K 45·8 *vāsta avamāga* 'clothes numberless'. See *pamāta-* 'measured'.

avaṃdāyą 'pathless', II 94·26 *saṃ *khu tta āṣą avaṃdāyą kaśaudai* 'just as in the sky (=from the sky) without paths they may fall'; II 97·109 *sa khu ttā āṣą avaṃdāyą kaśaudai*; II 8·136 *sa khu tta āṣa avadāya kaśaudai*; II 96·104 *āṣą avaṃdāyą kaśārai*. See *paṃde*.

avaysāña 'ignorant', JS 36v3 *śere dīre myānā avaysāñą paysāña* 'good, bad, middling, ignorant, knowing'; K 68·183 *avaysāñe udmādi ṣṭāna*, =K 71, 9v1–2 *avaysāṃdye ūttamatta ṣṭāna* (BS *unmāda-*). Adjective suffix *-ya-* to **paysāna-* 'knowing'; as also *avaysānda-* 'ignorant', to *paysānda-* 'knowing'.

avaysāda 'ignorant', Manj. 344 *avaysāda aysmva kūra* 'ignorant mind, false'; Manj. 353–4 *buttai sī hīya sa avaysāda* 'he understands that one's own is just ignorant'; K 66·134–5 *cu avaysāṃdi aysmų kiṇa haṃjsaudai īme hęci* 'whatever (*karmas*) through ignorant mind I have accumulated'; K 56, 20v2 *avaysāṃdi aysmū haṣkīme*. See *paysān-* 'to know'.

avaraṃjsa- 'good, not adverse', SuvP. 65v3 *khvaṃ hva yinī tvā rraṣta, avaraṃjsa deśana śirka*, BS *deśayiṣye imāṃ deśanāṃ svarṇabhāsottamāṃ śubhāṃ* 'that I may be able to preach this right good excellent *deśanā*-profession', with dyadic *avaraṃjsa-* and *śirka-* 'good'; SuvP. 64v1 *cu dā prrakṣauttai īme, avaraṃjsä rraṣtä abvīya*, BS *sad-dharmaḥ pratikṣiptaḥ syād ajānantena me sadā* 'if I have repudiated the *dharma*-doctrine, the good, right, unwittingly'; II 102·16 *raṣta-haspyīsākyau avarajsa-bvāmyau* inst. plur. 'rightly aspiring, with excellent knowledge'. See *paraṃjsa-* 'perverse'.

avarī 'no salvation, ruin', III 71·145 *cu varttīṃdä avarī yāṃdä* 'they who always practise no salvation'. See *parrīya-*.

avarye 'unsaved', K 64, 81r3 *khu bura mi avarye śau harsī satva* 'while even one being remain for me unsaved'. See *parräta-*.

avarrūṣka- 'afflictionless, without *kleśa-*', V 91, 61r4 *avarrūṣka avachauda dyāmata bvāmata* '*kleśa*-less unimpeded vision, knowledge'; Z 6·44 *abrīyai dātä bilsaṃggä avarrūṣka aysmya ḳāña* 'without passion (=BS *rāga-*) the *dharma*-doctrine, the *bhikṣu-saṃgha* are to be thought of in the mind as free from *kleśa*-afflictions'. See *parrūṣka-*.

avarūṣye 'unafflicted', K 60, 34v2 *khu aśtą biśvā sarva-dharmvā avarūṣye* 'so that he is in all *dharma*-elements unaffected' (*aśtą*, not *ra śtą*); K 6, 145v3 *avarrū⟨ṣy⟩au ⟨sa⟩lāvyau* 'with unaffected words', Tib. *hphags-pahi tha-sñad* 'noble talk', Chin. = BS *ārya-caryā*; translation E. Lamotte 252 nobles modes de parler. From *a-* 'not' and *parrūṣya-* 'subject to affliction', see *parrūṣka-*, BS *kleśa-*.

avaśāna 'not sent, non-commissioned (?)', IV 33b1 *śe hvaṃḍye 260 mūri paśā avaśāna* 'for each man 260 *mūrā*-coins, commissioned, non-commissioned'; IV 52a2 *stūra pajīṃdā paśā avaśāna daśe hvaṃḍāṃ* 'they demand *stūra*-cattle, commissioned, non-commissioned, of ten men', see SDTV 3; II 23·19·2 *paśā avaśāna hvaṃḍi himya*; II 20, 12b2 *ttī jsā⟨ṃ⟩ paśā avaśāna cirāṣta* 'then commissioned, non-commissioned to Cira'. See *paśāta-* 'sent'.

avaṣāya- 'plant name', III 90·192, see s.v. *raḷi-piṃṇā*.

avaṣta 'studying' (with locative), III 100·9 from *abi-ah-*, *abi-šta-* base *ah-* 'throw, put' or possibly *ah-* 'to be' *abi-ah-* 'be absorbed in', Orm. *aw-*, infinitive *awōk*, and *haw-*, participle *hištak* 'to read' from *abi-ah-* and *abi-šta-*. See the full text s.v. *śvrrai*.

avaṣtaga 'not departing, permanent', K 148·61–2 *pārśą pajsaṃ avaṣtaga caḍāve* 'may he practise continuous worship, reverence'. From *a-* 'not' and *paṣta-* 'depart'.

avaṣtandaa- 'permanent', Z 11·37 *avaṣtandai ṣī varata parāhä* 'the *śīla-* (moral rule) is permanent there'; Z 22·313 *puña avaṣtandā yande* 'he makes permanent merits (BS *puṇya-*)'. To *paṣta-* 'depart'.

avaṣta- 'not fear, safety', K 140·997 *avaṣte haurākä* 'giver of security'; SuvP. 72r4 *aveṣta*, BS *abhaya-*; K 64, 81r2 *aveṣta kīthe, abhaiyi-pūrä*. See *puvaṣta-* 'fearing'.

avastīnai loan-word with *-īnaa-*, V 183, a4 *avastīnai haurna* 'with non-*vastu* gift'.

avastya- 'non-permanent, incohate' I 145, 54r4 *cvaṃ avastya vaṣprrīśta* 'for whom the incohate thing disperses'. See *vastya-* s.v. *vasta*.

avasva- 'not pure', Manj. 347 *śe śāmai vasve arīna śe śāme avasve saitta* 'of one mouth the pure seems foul, of one mouth it seems impure'. See *vasuta-* 'purified'.

avahā 'pathless', K 110·338–9 *daśau dīśau jsa hāṣta baysuñavuysā ttsvāda avahā ttye baiśa hāṣta* 'from the ten regions the bodhisattvas went there by air into the house'. Rather Prakrit from BS *apatha-* with *-ka-* 'without a path', hence 'through the pathless air'. But possibly *paθ-* as Av. *paθō*.

avahīya- 'unchecked', K 50·5·4 *raida-pāda tta maṃ hamāṃde avahīyi tvari bījairma* 'may they have the *ṛddhi-pādas* so, here, unchecked, very excellent'. See *pahīya-* from *pahej-*.

avārahe: jsa 'lack of base', K 68·187, *avārihā* K 68·213. See *pārahā*.

avārautta- 'unbased', III 24, 20a3 *avārauttā aysmū*, BS *apratiṣṭhitaṃ cittaṃ*; K 60, 38r2 *avārāṃtta-*; Manj. 149 *avārātta*. See *pārautta-*.

avārūḍyatetu 'no deficiency', SuvO. 53r3, BS *avaikalyatā*. See *vārūḍya-*.

avāṣta- 'inconceivable', SuvP. 70v1 *ttiṣṭīmä kalpa avāṣta*, BS *tiṣṭheya kalpāni acintiyāni* 'may I persist through inconceivable *kalpa*-ages'. See *akāṣta-* from *kāṣ-*: *kāṣta-* 'to think'.

avījsyaca 'not seeing, blind', fem., V 387·48 *avījsyaca strrīya* 'blind woman'; K 46·37 *ttye avijsyace strrīyi jsahera* 'in the womb of that blind woman'.

avījsyadai 'blind', masc., JS 31v3–4 *avījsyaṃdā ysāḍaka dva mārā-pyara* 'blind two old parents'; K 46·47 *pūra avījsyadai ysā* 'the son was born blind'; K 47·54 *ṣi avījsyade ṣirka* 'the blind child'; Manj. 9 *hana avījsyadai satva* 'blind, not seeing, being' (dyadic). See *vijsāṣ-*.

avātāyemate jsa 'not speaking', V 343, 85v2 *samu avātāyemate jsa āre* 'they sit silent', BS G 37, 80a3 *tūṣṇīṃbhāvena◡adhivāsayanti*, Tib. *ćaṅ mi smra-bar hkhod-pa*, beside V 343, 85v5 *samu apātāyāme jsa*, BS G 37, 80a6 *tūṣṇīṃbhāvena◡adhivāsayanti*. See *avyāya*, to *pātāy-* 'to speak'.

avīmeṃ 'invisible (?)', K 60, 37v4 *ne śaṃdya paremānavyā avīmeṃ jsāte* 'does not go invisibly into the earth with the atoms'. See *āvīda*, to base *vai-(n)-* 'to see'.

avīmya 'stoneless (?)', II 66·2–3 *ttye pracaina cā bugura maṃdūsāna śaṃdā gārye avīmya gaṃtsa kūḍai vīra* 'because Bugura bought land from Maṃdūsa, stoneless (?), with hole (and) pit'. See *bīma-* 'rock, stone', Av. *vaēma-*, Parth. Insc. *vēm*, Armen. *vēm*. See s.v. *kūṣḍa-*; SDTV 58.

avīrmāttama- 'best', K 66, 84v3 *baysūṣtā bautta avīrmāttama hvāṣtā* 'he realizes the supreme excellent bodhi-knowledge'; K 59, 33r4 *ttye kāṇą mī byāṃdāṃdi tvā avīrmāttame ra(ṣta) baysāna baysūṣtą biśvā sarva-dharmā bīysāṃda* 'therefore they got that supreme Buddhas' bodhi-knowledge awakened in all *dharma*-elements'; II 102·23 *avīrmāttama beysāna beysūṣtä bausta hamye hamaumanai* 'may we become awakened to the best Buddhas' bodhi-knowledge', rendering BS *anuttara-*. See *pīrmāttama-* 'best'.

avāṣkālsta- 'undivided', V 265, Dum 7b3 *u avāṣkālstu pratāha|||*; III 134, 3a5 *avāṣkālsto hīśāḍoštu dārysde*; K 57, 26r1 *avīṣkesta lakṣaṇā*; K 60, 36v4 *vasva avīṣkesta lakṣaṇa*; K 145, 3r3–4 *avaiṣkesta* (*-ṣk-*, not *-sk-*). See *pāṣkal-* 'to separate'.

avīsadai 'not returning', = BS *avaivartika-*, *anāgāmin-*, III 113, 4r3; K 92·48. See *atīsandaa-*, *iīsedai*.

avīhą- 'priceless', JS 33r4 *phare raṃne avīhą* 'many priceless jewels', JS 14r1 *avīhyau raṃnyo* 'with priceless jewels'; III 58·16 *avīhä:*, BS *anargha-*. See *pīha-* 'price', BS *mūlya-*, and *āra-* 'value'.

avịhī 'unchecked', K 59, 31v4 *baysuñavuysai asaṃkhistä ṣṭe avịhī* 'the bodhisattva is untouched (unsmeared), unchecked'; K 58, 28r3 *varī aysmūtī anāvidhyāyi hame avīhī* 'on the spot his mind becomes untouched, unchecked'. See *pahej-*: *pahīya-* 'to stop', *ipihī*.

avurrda- 'not overcome', K 153·22 *māryau jsa avurrdą* 'not overcome by Māras' = BS *ajita-*; K 52·7·3 *avaurrdä*; V 107, 29v3 *avurde īsāre* 'they withdraw without conquest', BS *pramathaka-* 'repulser'; V 113, 35r1 *avurda hämāre* 'they are unconquered', BS *anavamardita-*. See *purr-*: *purrda-* 'to fight'.

avuvạsta- 'unafraid', V 41, a4 *avuvạsta tsīnd⟨ä⟩* 'they go safely'. See *puvạsta-* 'fearful'.

avạidanya 'unheroic (?)', III 104·34 *kṣūna mauḍä naradū avạidanya nairamāna ma vāṃ sāṣṭā* 'dying of hunger I went out feeling unheroic (?); in going out I (fem.) looked (= *spāṣṭā*) upon you here (= *mara vā-ū*)'. From the context and from possible connexion with *vad-* 'to thrust' in Oss. *bädän-* in DI. *bädäjnag* 'heroic (man, woman, horse)' from 'impetuous', with Oss. *bädän* 'membrum virile', base *vad-* in Av. *vādāya-*.

avesta 'lack of fear', K 64, 81r2 *avesta kīthe, abhaiyi-pūrä*

'in the city of safety', dyadic; K 29.183–4 *khu ra parśta avesta* 'so that he escape unafraid'. See *avuvaṣta*, *avasta-*, from *puvaḍ-*.

avyāca 'intolerable', III 106·24, see *avyauca-*.

avyāya 'speechless', Manj. 415–16 *pyāstūda avyāya satva* 'the dumb beings spoke', variant Z 5·101 *u muta pātāstu yāḍāndā* 'and the dumb could speak'. See *pātāy-*.

avyāyaṃdai 'not speaking', JS 18v3 *nvastä avyāyaṃdai bauysä* 'he lay silent long time'. See *pātāy-*.

avyāyāme jsa 'not speaking', III 60·36–7 *avyāyāme jsa simāhāṃ vī ṇeṣtä* 'he sat without speaking in a *samādhāna*-trance'. See *avātāyemate jsa*, from *pātāy-* 'to speak'.

avyāsta- 'not stated', III 28, 38b3–4 *jaḍa haḍa ṣṭā kūra nāsāre avyāsta ṣa dharma mūkhau jsa jaḍau prahajañau jsa (hvata ?)* 'however the ignorant (BS *jaḍa-*) accept the false things, not spoken; this is stated as *dharma*-doctrine by fools (BS *mūrkha-*) by ignorant laymen', BS *sa ca bāla-pṛthagjanair udgṛhītaḥ*; III 28, 39a3–4 *ttina gyasta baysāna hvata avyāstä dharma jaḍyau prahujañau jsa hvata* 'the *dharma*-doctrine, not taught, spoken by the *deva* Buddha is stated by the ignorant laymen to be false'. To *pātāsta-*; =BS *anirvacanīya-* 'ineffable'.

avyūṣṭa- 'not heard', K 1, 135v2 *ne avyūṣṭu pyūṣḍe* 'hears not the unheard'; Z 2·117 *niśtä avyūṣṭä adäte avaysändä kari* 'is not unheard, unseen, unknown at all'. See *apyūṣṭa-*.

avyauca 'intolerable, severe', Sid. 12r5 *ttarä hīvī āchai avyauca ṇaheje* 'removes the intolerable disease of thirst', Tib. *skom-pahi nad mi bzad-pa źi-bar byed-de* (elsewhere Tib. *mi bzad-pa* renders BS *dāruṇa-*); Sid. 100r3–4 *dvyā kveysvā vī avyauca vīna himāre* 'in both sides severe pains occur'; K 31·27 *avyauca baida āvūṃ mara ṣṭānä pahaiyi* '(taxes) intolerable were laid on them, from here, they fled', =K 15·117 *ttaña kṣīra daura(ba)kṣa pasta tvara avyaucha* 'in the country famine occurred exceedingly severe', =K 23·72–3 *avatca vī āva bīhī kiḍa bara jasta skadaka śā śā mara ṣṭāna pahaiya* '(taxes) were laid on them, intolerable exceedingly, O king, one by one they fled hence secretly'. Also *avyāca*, III 106·24 *tta brīvīnai be-vūḍa pūna ysaira baida baista avyāca* 'so love's poisoned arrows intolerable pierced the heart', see SDTV 30; II 40·36–7 *dakhu kāra avyāca baye haysgama* 'misery, torment (BS *kāraṇa-*), intolerable fear, grief'. Without negative II 2·19 *haṃdarāṃ jsāṃ vyaucą yanīdą* 'they make tolerable to others'. See *pyauca* 'counter-action, remedy' for the connexions.

aśśa-, *aśa-* 'horse', V 115, 64v2 *aśśa märāre* 'horses die', BS *mṛtābhikṣṇaṃ priyāśvāś ca*; Sid. 102v5 *aśä* 'horse', Tib. *rta*; V 236·23 *aśa salya* 'in the Horse year'. Compound Z 13·25 *śäte ju aśśa-bārai āya* 'the second may be the horse-rider'. Epithets of the horse are in III 72·167–8 *hūvathāta tcarṣva ttuṃna* 'well-caparisoned, handsome, stout'. From **aśua-*, direct to *aśśa-* (as Waxī *yaš*), Av. *aspa-*, O.Pers. *asa-* (to N.Pers. *sa-* in *suvār*), Sogd. M.Pers.T. *'sp*, Zor.P., N.Pers. *asp*, Oss.D. *äfsä*, I. *jäfsä* 'mare', D. *äfsikko* 'mare', with *-äfs* in the compound *xärg-äfs* 'mule' ('ass-horse'), Waxī *yaš*, Pašto *äs*. For 'rider', N.Pers. *suvār*, Zor.P. *asaβār*, O.Ind. lw *aśvavāra-*. IE Pok. 301–2, O.Ind. *áśva-*, Lat. *equos*, Got. *aihwa-*, O.Engl. *eoh*, Celt. Gaul *epo-*, Ir. *ech*, Tokhara B *yakwe*, A *yuk*. See also *aśya* 'cavalry'.

aśśa-nyūrräna 'horse harness', Z 24·405, see *nyūrra-*.

aśąña 'non-duality', Manj. 87 *ttuśāttā ttathatta aśąña* 'the void, suchness, unity', beside K 55, 171r4 *śąṃñaj sa* 'with duality'; K 58, 29r3 *cu vara śąṃñä na daittą* 'where duality is not seen'. See *duva* 'two', *śäta-* 'second', later *śę*; *aśąña* 'non-duality'.

aśśaṃpha- 'without holes, knots' Z 23·44, Chinese *kien-mi* 'compact' (K 369·2; 617·2). Base *śuambh-* to *śuabh-* in O.Ind. *śvabhra-* 'hole', Zor.P. *sūrāk* 'hole'.

aśäjä 'sharp, flinty, stony', III 79·10 *bvaiysä aśäjä satharä dūrä ttī jsāṃ sagūḍä* 'long flinty slope, hard, then also stony'. From *as-* 'to be sharp', IE Pok. 19–20 *ak-*, O.Ind. *aśáni-* 'arrow-point, thunderbolt' (> Khotan Saka lw *aśuna-*), Greek ἄκανος 'thorn'. Here **aśan-čī-* with dialectal *-ś-* kept. See s.v. *śśāra-* 'good'.

aśūla 'unhurt (?)', V 145, 117b5–6 *|||maśä aśūla harya|||ga se mū va aśūla|||*. See *aśąulaka* 'unhurt'.

aśe 'plant name, BS *kaśeruka-*, scirpus kysoor' (Lat. scirpus 'bulrush'), Sid. 18r4. Base **as-ya-* 'sharp, pointed', to *as-:s-* 'to sharpen', with Av. *asūra-* 'point', Oss. D. *änsurä* 'tusk', I. *ssyr*, Sogd.B. *'ns'wr*, BS *danta-* 'tusk'. IE Pok. 18–22 O.Ind. *śiśāti: śita-* 'to sharpen'.

aśąulaka 'unharmed (?)', II 80·12 *ṣą mä aysdārä aśąulaka svahaka* 'this my supporter, unharmed (?), safe'. Base *zai-:zi-* 'to injure' with *śą-* from *zya-*, Av. *zyāni-*, Zor.P. *zyān*, N.Pers. *ziyān*. Armen. lw *zean*. Suffix *-laka-* as in Sid. 151r1 *śikalaka*, Tib. *legs-par* 'well', and *agalaka* 'limb' to *aṃga-*. Here dyadic with *svahaka-*.

aśka 'perhaps', III 70·109 *paṃmarai bvīrau aśka* 'perhaps you know a report of her'; V 339, 77r3 *aśka auṣte gyasta* 'perhaps the deity is angered', BS G 37, 72b7 *deva-krodhaṃ hi te bhavet*, Tib. *rab-tu* 'greatly'. From older *asti* with *ka* (Av. *asti, kadā*). For *aśtä ka*, note V 333, 27r3 *aśtä ko se kuṃjsati t⟨t⟩īma pharākä hämäta*, BS G 37, 24a4 *bahūni tasya bījāny utpadyeran*. See *aścä*, *aśte* 'is there . . . ?'.

aścä 'is there . . . ?', K 32·32 *aśte ī* 'is it perhaps . . .'; V 244, 1b3 *pasti sa aścä*, =K 94·96 *pasta hva sa aśta* . . . 'he spoke saying, Is there . . . ?'; II 10·161 *aścai kaiṇa*.

aścū, see *aśtū*.

aśti 'existence', K 54, 15v1 *aśti jsa ttuśāttā, naiścä jsa ttūśāttā*, =BS *saṃskṛta-śūnyatā, asaṃskṛta-śūnyatā*; K 53·9·4–5 *aśti naiśte jsa pahaiṣṭä* 'without existence (and) non-existence'; K 67·168–9 *aśte jsa aśtu khu jīye* 'how existence is destroyed by existence'; Manj. 320 *nai aśta* 'exists not' (but *niśtä* 'is not'). See BS *asti-nāsti-bhāvaḥ*. From older *asti*, Tumšuq *asti*, Av. *asti* to base *ah-* (*as-* before *-t-*).

aśta 'it is' with pronoun, II 101·244 *na ra ma stūrä aśtą na baida pamūhą* 'there is no longer for me beast, not clothes upon me' (*ma . . . aśtą* 'I have').

aśtū 'what', III 123·59 *aśtū vai kṣamai*, BS *kiṃ kṣamati* 'what pleases you?'; II 52·6 *parau na ā sa khve tcerai aśtū-ṃ āṃ ya* 'a command did not come how you (*-e*) should act, what to do with them (*-ṃ*)'; II 52·8 *pvesīda sa aśtū ā yaṃdą* 'they ask, What are you doing?'; II 85·13 *viña ra ttā aśtū pharākä ttūśä silāta haṣḍi yine* 'now also I make report as to many empty words'; II 7·118 *aścū gvaṣṭai ysathūā* '(what) have you been separated in births?' See also *haiśtū*.

aśpara 'horse's fodder, lucerne', III 73·184 *aśa ra aśpara hvaḍāṃdā* 'the horses ate lucerne'; II 124·86 *aśpara*, BS *yāṃga asana* (*? yoga-aśana-*); Z 13·91 *rrusa aśpari* 'barley, horse's fodder'; compound IV, 60a3 *aśpara-barā* 'carriers of lucerne'. From **aśśa-para-* (early type of compound like *biś-paḍā* 'first of all') to base *par-* 'to feed', pres. *pār-*:*pāḍa-* 'to nourish, rear'. For lucerne Akkadian *aspastu*, *asupastu*, *aspasti*, Kroraina *aśpista-*, Zor.P., N.Pers. *aspast*, Aram. *'spst-'*, Syriac *'spst-'*, *pstst-'*, Arab. *fusṣ*, *fusfusah*.

aśya 'cavalry', Manj. 138 *aśya hastya gūha rahya te(u)ra-ysanya hīna* 'four-membered army, cavalry, elephants, infantry, chariotry'. Adjective to *aśśa-* 'horse'.

aṣajvāmana 'not attached', II 115·31 BS lw Kroraina *aṣajamaṇa*, Pali *asajjamāna-*, BS *aṣajyamāna-* to base BS *ṣang-* (O.Ind. *sang-*) 'attach', see the full text s.v. *khāśāṇvā*.

aṣarrāmata 'indolence', K 3, 139v1–2 *aṣarrāmata hämäta*, Tib. *źum-pa* 'fear, despondency', Chinese *hi-tai-sin* 'with indolent mind' (K 366·3; 184·10; 801·1); E. Lamotte, translation 'découragement (*līna-citta-*)'. Base *ṣṣarr-*, Z 20·8 *ṣtrīye daha āṣṣuḍa tsīndä* 'women and men go about excited'; Z 7·24 *suhäna ṣṣarri klaiśa* 'by pleasure (BS *sukha-*) triumphs over *kleśa*-afflictions'. The conjunct *ṣṣ*-is from *ś-*, *xš-*, *fś-*, equivalent to O.Ind. *kṣ-*, *ps-*. Possibly O.Ind. *psar-* archaic equivalent to *mad-* 'be excited' (BSOAS 21, 1958, 543). See also *ysīta-*, *iysīye*.

aṣṣänaka 'pigeon' Z 20·16 *tcīrauka daindä duva aṣṣänaka* 'two ducks are seen, pigeons'; JS 34r2 *aṣṇake*; II 80·25 *aṣanai*; Sid. 171r5 *āṣai aṣṇai*, BS *hārīta-*, Tib. *phug-ron snon-po* 'blue pigeon'; plural III 35·32 *aṣṇā*; compound Sid. 142v4 *aṣṇūha* 'dung of pigeons' (**axšaina-gūθa-*). To Oss. D. *äxsinängä*, DI. *äxsinäg* 'dove' (TPS 1945·6); Tokhara B *ekṣinek* in the adjective *ekṣinekaṃñana misa* 'flesh of pigeon'. See also *āṣṣeiṇa-* from **axšaina-* 'blue'.

aṣkāṃjsya 'eternal', K 60, 35r1 *aṣkāṃjsya jsīna byehe* 'he gets eternal life', see *oṣkāṃjsya-*, *āṃṣkāṃjsya*.

aṣkusta- 'untouched', Z 13·114 *cu vara bīnāña aṣkusta adaunda ṣṭāna akrīya* 'what there (=where) music untouched, unblown, unbeaten'; Manj. 414 *bīnāña aṣkūstai ṣṭāna pḷhyāda ramanī hvara* 'music untouched, they beat (=sound) delightful, sweet', Base *skau-*:*sku-* 'to touch, play a musical instrument'.

aṣkaujai 'not *saṃskāra-*', Manj. 372, negative to *ṣkoṅgyā-*.

aṣṭakulcu 'not abusing', V 111, 33v1 *aniyaśśu aṣṭakulcu*, BS *abhaṇḍana-*. See *ṣṭakula-* 'abuse'.

aṣṇaa- 'pigeon', see *aṣṣänaka-*.

asaṃkhälsta-, *asaṃkhista-* 'unsmeared, unpolluted', Z 6·22 *daśyau baśdyau jsa asaṃkhälstu* 'undefiled by the ten sins'; Z 6·39 *klaiśyau jsa asaṃkhilstä*; K 60, 36v2 *biśäm upakleśāṃ vāysañāṃ ǫsyāṃ asaṃkhistą ṣte* 'is undefiled by all smaller afflictions (BS *upakleśa-*), influences (BS *vāsanā*), desires (*olsa-*)'; Manj. 171 *asakhęsta sa khu ja veysa* 'undefiled like the lotus'; K 73·34 *asakhista sa khū ji rana* 'undefiled like a jewel'; K 55, 17r4 *ṣāṃña jsa asaṃkhistä ṣte* 'is undefiled by duality'; K 54, 13v3 *svabhāvna asaṃkhistä* 'undefiled by nature'; K 59, 31v4 *asaṃkhistä ṣte aṿihī* 'undefiled it is, unchecked'. Parallel to Pali *anulitto lokena toyena padumaṃ yathā* 'unsmeared by the world as the lotus by water'. See *saṃkhal-*.

asapāra 'completed, V 367·151, see *uspurra-*.

asāna- 'foeless', V 113, 35v1 *asānä īṇete hīñe jsa anṛhīyä* 'without enemy, unoppressed by a foreign army', from negative and *sāni* 'enemy'.

asuraa- 'impure', III 123·66 *asūrai*, BS *aśuci-*; Sid. 125v1 *asurai* 'unclean', BS *amedhya-*, Tib. *mi gćan*. See *suraa-* 'pure' (**suxraka-*).

asuva 'not burnt', Sid. 153v2 *khu ri va asuva śau beṣṭarą bāgara harśtā* 'so that one layer of leaf remains unburnt', Tib. *lo-ma nan-rim ma ćhig ćam-du bsregs-nas*, see *sūjs-*:*sūta-*.

asottāña- 'slow, slow-witted', equivalent to BS *jaḍa-* 'foolish', Z 5·14 *hvate balysä hṿīyä ūtamo ysaṃthä käḍe asottāña kyai tta jändä* 'the Buddha taught a parable about human birth (BS *upamā*); they are very slow who destroy it so', because hard to reach. From **saub-*:*sotta-* to Sogd. Bud. *swδ swδ'n* 'swiftly', IE Pok. 954 *skeu-* 'of speed', Lit. *šáuju*, *šáuti* 'throw (> shoot)', *šūvis* 'shot', *šáudyti* 'make throw about, shoot often', O.Slav. *sujǫ*, *sovati* 'shove'. Beside IE Pok. 954 (*s*)*keu-* with increments, Pok. 955 *-bh-*, *-d-*, *skeubh-* see s.v. *anāskotta-*, *haskautta-*, to O.Ind. *códati* 'drive, force', N.Pers. *čust* 'swift'. See also *biśautta-* 'hackled' from *saub-*. Suffix *-āna-* with *-ya-*.

aska 'up', III 70·107 *naṇḍa makala aska jsā rrušta* 'the monkey Naṇḍa got the chieftainship'. See *uska* 'up'.

askin- 'put back', III 93·261 ⟨*da*⟩*dä jṣāñāñä khu śvą jīye ttī askināñä paskyāṣṭä hāñāṣṭä, ysūnāñä* 'so much is it to be cooked that half is gone, then it must be put back into the vessel, it must be strained'. From *us-* and *kan-* 'to place'.

askhajs- 'arise, issue', II 2·20 *askhaṃjsa* (SDTV 30); Sid. 7v1 *iskhajsä*, BS *abhyudaya-* 'rising'; II 123 (4091)·6 *askhijsye apvenye bāḍä* 'prosperous secure time'; with *-āmatā-*, III 64·21 *askhajsāme*, II 85·11 *askhijsāme*. See *uskhajs-*.

askhāys-, see *askhauys-*.

askhaukara 'eminence, protuberance', Sid. 138r4 *ṣaikä cu askhaukara hame*, BS *utsedha-* 'protuberance'; Sid. 143r3 *ni ri ysauttä askhaukarīyāvai ri va ni hamä vasve baustä ṣte* 'it no longer flows; also it does not become a protuberance; it is known to be clean', BS *na cotsanna-*, Tib. *rlo-ba med-pa rnams yin-te* (*rlo-ba* =*hphyan-ba* 'hang down'). From *us-* 'up' with base *kauk-*, as in Lit. *kaukarà* 'hill', IE Pok. 589 *keu-k-*.

askhauys- 'move up', III 104·44–6 *śada ka bīnamīye brrī satta vahanī ā vāvai jīyi drai ąiha: askhāysī hamära brra hvaṇḍa u gvaysāra avīpa*, =III 108·4–5 *śaṃda ka bīnämāve brrī satta vahanī ā vā vāvai jī⟨yi drai ąiha: askh⟩auysī, hamärä brra sattu gvaysärä avīpa* 'if the earth should split, the beloved man sink in, or for him life of three stages end; beings become amorous, yet they part assuredly' (*avīpa*, BS *avikalpaṃ*).

askhauysa 'top', Sid. 153v4, Tib. *śin-buhi thor-to*, see *ysihe*, Tib. *thor-to*.

astaṃ 'at last', II 94·16 *astaṃ āvą* 'they came at last, =II 96·99 *ąsta āvä*; K 30·205–6 *astavai brraṣṭā heś(t)ū tta dyāya* 'at last she asked her, Did you see anything?', =K 38·140 *tvā ysāḍi brraṣṭā haiśtū tta dyāyi* 'she asked the old woman, Did you see anything?'. See *ustama-*.

astan-, *astān-* 'to stretch', III 34·12–13 *khū ja bīna astana*

'as one tunes the *bīnā*-instrument', =III 36·8 *khu ja bīna astāna*. Infinitive III 40·16 *khu bīnā ṣkūdā astāṃdā* 'as they touch the *bīnā*-instrument to tune it'. From *us-tan-* Av. *ustāna-* 'up-stretched', N.Pers. *tanīdan* 'to stretch', IE Pok. 1065–6 *ten-* 'stretch', O.Ind. *tanóti, tatá-*, Greek τάνυται, τείνω, τετός. See also *thana-, ttaṃga-, ttanv-*.

astaucä 'dry land, terra firma', Sid. 6v4 *astaucä kuṣṭa utci baka u bata-bahya dīśa* 'dry ground, where there is little water and a region with small trees', BS *jāngalo 'lpāmbu-śākhī ca*, Tib. *skam-sa ni čhu ñun-žin śin ñun-bahi yul-na*; 134v3 *astaucä ysātāṃ u muñaṃdāṃ datāṃ hīya guśta*, BS *jāngalaja-*, Tib. *ri-dags skam-sa-na gnas-pahi śa-khu*; Sid. 135r4 *astaucą muñaṃdāṃ datāṃ hīye apīye guśte jsa*, BS *jāngalaṃ*; Sid. 144v5 *astauci āṇaṃdāṃ datāṃ hīya gūśta*, BS *jāngala-*; Sid. 152v3 *astauci muñaṃdāṃ murāṃ hīye āhe* 'eggs of birds dwelling on the dry land', BS *jāngalāṇḍaja-*. From *as-t-* 'dry', with suffixes *-ŭča-*, Armen. lw *astouč, aštouč* 'dry' (*astouč hac'* 'dry bread'), to IE Pok. 68 *as-, ās-* 'burn, glow, dry', O.Ind. *ása-s* 'ashes, dust', Oscan *aasai*, Lat *āra* 'altar', *āreō* 'be dry', *āridus* 'dry', OHG *essa* (**asiōn*) 'forge, chimney', Tokhara AB *as-, ās-* 'to dry', A *āsar* 'dry', Hittite *ḫaššii* 'on the hearth'. With *-d-, azd-*, Greek ἄζω 'dry', ἀζαλεός 'dry; blazing'; Armen. *ačiun* 'ashes' (**azg-*), O.Engl. *asce* 'ashes', Got. *azgō* 'ashes', Armen. *azazim* 'to dry', Armen. *astouč* is then from North Iranian.

asthaṃja 'pull out' (2nd sing. imperative), III 73·178 *asthaṃja vā śau tturä vāṣṭä* 'pull out for me a mouthful'. Preterite V 387·48 *ttu pūra asthīyā* 'she took up her son'; K 46·27 *laṣta pāttarä asthīye* 'he took up staff (and) bowl'; 3 plur. K 46·28 *khāysä isthīyāṃdä* 'they took up the food'. Infinitive III 130·32–3 *dānive vā jsāni pā audi tti pastāṃdi asthīye* 'the donators (BS *dānapati-*) indeed next inclusively (?) they deigned to raise'. Incohative V 327a4 *///hīya nāma asthīsī///*. See *usthaṃj-*.

asthūmājsa- 'sound', Sid. 6r4 (and V 315·9) *cu jehavīyi āchā u asthūmājsä āchinai ttikyāṃ jatte* 'whose illnesses are curable and he is an invalid of sound body, (the illnesses) of those are cured', BS *sādhyo rogī sad-ātmavān*, Tib. *ran dam dan ldan-pa gsor run-no*. Adjective by *-jsa-* as *khūṇājsa-* 'possessing holes', to a noun *asthūma-*, BS *sad-* 'good', Tib. *dam* 'good', and 'self'.

aspaśde 'causes', III 23, 1921 *jau ni aspaśde* 'does not cause strife', BS *araṇa-*; Sid. 20v5 *kuṣṭä āchai aspaśdę* 'causes the *kuṣṭha*-disease', BS *kuṣṭha-hetavaḥ*; Sid. 2r5 *dahośtä aspaśdākä* 'causing virility', Tib. *ro-ćha-bahi rgyud*; Sid. 11v2 *aspaśtāka* (with *-śt-* for *-śd-*). See *uspaśde* K 59, 31v1 (not *-śte*). With *-śj-*, V 321·104–5 *aspaśjāka*.

aspā '(compressed) lump', I 169, 84v2 *aysdimāña khū drrāṃ hami khu aspā tta būriṃ hā arva tciriṃ* 'to be cooled so that it becomes like *aspā* ('compressed stuff'), all that is to be made into a medicament' (*-iṃ* =*-ai*); I 169, 83r4 *aysdiṃmāña drāṃ hami khu aspā*; I 147, 57v1 *aysdaimāña drrāṃ hami khu aspā ttī hā tcahau sera gūla haṃbrrīhāña* 'it is to be cooled so that it becomes like *aspā*, then it is to be mixed with four *sateras* of molasses'; I 163, 78v4–5 *asydiṃmāña khu drāṃ hami khū hauṣkä aspā* 'it is to be cooled so that it becomes like dry *aspā*'. From **us-pāxta-* to base *pak-* 'to make firm, compact', variant to IE Pok. 787 *paḱ-*, to Av. *paxšta-*, Oss. D. *faxsbäl* (Gurdžibeti Blaška 64 *xonxi faxsbäl* 'on the side of the mountain'), I. *faxs*, plur. *fäxstä* 'side'.

aspāṃda 'compact mass, lump', Sid. 145r2–3 *cu tciṃ hīya uysānā, aspāṃda hame heṃji hame u śīya u haryāsa* 'as to the nature of the eye, it becomes a lump, it becomes red and white and black', BS *piṇḍaṃ rakta-sita-asitaṃ*, Tib. *mig-gi rav-bžin ni gav run hdug-pa dav dmar-ba dav dkar-po dav gnag-pa yin-no*. From **uspāxta-vant-a-*, see *aspā*. For *-āṃda-*, see *urāṃda-, arāṃdā*.

asphīr- 'to splash', JS 8v3 *maittrīnai ṇena asphīraṃdai yāṃdä* 'with elixir of kindliness always bedewing'; Sid. 153r5 *khu hā haṃdäna* (=*haṃdaṃna*) *ñāme u khveṃ vā asphīrīye bvāña se śerai yuḍe* 'when it is inserted inside and when it splashes out, it is to be known that it has made it well' (Tib. *hbo-ba* 'pour out'), BS *pūraṇāt karṇa-śūla-nut*, Tib. *phyir pho-na rna-bahi nad sel-to*; III 34·10 *uska asphīraca jahvā sphālya-gūna*, =III 46·19 *uską asphīrāca jahvā sphālya-gūna* 'splashing upwards in fountains crystal-coloured'; III 38·42 *jastūñe khaśą va isphīraciña hāysaiña*, =III 40·17–18 *jāstūñai khaşą jsä asphīrätcaña hāysaiñä* 'celestial drink in (=from) the splashing fountain'. See *usphīr-*.

ah- 'to be', *as-* before *-t-*, suppletive with *väta-* 'been', and *hämä-* 'become', 1 sing. *mä, -ṃ, īme*; 2 sing. *ī*, opt. *āyai*; 3 sing. *aśtä, śtä*, negative *niśtä*, opt. *āya*; 1 plur. *mä*, conjunctive *āmaṃ*; 2 plur. *sta*; 3 plur. *īndä, īṃde, yīndä* (V 336, 35r6 =variant V 74, 42r6 *īndä*). Av. *ahmi, ahi, asti, hənti*, N.Pers. *ast*, IE Pok. 340–2 *es-*, O.Ind. *asmi, asti. smaḥ, stha, santi*, Greek ἔμμι, ἐστί, ἐντί. See also *aśti* 'being', and *nestä*.

ah- 'to throw, shoot', pres. *uhya-*, pret. (*ahas-*>) *ihas-, uhas-*, K 37·123 *pūnāṃ jsa uhyāña* 'must be shot with arrows' =K 28·175 *ttu uhy(ā)ña hāṣta vīśara-pamatha pūna jsa* 'it is necessary to shoot that one with arrow of *vajra*-bolt'. Preterite Z 13·73 *rrīṇo ihaste* 'he shot the queen'; III 75·232 *uhyastai pūna jsa rrāmä* 'Rāma shot him with an arrow', =III 70·106 *uhya:stai pūna jsa rāmä*; III 63·136 *ttye prracai maharaṃgä uhya:stä pūnä jsa* 'for this he shot the athlete with an arrow'; III 67·59 *pūna jsa uhya:ste*; III 67·51 *cu bura saṃ uhyasta ïye, vilau pūnä gvāna na tsīya* 'whatever he may have shot, no arrow went astray at all' (BS *viloma-*); K 16.150 *be-vūḍa puna jse śau pu⟨na⟩ uhyāṃsta* (variant K 32·44 *bītcatte*, K 24·93 *bītcattai*). See also *ahva-, aha-* 'noose', BS *pāśa-*. Av. *anhyeiti, astar-* 'shooter', *asta-* 'shot', O.Ind. *áśyati, asta-, asita-*, RV superlative *áśiṣṭha-, ástar-* 'shooter', infinitive *ástave, astavai*; Oss. D. *äxsun, äxst*, I. *äxsyn, äxston* 'to shoot', from *ahasta-*. See also *ahāvi*.

aha-, ahą, ahva- 'noose' ('throwing weapon'), K 33·46 *ahä: pajaiste*, =K 24·95 *aha pajaista* 'he asked for the noose', BS *pāśa-*; K 16·154 *ahą*. Ablative sing. Manj. 331 *ahna* (so, rather than *ahva*)*:mārīña ahna* 'from Māra's noose'; inst. plur. SuvP. 73v2 *ahyau jsa*, BS *pāśaiḥ*. See BSOAS 23, 1960, 14–16. See also *ahva-*.

aha 'belly', III 87·124 *aha vasūje* 'it cleanses the belly', III 87·126 *şi ahe vasūjākä piṃṇḍai* 'this is the belly-cleansing *paiṇḍaka*-medicament'; loc. sing. III 85·70 *khāysāñä u ahaña āma naspaśde* 'it dispels indigestion (BS *āma-*) in the stomach and belly'; III 17·1–2 inst. sing. *///ahąna ārrdä mā⟨ṃ⟩gä paherāñä* '...from the

stomach, the ground bean is to be soaked'. See *ahva-* in the compound *ahva-rīysa-*, I 233, 4v2 *puvaṇā o ahva-rīysä*, BS *bhaya-vyasana-* 'fear, distress', with *rrīys-* 'to tremble', hence 'belly-trembling' for 'panic', to O.Pers. *afuvā-*.

ahakhiysa 'numberless', III 60·35, see *haṃkhīysa-*.

ahatcasta- 'unbroken', Bcd 48r1, BS *akhaṇḍa-*; *ahatcastūṃ* 'unbroken for me', IV 23·8 *ahatcastūṃ mūnī* 'may (the vow) remain for me unbroken'. See *hatcan-*.

ahaṃdrūṣṣa- 'without hostility', V 111, 33v1 *ahaṃdrūṣṣu aggūrāsu*, BS *avigrahāya◡avivādāya*. See *haṃdrūṣṣa-*.

ahamici jsa 'without change', Sid. 7r5 *ahamici jsai kāña krravī tcerai* 'without change it must be kept, the treatment of it must be carried out', Tib. *mi hgyur-bar bsrun-bahi čho-ga byaho*. See *hamista-*.

ahamista- 'unchanged', JS 4v1 *sūmīrä garä mäñaṃdä ahamistä akhāṣṭä* 'like Sumeru mountain unchanged, unmoved'; K 63, 78r3 *aysmū ahamistạ akhauṣṭä* 'the mind unchanged, unmoved'; Sid. 7v1 *cuai hauva ahamaista he* (variant *hame*) 'for whom the strength is unchanged', Tib. *sñin stobs ni mi hgyur-ba byed-pa-ste*.

ahamñe 'abusive', JS 8v4 *ahamñe ysīre hve ttrikṣa salāta* 'abusive, harsh, sharp words he spoke'. From Prakrit to *adhimanya-*.

ahaṃphiḍa- 'undisturbed', SuvP. 6ov2 *śye ṣīvi ahaṃphiḍä śäna, hūña dyai haḍara bạysa*, BS *eka-rātram atandritena svapnāntaraṃ gataṃ mayā* 'one night lying undisturbed I saw in a dream former Buddhas'. See *haṃphīr-*.

ahaṃbusana- 'unsuitable', Sid. 8v4–5 *ahaṃbusana hvaḍa khaṣṭa patsāñä* 'unsuitable foods and drinks must be avoided', Tib. *kha-zas mi hphrod-pa de-dag spaṅs-la*; Sid. 8v4 *ahaṃbusanāṃ hvadāṃ khaṣṭāṃ jsa*. See *haṃbusana-*.

ahamya- 'not arisen, non-extant', K 112·381 *cu baiśa hara ahamya bvādai* 'who may know all *dharma*-elements to be non-existent'; Manj. 2 *ahamye aje naṣguda* 'non-existent, not perished, quietened'. Older *ahämäta-*.

ahaysgamata 'without trouble', V 113, 35r1 (dyadic) *ahaysgamatu u anuvadräta hämäre*, BS *anupasargāṇy anupāyāsāni ca*; V 113, 35v1 *u ahaysgamatä ahvarīysätä* (variant *aharīysätä*), BS *anupasargaṃ cānupāyāsaṃ ca*. See *haysgamata*.

ahaysnāva 'unwashed', III 85·75 *ahaysnāva ysaraṃjsạ*, III 90·182 *ahaysnävä ysaraṃjsä* 'unwashed safflower (carthamus tinctorius)'. See *haysnāta-*.

aharaṣṭa 'unpresented', IV 55a2 *aharaṣṭa ysārä drrai-se haudā mūri* 'not presented, 1370 *mūrā*-coins'. See *haraṣṭa-*.

aharīna- 'with none left out, total', Bcd 5ov1 *aharīna*, BS *aśeṣataḥ*, Sid. 13or1 *beti jsa āchā aharīna biysānā harbeśä jidä* 'dispels all severe diseases arising from wind', Tib. *rlun-nad-kyis ñam-thag-pa thams-čad sel-ba yin-no*; V 247, 14b1 *aharīna*, BS *sakala-samāpta-*.

aharīnaka 'total', Sid. 133r3 *cu buri saṃ aharīnaka vā-śerū hamāte* 'whatever may be total gout (BS *vāta-śoṇita-*)', Tib. *dreg-go-čog-la ni*.

aharīysätä 'without trouble', BS *anupāyāsa-*, reported as a variant to V 113, 35v1 *ahvarīysätä*.

aharṣṭa- 'uninterrupted', Sid. 146v5 *aharṣṭä bijsāñä*, Tib. *rgyun-tu blugs-na*, 'to be poured without stopping'; Bcd 49v3 *aharṣṭa*, BS *sarve* 'all'. Later *ahaṣṭa-*, III 127·7 *ahaṣṭa sakra varttai* 'he continuously practises reverence (BS *satkriyā-*)'. See *harṣṭa-*.

ahahä 'indigestion', Sid. 12v3, =V 322·126 *apahä*.

ahā 'you', JS 8v1, see *uhu*.

ahāmurji 'not forgetting', V 185, 2b4 *kye byātarji ahāmurji vä⟨tä⟩*, dyadic.

ahāmurgyatete 'not forgetfulness', K 2, 135v2–3 *ahāmurgyatete kāḍanai*; K 7, 148r4 *ahāmurgyatetīnā pāga*, Tib. *mi brjed-pahi stobs* 'power of not forgetting'. See *ahaumaurrjä*, From *hāmura-*.

ahāvi 'quarry, wild beast', III 68.79 *ssa-tcinmaña ahāvi jsyāṃde* 'they killed the 100-eyed quarry', parallel Rāmāyaṇa *mṛgān* 'deer'. From *ah-* 'to shoot', **ahāta-* 'to be shot', like *hasūra-* 'quarry' from **fra-saura-* 'to be hunted', and *jsīñaa-* 'to be slain, criminal condemned'.

ahi: 'plant name', III 92·238 *ū ahi: ṣi vạ dāttä* 'the *ahi:* plant, that is the *dāttä*-plant'; I 183, 102r5 *dāttī*, BS *daṃttī* (*dantī*); Sid. 14r4 *dattä hīya bāta* 'root of *danti-*', BS *danti-*, Tib. *dandahi rča-ba* (*rča-ba* 'root'). Possibly *ahi-* to base *ah-* 'to cut' hence *ahi:* 'cutting tool', as mechanical translation of BS *danti(n)-* 'toothed, jagged' (as *khuysaa-* for BS *maṇḍūkī*, and *hva-khāṃḍala-* for BS *āruka-* from *āru-* 'boar'). Then base *anh-*:*ah-* 'to cut', *ahi-* 'cutting tool, sword', to Av. *aṽhū-* (ablative Yašt 13·46 *aṽhuyāṯ*) and O.Ind. *asi-* 'sword, knife', Lat. *ēnsis* 'sword' (where base *anh-* is like *kart-* 'to cut', Av. *karəta-* 'sword', see *kāḍara-*). BS *danti(n)-* is baliospermum montanum.

ahämäta- 'non-existent', Z 9·26 *ahämäta dharma*, =Manj. 404 *ahaimye*. From *hämä-* 'to become'.

ahīye 'not one's own', K 154·41–2 *ahīye hera näsämi* 'taking not one's own', the BS *śikṣāpada-* command *adattādāna-* 'taking things not given'; Z 12·64 *ihivī heḍä* 'he gives not his own'. See *i-* =*a-* negative, and *hivī*.

ahīsa 'not greed', V 38, 28b3 *///-ä ahīsa naunda himā⟨te ?⟩///* See *hīsa-*.

ahu 'you', III 21, 6a2 *ahu jsa* 'by you', see *uhu*.

ahumāra- 'unnumbered', K 5, 142v3 *ahumāru uy⟨sn⟩ora puñīnei nasta bāgyä handajāñätemä* 'I made unnumbered beings to ripen good roots of merit', Tib. *sems-čan man-po dag dge-bahi rča-ba-la yoṅs-su smin-par byas-so*; K 2, 137v1 *u ahumāru ṣä cu ne sīte śtä* 'uncounted that which he has not learnt'; V 156, 187v2 *ahumāryau haysgamaty⟨au⟩* 'with unnumbered troubles'; I 252, 1r5 *⟨a⟩humāryau sīyau yseryau*, BS *śata-sahasra-*; SuvO. 68v2 *ahumāryau yseryau*, BS *sahasraneka*. From *mar-*, *ṣumar-* 'to count', *ṣumuḍa-* 'counted'.

ahūlaña 'elsewhere', Manj. 222–3 *mare mīḍe ahūlaña hīśta* 'he dies here, elsewhere he migrates'. See *uholaña*.

ahauḍa- 'gourd', II 1·8 *ahauḍa vastya*; Sid. 18r2–3 *ahoḍa*, BS *alabu-*, Tib. *ku-ba*; III 88·153 *ttīrä ahauḍä hīya ṣarä* 'nut of bitter gourd'. See also *byāra-* BS *ervāru-*. Base *vart-* 'to be round', hence *aha-vṛt-a-*, with *ūḍāra-* 'crystal' and Waxī *wurt*, Kurd. *bard* 'stone' (JRAS 1955, 22), naming the gourd 'round like the belly'.

ahaura 'not a gift', III 9, 18r3 *ttädi* (=*ttaṃdi*) *ahaura hauḍai* 'you gave such non-gifts' beside III 10, 19r5 *hauri nä hauḍemä* 'I did not give a gift'. See base *hor-* 'to give'.

ahovana 'weak', V 116, 65r7 *ahovana u duṣpāṭạ*, BS *sudurbala-*; later I 163, 79r1 *ysāḍa paskyāṣṭi cista padīmi*

ahauvaṃ pijsa padīmi 'it makes the old young again, it makes the weak strong' (*pijsa* =*pāṭajsa-*). See *haut-*, *hot-* 'be able'.

ahva- 'noose', V 161, 35V2 *///ahvāna baittā* 'is bound with a noose', BS *na ca sa tṛṣṇā-pāśa-baddho bhaviṣyati*, Tib. *sred-pahi ʑags-pas* (BS *pāśa-*) *bčiṅs-par mi hgyur-ro* 'he is not bound by the noose of desire'. See *aha-*, *ahạ-*, inst. plur. *ahyau*. For *-hv-* note also *ahva-*, *aha-* 'belly'.

ahva- 'belly', as first component in *ahva-rīysa-* 'fear' from *rrīys-* 'to tremble' and *ahva-* 'belly', as the source of 'fear'. See *aha* 'belly', and *rrīys-* 'to tremble'. The meaning is from the use of a name of part of the body for the affection in that part, as O.Pers. *uši* 'intelligence' from *uš-* 'ear', Av. *karəna-* 'ear' and 'deaf', like Georgian *qur-i* 'ear' *qru* 'deaf', Megrel *uru* 'foolish'; Greek ἰσχίον 'hip', ἰσχιάς 'pain in the hip'. Hence O.Pers. *afuvā-* 'fear', O.Ind. *ápvā-*, *apvā́* 'fear', from the source 'belly'. Note Al-Tha'ālibī, Histoire, ed. H. Zotenberg 714 *fa ashala 'l-xaufu baṭana-hu* 'and fear loosened his belly'. Similarly O.Ind. *śaṣkulī* 'ear', and 'disease of hearing'.

ahvañe 'not to be spoken', III 73·188 *mire a ahvañe ṣṭāna* 'I shall die since it is not to be spoken'. Base *hvan-* 'to speak', *hvaña-* 'to be spoken'.

ahvaḍāṃdī 'before eating', I 167, 83r4 *ahvaḍāṃdī tharka masi hviri* 'as much as a walnut is to be eaten before taking food'. Base *hvar-* 'to eat'.

ahvaṇḍa- 'not man', V 308, 9r1, BS *amanuṣya-* in the series from gods to goblins.

ahvandä 'not men', V 257·6, 1b4 *⟨hva⟩ndä ahvandä uvāra* 'men, not men, noble ones'. See *hvand-* 'man'.

ahva-rīysa- 'belly-shaking, fear', SuvO. 4v2 *haysgamata ṭyä o ḳāṣca u vadrava ṭyo gārīvä o puvaṇä o ahvarīysä ṭyä*, BS *śokāyāse 'py anarthe ca bhaya-vyasana eva ca*, here corresponding to *bhaya-* 'fear'. See *aha-*.

ahvarīysätä 'lack of fear' (variant *aharīysätä* quoted by S. Konow, ed. to V 113, 35V1). Possibly a subscript small *a* added before *hva*, hardly visible on the photograph, but reported by Konow. The scribe may have intended *a-* 'not' before *ahva-rīysätä* (instead of *an-* as in *a-uysānä*) or has wrongly written *hva* for *-ha-* in *aharīysa-* 'not trembling'. The ending *-ätä* may represent either the suffix *-ita-*, or stand for *-ä*, as in V 77, 145V5 *viysäte* 'lotus' for *viysä*, with *buśānätai* 'scented' for *buśānai*.

ahvyāñe 'not produced, eternal', III 128·2–3 *śukye ahvyāñe saṃtsāru baṃdani-śäl⟨e?⟩ guchāme udiśāyi* 'for escape from the universal (one =universal) eternal transmigrational prison'. For the 'prison', V 126, b1 *saṃtsārūṃ bārmina*, BS *saṃsāra-bhava-bandhanāt*, Tib. *ḥčon-ra*, Tokhara B *saṃsārṣṣe pele*, and Jaina *saṃsāra-cāraya-*. Base *hau-*:*hu-* 'to bear young', hence parallel to BS *aja-* 'not produced' (see also *ahāmāta-* 'not arisen'); Av. *hunu-* 'son', *hazaŋrō.huna-*, *haota-*, *hunahi*, *hunāmi*, O.Ind. *sū́te*, *sūtá-*, *sūnú-*, Zor.P. *hunušakēnītan*, *višūtakān*. Form *hvya-*, as *dvya-* 'to beat', base *dav-*. IE Pok. 913–14 *seu-*:*sū-*. See also *ṣū* 'son'.

ā 'or', I 189, 111r2 *rīysūtcana khāśāña ā mākṣī hīyi uca jsa* 'to be drunk with rice-water or with honey water'; JS 5r2 *śägā* (for *śaṃgā*) *ā vā ṣvīdā*, *ā mīrāhīja karāśā ā vā bora* 'conch, or milk or pearl spray or snow'. With *vā* also, Sid. 102r4 *ā vā ṣvīnai ā vā hīśanai yaṃdrrā padīmāñā* 'a tool (BS *yantra-*) must be made either of horn or of iron', Tib. *rva ham, ḥčags-kyi sbubs*. This *ā* replaces older *o*, *au* 'or' either as dialectal difference or phonetic development (cf. also loc. plur. *-vo*, replaced by *-vā*) (to IE Pok. 75), IV 2·5 *ā ni* 'or not', see *o ne*.

ā 'he came', participle =preterite 3 sing., from **āgata-*, older *ātā* nom. sing. IV 60a2 *parau ā*, 'the command came', fem. sing. II 89·48 *hīna āta* 'the army came'; plur. II 126·19 *hvaṇḍā āva*, older Z 24·473 *āta hämāre* 'they came'. Base *gam-*:*gata-*, IE Pok. 464–5 *gᵘem-*.

ā- 'not' in the word Sid. 5r2 *āhvarai* 'sour', Tib. *skyur-ba*, fem. Sid. 4v2 *āhvarrja*, Tib. *skyur-ba*, BS *amla-*, from *hvara-* 'sweet'. The reverse is in Sogd. Man. *n'mryẖ ẍ'r* 'sweet poison'; *čn škr' n'mrtr* 'sweeter than sugar' (W. B. Henning, BBB 45), from **an-āmra-* 'not sour'. See *haṃga-* from **am(a)ka-* 'sour', to IE Pok. 777–8 *om-*. The short initial *a-* is replaced by *ā-* also in *āṣṣeiṇa-* 'blue'.

ā- 'towards', preverb, see *ācana*, *āta*, *āspar-* and others; Av. *ā-*, *a-*, O.Ind. *ā-*, IE Pok. 280–1.

-ā 'you', suffixed pronoun, older *-ū*. See J. M. Dresden, Jātaka-stava, p. 412.

āṃ 'he came', JS 34r3, see *ā*.

āṃṣṭīna 'with thumb', Z 22·305 inst. sing. from **aṅguṣṭya-*, beside *haṃguṣṭa-* 'finger', see *āṣṭī*.

ākrre 'painful', Sid. 103r2 *khaysma ākrre herä hame* 'abscess becomes a painful thing', Tib. *ñam-thag-pa byed-pahi phol-mig hbyuṅ-ste*. From base *(s)kar-* 'to cut' to *ā-(s)kṛta-* or *ā-(s)kṛya-*.

ākṣuvīndā 'they begin', Z 24·499; 3 sing. Z 4·15 *ākṣūtā*, III 83·25 *ākṣū jtye* 'begins to vanish'; Sid. 142r5 *ākṣu byaśdę* 'begins to mature', Tib. *ćha-ba-la*; pret. Z 5·26 *ākṣutte*, 3 plur. SuvO. 68v7 *bīnāña ākṣuttändä yanä*, BS *pravādayanti* 'they began to sound music'; Manj. 405 *ākṣya* (*ya* =*ū*) *daitta* 'he begins to see' =Z 9·27 *ākṣūti däyāna*; 'be seen', III 79·11 *ragya jsä ākṣūṃ pāstāgä* 'from the bank I was tossed headlong'. See also *nikṣūtä*, *nakṣautta-*, *kṣäv-*, *kṣautta-*, *prakṣautta-*. Base *xšaub-* 'to disturb', Av. *xšufsa-*, M.Pers.T. *"šwb* 'disturbance', *wšwb-*, *wyšwb-*, *wšwb'g* (He. Verbum 184; Mir.Man. 2·54); Zor.P. *āšōp*, *āšuftak*, *višōpišn*, *višuftan*, Armen. lw *apšop*, *ašop*, N.Pers. *āšōb*, *āšuftan*, *gušuftan*, Balōčī *šufay* 'to thresh', *šufay*, *šupta* 'be angry'; IE Pok. 625 *kseubh-*, O.Ind. *kṣobh-*, *kṣubh-*; Slav. Pol. *chybać* 'move to and fro' (variants *-bh-* and *-p-*).

ākhośä 'movement, behaviour', K 4, 142r3 *⟨pra⟩cīga-saṃbuddhānu ākhośä dyāñātemä* 'I showed the behaviour of the *pratyeka-saṃbuddhas*', Tib. *spyod-lam* (=BS *īryāpatha-*). See *khauś-* 'agitate', V 340, 8or5 *ākṣutte khauśä* 'began to move', BS G 37, 75a7 *vāta-kṣobhena*, verbal *khauśāña, akhauṣṭa-, khoys-* 'move'.

***āgū, āvū** 'village', BS *grāma-*, nom. sing. SuvO. 24r1 *kho ṣä āvū tcam⟨ä⟩ña kṣäṣa ttāṣe ārе* 'like the village where dwell six robbers', BS *ṣaḍ-grāma-caurebhi*, Tib. *ćhom-rkun-dag dan gnas-pa bźin*, later *au*, IV 20·7 *ttī jsāṃ au au parau paśa* 'then send a command to each village', II 22, 18a1 *au au auva*; gen. sing Z 6·24 *āvuī*; loc. sing. SuvO. 24r1 *āvuto rraysauya* 'in an empty village', BS *śūnya-grāme*, Tib. *gron stoṅ*; K 1, 134V1 *āvuto parmiho kṣīra*

kīntha miśtāvo janavatǫ rrundānu, ǥmāta 'in village, in hamlet, in the land, in the town, in a great country, in kings' palace', parallel BS Suv. (ed. J. Nobel) 176·6 *grāma-nagara-nigama-janapada-rāṣṭra-rājadhānīṣu*; SuvO. 55v3 *āguvǫ o kīntha* 'in village, in town', BS *grāme vā nagare vā*; Z 6·24 *kho ju hamāña āvuvǫ ttāṣę kṣāta ni śśūjīye bvāre* 'as in the same village robbers, six, do not know one another'; II 13, b2–3 *mara birgaṃdara auva* 'here in Birgaṃdara village'; nom. plur. Z 22·115 *baysgu bise āvute śśūjīye naysdā naysdā hāmāre* 'thickly houses (and) villages are very near to one another', later IV 6ɑɑ1 *kṣa auve* 'six villages'; K 31·24 *phiri auva parmahe* 'many villages, hamlets', =K 15·118 *auva paramai*, =K 23·68 *phara auva parama*; loc. plur. V 84, 4v1 *āvutǫ kaṃthuvǫ parmihuvǫ* 'in villages, in towns, in hamlets'; Suv. N 75·29 *āvuo kaṃ⟨thuvǫ⟩*, ed. J. Nobel 176·6 *grāma-nagara-* in a compound in the loc. plural quoted above, later IV 13·1 *cira kṣvā auvā*, II 25·30·1 *cira kṣvā auvvā* 'in the Six Village Cira'. Adjective II 14c3 *auvya ūtca* 'village water', II 35·7·4 plural *auya hvaṃḍi* 'village men' (but see *auya*). Base *āgū, āvū*, stem in *-u-*, as *bāysū* 'arm', plural *bāysuve, bāysve*, to *gau-*: *gu-* in Av. *gava-* 'district', Zor.P. *gō-* in *gō-pat* 'lord of *gō*', Oss. D. *ɣău*, I. *qău* 'village', Armen. lw *gav-aṙ* 'province'. If the *g-* is IE *gh-*, add IE Pok. 449 *ghēu-*, Germanic Got. *gawi* 'region', N.Germ. *gau*, O.Engl. *gē*. With *-š-* could belong here O.Ind. *ghoṣa-* 'village', Tokhara B (oblique fem.) *kuṣai, kwaṣai*, rendering BS *grāma-*.

āca 'in water', loc. sing. to *ūtcā-*, III 50·58 *sa khu dai āce pasūśte* 'as fire burns out in water'; Manj. 70 *khu jai dai ja āca nairāme* 'as fire goes out in water'. See *ūtcā-*.

ācana 'thread', III 124·84 *saujsaña ācana vā-ṃ bara* 'bring me needle (and) thread', BS *sūca anaya, sūttra*. From **ā-čya-* 'to sew', see cognates s.v. *acā*, as BS *sūtra-* from *slvyati, syūtd-*.

ācastai 'you desired', JS 36r4 *nai ācastai suhą, cakrravarttānai śerā* 'you did not desire pleasure, the fortune of emperors'. Base *kan-d-* beside *kan-* 'desire' and *kā-*, as *skan-d-* beside *skan-* 'to cut', see below *hatcan-*: *hatcasta-* 'to break', Sogd. *skn-*, inf. *skn't* 'to cut'. To IE Pok. 515 *kā-, kan-*.

āce 'water birds', Z 22·135 *sye varata tcīrau āce* 'geese, there, ducks, water birds', Sid. 17r5 *āci hīya gūśta* 'flesh of duck', 17v1 *āci hī⟨ya⟩ guśta*, BS *jalapakṣin-*, Tib. *čhubya rnams-kyi ša*, to Waxī *yōč*, Yidγa *yēčko*, Pašto *helaī, heliye* (<**aθyakī*), Oss. *acc, adždž* 'wild duck'. IE Pok. 41 *anət-* 'duck' O.Ind. *ātl-, ātī* 'water bird', Greek νᾶσσα, νῆσσα, Lat. *anas, anatem, anitem*, gen. plur. *anitium*, OHG *enit, anut*, Lit. *ántis*.

ācaina V 49, 66b1 *aysmūna, ācaina nā paja|||*; 'with sin (?)', lost context, possibly BS *atyaya-*, Pali *accaya-* 'sin', with long *ā-* as in lw *ālaṃgāra-*, and *-c-* as in *anica-*, BS *anitya-* 'impermanent'.

ācyavaṃdä 'observant, reverent', III 128v4, *gaṃbhīrye dātä vamaseme käḍäna ācyavaṃdä hämāñu* 'it is necessary to be observant for the realization of the profound *dharma*-doctrine'. With *-č-* preserved after inital preverb *ā-*, from base *kai-*: *či-* 'to observe', in Av. *kaēta-*, Zor.P. *kētān* 'wise men, magicians', *pēš-kētānīkīh, pēš-kētīkīh* 'foreknowledge', N.Pers. *kyd *kaid*, M.Parth.T. *qydyg'n* 'magicians'. See also *ǯāya-* 'magic', BS *māyā-*, and RV 3·24·4 *yajñéṣu yá u cāyávaḥ*.

āchai 'disease, illness', V 339, 77r1 *ttavai āchai* 'fever', BS *vyādhi-*, Tib. *rims* 'fever'; III 141r5 *āchei*; Sid. 6v2 *āchai*, Tib. *nad*; Sid. 155v4 *āche*; plural Sid. 6v4 *āchā panamāre* 'diseases occur'; ablat. plur. III 113, 4r4 *garkhyāṃ āchyau jsa* 'by severe diseases'; SuvP. 71r2 *parsāṃdi āchau biśna* 'they may escape from diseases altogether' for older *āchyau*; adjectives V 50, 467v3 *āchānei*, V 216r3 *āchanai*, SuvO. 27v6 *ācheinai*, JS 28v2 *āchaine*, fem. JS 22v1 *āchaija gyauha* 'ill courtesan'; Sid. 1 bis r4 *āchinuḍa*, III 15·55 *āchinūḍa-*. Noun K 65, 83v1, K 148·59 *āchanaka-* 'invalide'. See also *byāchāta-* V 116, 65r3, BS *glānena bahula-*. Base *ak(h)-* 'be in pain', IE Pok. 23 *akᵘ-*, Av. *aka-* 'ill', O.Ind. *áka-*, Greek ἀπ- in ἀπάτη 'deceit', with Av. *axti-* 'pain', O.Ind. *śirokti-* 'headache' (*śiras-, akti-*); Armen. lw *axt*.

ājaraista 'swarming with', II 104·78–9 *karyau bharṣyāṃ ttamattamagalā prrāṇā jsa ājaraista. . .māhāsamūdrrā* 'the great ocean swarming with *kara*-fish, *bharṣa*-fish, *timiti-mangala* sea monsters'. From *ā-čara-* 'place of movement' with adjectival suffix *-asta-*. Base *čar-* 'move'. Here with *-j-* < *-č-* after the preverb *ā-*.

ājīka 'life', K 24·87; K 16·146, =K 32·39 *jīyika-*. See also *ājuva-*, and cognates under *jūtā, jū, juva-, jva-*, base *jīva-*.

ājūā 'livelihood', K 23·71–2 *ājūā va satva phara phīḍa* 'for their livelihood many beings are distressed', =K15·121 *jvauma ⟨va⟩ phīḍa* 'distressed for livelihood'. See *ājuva-*.

ājum- 'to bring', V 110, 32v3 (1 plural) *haysgamīyai ājumāmā* (BS omits) 'we bring troubles upon it'; IV 4·10 *⟨pī⟩ḍakā ājumi* 'bring a letter'; II 38·17·5 *mara ājumyarä paḍāṃdara* 'bring here first'; IV 53b2 *svī ysai mara haṃgrrīma ājuma* 'early in the morning bring here into the *haṃgrama*-market'. Later *ājäm-* II 34·5·6 *khu vā spāta budarmā pāra vaysnä ājäme*; *ājim-, ājiṃm-, ājeṃm-*, V 64·41 *ājimīdä* 'they bring, lead (a life)', II 113·74 *cū vā śika viśūna phara ci vā ājimī* 'as to what is good (and) bad talk who would bring it here. . .'; II 114·109 *phari vā ājimūṃ* 'I bring the talk here'; II 15, 3a2 *stūra ājimyarä* 'bring (2 plur.) the horses'; SDTV 78·81·2 *kūra ājemūṃ* 'I bring the *kūra*-(berries ?)'. Preterite *ājiṃda-*, III 72·161 *hīna ājiṃdāṃdä* 'they brought the troop', II 95·50 *ājīdauda*, V 310, vii r3 *ājīdāṃdä*. See also *pīm-* 'to bring'. Base *pa(ti)-* with *jum-* later *jām-, jim-, jem*, from *yau-*: *yu-* 'move', with increment *-m-* in *jum-*, and *j-* kept in the compound. To Zor.P. *yumb-, yumbēnītan* 'to move', N.Pers. *junb-* from *yu-m-* and *yu-mb-* (either secondary *-mb-*, as in Oss. D. *dumäg* 'tail', N.Pers. *dunb*, Zor.P. *dumb*, Av. *duma-*; or increment *-m-b-*). Base *pīm-* 'to bring' from *pa(ti)-yum-* through *pi-yim-*. Av. *yaona-* 'place of movement' is from *yau-na-*, see *gyūna-* 'going'. An alternative proposal is to connect with *gam-, jam-* (>*jum-* due to labial *-m-*) and so with Yazg. *a-jam-* 'send', Sanglēčī *īžīm-, ižim-*: *ōγoδ, īžum-*: *å̄γad* 'bring', Waxī *wūzem-* 'bring', M.Parth.T. *j'm *žām-* 'conduct', participle *j'm'd* (*j* =*ž*), *hmj'm-* 'achieve', M.Pers.T. *z'pt* 'sent', *z'm-* 'lead', causative *z'myn-*. But this *jam-* would not suit Khotan Saka *pīm-*.

ājuva -?-, V 282, Hard 077, 2b2 *gūne u ājuva|||*.

ājuva, ājūva 'way of life', K 57, 23r4–23v1 *ttū bāṃdhacittā*

dettä u rraṣṭa ājuva u baysuśtāṣṭa rraṣṭa hvāñāma u rraṣṭa ājūva ṣṭ hvīde 'he sees the bodhicitta (bodhi-mind) and right life and right teaching towards bodhi-knowledge; and right life means...' From *ā* with base *jū-* 'to live', also *ājūā* above. See *jūtā* 'he lives'. IE Pok. 467–9 *gᵘeiə-*.

ājve 'covering, layer', III 90·196 *śī pau hīye ājve* 'the layers of the white onion'. From *ā-juvā-* or *ā-judā-*, base *gau-*:*gu-* or *gaud-*:*gud-* 'cover'. For *gau-* note Waxī *gaw-*:*gott-* 'to cover', infinitive *gīn* 'to cover', *prigīn* 'horse-cloth'; Sarīkolī *parwein* 'horse-cloth', *parway-*:*parwid* 'to cover'. For *gaud-*, see *uysgun-*.

ājsa 'silver', JS 4v1, see *āljsata-*; adj. *ājsīja* JS 6v4.

ājsava 'covered', III 38·41 *spyakyau ājsava* 'covered with flowers', =III 40·17 *spyakyau ājsävä*, =III 47·62 *spyakyau ājsavä*. From *ā* with *jata-* 'put, strike', or *čata-* from *kan-* 'cover' (see *kangā-*). See also *najsata-*, *nijsava-* 'covered, set with', *ājsan-*.

ājsänīdä 'they deck', III 43·21 *ālagāryau jsa śaikä aṃga ājsänīdä* 'they deck well the limbs with ornaments (BS *alaṃkāra-*)'. Base *jan-* or *čan-* 'to cover'. See *ājsava-*.

ājsyau jsa 'with bonds', Manj. 204 *kṣaṇy(au) ājsyau jsa pabasta näsäkū aysmva pāja* 'bound by momentary bonds the receiver in fact (*-ū*) is the individual mind'. From base *arg-* or *ark-* 'to restrict, confine, restrain' see cognates s.v. *ajsvā* (loc. plur.) 'bonds'. Instead of *kṣaṇya* a reading *kūṇḍa* was printed.

ąñä 'is to be seated', K 8, 306, 5r3 *ramaṃdai ąñä* 'must sit delighted'. See *āh-* 'to sit'.

āḍä 'flour', Sid. 133r1, Tib. *phye*, Sid. 142v1 *ārä* (*-r-* for *-ḍ-*), BS *śaktu-*; 2nd component Sid. 143r2 *rrūsāḍä* 'barley flour', III 85·76; 86·87 *rūsāḍä*, in phrase II 23·19·2 *rruśi jsa āḍi*. Base *ar-* 'to grind' see *ārr-* 'to grind'. For 'flour', the participle *ā-rta-*, *-ka-*, here *āḍa-* (either **arəta-* or *ā-rta-*), Zor.P., Yaγn. *ārt*, N.Pers. *ārd*, Pašto *ōṛə* masc. plur., Wazīrī Pašto *ā̆ṛə* 'dough', Yidγa *yāṛē*, *yōrəy* (**ārtaka-*), Šuγnī *yāuγ*, Sarikolī *yoγ*, *yow*, Sanglēčī *wuḷōk*, Parāčī *wā̆run* (**ārtana-*). O.Ind. *aṭṭa-*, Hindī *āṭā*, Kroraina *aṭa*, from **alta-* (T. Burrow, BSOAS 35, 1972, 539).

āḍe 'flour', Sid. 134v2 *mau jsa āḍe jsa grauśę padīmāñä* 'a paste is to be made from *mau*-liquor, from flour', BS *snigdhā madyena śaktavaḥ*, Tib. *čhaṅ hol-kon-gyi skyo-mar byas-pahi naṅ-du* (*skyo-ma* 'pap, paste, dough') ed. Pekin 216a3–4. To *āḍa-*.

āḍara 'more wild, raging around', III 70·120 *āḍara makala hamāre* 'the monkeys are more wild' (when they fail to find Sītā though under threat of the pulling out of their eyes); K 65, 83r4 *bayastāṃ jsīmau āḍarau vaska* 'for the fear-filled ghosts (*jsīmaa-* =BS *preta-*), more wild, (may I get Āryāvalokiteśvara's power)'. Parallel to K 64, 81v3 *ttyā vaskạ harbäśạ dūkha bauḍa īnīme, cīl vā ṣai jsīmā ārāḍa bayista* 'for those may I be able to bear all woes, even those who are ghosts, wild, fear-filled'. Hence *āḍara-* from **āra-tara-* (if not changed from *āraḍa-*) to Sogd. *''r'k* **āraka-* 'mad', Av. *ara-*, Oss. *ärra* 'wild, mad', see also *arājsa*, *arā-bū*. But *āraḍa-*, *ārāḍa-* is the later form of *ārragāḍa-* 'evil-doing, guilty'.

āḍāña 'other', loc. sing. K 45·22 *āḍāña ysītha* 'in another birth', with secondary *ā-* from *a-*, see *aḍara*, *aḍāra-* 'other'.

āṇa Z 4·60 'weapon', see *ātaṇa-*.

āṇa 'sitting', SuvO. 56v6 *dharma-bhānānu vātā āṇānu hā ttā vara tsuñau*, BS *dharma-āsana-gatānām antikam upasaṃkrameyuḥ*. See *āh-*.

ąṇaka (*āṃṇaka* ?), Sid. 171r3 'quail-like bird', BS *vartīra-*, Tib. *hur-pa*, possibly named 'reddish' as a colour name from **āṣṇa-*, **ārṣṇa-* to **ā-raxšna-*, with *rrāṣa-*, N.Pers. *raxš*.

āṇaṃkyā-, *aṇaṃdaa-* 'sitting', see *āh-*.

āṇadaa- 'being in', BS *-vihārin-*, III 23, 18b2 *jau-niṣāmä āṇadā* 'being free from strife', (gen. plural) BS *araṇā-vihāriṇāṃ*; ibid. 18b4 *araṇā-vyihārai biśä-pīrmāttama* 'being in strifelessness, of all foremost'; ibid. 19a1 *araṇä cu samāhāña āṇadai* 'who without strife dwells in a trance' (BS *samādhāna-*). See *ānandaa-*, s.v. *āh-* 'sit'.

āta- 'come', participle, masc. sing. *ātä*, later *ā* above, fem. sing. *āta* (II 89·48 *hīna āta* 'the troop came'), masc. plur. K 137·914–15 *cī vara āta himya tti... sādhukārā hauḍāṃdä* 'when they had come, they uttered the (words) good, good'; II 96·94 *mara vā ttūśä āvä* 'here they came empty'; II 126·19 *hvaṇḍä āva* 'men came'; I sing. V 381, 3v4 *ātūmä*, V 332, 24v5 *ātumä* 'I came', BS G 37, 21b6 *anuprāptaḥ*; IV 25·7·9 *hāysa ātuṃ* 'I have come far'; II 68, 143a6–7 *khu vā birgaṃdara āṇma ātū* 'I have come from Birgaṃdara'. In a document *āva* is for 'amount to', II 110·13–14 *dvī pveca u śā jsā vā heysda āva* 'they have at present amounted to two coverings and also one': ibid. 19 *pātca vā pvaica āva dvī heysde* 'then the coverings have amounted at present to two'; ibid. 27 *āśī hīye vā pveca āva drraye* 'the coverings of the *ārya*-monk amount to three'; ibid. 29–30 *pātca vā āśį hīya pveca āva śā*. From **āgata-*, base *gam-*:*gata-*, Av. *gata-*, *γəmata-*, Zor.P. *āmat* < **ā-gmata-*, IE Pok. 464–5 *gᵘem-*, O.Ind. *gam-*:*gata-*, Greek βαίνω, βατός. See *pajsama-*, *naljsam-*, *hajsam-*.

ātajsandä 'overflowing', Z 292·16 *dukhinai ttīyä bäśśä ātajsandä tcęimañi* 'all eyes overflowing then through grief for him'. Base *tak-* 'flow', see cognates s.v. *tajs-*.

ātaṇa-, *āṇa-* 'a missile weapon', Z 4·60 *ttṛśśūla kāḍare hālśtä, bādāra ātaṇa u cakra* 'tridents, swords, spears, lances (?), slings (?) and discus'. BS lists show *tomara-* 'lance' which may be *bādāra* as 'thrusting weapon', and *bhiṇḍipāla-* 'missile weapon, sling or dart'; Tokhara A has *bhiṇḍipāl*, Uigur *bintipal*. From **ā-šana-* 'missile', to *šan-* 'to throw down, shake down', Sogd. *šn-* 'to shake', BS *kamp-*. See cognates s.v. *śāñīndi*, =BS *patanti*. For 'sling', note Av. *fradaxšanā-* 'sling', with *daxš-* 'throw', see *dīś-* 'throw', Zor.P. *kōpēn* from **kaupanya-*. For the form note Av. *ākana-* 'quiver', base *kan-* 'cover'.

ātama-, *āgama-* 'desire', plural SuvO. 54v3 *mamä ttätä ātama saṃbajāṃdu*, BS *sarve cābhiprāyāḥ samṛdhyantu* 'may all my desires be fulfilled'; Z 2·194 *āgamu*; SudP. 72v1 *āvama*, BS *abhiprāya-*; gen. plur. K 90·740 *harbiśāṃ ātamāṃ haṃberākä* 'fulfiller of all desires'; K 62, 76v4 *āva*; plur. Manj. 136 *āauvama*; inst. sing. III 129·11 *āvaṃmi*; plur. III 137·19 *āvama*; JS 38v2 *āvaṃ*. V 64·42 *ttyi kvaṃḍi ātaṃ haṃbirūṃ* 'I will fulfil the man's desire'; loc. sing. II 106·131 *pacā āśaryāṃ āyīma* 'in desire for the five teachers', BS *pancaka-* 'group of five'. Verbal *ātīm-*, base *ā-kam-*.

ātasāre 'they fall into', Z 24·168 *kye vā pāstuṃgga ātasāre* 'some fall headlong'. Base *kas-* 'to fall', see *uskasāte*, *kaśś-*.

ātīm-, *āyīm-* 'to desire', pres. 1 plur. III 128·2 *āyīmāmane*; 3 plur. V 122, IV1 *ātīmāre*; participle Bcd 54v2 *āyimānai āna*, BS *anuprārthayamāna-*; SuvO. 54r3 *ātīmānā*, BS *-kāmena*; pret. 3 plur. K 143, 1057 *hvanau ātaudāndā u ysuṣṭāṃdī* 'they desired the preaching and approved it', =BS *bhāṣitam abhyanandan*, Tib. *gzuṅs-pa-la mṅon-par bstod-do*; later *auda-*, III 72·166 *ātaṃ aude* 'he desired a desire'. Base *ā-kam-*, to Av. *kā-*, *kāma-*, *čakana*, O.Ind. *kāyamāna-*, *kāma-*, *kamiṣyate*, *cakamāna-*; beside *kan-*, see *ācastai* 'you desired' above; Waxī *kəmī-*, *kami-*: *kəmətt*, *kamat* 'will; agree', Sanglēčī *kəmay-*.

āṭe 'he may dwell', Z 2·222 *ka vā vara dāḍaru āṭe lakṣaṇyo āysäte balysi* 'if he may dwell there longer, the Buddha adorned with the marks', to *āh-* 'sit, dwell, stay', with 3 plur. *āre*.

ātsāna- 'refraining from', K 57, 23v3 *baysūñavuysai jsaṃjä jsa ātsāna yaṃdi* 'the bodhisattva refrains from killing', the *śikṣāpada-* 1 *prāṇātipāta-viratiḥ*, Pali *pāṇātipātā veramaṇī*, see BSOAS 13, 1950, 662. Base *čyā-*, see *bitsāṃgya*, and *tsāṣṭa-*.

ādrraka- 'prince', variant to *raudäka-*, III 39·72 (examples of amorous passion) *rauste a⟨bi⟩ñe pajsi ṣi ādrrakä rāma ṣai 28* 'prince Rāma even he lost the five magic powers', =III 43·25 *raustą abąiña pajsa ṣą raudākä rauma ṣę* 'even prince Rāma lost the five magic powers'. The *-ka-* is diminutive suffix, here to *ādrra-* and *rauda-*: *rrund-* 'king', nom. sing. *rre*, gen. sing. *rrundä*. The ἅπαξ *ādrra-* is from older *āndra-*, from *ā* with the base *nar-*: *nr-* 'be skilled, able, virile', hence **ānra-* > **āndra-* by the frequent intrusion of the dental stop *-d-* between *-nr-*. The word is formed like Lahndā *āṇḍrā*, Kalāṣa *ōṇḍrak* 'egg' from **ā-nra-ka-* of the base *nar-*: *nr-* 'to swell', in Oss. D. *närsun*, I. *närsyn*, *närst* 'to swell', DI. *nard* 'fat' (adj. and noun); Vedic *āṇḍá-*, later *aṇḍa-*. See also *āṃḍi*.

ān-, *aun-* 'to revere', see *āvun-* from *ā-frīn-*, *āfrin-*.

āna 'being in', whence 'from', III 61·53; V 246, 13a1 *ona*, elsewhere *aunaka*. From the participle *āna-* to *āh-*.

āna- 'sitting', see *āh-*.

āna particle after *cu*, V 5·7·2 *ttye pracaina cu āna*; V 3·1 *ttye pra⟨cai⟩na cu āṃ* 'because'; V 5·6397, 2·2 *ttye pracaina cu āna*.

āna Sid. 102v2 read *ā na* 'not' (*ā* =*āṃ*), Tib. *mi* 'not'.

āṃna 'reddish (?), V 310, vii r3 *vāra āṃna kabä* 'excellent (?), reddish (?) horse'. If *āṃna* is from *āṃṇa-*, see *āṃṇaka-* 'quail-like bird' from **ā-raxšna-* to *rrāṣa-* 'red'.

ānata- 'protected, secure', V 111, 33r1 *ānatu yanda*, 2 plur. 'you will protect', BS *ārakṣayiṣyatha*; V 108, 30r5 *ānatä nu yanīyä*, BS *paripālanaṃ kuryāt*; III 128, 29r5–6 *ttäte haṣṭa gyastaṣṣā ttättu bodhisatvä ānatä yanīndä u haspījīndī*; Iledong 6, 2a1 (unpublished) *ne ānata tcera*; later *ānaṃ*, III 50·42 *karmapaha dasau maista ṣavi haḍā ānaṃ śtāka* 'the ten great karmapatha (BS *karmapatha-* 'course of action') must be assured by night and day'; III 50·44 *ttarandarä pathaṃka śtāka biśą ṣi ānaṃ tcere* 'restraint of the body is necessary, the tongue is to be secured'. From *ā-nata-* to *nā-*: *na-* 'to protect', with second component *nāta-* (and *ā* shortened) or *nata-*; Tumšuq *anāḍu*, Kroraina *anata*, *anati*, *anada*, *anadi*, *anada lekha*, *anadi lekha* with the bases *rakṣ-* 'keep' and *dhar-* 'hold', for 'carefully, sure', see T. Burrow, The language of the kharoṣṭhī documents 73. Base *nā-*, IE Pok. 754, O.Ind. *nātha-* 'protector', Greek ὀνίνημι 'serve, be useful'. Possibly Sogd. "*z't*, if read "*n't* (KT VI 95) 'exactly'.

ānahā 'moistened (?)', III 84·53 *na-ānahāṃ dvī prūyi maṃgārā gvīha rūṃ tcerai* 'it (a *paiṇḍaka*-poultice) must be made without moistening with two *prūya*-measures of butter (cow oil)'; III 92·237 *u na-ānahā anarva māśąkā tcerą* 'and it (the *paiṇḍaka-*) must be made with unmoistened unbroken *māśąka*-plant'. Possibly compound (with *na-* for *an-*) to base *naf-* (*nap-*, *nabh-*) 'be moist', Av. *aiwi-nap-* 'pour upon', *napta-* 'moistened', Zor.P. *nam*, *namb* 'moist', *nambēt*, *nambītan* (gloss to Av. *haēk-* 'pour out'), *naft*, N.Pers. *nam* 'moist'. To IE Pok. 315–16 *enebh-* 'moist', O.Ind. *nábhas-* 'mist, sky', Av. *nabah-*, 'sky', Greek νέφος, νεφέλη 'cloud', O.Slav. *nebes-* 'sky', O.Sax. *nebal*, O.Engl. *nifol* 'mist'. Hence *ā-nah-* 'to pour upon', as Av. *aiwi-nap-*.

ānāñā 'to be brought', II 41·9 (SDTV 117) *parau vā ānāñā* 'the command is to be brought'. From *ā* with base *nay-*: *ny-*, yielding *ā-na-* without trace of *-y-* (? *naya-* > *na-*), see also SuvP. 66v4 *vauñāṃde*, BS *vāhayantu*; III 38·32 *haññāñāre* 'they are made to expand'; III 72·162 *nadāṃ* 'leaders (?)'; II 104·71 *ganāyai* 'leader (?)'. Base *nay-*, Av. *nay-* with *ava*, *upa*, *para*, Zor.P. *nītan*, *ānītan*, *nayišn*; Sogd. *nay-* with *ā-*, *fra-*, *pr"-*, *ti-*; M.Pers.T. *nyydn*, pres. 3 sing. *n'yd*, participle *nyyd*, *n'yd*; Yidγa *vənIm*: *vədēm* 'bring' < *upa-nay-*; Parāčī *ēn-*: *ânt* 'to bring', *ūn-*: *ūnt* 'lead down' < *ava-nay-*; Kurd. *ānīn*. Zaza *ān-*. IE Pok. 760 Av. *nayeiti*, O.Ind. *náyati*, *nītá-*; Celt. Mid.Irish *nē*, *nīa* 'fighter, hero' < **neit-s*, gen. sing *nīath*; Hittite *nāi-* 'lead'.

ānude -?-, V 262, DR 01a3 *sa duva ānude haṣṭi brīti*.

āṃḍi 'virility', II 124·10 *āṃḍi va⟨-ṃ ?⟩ ttā parya īḍeṃ* (*-eṃ* =*-ai*, *-e*) 'deign to act the man for me'. Assuming *āṃḍi* from **āṃdra-* to base *ā-nar-*: *ā-nr-* to *nar* 'be virile' (see also *ādrraka-* 'prince' from **ā-nra-ka-*), as in O.Ind. Vedic *āṇḍá-* 'egg; testicle' **ā-nra-*. For lost *-r-* from *-ndr-*, note also *brya-* > *bra-*, *brra-*, *bryau* 'more' > *byo*, *brīka* > *bīka*. The *-ndr-* > *-drr-* in *ādrraka-* has kept the *-r-*, but not the *-n-*. For *nar-* see also s.v. *naḍe* 'man'.

āṃdu 'they may be', 3 plur. conjunctive, to *āh-*.

āphāra- 'disturbance', Sid. 101 *ūysna āphārä* 'disturbance of breath', BS *śvāsa-*, Tib. *dbugs mi dbe-ba*; Sid. 6v4 *huña āphārä*. Base *ā* with *phar-*, see pres. *āphir-*: *āphiḍa-*.

āphārana- 'disturbance', L 89·3–5 *karma vina dukhä vina abęmañānu vina aysmya āphāranānä harbiśśu jyāre* 'the acts (*karma*) wholly disappear without woe, without ill-fortune, without disturbances in mind'. See *āphir-*.

āphir- 'be disturbed', Sid. 4r1 *beta vī bure paśą u pasālä āphirāre*, BS *kopaḥ śarad-vasanta-*, Tib. *rlun-rnams gčog-čin, ston dan dpyid dan dbyar hkhrug-par gyur-te*; V 155, 1a6 *ma thu rāhula aysmū āphirā* 'do not, Rāhula, disturb your mind'; Sid. 5r2 *āphirīdä*. Preterite and participle, Sid. 4r3 *āphiḍa*, Sid. 121v1 *āphiḍe*, Tib. *hkhrugs-te*; Sid. 144v1 *āphaiḍä*; III 84·40 *ṣa śya haḍ(ā) āpheḍe*: III 131, 2a3 *anāphāḍa*; Sid. 106r5 *ysaiysai āphīḍe*, III 84·44 *ṣī ysaiysai āpheḍe* 'his bile is disturbed'. Causative, Sid. 5r2 *tti maṃ bāta āphirāñāre* 'these here excite the wind', Tib. *rlun hkhrug-par hgyur-ro*; noun *āphirāme* 'disturbance', Sid. 128v2 *bāti āphirāme jsa* 'from disturbance of the wind',

BS *kopataḥ*, Tib. *rlun hkhrugs-pa-las*. See cognates s.v. *phar-*, pres. *phir-*.

ābeis- 'to turn', Z 24·500 *trāmu ābeistā śśaṃdā samu kho ju cakṛ* 'the earth turns like a wheel'. See *baḍ-*, *baltte*, causat. *baiś-*, from **ā-vṛtsati*.

ābḛisa- 'whirlpool', Z 17·13 *īse yande ku vā ābḛisa natä* 'makes whirlpools where are the deep whirling places'; inst. plur. JS 15r2 *ābḛsyau khvīyau vyaulasta bajāṣa* 'sounds horrific with whirlpools, waves'. See *ābeistä* 'it turns', without *ā* also Z 24·238 *bḛisa*, loc. sing. Z 24·412 *bḛiśśa*, older V 40, V5 *klaiśīnā bḛilṣa* 'waves of affliction'.

āma 'total', IV 3·14 *lyibạ āma* 'total' dyadic, Tib. *lib* 'all'; II 63·8 *lyibạ āma pajīdä* 'they demand the total', without *āma* also II 21, 15a6 *lyibạ pajīdi*. From *ham-*, *hāma-* 'all' without *h-*, beside *hama-* 'all', *haṃgga-* 'total' from **hamaka-*, to M.Pers.T. *hm'g*, *h'm'g*, *h'm-* 'all', Zor.P. *hamāk*, Armen. lw *hamak*, N.Pers. *hamah*, Av. *hama-*. IE Pok. 902–5 *sem*.

āmaṃ 'we may be', Z 5·107 *ka tä muhu byāta ne āmaṃ* 'if we have not been remembered by you'. The older middle ending *-āmane*, is later frequently *-āmaṃ*, as IV 3V1 *yanāmaṃ*, IV 3V3 *himāmaṃ*, for older *yināmane*, *himāmane*.

ạ̄matā- 'dwelling-place', acc. sing. SuvO. 54V4 *ạ̄mato*, BS *vihāra-* V 381, 4a4 *ạimetātu*; loc. sing. K 1, 134V1 *ẹmäta ne biharāre* 'they do not dwell in the dwelling (BS *vihar-*)', Tib. *mi gnas-pa*, V 140, 92V5 *ẹmäta*; plural V 116, 65V4 *dripāṣkala ju kṣīre ạ̄mate*, BS *trailokya-maṇḍale*; later III 130b2 *śira ạ̄ma byehūṃ* 'I shall get a good dwelling'; Sid. 8r5 *āme*, JS 19r1 *ạ̄me*. From **āhāmatā-* to *āh-* 'sit, dwell'.

āmunä 'dwelling', JS 13V3 *himyai āmunä* 'you became a dwelling', from *ā* with *mān-* 'to stay, remain, dwell'. See also *āmūha-*.

āmura- 'short', contrasting with *dāra-* 'long', V 299, 2r1 *āmuro jsīno* 'short life'; V 297, Mac. a, b4 *karma tcamäna hvẹ āmur⟨ä⟩* 'the act (*karma*) by which a man ⟨gets⟩ a short ⟨life⟩'. From *ā* with *mura-* to Av. *mūra-* 'defective', *mūraka-* beside *dahaka-*. IE Pok. 751–3 *mū-* in Khotan Saka *muta* 'dumb', O.Ind. *mūka-*, Celtic Ir. *mut* 'short', Lat. *mutilus*, *mūtus*, Greek μυκός, Norw. *mua* 'be silent'.

āmuha- 'dwelling', V 286, 7r1 *|||yaṃdi āmuhä*; JS 15V4 *bhāgä āmuhä nāsä* 'take portion, dwelling'; III 82·13 *āmūha nāve* 'took the dwelling'. From *ā* with *mān-* 'to stay', see also *āmunä*.

āmauna 'possessing', II 115·22 *biśau bvaijsyā āmauna* 'possessed of all virtues', parallel to II 115·21 *biśau bvaijsyā haphau* 'union with all virtues'. From *ā* with *mauna-* from *māna-*, *mān-* 'to stay'. But possibly 'delightful', if connected with *mān-* 'delight', see s.v. *māja*, to Oss. *mondag* 'desire'.

āy- 'to see', Sid. 10s15 *cvai hā śīyi śīyi hira āyīṃde u vajsyāte ṣi mīde* 'to whom appear bright white things, and he sees, he will die', Tib. *snan-no-čog dkar-por mthon-ba ni hčhi-bar hgyur-ro*; Z 4·100 *samu kho purra āyäte ūca*, Manj. 385 *sa khu pūra āye uca* 'just as the moon appears in water'; Z 15·121 *kho ūca banhya āyāre trāmä ⟨. .⟩*, Manj. 176 *ā khu bahya chāyi uca ṣkaujai āyāre khu byave* 'or as a tree's shadow in water the *saṃskāra* factors appear like lightning'; III 29, 41b3 *ni jä nä āyāri hugvāna*, Manj. 263 *nai na ja āyāra hūgvāna* 'they do not appear at all'. Verbal noun III 61·52 *ttyāṃ dharma-puṇyāṃ āyāme kiṇa* 'to see those *dharma* merits'. Base *ā-day-* 'to see', Av. *dai-*:*di-*, see *dai-* 'see', also *vūy-*, *pūy-*, and *āya* 'official title'.

āya 'official title, supervisor (?)', IV 26·7 *ṣi pīḍakā pramāṃda hime khu hā āya haṃguṣṭe vistāte*, 'this letter becomes valid when the *āya*-official affixes his finger', see SDTV 13; parallel II 14, 2b8–9 *khuī parramā pyaysīdä* 'when the *parramaa*-officials sign'. From *ā-dayā-* 'supervisor (?)', masc. *ā*-stem, to Av. *daya-* in *paiti.daya-* 'overseer', to *dai-* 'to see'. If the final *-a* of *āya* stands for older *-ā*, the base would be *ā-daya-*.

āya 'mirror', Manj. 246 *vasve y(e) āya vīra satv(ā)na āvīda tcīre* 'in a clean mirror, one sees the faces of the beings', parallel to BS *ādarśa-maṇḍale suparisuddhe*. See *āyäna-* 'mirror'.

āya 'it may be', conjunctive 3 sing. to *ah-* 'be'; 2 sing. Z 2·98 *śśāru tsutai ma stātä āye* 'you have well come, do not stand'; 3 plur. Z 4·40 *ku va yakṣa-bhavana ne āro* 'where goblin-dwellings do not exist', BS *yakṣa-bhavana-*.

āyaña 'in a mirror', see *āyäna-*.

āyanä 'examples', see *āyänaa-*.

āyiḍetu 'hilarity', Z 12·75 *ka bodhisatvä āyiḍetu näjsaṣḍe apracä*, BS *saṃcagghati saṃkrīḍate saṃkilikilāyate auddhatyaṃ dravaṃ prāvīṣkaroti* 'if the bodhisattva shows hilarity without cause'. Base *kar-* 'to play', see cognates s.v. *tcarke*, and *hayär-*.

āyäna- 'mirror', Z 24·491 *kye hvaṇdi hūdva gvạ haysge patälste ttu mä na vā hvāñita āyärnna cu yindi* 'what man's two ears, nostrils (=nose) are cut off, you will not tell this to me what he does with a mirror', =BS Śikṣ. 47·5 *saṃchinna-karṇa-nāsānām ādarśaiṣāṃ kutaḥ priyaḥ*, Tib. *mi sna dan rna-ba bčad-pa-la melon-gi či žig bya*. Loc. sing. Z 4·100 *āyäña*, Z 15·123 *ātīña*, III 52·96 *sa khu āyaña śāma* 'like a face in a mirror', Manj. 283–4 *uce pūra āyañe tcara* 'the moon in water, a face in a mirror'; Manj. 300 *khu āyīñai dyāma tcīre* 'like the sight of a face in a mirror'; Manj. 373 *ā tcīra āyeña dette* 'as a face is seen in a mirror'. This is a cliché, as Mahāyāna-sūtrālaṃkāra 11·30 *udaka-candra-bimba-sadṛśāḥ* and Śikṣ. 261·18 *ādarśa-maṇḍale*. Without final *-a-* III 70·105 *āyeṃ baña* 'bind on a mirror' (Rāma's advice to the monkey); K 28·181–2 *khu ja āye spāśa* 'as a mirror appears', =K 21·6–7. From **ādaina-* or **ādayana-*; Sogd. *"δ'yn'k*, M.Parth.T. *"dyng*, Zor.P. *aδvēnak*, N.Pers. *āēnah*, Balōčī *ādēnk*, Oss. D. *ajdänä*, I. *ajdän*, to *ā* with *dai-*:*di-* 'to see'.

āyänaa- 'example, simile', Z 19·89 *āyänai*. Z 19·86 *āyīnai*, Z 19·91 *āyīnau*, III 74·201 *āyanä vāśāṃdä yāṃdä* 'they continually recited examples', =BS *dṛṣṭānta*, found in III 29, 44b2 *diṣṭānta*. From **ā-dayanaka-*, see also *āyäna-* 'mirror', to base *dai-* 'to see'.

ạ̄ye 'ground, sole of foot', SuvO. 56r1 *ttere jsa ttye dāta-hvāñei pānu ạ̄ye⟨. .⟩nīmä* 'with forehead I embrace the soles of the feet of this *dharma*-preacher', BS *uttamāṅgena ca tasya dharma-bhāṇakasya bhikṣoḥ pāda-talau pratisaṃhariṣyāmi*; SuvO. 56r3 *odä vaśiriṃgye śśaṃdye ạ̄ye*, BS *yāvad vajramayaṃ pṛthivī-talam upādāya* 'as far as the ground of the adamantine earth'. See also *eväte* 'street', and *aya* 'ground'. From *āy-* (the hook indicating older *āyy-*), with Av. *āi*, and N.Pers. *xāk* 'dust'. M.Parth.T. *'y'g* 'place' may be added here. For N.Pers.

xāk a derivation from **āhaka-* 'ashes' is proposed by G. Morgenstierne, NTS 12, 1942, 266, with Parāčī *hāy*.

āyauttye, K 156·17 for **āyaunye* written possibly *āyaunnye*, lw from BS *āyāneya-*, *ājāneya-* 'well-born', III 64·20 *āyānye bvaiysye jsīna* (with *n*, not *ñ*) *paba*, K 156·17 *ttravargye āyau*nye jsīña paba*, II 103·52 *bvaiysyai ttravargyai jsīña paba* 'three-divisioned well-born life continuum'. The adjective is also in JS 27v1 *aśe yai āyānī rruṃde subhadrre* 'you were the horse well-born of king Subhadra'. BS *ājāneya-*, *āyāneya-*, Pali *ājānīya-*, *ājāniya-*, *ājañña-*, and compound *assājāniya-*, see JRAS 1955, 14. For *-tty-* replacing *-ny-* see v 64·43 *ṣamattyau*.

āyoys- 'be agitated', participle *āyoṣṭa-*, K 9v4 *biśānu āyoysānu jānāmata* 'dispelling of all troubles'; K 8, 5r5–v1 *cu buri aysmū āyauysāna satva āyauysāri, u hīvī aysmū vasvatte jsa vā vasusīndā* 'whatever things trouble the beings with trouble of mind and they purify their own mind with purity'; contrast of *āyauysa-* and purity also in K 55, 17r2; later form K 55, 17r2 *āyāṃysā*. Participle *āyoṣṭa-* Z 4·101 *āyoṣṭa āphiḍa ūtca* 'agitated disturbed water'; K 8, 5v2 *ttye aysmū āyauṣṭā* 'his mind agitated'; Sid. 20r2 *cu gīmā ūtca ṣẹ tavadye jenāka, cu āyauṣṭa u pīrūḍa* 'what is water gushing out, that removes bile, what is turbid and full of worms...', BS *kaluṣa-*, Tib. *sñog-čin*; Manj. 89 *āyauṣṭa bājaña utca* 'water tossed in a pail'. From *ā-yauz-*, Av. *yaoz-* 'be in commotion', O.Pers. *yaud-* (*ayauda*), Sogd. *"y'wz*, *'ywz*, verbal *"y'wz-:"ywšt'k*, compound *"y'wz-kr'k*, and *pty'wzw* 'trouble'; Zor.P. *āyōzītan*, rendering Av. *yaoz-*, with gloss *bē kōftēnītan*, N.Pers. *justan*, M.Parth.T. *ywz-*, *ywšt*, *"ywz-*, *"ywšt*, noun *'ywz*, second component *rzm-ywz*; Pahlavī Psalter *ywd-*, but M.Pers.T. *ywz-*, *pdywz-* from Parthian; Armen. lw *yoyz*, *youzem*; Balōčī *juzay* 'to move, go, walk', participle *juziθa*, 2 plur. imperative *juziθ*, *juzlēn-* 'to move the head', *juzōx* 'walker'. IE Pok. 512 *ieuĝ-* in Iranian, Germanic Got. *jiukan* 'to fight', and Tokhara A *yok-*, AB *yuk-* 'to conquer'. See also *nyauys-:nyauṣta-* 'to be overthrown', *nyauṣca*, BS *parājaya-* 'defeat'.

āyvāña- 'to be heated', Sid. 124r3 *āyvāñā* 'to be heated', Tib. *bsres-pa*; Sid. 125r2 *gvīhye, bīysmi jsa āyvāñā* 'to be heated with cow's urine', BS *śṛtā mūtre*, Tib. *ba-gčin bsros-pa dan*; III 17·5 *gvīhye bīysma paherāñā, ṣi peṇḍai āyvāñā* 'it is to be soaked in cow's urine, this *paiṇḍaka*-medicament is to be heated'. From *ā-tap-* 'to heat', Av. *tap-*, IE Pok. 1069–70 *tep-* 'be hot', see cognates s.v. *ttav-*.

āyvena 'by heat', III 104·35 *na ra pā āyvena āyāṣṭa* 'neither then disturbed by heat', assuming that *āyāṣṭa-* is *āyoṣṭa-* 'agitated', as *ākhāṣṭa-* is *ākhauṣṭa-* 'unmoved'. From *ā-tapa-* 'heat', inst. sing. **ā-tapāna* > *āyvena*, as *dātāna* 'by sight' > *dyena*. See *āyvāña-*.

āysagamu 'thought, feeling, desire', only v 78, 4r4 (with unusual *ā* somewhat broken, omitted by S. Konow, read as the numeral 4 by E. Leumann), *haṃbera ṇā āysagamu* 'fulfil our desire', (no BS), Tib. *bdag-čag bsam-pa rdzogs-par mdzod* 'make complete our thought (desire)'. From older **āysgama-* with anaptyctic *-a-* (as in latest Khotan Saka *aysamū*) *āysgama-* to *ā* with *zg-*, *zgā-*, reduced grade to IE Pok. 887–8 *seg-*, Av. *-zga-* in *vohuna-zga-* (of the dog) 'pursuing, clinging to blood', O.Ind. *sájati*, *saktá-*, O.Pers. *haj-*, *frāhajam* 'I hanged', above *ajs-* 'to follow closely'; Lit. *sègti* 'cling to', O.Slav. *sęgnǫti* 'to seize', *pri-sęšti* 'touch'. Here add Armen. lw *zga-*, *zgam*, *zgac'i* 'to feel, touch, know', *zgali-k'* 'intellectual faculties', *zgayaran hančaroy* 'intellect', *zgast* 'clever', *zgastout'iun* 'recovery of one's senses', *andzin zgam* 'to recover one's senses', from Iranian *zgā*. See also *haysgā-*.

āysaṃ 'millet, panicum miliaceum', v 210·37·3 *pātci gaudi āysaṃ nāti haṣta* ⟨*kūsi?*⟩ 'then Gaudi received millet, eight measures'; II 36, 8b1 *āysaṃ hauḍi* 'he gave millet'; III 147b1 *āysaṃ dva kūsi* 'millet two *kūsa*-measures'; (without hook) v 306·07·1·1 *āysaṃ aśti kūsa 10* 'there is millet, 10 *kūsa*-measures'; v 204, 30a1 *āysaṃ hauḍā* 'he gave millet'; II 16·3·5 *ttū āysaṃ drraṣīrau* 'transport that millet'. The later form in Sid. 16r1 *eysā* (with the two dots in place of the *anusvāra* one dot **eysaṃ*), BS *nīvāra-*, Tib. *čiće* 'millet'. Base **arzana-* through **ālysana-* to *āysaṃ*, *eysaṃ* to N.Pers. (dialectal) *arzan*, *alum* (*-m* as *gandum* 'wheat'), Zor.P. (Gr. Bd. TD2 117·3) *'lwm alom*, Baxtiārī *halum*, Pašto *ẓdan*, Wanetsī *ēždən*, Sanglēčī *wužḍan*, Yid. *yūrzun*, Waxī *yīrzn*, Orm. *ažan*. Possibly *arzana-* from *arz-*, *raz-* 'to grow', as 'growing plant' specialized to 'millet', see *arz-* s.v. *alysānaa-*, *aysdau*. The panicum italicum was *gausa-*, N.Pers. *gāvars*.

āysarūna- 'ornament', see *āysārūṇa-*.

āysā 'well-born', see *āysāta-*.

āysāja 'favour', as a 'presentation', like *muṣdi* 'favour, gift', =BS *prasāda-*, K 51·6·6 (in a list of good qualities) *haṭhi muṣdi krrañī ṣada, āysāji bvāma sthyauṣtā* 'truth, favour, gratitude, faith, favour, knowledge, firmness', parallel to Z 12·22 *ṣṣadda praysātā* and v 15, 1b5 *praysātāna ṣṣadde*; II 10·163 *ttyai baysau śāśa hīye āysāja parā spāṣṭai* 'deign to look to the favour of this Buddhas' doctrine'; II 111·14 *ysarrnai mistye bāḍā hīya āysāji*; II 111·6–7 *ysarrnai bāḍā hīya āysājija*; II 111·28–9 *ysarrnai bāḍā hīya āysājija ā* 'the favour of the great golden land came' (for *-jija* note also K 15·122 *baraijaja khāysā* 'food from the harvest', variant K 2·72 *baḍajatca*); II 112·70–1 *mājai mistye ysarrnai bāḍā hīya āysāji ni hamāte*; III 63·140 *vaña tta mūnā āysāṃja spāśā*; II 112·50–1 *ysarrnai bāḍā hīya āysāji spāśāta*. Base still uncertain since later Khotan Saka *-āja-* may be older *-ārja-*, but III 63·140 *āysāṃja*, though in fairly good later language, is not sufficient to prove an older *-ārja-*. Hence either base *zāg-*, *zāk-* or *zar-*: for 1. *zāg/k-*, participle **zāxta-* in JS 32r3 *beysā-deṇḍe*, =Pali *atta-daṇḍa-* 'lifting the staff', beside the nasalized *zang-* in *biysaṃj-:biysīya-* 'to seize'; for 2. *zar-* 'to move towards', **ā-zārja-* 'inclination towards', like BS *prasāda-*, as *hamāja*, older *hamārgya*, and *āphāja* beside *āphāra-*. See AM, n.s., 11, 1964, 11.

āysāta- 'well-born' from 'born into' the Great House, Z 3·64 *harbiśśä āysāta ne ju ye būsa karā* 'all well-born, no one, servant at all'; K 65, 8r3–4 *baiśa ysaṃtha daha ysyāne āysā krraña* 'may I be born through all births well-born, grateful'. Base *ā-* with *zan-:zāta-* 'bear, be born', see *ysan-*. Av. *āzāta-*, *hvāzāta-*, Pers. Aram. *'zt* (Brooklyn Papyrus 5·4), Zor.P. *āzāt*, *āzātak* (Zāmāspnāmak 36, BSOS 6·58 *bandakān pat rāh ī āzātān ravēnd* 'servants walk in the way of the well-born'); M.Pers.T.

'z'd, *'z'dyh*, M.Parth.T. *"z'dyft*; Armen. lw *azat*, *azatak*, *azata-tohm*, *aztih*; Georg. *azat'*; Sas.Insc. Hajjiabad 6 plur. *'z'tn*; Kroraina *ajhate*, *ajhade*, *ajhateyasa*; Sogd. *"z't*, *'z'tkw*, *"ztč*h, *"z'tk*; Greek ἀζάτη· ἐλευθερία. Note for the meaning Lat. *ingenuus*. See BSOAS 23, 1960, 16–19; TPS 1959, 94–6. See also below *āysña-*. O.Ind. RV *ājáni-*; *ājāti-*, BS *ājāneya-*.

āysäta- 'decked', see *āysän-*.

āysän- 'to deck, adorn, equip', SuvO. 36v3 *āysänāña-* 'to be adorned', BS *samalaṃkartavya-*; Z 3·56, 3 plur. *āysänāre*; 3 sing., Z 16·60 *āysindä*, Z 16·64 *āysändä*; participle SuvO. 4r7 *āysätu*, BS *samalaṃkṛta-*, SuvO. 68v2 *āysäte*; later SuvP. 73r2 *ttyau āysya*, BS *samalaṃkṛtā bhontu*, SuvP. 69r1 *āysyą aṃga*, BS *lalita-indriya-aṃga-*, SuvP. 69v3 *lakṣaṇyau āysyą aṃga*, BS *surucira-lakṣaṇa-aṅga-*; K 60, 37r2 *vasve āysye budha-kṣettrą-* 'pure adorned Buddha-fields' (BS *buddha-kṣetra-*), SuvP. 72v4 *āysyāṃde*, BS *āsādayantu*. Base *zai-*: *zi-* 'to equip', N.Pers. *zēvar* 'ornament', Sogd. *zywr*; with increment *-b-* N.Pers. *zēbīdan* 'befit', *zēbāī* 'beauty', Lit. *žaib-*, *žieb-*, *žibù*, *žibėti* 'to shine', *žaibas*, *žiebas* 'lightning'. Kroraina *jheva*, *ṣeva* as second component, proper name *ph'ūma-jheva*, *ph'ūma-ṣeva* (T. Burrow, BSOS 7, 1935, 789).

āysña- 'well-born, noble', =BS *ārya-*, II 103·66–7 *ī ṗaiṣāṃ mara āysñä gabhīra paramārtha ḅaiysāṃ dā hvāñāma ṣṭai* 'to-day evening there is the preaching of the Buddhas' *dharma*-doctrine, noble, profound, with supreme meaning'; II 105·100 *ttyai prravārṇajai ṣava vīra āysña gabīra ḅeysāṃ dā pastai ājaṣī* 'on that *pravāraṇa*-night he deigned to desire the noble profound Buddhas' *dharma*-doctrine', parallel to BS *ārya-dharma-* (presentation at the end of the rains). Base *ā* with *zan-*:*zā-*, **ā-znya-*. Av. *āsna frazaintiš* 'noble children', M.P.T. *'zn"n*, glossed by Sogdian *āzātaq-t*; first component Zor.P. *āznāvar* 'noble' of warriors, Armen. *azn*, gen. plur. *azanc'*, 'people, generation', *azniu* 'noble'; Georg. *aznaur* 'noble, Greek εὐγενής', *u-azn-o* 'ill-born', whence Oss. D. *aznaurtä*, I. *ämzor*. See *āysāta-*.

āysīra- 'equipment, cuirass, protective armour', Z 24·276 *praharaṇa śūste u āysīru padande* 'he prepared weapons and made armour'; Z 24·406 *āysīru paṃjsau pamātändä* 'they put on armour, garments'; JS 30v4 *sahyai saṃ eṣṭyai āysīre udeśe* (in the *jātaka*-tale of the *kūrma* 'tortoise') 'you endured, were surely firm in the matter of the carapace'; III 44·41 *hajūttājsā āysīra* 'the armour of wisdom'; plural IV 21·2 *āysīrāṃ āstaṃna pariṣkhāri* 'the equipment of the armour and the rest'; IV 21·4 *cu āysīra ttyāṃ kiṇau va hā ttāguttau pīḍakä pasteṃ haude* 'as to the armour I have given you a letter about them in Tibetan'; V 276, 8a3 *ttyāṃ āysīrāṃ*. Base *ā* with *zar-* 'to cover', **ā-zarya-* > *āysīra-*. See *āysīrī*, and *āysärūṇa-*.

āysīrāṃjä 'equipped with protective armour', II 57·35 *hīna ssa byūra ssa byūrä āysīrāṃjä biśä* 'an army all accoutred, 100 myriads [100 myriads]', with suffix *-ānaka-* to *āysīra-*.

āysīrī, V 233, 49611 (lacuna before Z 24·162) isolated word, *āysīrä* with *yi*.

āysärūṇa- 'equipment, ornament', SuvO. 36v3, inst. plur., *āysärūṇyau*, BS *vibhūṣaṇa-*; I 254, 17011 *āysärūṇä*; K 10, 8v5 *āysirūṇä kiḍna* 'for the ornament'; K 9, 8r1–2 *bavanāṃ āysirūṇānu*; Manj. 68 *prrahaunai u āysarūna*; Manj. 71 *āyserū prrahāna* parallel to SuvP. 72r3 *ālaṃgāra prrahauna*, BS *bhūṣaṇa-*; Manj. 64 *prrahauna jsīrrjau jsa āysū*. Base *ā* with *zar-* 'to cover, have protective armour', Av. *zairimya-* first component in *zairimyaoura-* 'armoured-limbed, tortoise' (like O.Ind. *harmuṭa-* 'tortoise'), Oss. I. *zaldzäg* 'protective armour' (**zarčaka*); with increment *-d-*, Av. *zrāδa-*, Armen. lw *zrah*, Arab. lw *zarad-*, Zor.P. *zryh*, N.Pers. *zirih* (form like Zor.P. *srāδ*, N.Pers. *sarāy* 'hall', Armen. lw *srah*, Arab. lw *surādiq* 'curtain'); with O.Ind. *harmyá-* 'house', BS *harmikā* 'small edifice on a *stūpa*', Tib. lw *ḥarmi* 'roof covering'. IE *ĝher-*, to Greek χέρμα 'stone', (H. Frisk, GEW) or IE *ĝhel-* to Greek χλαμύς.

āysda 'safe, secure, protected, cared for, honoured', from **azdā* inst. sing., with *-a* as *vaṣṭa*, *huṣṣa*, *ṣtāka*, *uaiṣṣa*. Use with verb *yan-*, *tcera-* 'to make', dyadic with *käṣ-* 'care for'. I 250, 21411 *āysda* ⟨*yanāmā*⟩, BS *avalokayiṣyāmaḥ* 'we will survey so as to save'; V 331, 21r3 *āysda yanu*, BS G 37, 18a5 *vyavalokaya* 'survey completely'; SuvO. 53r2 *āysda yaṃde*, BS *avalokayati*; V 343, 85r6 *āysda ne yanu*, BS G 37, 79b6 *vyavalokaya* (*ne* with imperative); V 109, 31v6 *āysdagarai pajsamagarai*, BS *mānayitar- pūjayitar-*; V 109, 31v2 *pajsamagarāṇu āysdatarāṇu*, BS *mānayitar- pūjayitar-*; V 108, 30r6 *rakṣo yanāmä āysda nu yanāmane*, BS *ārakṣāṃ kariṣyāmaḥ*; K 136·875 *āysdarai*, Tib. *skyon-ba* 'protect'; K 139·961 *āysdarrja*, Tib. *srun-ba* 'protect'; SuvO. 24r2 *āysdatargye vätä*, BS *gocara-*, SuvO. 24r1 *āysdatargye*, BS *viṣaya-*; V 182, 43r1 *āysdatargya śūhyāña* 'protection must be prepared'; SuvO. 27v2 *biśśānu gyastānu balysānu āysdagāḍä*, BS *sarva-tathāgata-samanvāhṛtaḥ*, Tib. *dgons-pa* 'think, remember'; V 247, 17b1 *āysdaḍä ṣṭāna*, BS *samudgata-*, Tib. *yan-dag hphags* 'exalted'; SuvP. 66r3–4 *āysdarai śirna aysmūna*, BS *samanvāhita-cetasā*; Manj. 368 *āysdaḍa kāṣṭa*, Manj. 369 *āysdaḍai kāṣṭi hīmāre*, K 141·1017 *āysdarja yanumä u ḳāma*, II 118·142 *ḳāki āysdarā haṣṭi baudhasatva* 'the eight protecting guarding bodhisattvas', II 103·41 *kākāṃ āysdarāṃ daivattāṃ parvālā* (gen. plur.) 'protecting guarding *devatā*-divinities, guardians', III 107·5–6 *kāka nīvāysva āysdarā devattą parvālā* 'protecting in-dwelling (BS *naivāsika-*) guarding *devatā*-divinities, guardians'; V 261a, a4 ⟨*ā*⟩*ysdargyajseira vätä āysdagarja*, BS *smṛti-*; K 141·999 *āysda-yanāka*; K 138·917 *satvāna āysda-yanāma rrūṃde yanāka*, Tib. (lacuna) *rnams snan-ba byed-pa*, 'maker of light in the saving of beings', V 183b1 *āysda-tc(e)ra-*, I 139, 47r6 *āysdārja tcairai*, BS *rakṣa-karṣū*. The basic meaning is 'assured, secure', Av. once Yasna 50·1 *azdā zūtā* 'invoked with assurance (?)', O.Pers. *naiy azdā abava* 'was not assured', specialized to knowledge (as Lat. *certiorem facere*), Pers.-Aram. *'zd*, Aram. Daniel 2·5 *'zd'* 'assured', Zor.P. Aramaic *'zdḥ*, Pāzand *azd*, Zor.P. *Arjāsp azd mat* 'it was assured to Arjāsp', verbal *azdēn-* 'to assure', Parsi-Sanskrit *vijñāpaya* 'inform'; Armen. lw *azd* 'influence, knowledge', *azdel* 'be strong, report', Georg. *anazd-i* 'unexpected', M.Parth.T. *'zd*, *'zd'g*, *'zdygr* 'knowing, making known'; Pašto *zdə* 'learned, known, remembered'. The sense of certain knowledge of secret things (*gúhya-*) is in RV *addhá* with adjective *addhāti-*,

Vedic *ánaddhā*, *addhá-vidyā* contrasted with *vicikitsā* 'doubt'. Connexions disputed; possibly participle to *adh-* 'to speak, assure, assert', Av. *āδa*, *aδaya-*, *āδaya-*, O.Ind. perfect 2 sing. *āttha*, 3 sing. *āha*, *svāhā*, *durāhā*, in inst. sing. *-ā*; at least not pronoun *ad-* 'this', nor *med-*:*md-* > *ad-* (IE Pok. 705).

āysdyūvi 'it carries off, commits robbery', K 56, 20r4 *aysmū. . .biśvā idrrvā baysvi u vara viṣaya āysdyūvi* 'the mind. . . overflows into all faculties (BS *indriya-*) and there carries off the *viṣaya*-objects'. From *āys-* =*uys-*, *ays-* and base *dab-* 'commit robbery, carry off', pres. **dabya-* > *dyū-*, agent noun *dyūka-* 'robber'. Different from *dau-*:*du-* pres. *dyū-* 'to beat'. See also *aysdyūva*, *dyūma* and cognates s.v. *dyūka*.

āysnā 'seats', gen. plural, BS *āsana-*, > *āysana-* III 130·30–1 *hva hva sthānave āysnā vīrä pārihīryau* 'may you place on seats severally the heads of monasteries' (BS *sthānapati-*, see Indian Antiquary 6, 1877, 200, 204, 207).

ārr-, later *ār-*, participle *ārrda-*, later *ārda-* 'to grind', Sid. 15ov5 *ūci jsa ārrāñä* 'it is to be ground in water', BS *jala-piṣṭa-*, Tib. *čhu dags-su byas-pa* (*hthag-pa* 'to grind'); II 71·6, 2 plur. imperative, *ganaṃ vā biśa bisai ārryarä* 'grind the corn in the house'; participle III 93·264 *ārrdä hauṣka ysālva* 'ground dry barberry'; I 145, 53v5 *naukä ārāña*, BS *dāpaya*; I 175, 93r2 *hā nauka ārda*. See also *āḍa-* 'flour', and *ñaḍa-* 'small'. Base *ar-* 'to grind', pres. **ar-nā-* > *ārr-*, **arnəta-* *ārrda-*, to Av. *-arəna-* in *yāv-arəna-* 'grinding tool, pestle for grain', Zor.P. gloss *yav-artāk-ārak* ('*lg*), N.Pers. *yāvar*, *yār*; M.Parth.T. *yw'rd'w* 'grain', Zor.P. *yav-artāk* 'all grains', from *yava-* 'grain, barley' and *artā-ka-* 'ground', Zor.P. *artan* (*THNTWN*), Baxtiārī *ardan*, Yazdī *ōrotvūn*, Gazī *ārūe* 'he grinds', Pašto *aṇəl*, participle Av. *aša-*, *anaša-*; Orm. *ēl-*, *hāl-*, *hinl-* (**ṛnya-*), Iškāšmī *yuṇuk*, Sanglēčī *yūn-*, Šuγnī *yān-*:*yūd*, participle *yūǰj*, Yidγa *yāṇ-*, *yān-*:*yägyi-*, *yīr-*, *yūr-*, Bartangī *yēx-*:*yētx*, Yazg. *yawn-*:*yug*. Second component in the words for 'water-mill', **hvata-ārəka-* 'self-grinding', Waxī *xaδōrg*, Šuγnī *xedârj*, Yazg. *xwayērg*, Yidγa *xīrgoh*, Yaγn. *xutanna*, Parāčī *xēra* 'mill', *xēra-gir* 'mill-stone', and Caucasian lw Čečen *heri*. For 'small', Zor.P. *xv-artak*, Armen. lw *xortak*, N.Pers. *xurd*, *xurdah*, Pašto *wuṛ*, *wōṛ* (**ṛta-*, IIFL 2·273), see also below *ñaḍa-* 'small' from **ni-arta-* or **ni-ṛta-*. From **ārθra-* or **arθra-* 'mill' derives Maimaʾī *ār* 'mill', N.Pers. *ās*, *āsyā*, *āsyāv*, *āsyāb*, Zor.P. *āsyāk*, *āsyāp* 'mill', with N.Pers. *āsyā-sang* 'mill-stone', Kurd. *āš* 'mill'. IE Pok. 28–9 *al-* 'to grind', O.Ind. *aṭṭa-* 'flour', no verbal forms (**altó-*, see T. Burrow, BSOAS 35, 1972, 539), Greek ἀλέω 'to grind', ἀλετών 'mill', ἄλευρ 'flour', Armen. *alam* 'to grind', *aliur*, *aleur* 'flour', *alauri* 'mill'.

āra 'value, price', II 9·155 *śāvī mūra āra* 'value copper *mūrā*', II 9·157 *śā pvaica āra* 'value of one *pvaica*-covering', II 77·24 *dvāsa śaca āra* 'value twelve *śacī* (silk pieces)', II 77·24–5 *drrai śaca āra*. See VI 440 and SDTV 32, 155. Possibly III 71·143 *āra hanaṣṭe* 'he lost worth', or 'he got worth' (if not BS *ādara-* 'respect'). Base *arg-* 'be worth', Av. *arəǰ-* 'be worth', *arəǰah-* 'value, price', Sogd. *'rγ*, Oss. DI. *arγ* 'price', Zor.P. *arž-* 'be worth', N.Pers. *arzān*, *arz*, *arǰ*, *arǰmand*, Armen. lw *aržan* 'worthy', *aržē* 'is worth', IE Pok. 32–3 *alg*ʰ*-*, O.Ind. *arghá-* 'worth', *árhati*, Greek ἀλφή 'gain', Lit. *algà* 'reward'. See also *āṣaṇa-* 'worthy'.

āra- 'worthy, valued', II 5·70 *āra baiśāvą dāyī cakrrą* 'make the honoured wheel of *dharma*-doctrine to turn'; K 51·5·10 *samāhāṃ ārä dāna* '*samādhāna*-trance with the honoured *dharma*-doctrine (where however *ārya-dharma-* is possible)'; II 106·130 *dharma-cakrra āra baiśä* 'turn the honoured *dharma*-wheel'; III 56·20–1 *tta baudasatva vīysānvā dyaunvā* (not-*rā-*) *ārä bīśū namasū nāṃda* 'these bodhisattvas, honoured in bindings (of mind), in *dhyāna*-trances, all of them I revere with obeisance'; =K 91·11 *tta baudasatva vīysānvā dyaunvā* (not- *ttvā*) *ārä bīśū namasū nauda*. From **arga-* adjective to *āra-* 'value, worth, price'. Not Prakrit for BS *ārya-* (so proposed SDTV 31) and hence not with *āra-* as first component in III 55·6 *ārä-paudagalä*, BS *ārya-pudgala-*; in a BS text III 63·85 *āra-samadrāya* 'to the noble sea'; K 99·237 *āra-verāṃca*, BS *ārya-vairocana-*; K 149·14 *āra-ttārru*, BS *ārya-tārā*; III 107·15 *āra-majvāśūrī*, BS *ārya-manjuśrī*; III 107·14 *ārāvalākyaittaiśvarä*, BS *āryāvalokiteśvara-* and elsewhere. See with suffix *-āva-* M.Parth.T. *'rg'w* worthy, fine, glorious, noble (**argāva-*), *'rg'wyft* 'beauty'; metathetic *'gr'w*; M.Pers.T. *'gr'w* 'worthy, noble, fine', *'gr'yy* 'beauty' (*aγrāyī*); Armen. lw *argoy* 'honourable, valuable, effective', *yargem* 'to honour, treasure', *an-arg* 'unworthy, ignoble' (*-r-* from Iranian, IE Pok. 32–3 *alg*ʰ*-*). Here also II 97·110–11 *ca vā rrvī jsä ārä naraumāvai* 'what honour may issue from the court'; =II 94, 26–7 *ca-ṃ vā rrvī jsa ārą hīsīyai*, =II 94, 28–9 *ca-ṃ saṃ āra hagrrīhāña hamāvai*, =II 97·112–13 *ca-ṃ saṃ āra hagrrīhāña hamāvai*. Not BS *ādara-* 'respect' here, hardly suitable as coming from the Court.

āra 'the plant rush', BS *vacā*, Tib. *śu-dag*, 'acorus calamus', Sid. 8r5 and often, once Sid. 122r3 *ārra*. To IE Pok. 68 *aro-m*, Greek ἄρον 'kind of reed', Lat. *harundō* 'reed' (suffix *-undō*). Possibly with Indo-Aryan *ālu* O.Ind. *ālu-*, *āluka-* 'amorphophallus campanulatus, arum campanulatum', Pali *ālu-*, *āluka-*, *ālupa-* 'idem', Bihārī *aruī* 'arum colocasia', Hindī *aruwī* (R. L. Turner, Dict. 1388).

ārä 'saw (tool)', III 43·17–19 *draumä khva hvai aṃgau baidä raijsai ārä haṃjsä gūśta thajä dīśę dīśę ā vā rīśtä raijsai kāḍärä dairä baidä mākṣī ysvyai kaiṇą ąstaṃ daukhą varāśąi* 'just as a man may draw a sharp saw over his limbs and pull the flesh about, or he licks a sharp knife to taste the honey on its edge, at the last he feels the pain'. N.Pers. *arrah*, Balōčī *arrag*, *harraγ* 'saw', *harag kanag* 'to saw', lw in Ormuṛī *arə*, Yidγa *arra*, Sanglēčī *arrē*. IE Pok. 911–12 *ser-* 'cut with hook', O.Ind. *sṛṇi-* 'hook to drive elephants', *śṛṇī* 'sickle' (secondary *ś-* from *s-*), Lat. *sariō* 'to hoe', with *-p-* Lat. *sarpiō* 'to cut off', Greek ἅρπη 'sickle', O.Slav. *srūpŭ* 'sickle'. Iran. **harn-* to Balōčī *harraγ*, with lost *h-* N.Pers. *arrah*, and Khotan Saka here *ārä* from older **harni-*. See also s.v. *hīravī* 'name of a grass', if named from *har-* 'to have a cutting edge', for BS *hrīvera-*.

ārra- 'fault, wrong act', rendering BS *aparādha-*, *āpatti-*, *doṣa-*. Triadic form occurs in L 88·34 *biśśä kāḍyāne ārra u baśde*; with negative V 339, 79r1 *anārrä. . .naḍe*, BS G 37, 73b7 and 74a1 *anaparādhikasya puruṣasya*, Tib. *mi ma nons-pa*; *mi ma ñes-pa*; Z 12·53 *ārre*, Z 12·58 *ārragāḍa-*,

BS *āpatti-*, *sāpattika-*; III 139r6 *ārre jsa yāḍaimā dīra-kāḍägāne aysu*, BS G 37, 3426 *doṣa-hetoḥ kṛtaṃ pāpaṃ*; Bcd 45v4 *tta ṣṭāṃ aysā dīṣūṃ biśā ārrā paysāne* 'so I confess, I avow every evil act', BS *taṃ pratideśayamī ahu sarvaṃ*; SuvP. 64v4 *ārä paysāne*, BS *tat sarvaṃ deśayāmy ahaṃ*; V 87–8, 5or1–2 *crāmī ārrā o garkhä o vā rraysgā* 'what his fault whether heavy or light' (BS differt); II 94·22 *āra vā hīśṭa* (=II 97·105) 'fault comes (to me)' (printed *āravā*). These faults bring in the problem of punishment. Thus IV 24·4 *thu paṃjsä ārrä byehä* 'you fall into serious wrong-doing'; V 112, 34v4 *ārräṇa naṣkhajāmata* 'liberating from fault', BS *daṇḍa-parihāra-*; IV 3v9 *baśda karma byaudi*; II 35·7·5 *garkhi āri daṃdi byehi*; II 99·204 *u āra baida hīsūṃ* 'and I come into great wrong-doing'; II 101·250 *khu āra beda na hīsū* 'so that I do not come to wrong-doing'; III 50·44 *khu ⟨bu⟩ri ārä na pette* 'so that he does not commit a fault': K 30·217 *āra daṇḍa ṣaika spaiya* 'the punishment for the fault is abundant (suffices)'. Another use to be noted: K 65, 84r1 *aysmyaja āra ttaradaraja bīṣāja* 'faults of mind, body, tongue', but III 56·21 *dyaurā-ārä*, read *dyaunvā ārä*. Compound, *ārragaḍa-* 'guilty' (**arna-kṛta-*) V 64·40 *āraḍa-*, Z 12·84 *ārratāḍe*, Z 12·80 *ārragātä*. Base *ārra-* < **arna-* (as *kārra-* 'deaf' from *karna-*) to verbal *ar-* 'to work', Av. *arənaṯ.čaēša-* Yašt 10·35 'working at the requital', and Zor.P. *ark*, Sogd. *'rkh*, Yaγn. *ark*, Waxī *yark* 'work' with Armen. *aṙnem*, *arar* 'to make'; nominal Sogd. *'rn* 'ill deed, fault', that is the act in a pejorative sense, as *käḍägāna-* 'deed' was used for 'ill deed, *karma*', but M.Parth. *krtkn* was used in a good sense; O.Ind. *ṛṇá-* 'guilt, fault, debt'. This IE *ar-* (Armen. *ar-*) is distinct from *ar-* 'to fit', Greek ἀραρίσκω (IE Pok. 55).

ārra- 'arm, palm of hand', second component in *nänārra-* 'palm of hand', elsewhere locative, with suffix, Z 24·511 *erra nä nāte* 'he took them in his arms'; III 75·228 *sīṃsa jsāṃ era bīysīye* 'he took Sītā in his arms'; with suffix *-ka-* K 43·138 *revī erki nāve* 'the king took him in his arms': III 70·125 *erkañai haṃphve* 'he gathered him in his arms'; K 40·20 *rrę-v-ī erkäña nāve* 'the king took him in his arms'; JS 26v4 *khu pye purakä kęttä erakaña kāṣṭe* 'as a father cares for his son he held him in his arms'; JS 13r1 *erakaña haṃphvai tta khu hīvī purä* 'you gathered into your arms like one's own son'; II 76·72 *ṣai khū ṣṭāṃ hūsīme hūnnā dai erākaña ṣṭāmä* 'even when I sleep I see you in a dream staying in your arms'. From *arma-* 'arm', Av. *arəma-*, *aēvō.arəma-*, Zor.P. *ēvak-arm*; Zor.P. *arm ī dašn ut ān ī hōy*, N.Pers. *arm*, Sogd. SCE 401 *'pš-'rm'y* 'with arms behind', Waxī *yurm*, Yidγa *yārmë* 'foreleg, shoulder-blade', Oss. DI. *ärmtä* 'hollow hand', I. *army t'äpän* 'palm of hand', I. *ärm-ärin*, *älm-ärin* 'elbow, cubit' (D. *cäng-ärinä*, *cäng-ärijnä*), D. *ärmäj armmä*, I. *ärm ärmy* 'from hand to hand', D. *ärm-gurojnä*, I. *ärm-guroj*, *änguroj* 'hand-mill'; D. *räm-bunä*, *räm-buinä* '(base of arm) elbow, cubit', I. *räm-byn*; Tālišī *ām*, Zaza *ērme*, *ärmāī*. IE Pok. 58 *arə̄-mo-*, O.Ind. *irmá-*, Lat. *armus*, O.Pruss. *irmo*, Lit. *armaĩ*, O.Slav. *armo*, Got. *arms*, Armen. *armoukn*.

ārrä 'beat, flap or spread', II 75·62–3 *hai tha mūrä kakva jastūña mūra ka tcaḍä māhāsamāṃdrä māñaṃdä krriṃgä ārrä pārä seśäkä daraujsa* 'O you bird kakva (partridge?), celestial bird when beside the great sea like the cock you spread the wings, a lover bold'. Base *ā* with *kar-* 'to spread', to O.Ind. *kar- kirāti*, *kīrṇá-*, IE Pok. 933–4 *(s)ker-*. For *pārā* 'wings' acc. plur. to **pārraa-*, elsewhere *pārra-*.

ārraj- 'diminish, shrink', Sid. 128v5 *cvai bāta sāmalā hīye re ārraje tta tta bvāñā*, BS *māruta-ākuncita-*, Tib. *rlun-gis phrag-pahi rca hkhums-par byas-na yin-par śes-par byaho* 'for whom the wind presses together the veins of the shoulder, it is so taught'. Incohative *ārīs-*, Sid. 128v3 *aṃgāṃ ārīsāma*, BS *saṃkoca-*, Tib. *yan-lag hkhums-pa*; K 109·318 *nai ārīśta gara sūmī(ra?) nai bīhīysda śaśvā ttīma* 'the mount Sumeru does not diminish, the mustard seed does not increase'. See *pāraṃgga-* 'decrease', *pārīs-*, *pāraṃjs-*. Base *rang-* 'be small', Pašto *rangai* 'thin, scanty', Sogd. *rynč'k* 'small' **rinč/ja-* < *ranja-*. IE Pok. 660–1 *leng^{u}h-*, 'light, swift, small', Av. *ragu-*, *rənjyō*, *rənjišta-*, O.Ind. *laghú*, *raghú-*, *raṃhate*, *ranghat*, Greek ἐλαχύς 'little', ἐλαφρός; ἔλαφος 'deer', Lat. *leuis*, Celt. O.Ir. *laigiu* 'smaller', Got. *leihts*, Lit. *lengvas* 'light', O.Slav. *lĭgŭkŭ*. See *pāraṃgga-*.

āraḍa- 'evil-doing', older *ārragāḍa-*, V 64·40 *na ṣi tvā rādä āraḍā au vā mistāṃ hvaṣṭāṃ jīyi ⟨cu kuśa⟩lāṃña ājimīdä* 'she is not evil-doer to the king or the great chiefs who lead a life of goodness'. See also *ārāḍa-*, *ārra-* 'evil act'.

āravā II 94·22, read *āra vā hīśtą* 'fault comes to us'='we are at fault'.

āraṣṭa 'he built', II 2·24 *gūmattīra vī āraṣṭa sakhārma* 'in Gūmattīra (Tib. *Gum-tir*) he (=Śrī Vijatta Sagrauma) built monasteries (BS *saṃgha-ārāma-*)'. Base *raz-*, see cognates s.v. *rrays-*, Oss. D. *arazun*, I. *arazyn* 'to erect'. With negative III 104·36 *anāraṣṭa-* uncertain.

āraṣṭā 'she told', 3 sing. pret. fem. from *auraṣṭa-*, participle to *oras-* K 39·150, from *ā* with *fras-* 'to ask'; K 39·154 *ttaida va mūṃdū auraṣṭai hāṣṭä* 'so long he stayed and instructed them'. See *puls-*: *braṣṭa-*. Zor.P. *āfrās*, below *aurās-*, *aurāś-* 'to inform, instruct'.

ārahau 'place of assembly (?)', Z 5·24 *mara ātä mājya kṣīra ttiñe sīravete jsa mästä ārahau harbiśśu vīrä* 'he came into our land (or city) with this delight, to the great united assembly'. From *ā* with base *rah-* 'to move', older *raf-*, see cognates s.v. *patārahā-*, *bārāh-*, to Zor.P., N.Pers. *raftan* 'to go', Av. *rapta-* (Vid. 13·45).

ārāka- 'driving away', II 50·5 (repetita) *girkhye dī-mveṣḍi bāḍi ārāki* 'driver away of heavy (grievous), ill-favoured time', From *ā-tar-* > *ār-* and agent suffix *-āka-*, to Oss. D. *tārun*, I. *täryn*, *tard* 'drive, chase', not IE Pok. 1071–4 *ter-* 'to rub'.

ārāḍa- 'guilty', K 64, 81v3 *cū vā ṣai jsīmā ārāḍa bayista* 'who are even ghosts (BS *preta-*?), guilty, full of fears'. See the variant K 65, 83r4 *āḍara-* 'more wild (?)'; and *āraḍa* from *ārra-gāḍa-* 'guilty'.

ārīs- 'diminish', see *ārraje*.

ārīsa, V 235, 5a2 (lost context).

ārīh- 'to mix, participate', participle *ārsta-*. SuvO. 3v6 *uysnauryau haṃtsa haṃbrīhe, u ttu padī biśyau sarva-satvyau ārīhe* 'I share with the beings and I participate in this way with all beings'; noun *ārīhā-*, acc. sing. Z 24·205 *gyasta biśśä śśāyyo ārīho tsīndä* 'all the *deva*-gods with the Śākyas go to the participation'. Pres. *ārya-*, *ārīya-*,

v 111, 33v1 *u śūjātäna trāmu āryāro māña⟨n⟩d⟨ä kho ṣvī⟩dāna ūtca*, BS omits, 'and with one another they so participate (mingle) as water with milk'; noun *āriyāmatā-* 'concord', Z 6·20 *kṣäṭa āriyāmate vāta* 'he held the six concords', =BS *saṃranjanīyā dharmāḥ*. Participle *ārsta-*, v 96v3 *harbäśśä uysnaura ārsta haṃbrīh⟨āre ?⟩* 'all beings, participant, share', here again associating *ārīh-* with *haṃbrīh-*; Z 20·46 *buṣkuta burṣta āhärna ārsta* '(bones) split, burst, covered with ashes'. Base *raiθ-* 'mix, mingle', Av. *raēθwa-* 'mix', Sogd. *"r'yδ-* 'mix', *ptr'yδ-*, *ptryst'k* 'mix' (*-'y-* from *-ai-* or *-ā'-*). See *haṃbrīh-*, *haṃbirsta-* 'share, join' (instrusive *-b-*). Outside Iranian Tokhara B *ritt-* 'mix', BS *yog-*, B *raitwe*, A *retwe* 'mixture'. Hence IE *reit(h)-* with *r-*, not *l-*.

ārūva 'refuge', III 139v3 *ka ne mä ne ttrāyākä ne ārūvo karä*, BS G37, 34v2 *śaraṇaṃ na ca me trāṇaṃ*, 'so that there is not saviour for me, not refuge'; SuvP. 62v4 *hamāne aysä ttyäṃ ttrāṇä ārūva hastama pīrma* 'may I become the best foremost salvation refuge for them', BS *trātā teṣāṃ bhaveyaṃ ca śaraṇyaḥ śaraṇottamaḥ*; v 67·143·1 *///ārūva jsaman⟨e⟩, dā ārūva jsaman⟨e⟩* 'we go to the (Buddha) for refuge, we go to the *dharma*-doctrine for refuge'; later *ārava*, *ārva*: II 101·7 *baiysa ārva jsāmanai, dā ārva tsvāmanai, bīsaga ārava tsāmanai*. From **ā-raupa-* or **ā-rauda-* 'raised place' to *raup-* 'to ascend' or *raud-* 'to rise', see s.v. *prūva-*, Kroraina *pirova* 'fortress'.

ārūh- 'to move', participle *ārotta-*, v 338, 62r4 *kṣei padya ārotta* 'shook six ways', BS G 37, 58r6 *ṣaḍ-vikāraṃ prakampitaḥ*; v 87v1 *hvaṃdä ārautta*; Z 2·103 *ārūhäte haṃtsa ggaryau jsa*; Z 2·235 *nä ṣä vina pracai mästa ārūhäte te śśandā balysa*; Z 2·66 *ārottu yanīndä*; noun SuvO. 24r4 *anārūhä u ayicä* 'inactive and not busy', BS *niśceṣṭa nirvyāpāraś ca*, Tib. *g-yo-ba med-čin byed-pa med*, with *ayica-*, BS *akṛtya-*. See cognates s.v. *rrūhārā*, *rauf-* beside *raup-*, see *harautta-*.

ārruhānai 'shaking', Manj. 375 *mā bāḍa daiśai baiśa kara nai ārruhūnai jsāve* 'our land, region (BS *deśa-*) goes not to shaking at all' (the whole land suffers no earthquake). See *ārūh-*.

ārauśę 'to please', III 130·26 *parīdi nimaṃdre, styaji kāla parīdi ārauśę, pārśa pajsaṃ dāśe* 'they deign to invite, for the time (*styaji* adjective to *stye* 'time', dyadic with BS *kāla*), they deign to please, to complete service and worship' (that is, *parīdi dāśe*). Base *rauz-*, *rauz-ya-*, beside O.Ind. *rok-*, Tokhara B *rok-* 'to please', hence either IE *reuĝ-* beside *reuk-*, or different increment to *reu-*, as for IE Pok. 686 *leug-*, *leuĝ-*, *leuk-* 'to break', Oss. D. *lux*, I. *lyg* (*-g* < *-k-*). Sogdian Chr. *rwž-* 'to please' is from either *rauz-* or *raug-*. See also Khotan Saka *rrauṭa* 'desire', *rauṭe* from **rauxtyā-*, Sogd. *"rwyt-*, N.Pers. *āruydah*. See also *ārrji*.

ārkha- 'growth, excrescence', Sid. 149r1 *śīyi kanā u ārkhä āstaṃna āchā jiṃdä* 'it removes white drops and excrescence and the other illnesses', Tib. *lin-tog dan mig hdzer-la sogs-pa med-par byedo*; Sid. 149r2–3 *śīyi kanā u ārkhi jsai āstaṃna*, Tib. *lin-tog dan mig mdzer-la sogs-pa med-par byed-do*; Sid. 151v1 *u ārkhä, u pyāmä, u śīye kanā āstaṃna jidä*, Tib. *pris g-yogs-pa dan, mig hdzer dan lin-tog-la sogs-pa sel-to*; Sid. 151v2 *tceña besā āchā pyāmą u śīyi kanā ārkhä u ttamīre jedä*, Tib. *mig nad pris g-yogs-pa dan, lin-tog dan, mig hdzer dan, rab-rib rnams sel-to*. From IE Pok. 26–7 *al-* 'to grow', with Oss. DI. *arx* 'branch' as the 'thing grown out', plur. I. *arxytä*. Cognates s.v. *alīya-*.

ārgāveṃśtīñe 'in a mortar', III 86·91 *mākṣīna vasva uysmä paherāñä, ārgāveṃśtīñe nāka kūṭāñä* 'with honey (BS *mākṣikā*) clean clay is to be soaked, it is to be pounded in a grinding mortar'. The MS is dislocated (*rgā*, not *vā* is correct). Here dyadic compound from *ar-* 'to grind' and *paiś-* 'to pound', hence **ārakaka-paiśtīna-*; for *paiś-*:*piś-*, note Av. *pišant-*, *pištra-* 'flour', Zor.P. *pst* **pist*, N.Pers. *pist*, Šuγnī *pišt* 'mulberry flour', Sarīkolī *pašt*, Yazg. *pašt* 'broken', Yidγa *pušč* 'apple-flour' Munjānī *tūi-pušky* 'mulberry-flour'. IE Pok. 796 *peis-*, O.Ind. *peṣ-*:*piṣ-*, Greek πτίσσω, Lat. *pinsō*, *pīsāre*, *pistor*, *pīsō* 'mortar', Lit. *paišýti*, O.Slav. *pīsǫ* 'thrust'.

ārrji 'provisions (?)', II 126·13 *cu hā ārrji paryāmina hajsāṃde* 'what provisions we deign to send'; II 126·15 *khu hā hāṣṭā kara vāṣṭā ārrji ni rūyāṃ* 'how we are not to lose the provisions on the way to the *kara* (enclosed place, fort)'. Base *rau-*:*ru-* or *rauk-*:*ruk-* (like Av. *sau-*:*su-* and *sauk-*:*suk-*). Hence *ārrji* from **ā-ruči-*, beside *rūkīja* 'provisions, food' from **rauka-kainaka-*, to the base IE *lau-*:*lu-* 'to get, enjoy'. In the sense of 'provisions' Zor.P. (DkM 729·15) *rōčīk*, Pazand *rōzī*, N.Pers. *rōzī*, Syriac lw *rwzyq-'*, Arab. *rizq*, Armen. *ročik*, Georg. *roč'ik'-i* belong here, later reinterpreted by *rōč* 'day'. Here also belongs Armen. lw *patroučak* 'animal for sacrifice or food', Aram. *ṭṭrwz-* 'sacrificial beast'. IE Pok. 655 *lau-*:*lu-*, O.Ind. *lota-*, *lotra-* 'booty', Greek ἀπολαύω 'enjoy', λᾴα 'booty', πολυ-λήιος 'rich', Lat. *lucrum* 'gain', Got. *laun* 'reward', O.Slav. *loviti* 'to catch, chase'.

ārdiyo 'excess', SuvO. 27r2 *u tto ārdiyo buḍaru sarvasatvyau* 'and by all beings in greatest number', BS *sarva-sattva-atirekebhiḥ*, Tib. *sems-čan kun-las rab hphags-pa* 'than all beings greatly exceeded'. From **ārda-* by suffix *-iyā-* 'state of. . .', to base *ar-* 'to increase', hence **ārnəta-* > **ārrda-* > **ārda-* (as Z *purrda-*, *purda-* 'fought' and *ārrda-*, later *ārda-* 'ground up'). IE Pok. 26–7 *al-* 'to increase', see *alīya-*, *ārkha-*. For *-o* loc. sing. fem., see Z 20·7 *kaso*.

ārva 'burnt, cleansed' (as *vasuta-*), Manj. 284 *ārva prrthauua mvaḍai* 'he puts on clean clothes'. From **ā-ruta-*, to base *rau-*:*ru-* 'to burn', Oss. D. (intr.) *arujun* 'be burnt', *araun* 'to burn', participle *arud*, I. *arauyn*, *aryd*. See also *rauḍi*.

ārsta- 'joined', participle to *ārīh-* 'to join, mix'.

ārhvi 'inner part of tooth', Sid. 156r3 *cu ārhvi kyihāre u huñä nirāme* 'when the inner parts of the tooth itch and blood issues', Tib. *sohi druṅ g-yah-ba dan so khrag hjag-pa dan*, BS *danta-kaṇḍv-asra-*. From *raf-*, **ā-rafva-* *ārhva-*, to *patärahā-* 'place'. For *-hv-* < *-fv-*, see also *ahva-rīysa-*.

ālaṣka-, *ālaṣṭa-* 'settlement, town', BS *nagara-*, v 110, 32v7 *haṃtsa ālaṣṭ⟨y⟩au kṣīrañä*, BS *tāni ca nagarāṇi tāni ca rāṣṭrāṇi*, 'with towns, the kingdoms'; II 51·55 *sūpīyāña ālaṣkau jsa* 'from the towns of the Sūpīya people'. Base *lag-* 'to be sited, lie down' with *-s-* to **laxš-*, see cognates s.v. *pārajs-*, IE Pok. 658 *legh-*, Greek λέχεται 'lie down', λέχος 'bed', Lat. *lectus* 'couch', Got. *ligan* 'lie',

lagjan 'to lay'. Possibly also N.Pers. *laškar* 'army, camp', *laškaristān*, *laškargāh* 'camp'.

āljs- 'to sing', Z 20·7 *hośśä āljsíndi mästu käḍe* 'the *hośśa*-birds sing very loudly'; Z 23·159 *vicitra jātä balysä āljsíndä* 'they sing of the various births (BS *jātaka*-) of the Buddha'; Z 23·141 *āljsanda harbäśśä* 'all singing'; Z 24·243 *āljsanyau yä harbiśśu nyānarthu yäḍändä* 'with songs they inform him of all', Frag. 151·15 (BSOAS 36, 1973, 226) v4 *āljsanyau stavyau ḅūṇa cirauv⟨yau⟩* 'with songs, praises, incense, lamps'; Z 20·21 *briya ṣṣuva hoka āljsanake brāske hamu* 'dear reports, talks, songs, questions the whole time'; K 152·15 *iṃjsíṃ* glossing BS *gītā* 'personified song' in the Vajrayāna, from **aijsaa-* with *iṃ-* for older *ai*. Two bases confused: 1. IE Pok. 64 *ark, arĝ-* 'to shine' in O.Ind. *ark-* 'to shine', and O.Ind. *arj-* 'to be bright', and 2. IE Pok. 340 *erk-, erg-* (or with *a-*) 'to sing', Armen. lw *erg* (*ergo-*) 'song' from Iranian with the usual Armen. *er-* for *ār-* of older Iranian loanwords, as in *handerdz* 'clothes'; *an-vauer* 'untrustworthy', Zor.P. *w'pl* **vāvar*, N.Pers. *bāvar* (not *-er* <*-arya-*); *der*, N.Pers. *dar* 'court'; O.Ind. RV *arká-* 'song', *ṛk* 'verse', beside *arg-* in *ṛgmin-*. See AM, n.s., 7, 1959, 18; KT VI 18.

āljsata- 'silver', SuvO. 53r4 *āljsatä*, BS *rajata-*; Sid. 13v2 *ājsa*, BS *rūpyaṃ*; SuvP. 72r3–4 *ysīrä ājsa raṃna mīrāhi* 'gold, silver, jewels, pearls'; N 52·9 *ysīrru āljsatu* 'gold, silver'; adjective *āljsätīnaa-*, Z 23·143 *būṣṣäteññä vrūlye myāñu śśau hālo käṃjanä ysīrrä śätu āljsätīnä vūḍa haudyau jsa ratanyau biśśä* 'on the stairs beryl in the middle, one side *kāncana*-gold, the second side silver, covered with the seven precious minerals, all'; Z 22·139 *haṃbīsa ysarrnä kase vīrä āljseinä mästa* 'golden heaps in the inner chamber, great ones of silver'; Z 14·40 *kyai virūlīnai āljseinau daindä* 'some see it of beryl, of silver'; Z 3·39 *vrūlīṃgye bise stune nä ysarrīgye āljsänä byūka vara* 'houses of beryl, their pillars of gold, the chambers of silver'; II 75·59 *ājsīṃjāṃ auvya bastä ysarīṃje ñūcä jsä pyaṣṭä* 'bound with silver plaits (**auvyau*), ornamented with golden thread'. Compound V 342, 84v4 *āljsä-gūne*, BS *rajata-varṇa-* 'silver-coloured'. From **arzata-*, O.Pers. *ardata-*, Av. *ərəzata-*, O.Ind. *rajata-*; IE Pok. 64 *arĝ-* 'be bright, white', O.Ind. *ṛjuna-* 'white', *rajataṃ hiraṇyaṃ* 'white gold =silver'; Lat. *argentum*, Celt.Gaul. *arganto-*, Armen. *arcat'*, Greek ἀργός 'white', ἄργυρος 'silver'; Oss. *ärcät* 'name of a metal (silver?), ore', Iron adämy sfäldystad I 39·6 *axäm uaty: jä sär – äryon, jä färstä – c'äx avg, jä duar – ärcät* 'in a room, its top of tin (?), its sides of blue crystal, its door of silver (?)'. Replaced by Greek ἄσημος in Zor.P. *asēm*, *asēmēn*, N.Pers. *sēm*, *sēmēn*, M.Pers.T. *'sym*, *'symyn* and by Sogd. *n'krt'k* calqué on ἄσημος, as BS *rūpyam* from *rūpa-* 'form', in place of *rajata-*. In *āljsata-* is intrusive *-d-* **ar(d)zata-*, as in *ṣpuljei* 'spleen', from **spṛ(d)zyaka-*.

āva, see *ā, āta-* 'come'.

ā̆va 2 plur. conj., III 75·230 *ttai hvāṃdä sä khu da śūrä ā̆va* 'they said to him, If you are a fine (*da* =*dyena śirkä*) hero...', from either **ahāta* or **āhāta*, base *ah-* 'be' or *āh-* 'sit, dwell'.

-āva- 'age', Sid. 6v5 and 7r1 *myāñāvi* 'of middle age'. See s.v. *auṣku*, to *āyu-*.

āvaṃjsa 'compact', dyadic with *peṇḍai*, III 92·233 *jṣāñāñä, baysgä saṃkhalyāñä, āvaṃjsä, peṇḍai padīmāñä* 'to be boiled, to be smeared thickly, to be made into a compact lump'. From *ā* with *tank-* 'to coagulate', see *bitaṃjsa-* 'astringent' from **vi-tanča-*, Zor.P. *takarg*, *tatarg* 'hail', N.Pers. *tagarg* from **takaraka-*. IE Pok. 1068 *tenk-* 'become thick', O.Ind. *tanákti* 'to coagulate', *ātáṅgana-* 'coagulant', *takrá-* 'buttermilk'; N.Pers. *tanjīdan* 'squeeze', Celt. M.Ir. *techt* 'coagulated', O.Norse *þéttr* 'thick', Lit. *tánkus* 'thick'.

āvasakāṃ jsa 'with straps (?), II 60·23 *kāṃra-kaga khauṣa śa āvasakāṃ jsa* 'boot of *kaura*-leather with straps'. From *ā* with *pas-* 'to fasten'. See cognates s.v. *pāsa-*.

āvasta- 'gathered, desired', K 7, 147v3 *īskya nä āvasta vāta* 'and for them return was gained'; II 2·24 *khvai mī āvastai karma baśdāṃ haṃjsāmą* 'that to him then *karma*-acts, a mass of evil deeds, gathered'; K 153·29 *hama-hadarāña jsa āvastiṃ gātträ* 'the family (BS *gotra*-) joined with sameness and difference' (*-iṃ* =*-ai*). From *ā* with *vad-* 'to conduct', Av. *vad-, vāδaya-* 'lead', Yazg. *waδ-*: *west* 'to marry'; IE Pok. 1115–16 *ụedh-* 'lead, marry', O.Ind. *vadhū-* 'bride', Av. *vaδū-* 'bride', Celt. O.Ir. *fedid* 'leads', W. *dyweddio* 'to marry', Lit. *vedù, vèsti* 'lead, marry', O.Slav. *vedǫ, vesti, voditi*. Also *ụed-*, Greek ἕδνον, ἔεδνα 'bridal gift', O.Engl. *weotuma* 'bridal price', OHG *widemo* 'dowry'. See also *āvya-*.

āvāḍa- 'filled, expanded, vast (?)', II 102·26 *ī paiśą dīśa vīdaśa haṣṭa āvāḍa vaisthārya...dāva hvāñāma* 'the preaching of the *dharma*-doctrine to-day in the evening in all quarters, extended, vast, expanded'; K 50·4·10 *disa-vidye dharma-cārye jsa, biśä aspaurä āvāḍä īmä* 'the tenfold *dharma* career I have filled all complete'. First component *āvāḍālāki* 'with full burners', *āvāḍa-* 'filled' with *ālāka-* 'burner', K 152·18 *ṣą dhupi devatta āvāḍālāki* 'that is the *Dhūpā* deity with full censers (?)'. From *al-* 'to burn', in Zor.P. *alālaka-* 'red flower, anemone', N.Pers. *lālah*, Chin. lw *lálək*, see TPS 1955, 80–2; IE Pok. 28 *al-* 'to burn', O.Ind. *alāta-* 'torch', Swed. *ala* 'to burn'; Lat. *ol-* in *adoleo* 'burn on an altar', *altāre* 'altar'. Base *ā* with *par-* 'fill'.

āvī 'or his', K 40·37–8 *āvī vā bvẹyausti raṃna vi gaḍāra*, =K 43, 155–6 *āvī vā bvāyausta rāna vi gaḍārä* 'or his shining jewels roll there' (*vi* =*vara*). From *ā* 'or' and *yi* 'his'.

āvīda 'he sees, he is seen', Manj. 245 (as the sky (*ākāśa-*) by clouds) *ttu māña(da) aysmva pātca beśa bāḍa vasve arīma kāmyau jsa āphīḍa saitta va(ṣa)ya āvīda abvātta* 'so the mind then at all times pure, stainless, seems by thoughts disturbed, sees the sense-objects abundant', =Manj. 246 *vaṣaye āv(ī)da abv(ā)tta*; Manj. 246 *vasve ya āya vīra satv(ā)na āvīda tcīre* 'one sees persons' faces upon a clear mirror' (see *tcari-* 'face'); Manj. 347–8 *ttu māñada aysmva prrara* (by nature) *baiśa bāḍa vasve arīma nāmyau jsa āphīḍa saitta vaiṣaya āvīda pharāka* (for *nāmyau* 'by names' with clear *nā*, read *kāmyau* 'by thoughts'); Manj. 376 *khu uca balıyāna āvīda ch(ā)ye* 'as in water one sees the shadows of trees'; Manj. 385 *nai nai va aivīda aysmva nai vā krrīḍeśyā jsa pahaiśta* 'the mind does not see it nor is it freed from *kleśa*-afflictions'. From *ā* with *vīn-* 'see', both *āvīda* from **ā-vīndā* 'he sees' and *ā-vīnde* 'he is seen' (like *hvīnde* 'it

is said'). From *vai-n-*, Av. *vaēn-*, O.Pers. *vain-*, Zor.P. *vēnēt*:*dīt*, N.Pers. *bēn-*:*dīd*, Sogd. *wyn-*:*wyt*, *wytk*, Yayn. *wen-*:*weta* 'to see', Waxī *wīn-*:*wīnd-* 'to see', Oss. D. *uinun*, *jinun*, *uindton*, I. *ūnyn*, *ūdton*, *ūnd*; IE Pok. 1123 *u̯ei-* 'pursue, desire', O.Ind. RV *vénati* 'long for'. Variant *aivīda* Manj. 385 *nai nai va aivīda* (above). For 'see' also *dai-*:*di-*, 3 plural Manj. 200 *āyīda*, 176 *āyāre*. See also *avīmeṃ* 'invisible (?)', and *bina*.

āviṣṭa- 'troubled', Z 24·389 *ttāna hārna śśāśani härṣṭāyä panaśte kalä-yuggāna vaṣṭātä āviṣṭai ttīyä* 'by that thing the doctrine (*śāsana-*) really perishes, it becomes troubled by the *kali*-age then'. From *ā* with *viṣta-*, with *-ṣt-* from bases in *-s-*, *-ś-*, *-xś-*, here from base rather *vaiś-*:*viś-* 'be troubled', Sogd. Vimalakīrti-nirdeśa-sūtra 148 *sym 't "wyštk* 'terror and trouble', Chin. *luan* (K 582·2) 'confusion'; Armen. lw *višt* 'trouble', *vštanam* 'to suffer', O.Ind. *viṣṭi-* 'forced labour'. IE Pok. 1131 (uncertain) *viṣṭi-*; O.Ind. *veṣ-*:*viṣ-* 'to be busy, serve'.

āvū 'village', see **āgū*.

āvun- 'to bless', later *aun-*, *ān-*, participle *orāta-*, later *aurya-*, Z 4·90 *āvunāña*; III 51·69 triadic *namasū vanū aunū* 'I bow down, praise, bless'; III 51·75 *ānū namasū*; Z 22·112 *biśśä orätändi hamna hona gyastä balysä hvatändi* 'all approved, with the same speech they spoke to the deva Buddha'; K 40·11–12 *cu buri jaṃbṵīyā rruṃdi ya harbiśai auryāṃdä ū parau yinīra* (=K 43·131) 'whoever were kings of Jambudvīpa, they all blessed him and obeyed him'. Base *ā* with *frai-*:*frī-* 'to like, approve', Av. *āfrivana-*, *āfrīti-*, Zor.P. *āfrīn*, *āfrīnēnītan*, N.Pers. *āfarīn*, Sogd. *"prywn*, *"pryw*, *"frywn*, M.Parth.T. *'frywn*, M.Pers.T. *'pryn*, Armen. lw *aurhnem*, Oss. *arfä*. For other cognates see *briya-*. See also *phrrīnä*.

āvuṣṭe 'lips', Z 13·113 *biśā phaśtīya gyastä balysä u āvuṣṭe biyāśśa* 'the *deva* Buddha would move the tongue, and would open lips'. See *auṣṭa-* lip.

āvaiyä, see *āvya-* 'gather'.

āvairāmai 'filling', K 143, 113 *baiysāṃ ysyāñāme prracaina āvairāmai vīrāṣṭä anamauryāma aśtai prracenä ganaittrai* 'the rosary because of the existence of memory towards the fulfilment due to the production of Buddhas' (Vajrayāna text). From *ā* with *pār-*, *par-* 'fill', but medial *-v-* may also derive from *-v-* and *-b-*.

āvya- 'to gather', participle *āvasta-*, Z 12·23 *hāvi āvyāñi u puña* 'profit and merits are to be accumulated'; Z 291·3 *ce hṵe bätandä ttū ne āvaiyä dukhu* 'he who is a bemused man, he does not bring grief upon him'. From *ā* with *vad-* 'to lead'. See cognates s.v. *āvasta-*.

āvye 'he dwells', III, 125a5 *kīntha biśa āvutǫ bāśa*, *garuvǫ ulatāñe saṃkherma o rrayso bīñä ku āvye* 'in town, house, village, garden, mountains, *saṃghārāmas* or in empty forest (?) where he dwells'. Possibly from **ā-būta-*, see *vätä-*, *vye*.

āvya 'in a parable', III 52·99 *sumīra garu śaśvā tta tte āvya bāvyarä* 'the mountain Sumeru and the mustard seed, so meditate on its parable' (*tte* = *tta* with *yi*). From **āvā-* 'something spoken', **ā-vāka-*, to N.Pers. *āvā* (**ā-vāka-*), Av. *vāka-*, *fravāka-*.

āvrrye 'surrounded', III 6, 13r5–v1 *cirāmyau aysä... byanaṃggāryau hiryau āvrrye īmä* 'by which hindering things I have been surrounded (covered)'. From *ā-var-* 'to surround, cover', with the meaning of BS *āvaraṇa*, hence possibly a loanword from O.Ind. *ā-vṛta-*. See cognates s.v. *baṭha-*.

āśi 'axe (?)', K 36·113 *āśi skaṃdhīnā dva kathiri bīḍi* 'he carries on shoulder two (axes), the *āśi* and the *kathiri*'. The *āśi* could be traced as Iranian to the base *as-* 'to sharpen' (see s.v. *haska-* 'tusk'), but since *kathiri* is from O.Indian (Khowar *kuter*, O.Ind. *kuṭhāra-*), the *āśi* may also be Indian, then to O.Ind. RV *áṃsya-*, *áṃsiya-*, Hindī *hāsiyā* 'sickle' (see BSOAS 29, 1966, 529).

āṣaṇa- 'worthy', K 136·862 *thu...āṣaṇa-vajsamī* 'you are worthy of honour' (also K 137·906 *āṣaṇa-vajsama*, K 138·931), =BS *arhant-*; III 21, 6a1 *pajsamānä āṣaṇna*, BS *arhatā*; III 107·6 *pajsaṃ āṣaṇą*; Z 24·188 *śśāya ysane āṣaṇa yäḍe* 'he deemed the Śākya kinsmen worthy'; K 34·65 *āṣiṇe jasta paryavai ttā nāte* 'worthy of a *deva*-king, deign to accept her'; JS 28v4 (with negative) *anāṣiṇe nāvai phare ysaṃthe veśūna* 'you accepted many bad unworthy births'; V 108, 30v3 *u āṣaṇa nä pajsama yanīyä* 'and does them worthy honours', BS *pūjayet*; JS 37v4 *tvā ttāṣṭe āṣeṇa yaṃ* 'make that worthy'. From base *arg-* 'to be worth, worthy', with *-ž-* from **argh-s-* > **aryž-* > **āž-*, voiced *-ž-* due to older *-gh-*, see TPS 1952, 57, Tokhara lw A 240·1 *yärkes āṣāṃ*, BS *arhant-*, *āṣāṃ*, *āṣānik* 'worthy', B *aṣāṃ*, *aṣaṅike*. For 'worthy' Zor.P. *aržān*, Sogd. Bud. *'ščy'n'k*, Man. *'yžn*; other cognates s.v. *āra-* 'value' from **arga-*.

āṣṣiṃgyā- 'pool', Z 20·4 *viysāṃgye hārste khāhe āṣṣiṃgye* 'lotus-ponds, lakes, pools are overgrown'; Z 3·42 *khāhe ysarrīgye paste āṣṣiṃje gyahe* 'lakes, gold-coloured reservoirs, pools, fountains'; V 190, 154a3 *āṣeṃgye*; JS 26r2 *āṣaiṃjä*; SuvP. 72r2 *khāhi āṣaiji vīysāṃji, surutcā tcāvaka* 'lakes, pools, lotus-ponds, pure water, fountains', BS *utsāḥ sarāḥ puṣkariṇī-taḍāgāḥ*; K 100·274 *khāhvā āṣaijvā ttājvā* 'in lakes, pools, rivers'; adjective Sid. 19v5 *āṣeṃjā ūtca* 'pool water', BS *sārasa-*, Tib. *mčhohi čhu*; V 117, 66v2 *kho haste miśtu āṣṣigyo oysāre* 'as elephants destroy a large pond', BS *gajair iva mahā-saraḥ*. From *ā* with *haik-*, *śaik-*:*hik-*, *šik-* 'to pour', Zor.P. *āšinčītan*, Sogd. *"šytčh "ph*, O.Ind. *sek-*:*sik-*, see other cognates s.v. *häste* 'he pours'.

āṣṣuḍa- 'excited', see s.v. *ṣarr-*.

āṣṣeiṇa- 'blue', in compound Z 20·36 *āṣṣeiṇa-ggūna-* 'of blue colour', Z 4·33 *āṣṣeiṇa-*, K 7, 5r1 *āṣṣiṇi*, Sid. 144r3 *āṣeṃ*, Sid. 133v4 *āṣaṇa*, Tib. *swon-po*, III 124·77 *āṣai*, BS *nīla-*; oblique *āṣṣāñe*, *āṣṣeiñi*, *āṣṣāñi*; Sid. 171r5 *āṣai aṣṇai* 'blue pigeon'; Sid. 142r2 *hainai hame, u ysīḍai, u aṣeṃ* 'becomes red and yellow, and blue', BS *pīta-nīla-*, Tib. *ser-śiṅ dmar-la swo-ba dan*. Compound Z 14·34 *āṣeiṇa-vrahoṇe* 'with blue garment'. From **axšaina-*, O.Pers. *axšainaka-*, Av. *aršō...axšaēnō* 'blue bear', Zor.P. *axšēn*, *xšēnēn*, N.Pers. *xašēn*, Sogd. *'ys'yn'k* (with *-s-*, not *-š-*), Pāzand *ašiē-gun*, PS *ākāśa-varṇaḥ* for Av. *axšaēna*, Oss. D. *äxsinäg* 'pigeon', D. *äxsinc'ä*, I. *äxsync'* '(blue fruit=) plum', Yidya *axšīn* 'blue', Pašto *šīn*, fem. *šna* 'blue, green', Šuγnī *xīn* 'blue, grey, green', Yazg. *šin* 'blue, grey', Sarīkolī *xayn* 'blue'. Here five words are involved. 1. **axša-* < *aghs-* to *agh-es-* in O.Ind. *akṣa-* 'blue mineral, vitriol', Khowar *oc̣h*, *oc̣* 'vitriol', adjective *oc̣ōnu* 'blue grey (of eyes), dark grey (of a horse)' (*c̣* < *kṣ*),

hence Iran. *axšaina-* 'connected with blue (mineral)'. The form is like IE *aḱ-es-*:*aḱ-s-* 'axle' in O.Ind. *akṣa-* 'axle, arm-pit', Av. *aša-*, Lat. *axis*, *axilla*, O.Slav. *osĭ*. For the colour note N.Pers. *zāγ-čašm* 'blue-eyed' with *zāγ* 'vitriol'. 2. Khotan Saka *ysamye* 'vitriols', N.Pers. *zamč* 'vitriol' from *aĝh-* without *-s-*, and with suffix *-am-*, as in Oss. DI. *sämän* 'axle' from *ś-am-*, Čečen lw *semi*, *sema*, plur. *semanaš*, Inguš *soan*, plur. *soaneš*, to Av. *aša-* 'axle'. With suffix *-maka-* Oss. D. *äsmäg*, *ismäg*, I. *smäg* 'blue copper vitriol' (*-sm-* from *-zm-*). 3. OE *ogh-*, *oĝh-*, Greek ὠχρός 'yellowish', τὸ ὠχρὸν τοῦ ὠιοῦ 'yoke of egg', **vi-āgh-* in O.Ind. *vyāghrá-* 'tiger', Armen. lw *vagr*, Zor.P. *bpl*, *bwpl* **baβra-*, N.Pers. *babr*. 4. Georg. lw *vežan-i* 'dove-coloured, grey, bluish, brown'; Georgian name of a marzpan (governor) *Vežan Bumir* (c. 550 A.D.), Swan. *vežan*, *ožan* 'tiger'; N.Pers. proper name *bēžan*, Arab.-Pers. *byzn*, Syriac *wyzn*, Greek οὐζάνης, Ιουζάνης, Armen. *vižan*, *youzanēs* (from Greek), see A. F. J. Klijn, The acts of Thomas, 1962, 11; Heftal seal βιζονο, see R. B. Whitehead, Numismatic Chronicle, 6th series, v 231. Here, if the word is connected, it may be **vi-azana-* or **vi-āzanya-*, or with *-ž-* > *-z-*. 5. Khotan Saka II 60·8 *aysūra-gūna-* 'of *aysūra*-colour' may contain *az-* with suffix *-ura-* and could mean 'blue'.

āṣka- 'tears', Sid. 147r3 *āṣkā beḍā* 'a tear drops', Tib. *mčhi-ma hdzag-pa*; III 25·24a2–3 *āṣki cira yuḍe āṣka mī ustaḍi* 'he revealed tears, he then wiped the tears', BS *aśrūṇi prāmuncat so 'śrūṇi pramṛjya*; Sid. 145r5 *āskyai* (with *-s-*, not *-ṣ-*) *sāḍi hamāte* 'the tears become (*hamāre*) cold'; Sid. 145v1 *āṣkyai ttauda hamāre* 'the tears become hot'; Sid. 145v3 *āṣkyai ttarūna hamāre* 'the tears become red', Tib. *mčhi-ma rća dmar-ba rnams yino*; K 38·142 *tcaiñai tta ttä āṣkye baysīrä* 'his eyes flowed with tears', =K 30·208 *tcaimeña āṣkyä jsa habaḍai* 'his eyes filled with tears'; III 102·48–9 *āṣkyau jsa habaḍai hūḍaiga* 'a cloth filled with tears'; with suffix v 330, 20r6 *āṣkaraundäna śśāmaṃna bremandā* 'weeping with tear-stained face', BS G 37, 17b1 *aśru-mukhā rudanti*, Tib. *nu-zin gdon mčhi-ma gan-bas*; III 102·49 *āṣkälakyau jsa* 'with tears'. From **asruka-*, Av. *asru-*, Zor.P. *'ls ars*, N.Pers. *ars*, *ašk*, Oss. D. *sug*, I. *syg*, D. *cästisug*, I. *cästysyg*, *cässyg*, Waxī *yāṣk*, Sarīkolī *yuẋ(k)*, Yidγa *yāšk*, Šuγnī *yūẋk*, Yazg. *yaẋk'*, Sanglēčī *āšīk*, Pašto *ōṣa* (from **a^{u}srā-*). IE Pok. 23 O.Ind. *áśru-*, *áśra-ṃ*, Lit. *ašarà*, Tokhara A *ākär*, plur. *ākrunt*, B *akrūna*.

āṣkä III 90·189 *śiji āṣkä* 'a medicament, name of a plant' in a list of plant names: *śiji āṣkä*, *rūnai*, *mahābāṃji*, 'tears of the *śiṃje*-jujube (=BS *badara-*), madder, *mahābuṃjä* (BS *yaṣṭī* 'liquorice')'.

āṃṣkāṃjsya 'eternal', K 57, 23v4–24r1 *āṃṣkāṃjsya jsīna* 'eternal life', see *aṣkāṃjsa*, *oṣkāṃjsī*.

āṣṭ-, *āṣṭan-* 'to begin, be about to', Preterite *āṣṭa-*, *āṣṭaṃda*, JS 26v3 *āṣṭi mirāṃ* 'was about to die'; fem. JS 17v2 *āṣṭā puraka hvarä* '(the tigress) was about to devour her young ones'; v 87r1–2 *ṣi hā⟨rä ājavi⟩ṣi himye hvaṃḍä āṣṭä kṣimjä* 'the (jewel-) string became a snake, it was about to desire men'; III 75·233 *ṣi vā āṣṭa pahaisä* '(Daśagrīva) was about to flee'; 3 plur. JS 30v2 *āṣṭāde mirāṃ* 'they were about to die'.

āṣṭan- 'to begin, be about to', III 73·176 *āṣṭaṃda gvara ṣi ttī* 'he was then about to explain'; II 100·219 *u japhai āṣṭaṃda hamau* 'he was about to confer with him' (*hamau* infinitive =*hamānä*); K 32·38 *samai āṣṭaṃdī brraima laidrrai pana* 'she was about to weep before the hunter'; =K 24·85–6 *ttanai āstada brraima lāṃdrrai pana*, =K 16·141 *ttanai āstana* (*-n-*, not *-d-*) *brraima lāṃdrrai pana*; K 46·39–40 *khu ṣi avījsyaca strrīya dasamye māṣtä āṣṭadā ysanä* 'when the blind woman was about to bear a child in the tenth month'; 1 plural, II 46·84–5 *mista hve ni jsāve u ganamai āṣṭaṃdāṃdūṃ haysä* 'the great man does not come and we were about to despatch his wheat'; II 112·45 *u āṣṭaṃdāṃdūṃ mī hajsimä* 'and we began to gather here', translation AM, n.s., 11, 1964, 3; III 75·234 *varai āṣṭaṃdāṃdä jsanä* 'there they were about to strike him'. See noun *āstana-* 'beginning'. Base *ā* with *ṣtan-* from *hištan-*, to Av. *stanu-*, *frastanvanti*, IE Pok. 1004–8 *stā-*:*stə-*, with *-nu-*. See also Zor.P. *stan-*, *statan* 'to take', N.Pers. *sitanad*, *sitadan*.

āṣṭ- 'be firm, endure', III 70·117 *mera va nvāśāṃdä kṣūna*, *ṣa-ṃ tti hvā āṣṭyarä ttā* '(the young birds) in hunger cried out for their mother; she said so to them, Only be firm'. See *eṣṭ-* from *ā* with *ṣta-* to *hišta-*.

āṣṭa- 'unbelievable', SuvP. 66r2 *baysūñau bujsyau āṣṭä haṃberī sarva-jñānä* 'I will fill with Buddhas' virtues the inconceivable all-knowledge', BS *acintiya buddha-guṇaiḥ sarva-jñatvaṃ prapūraye*. See *akāṣṭa-*, *agāṣṭa-*, *avāṣṭa-* to *käṣ-* 'to think', here *avā-* > *ā-*.

āṣṭī 'thumb', III 75·230 *pai hīvī hvaradai āṣṭī biṃda* 'upon the right big toe of his foot'; III 75·230 *hvaraṃdai pai hīvī āṣṭī* 'on the big toe of his right foot'; K 145, 2v1 *syadai dastä hīvī āṣṭī* 'thumb of the left hand'; K 145, 2v2–3 *syaṃdai āṣṭī* 'left thumb'; K 145·2v3 *hvaraṃde dastä hīye āṣṭī u dvī hagauṣṭi* 'of the right hand a thumb and two fingers'; oblique Sid. 122r1 *āṣṭye āṣṭye mase gvīhä: rruṃ jsa gūmalyāñā* 'to size of a thumb each with butter to be smeared on', Tib. *mthe-bo ćam-du byas-nas mar-gyis bskus-te*; ablat. sing. Z 22·305 *pai āṃṣṭīna ḫāyu paśśäte narya vīrä biraysde* 'with big toe he sends out a ray, it extends over the beings in *naraka-*'. From **anguštiya-* 'connected with fingers'. See *haṃguṣṭa-* 'finger', *paṃjuṣṭa-* 'finger-ring'.

āṣṭäre 'beds', v 308b2 *u kuve u āṣṭäre* 'and heaps (?) and beds (?)'; Z 24·168 *āṣṭäruvǫ ysīruvǫ nūyāre* 'they lie on rough beds'. Base *star-* 'to spread', see cognates s.v. *star-*. For *ā-* note also Kroraina 432 *astarana vastaranena*.

āsaḍa- 'satiated', JS 15r1 *ysaujsa hvaḍa khaṣṭa tcaṃna āsaḍä yai haṃbāya ni yuḍai* 'the savoury food and drink wherewith you were sated, you made their shares'. Base *sar-* 'to sate, satisfy, feed', Av. *fsəratū-* 'satisfaction, reward'. IE Pok. 577 *ḱer-* 'grow; nourish', Greek κορέννυμι 'satisfy', Armen. *serim* 'grow', Lat. *creō* 'create', *crēscō* 'grow'.

āsalā, *āsalyā* 'provisioner (?)', II 32·2·1 *ttivā maṃ paḍauysi būki kaṃtha-āsalyā hvaṃḍi ya* 'these were the first *būka*-officials here, the men provisioning (?) the town'; II 26·33·1 *⟨kaṃ⟩tha-āsalyā tsīdi* 'the town-provisioners go...'; v 215·11 *pahaisai tāguti āsalā* 'refugee *Tāguta* provisioner (?)'. Base uncertain with uncertain meaning, from *sal-*, older *sard-* (see IV 96–7). Possibly *sar-d-* to *sar-* in *āsaḍa-* 'satiated, nourished'. A similar official is the

Greek εὐθηνίαρχος 'charged with the provisioning of the city', see L. Robert, Istros (Bucarest) II, 1935–6, 12 and τροφεύς 'nourisher'.

āsā 'kept in memory, memorized' with *yan-* 'to memorize', III 61·60 *cvai sāji vāṣi cvaṃ jsa āsā yaṃde* 'he who learns it, recites it, he who thereby memorizes it'; JS 38r4 *sāje vārśe āsā yaṃde*, with parallel K 66, 84v2 *pīre sāje vāśe aysmya yade*; V 65·5 *yanīryau dāna puñau āsā pātcā* 'you then should memorize with the *dharma*-doctrine, with merits'; V 120, 8a9 *āsā tcera*; V 183a3 *āsā-tcerayetīnai hau-⟨rna⟩* 'the gift (in the doctrine) of memorizing'; (medical use) I 151, 62v3 *khva-ṃ jsa āsā yaṃde pūra-ṃ jsa byehe* 'if thereby she conceives, she gets thereby a child'. Parallels are in Sdp II 197 *udgṛhṇīyād dhārayed vā vacayed vā paryavāpnuyād vā prakāśayed vā likhed vā likhāpayed vā likhitvā cānusmaret*. From *ā* with *sāxta-* 'kept', to Av. *ā-sak-*, *aiwi.sak-* 'to keep in memory', Pašto *sātəl*, 3 sing. *sātī* 'to keep, protect'. If 'keep' is the basic meaning this *sak-* may be different from *sak-* 'be skilled, able', see *sāj-* 'to learn' with cognates.

āṣī, *āsī* 'itch', III 90·196 *āsī*, Sid.11v5 *āsyāṃ*, BS *kaṇḍū-*, Tib. *g-yah-ba*; III 89·170 *āsye*, III 90·191 *durṣṭi āsyau bidāṣṭā* 'upon stinging itch'; III 90·194 *durṣṭi āsī*; V 320·87 *āsye* = Sid. 10v3 *isye*; I 167, 82v1 *isyi*, BS omits; III 14·26 *u hāysai paṃdi ni himye u bedai āsye ⟨himā⟩ri* 'the road is not far for him, but upon him the itches occur'; ibid. 15·40 *āsye-t-ī sarbīdi* 'itches arise for him'; III 89·170 *āsyāṃ va yaugä* 'treatment for itches'. Base *ars-* 'be ulcerous, itch', IE Pok. 310 *elḱos* 'abscess', O.Ind. *árśas-* 'haemorrhoids', Greek ἕλκος (secondary *h-*) 'wound, festering', Lat. *ulcus* (secondary *u-*).

āskä 'deer', Z 2·226 *ttarrā rrau vätä āska* 'like antelopes thirsty on the plain', =BS *mṛga-*; Manj. 256 *ttarrā rrai vī āska*; Manj. 38; Sid. 17r1 *āskä hīya gūśta* 'flesh of antelope', BS *aiṇa-*, Tib. *khar-go-śol-gyi śa*. From **āsuka-*, Av. *āsu-* 'swift', thence 'swift animal, antelope' Sogd. *''s'wk'*, *''swk'*, Balōčī *āsk*, Zor.P. *āhūk*, N.Pers. *āhū*, Orm. *āū*, Pašto *ōsai* < **ausaka-*, M.Pers.T. *'hwg*. IE Pok. 775 *ōḱú-s*, O.Ind. *āśú-* 'swift', Greek ὠκύς, Lat. *ōcior*, *ōcissimus*.

āskotta-, see *anāskotta-*, *haskautta-*.

āskyai Sid. 145r5 variant for *āṣkyai* 'tears'.

āsña- 'first', dyadic Bcd 43v1 *aurga tsūṃ āsña paḍā ṣadi jsa brrīya* 'I come with reverence first of all in faith with love'; Sid. 138r2 *vīsarpą vī āsña vemaṃ u vrrī jsa haphī-śāñä* 'in the case of skin eruption first it must be joined with emetic (BS *vamana-*) and purgative (BS *vireka-*)'; Sid. 121v4 *āsñai aṃgą tcārbe makṣāñä*, Tib. *dan-por lus-skam-gyis bsku-źiṅ* 'first his limbs must be rubbed with fat'; Sid. 126v5 *ādämädä jsa biysī-likä ttye āsñya bañāñä* 'on one afflicted by madness (BS *unmāda-*) it must first be bound', Tib. *smyo-byed-kyis thebs-pa-la, thog-mar ni bčiṅ-ba dan*. From **āst(a)nya* > *āsña-*, see *āstana-* 'beginning', and *āstanī* 'initial'.

āsta 'beginning', see *āstana*.

āsta 'dwell', V 37r6 *gyastavūrāṇä bhavaña āsta vya* 'were dwelling in the abode (BS *bhavana-*) of the *devaputras*'; V 37r7 *kāmi hālai tti gyasta balysa āsta vya* 'where these *deva* Buddhas were staying', durative past (*kāmi hālai*, =BS *yena* 'where'). See *āh-* 'sit, dwell', *āstä*, *āste*.

āstaa- 'bone', Sid. 144v3 *āstai*, Tib. *rus-pa* 'bone'; Sid. 131v4 *āstā-v-ī hatcyadā hamāre* 'his bones break', Tib. *rus-pa grum-źiṅ*; Sid. 151r4 *kharīña āste* 'bone of deer', Tib. *gla-ba . . . rus-pa*; Z 5·8 inst. sing. *āstaina*, Z 23·15 loc. sing. *āsto*; plural Z13·138 *āste*; loc. sing. I 169, 86r1 *āstya bīsā bāvajiṃda* 'removes wind in the bone', BS *asthi-gata anila-*; I 171, 88r5 *āstyä mījsā* 'marrow in bone'; V 384, 29a1–2 *āstyä ñauysera bīyse hvaṇḍīnai rana* 'I hold the human jewel more intimately than my bone (body?)', possibly for *āstyau*; III 43·30 *āstai ṣīmai* '(the dog) gnaws the bone'. Adjective, Z 5·55 *āstainya yaṃdru*, Manj. 26 *āstīnai yadrra* 'bony skeleton' (BS *yantra-*); K 145, 3v1 *ranīnai ganaittrai, u āstīnai* 'rosary of jewels and of bone' (BS *gaṇayitrī*). From **astaka-*, with *ā* before two consonants, Av. *ast-*, adj. *astaēna-*, Zor.P. *ast*, *astēn*, N.Pers. *ast*, Sogd. Bud. *'stk'*, Man. *'stk*, Yaγn. *sitak*, M.Pers.T. *'stg*, Yidγa *yastē*, Waxī *yašč*, Sanglēčī, *ostok*; IE Pok. 783 *ost(h)-*, O.Ind. *ásthi*, gen. sing. *asthnáḥ* Greek ὀστέον, Armen. *oskr*; Hittite *hastai*, Luwian *hašša*. See also *āhūḍe*.

āstan- 'begin, be about to', pres. *āstañ-* Sid. 6v3 *khu ttika dye īdä u ttī vai āstañāñä* 'when these have been looked into, then begin for it', BS *dṛṣṭvā karma samārabhet*, Tib. *hdi-rnams mthoṅ-nas gdod* ('beginning') *byaho*; pret. *āstaṃda-*, II 26·32·1 *///× rai pau tsī āstaṃdādi phimāña kītha* '. . . they were about to go into Phema city . . .'; II 107·171 *śau phānīnai sthūpa āstadāṃdä* 'they began one clay monument'. See also *āṣṭ-*, *āṣṭan-*. Noun *āstana-* 'beginning', adjective *āstanī*.

āstana- 'beginning', K 3, 138r5–v1 *ne thatau harbi⟨śśu⟩ ttu dātu āstanu näṣąskye jsa draiśu vātu yanīndä* 'not soon can they memorize the whole *dharma*-doctrine, the beginning with the end'; K 3, 138v2 *cu västārma ānandä ṣamanä āstanu näṣąskye jsa draiśu vāte* 'what in detail Ananda the ascetic memorized the beginning with the end', Tib. *kun čhub-par byas-su zad-kyi*; Z 22·287 *krosuṃni mara väte balysä biśpaḍā āstanu kalpä* 'the Buddha Krakusanda was here first at the beginning of the *kalpa*-age'. Particularly common to render BS *-ādi-* 'beginning with, and the like', Z *āstarni*, *āstarnnau* for *āstanna* inst. sing., later *āstaṃna*, *āstana*, Sid. 3r2 *cu ttaraṃdaraja ächā, ttavai u kuṣta āstaṃna*, Tib. *de-la lus-kyi nad ni rims dan, mdze-la sogs-paho*, BS *śārīrā jvara-kuṣṭhādyāḥ* 'the illnesses of the body are fever and leprosy and the like'. Adjective, SuvO. 5v2 *āstanī päṣkalä*, BS *parivartaḥ prathamaḥ* 'first chapter'; Z 21·16 *āstaniya*; Sid. 3r4 *vaskalyāmata mase raysga āstanuta gūnai*, 'the mark swift as the amount of a wink and the like', BS *nimeṣādika-lakṣaṇaḥ*, Tib. *mig-hdzum-bahi yud-ćam-la sogs-pahi mćhan-ma-čan-no*; Manj. 175 *ga rrū prraśvena pakyarma rū āstanūva pacaḍana* 'the form of mountain (BS *rūpa-*), by nature outstanding form, in normal course, and the like'; IV 23·5 *ttyāna āstanauyau jsa* 'beginning with those'. Later forms of the noun *āstana-* are Sid. 14ov1 *āstaṃnakai*; Sid. 121v3 *āstaṃnakä*; Sid. 126r2 *āstaṃ vīra*, Tib. *thog-mar* 'formerly': Manj. 310 *gvīha rrū āsta arvyau jsa* 'with medicines, butter and the rest'. With negative see *anāstana-* 'without beginning'. From *ā* with *stan-* 'place, place oneself', Av. *stanu-*, *frastanvanti* 'they get in front'. Hence *stan-* from *stā-*: *stə-* 'to stand'. But if Lat. *incipio* 'begin' is compared, the base *stan-* would belong with

Zor.P. *statan, stānēt* 'to take', N.Pers. *sitadan, stanad*. Sogd. *"st'nyh*, P 2·1158 *pr 'pw "st'nyh;* 2·929 LA *"stn'yh*; 2·1184 *prw 'pw "stn'yk*; 10·24 *nwš'ky' 't 'pw "stnyn* 'permanence'; 6·155 *pwty "stny "γ'δ'k* 'the Buddha's original vow'; 6·93 *prw "stn'yk wy'k* 'à l'endroit où il se trouve'.

āstarāda 'they may spread, abound', K 112·363–4 *kh(u) vā ttī brrīya ysūra jaḍī āstana kīḍaiśa āstarāda tty(ā) va pyauca khu tcairai* 'if then *kleśa*-afflictions, lust, anger, ignorance may abound, then how is the counter-action to them to be made?'. From *ā* with *star-* 'strew, spread', see cognates s.v. *star-*, and *āṣṭāre* 'layer, bed'.

āstāpha, read *āstā pha* 'many bones' III 80·32.

āstīye 'resisted', JS 29v2 *ttere ṣīke āstīye bujsyau jsa samartha* 'the young partridge resisted, being possessed of the virtues'. From *ā* with base *staig-* 'to fight', rather than base *stak-* (see *ṣtakula-*). Hence with Av. *stiγ-*, inst. sing. *stiža nijainti*, Zor.P. *stēš*, N.Pers. *sitēǰ*, *sitēž*; M. Parth.T. *'styyh'g* 'quarrelsome', N.Pers. *sitīhīdan, sitihīdan*, 'to quarrel'. IE Pok. 1016–17 *(s)teig-* 'to pierce' generalized; Oss. D. *st'eyun, āsteyun, astiydzān, rast'ixta, st'eyāg* 'robber', I. *stīyyn, rastyyta, styydton* 'to flay, tear off, rob', *stīyāg* 'robber'. Possibly a third base? For *stak-*, see *stada-, stirūvi*.

āstya 'in the bone', loc. sing. to *āstaa-*.

āspar- 'tread', Z 22·147 *jsẹiṇu āspīḍā brāyūnu* '(the horse) treads lightly, pleasantly'; Z 23·153 */// vā āspuḍe balysi* 'the Buddha trod (on the stairway)'; Z 23·169 *samu balysi āspuḍe śśando* 'the Buddha trod on the ground'. Noun see *āspara-* 'path'. With other preverbs: JS 7v2–3 *paspuḍāṃdä tvānai brriṃha* 'they trod upon your back'; JS 33r3 *vaspuḍai śaysdā beda* 'you trod upon the snakes'; Sid. 2v3 *śāstrrä hīya haspara*, BS *tantra-paddhati-* 'path of the treatise'. From *spar-* 'to tread, trample', Av. *frasparaṭ, vīsparaṭ*, Sogd. *'nšpr-* 'to step', *pršp'r* 'kicking (?)', *pnšpr'y* 'to kick', *βšp'ry* 'sole of foot', *ptšpry* 'arrangement', Sogd. Chr. *pčprty* 'remains', Sogd. Man. *pšpr-* 'to fix', *pšp'ryy* 'rush forth'; M.Pers.T. *nyspwrd* 'trodden down', BSOAS 12, 1947, 46·46 *xn'n 'wš'n nyspwrd 'yrp'y'n bng'n* 'I shall smite them and their oppressed, trampled servants'; *pryspr-* 'to tread' (BSOS 9·86); Zor.P. *spartan, spurtan, vispurt*, N.Pers. *sipardan* 'to tread'; Waxī *naspar-*: *naspart* 'to tread down' (IIFL 2·532; 473), *bisper* 'kick', Šuγnī, Rōšānī, Xūfī *bispār*, Orošorī *baspār*, Yazg. *bəspur*; Sarīkolī (Shaw) *naxpor-*; *naxpug*, (Paxalina) *naxpe(dz)-*: *naxpug* 'to tread'; N.Pers. *naspār* 'grape-treading place'. IE Pok. 992 *sp(h)er-*, O.Ind. *sphurdti* 'kick, hurry', redupl. aorist *apaspharīḥ*, intens. *pharpharāyate*, Greek σπαίρω 'jump', Lat. *spernō, sprētum*. O.Norse *sperna* 'kick', Lit. *spiriù, spìrti* 'kick, press'.

āspara- 'path', II 104·80 *naravauṇḍūā āspara vīra pārīphīda* 'they are based on the road to Nirvāṇa'; III 47·59 *gūscyīnai āsparä beda* 'on the road to deliverance'. See *haspara-*, BS *paddhati-*, and *āspar-*.

āspā 'calming', Sid. 127r1 *āspā vāśāñā* 'to be recited calming words'. BS *sāntvair upācaraiḥ*, Tib. *ćhig hjam-pos gźam-bar byaho* 'caressed with soft words'. From *ā* with *spā-* 'to rest, calm', Sogd. *'nšp-, mnšpn, 'nšp'kh pr"štrn* 'a bed to rest on'; Zor.P. *aspān, aspēn, an-'aspēn*, Pāzand *aspīn, aspīmand*, Parsī-Sanskrit *viśrama-* 'rest'; M.Pers. T. *hsp-* 'to rest'. See *āspātā-* 'place of rest, refuge'.

āspātā- 'rest, refuge', V 339, 7712 *ce nä rro trāyākä u āspāta hāmāte vaṃnā* 'who for us is a saviour and refuge now?', BS G 37, 72b6–7 *kasya śaraṇaṃ ko me trātā bhaviṣyati*, Tib. *su-la skyabs-su hgro-bar bya, bdag-gi skyob-par su-źig gyur*; V 77, 14511 *nai nä saṃtsera āspāta hāme* 'there is for him no hope in the *saṃsāra*-migration', Tib. *re-ba med-par hgyur*. With negative *anāspeta-*, V 332, 24v4 *anāspetä hāmätemä* 'I became hopeless', BS G 37, 21b5 *nirāśī-bhūtaḥ prakrānto 'smi*. Compound, III 12, 21v2 *haṃtsa-āspetä*, JS 9v2 *hatsạ-āspe* 'having a refuge'. Later III 120·56 *āspāva*, K 146·3 *āspāvi nāsaumanai* 'may we take refuge', Bcd 51v4 *āspeva jsa usahīme*, BS *upasaṃkrami nāthān*. Comparative adjective with negative, III 11, 21r3 *anāspayeri*. With *yan-*, III 7, 14v1 *āspāteyanāka*, III 4, 10v2 *āspete yanākī* 'you are maker of refuge', III 5, 11r5 *āspāvä yanāka*. From *ā* with *spā-* 'to rest', see cognates s.v. *āspā*.

āsye 'itch', see *āsī*.

āsva 'burnt', III 49.14 *brrīye jsa āsva tsīṃdä* 'they become burnt by lust'; parallel to 19–20 *brrīye jsa nihvarda*; Manj. 100–1 *kṣya* (=*kṣū*) *ttarana āsva ttsīda* 'they become burnt by hunger, thirst'. From *ā* with *sūta-*, see cognates s.v. *sūjs-*.

āh- 'sit, dwell, live', pres. 3 sing. *āste*, 3 plur. *ạ̄re*, 3 sing. conj. Z 2·222 *ạ̄tẹ* (see above), later SuvP. 71v1 3 plur. *āre*. Preterite *āsta-*, V 3717 *kāmi hālai tti gyasta balysa āsta* 'where these *deva* Buddhas were dwelling', and in the cliché BS *viharati sma* 'he was staying', III 58·3 *śīña beḍa gridhikūṭä gari vī āstai ye* 'at one time he was dwelling on the Gṛdhrakūṭa mount'; SuvO. 4r2 *tta mä pyūṣṭu ttye bāḍä gṛjakūlu ggaru balysä dharmadhāttu hasāya āstä* 'I have heard at that time the Buddha in the *dharmadhātu*-region was staying'; III 20, 3b4 *śrāvastä kṣīrä āstä vyä* 'he was staying in the city of Śrāvastī'; K 135·853 *āsta vye*; parallel K 72·14 *mūṃde* 'he dwelt'. Participles, pres. *āṇa-, āna-, āṇaṃda-*, III 23, 18b2 *jauniṣāmä āṇadā* (plural) 'of those dwelling without strife', BS *araṇā-vihāriṇāṃ*; ibid. 19a1 *araṇä cu samāhāña āṇadai* 'free from strife (BS *araṇa-*) who is dwelling in the *samādhāna*-trance', fem. *āṇaṃkyā-*, gen. plur. *āṇaṃcānu*; future passive K 8, 306r3 *ramaṃdai ạ̄ñä* 'one must sit rejoicing'; gen. absolute *āṇiye, āṇye* (like *ṣtāniye*). Noun *āmata* 'dwelling place'. As particle 'indeed', *āṇa, āna*, later *auna, ona* (V 246, 13a1 = K 97·197 *auna*), *āṃ, ā*, like *ṣtāna, ṣtāṃ, ṣtā*, and *jsāna, jsāṃ, jsā*, with final *-a* from older inst. sing. *-ā*. The meaning 'from' from 'being in' is found in Sid. 3v2 *haṃdyaji myāṃ māśti āna audä ttāṃjeri myāṃ māśti bure* 'from mid Haṃdyaji month to mid Ttuṃjāra month'. It is variant to *ṣtāna* in K 24·93 *āna*, K 16·151 *ṣtau*, K 32·45 *ṣtānä* and K 24·95 *āna*, K 16·153 *auna*, K 33·46 *ṣtānä*. From *āh-*, (before *-t-*) *ās-*, with *āhā-* replaced by *ạ̄-* and *ā-*, Av. *āh-*, 3 sing. *āste*, perf. *ānhānō, ānhāire, ānhaire, ānhənte*; IE Pok. 342–3 *ēs-*, O.Ind. *āste, āsīna-*, Greek 3 sing. ἧσται, participle ἥμενος, Hittite *as-*, Hieroglyphic Luwian *es-*.

āha- 'mouth', in *hīnāha-*, =BS *senā-mukha-*, elsewhere loc. sing. *eha*, Sid. 4v4 *eha*, Tib. *mthon-ga* 'chest', Sid. 109v2 *eha*, Tib. *khar* 'in the mouth', Sid. 152r5 *eha*, Tib. *khar*, I 159, 74r4 *iha rāha* 'pain in the mouth', BS *mukha-*; *ạ̄iha*, K 110·329 *bauśa ạ̄iha bīysaje* 'bad smell seizes the

mouth', Z 22·150 *uspurrai dandā eha* '(the horse) his teeth complete in the mouth', Sid. 140v2–3 *ihai va byaṃjsą* 'it is astringent for him in the mouth', Tib. *rkan skam-par byed-pa yin-no* (*rkan* 'palate'). III 11, 21r2 *eha* 'into the mouth'; K 46·50 *ū ehai hā tcaijsa vīstā* 'and she put the teat into his mouth'. From *āh-* 'mouth', Av. *āh-*, *āəāh-*, glossed by Zor.P. *dandān*. IE Pok. 784 *ōus-*, O.Ind. *ās-*, *āsya-* 'mouth', *oṣṭha-* 'lip', Lat. *ōs*, O.Slav. *usta* 'mouth'; Nūristānī Prasun *iš-*, *iš-kić* 'moustaches', from *āsya-keśa-* (G. Morgenstierne, Prasun 66).

ą̄hate 'reach (?)', no context, possibly *ą̄h-* from *āfu-* 'reach', in Av. *āfənte* (Yasna 57·29). See *eh-*, *byeh-*, *byev-*, cognates s.v. *prev-*.

āhalj- 'to restrain', with *-halj-* only in *āhaljaa-* 'restrained', see below, later forms V 264, b13a *āhąjä*; II 98·162 *ą̄haijā*, II 88–9·36–7 *u cu maṃ ttikyāṃ āstaṃna haḍā īṃde daṃda-ṃ ihejāṃ kuṣṭi buri vā mājā hadi ni hīsīṃde* 'and those who are the messengers of those and the rest, those we hold back so long as our messengers do not arrive'; III 37.8 *iheja*, III 46·22 *iheja*, K 18·211 *eheja*, K 26·139 *aihaja*, III 34·13 *ą̄iheja*; 3 plural II 10b3 *aihąijīda*. Participle **āhrīta-*, Sid. 132r3 *āhrrī hame*, BS *yāmya-* 'restrained', Tib. *hjog-nus-so* 'able to place'; Sid. 128v4 *aga ne āhrrī īdą* 'the limbs are not stiffened', BS *stambha-*; II 126·16 *cvai ri āhrrī*: *yinīdä*, *tteyi ḫvāṃ haḍä tta ysīri hatharä ni bara* 'such that they intercept it; you, the Tai-uang, should not bear resentment in your heart'; 2 plural II 109·4 *u amą vą ḳṣīra ttaṃdī drai māśtä āhrrīyāṃda* 'and you were held back in the country only three months'. Later *āhī*, V 2·2·6 *śaṃdā vā uysgeṃde sīḍakī nä āhī īdi* 'he buys back the land; Sīḍaka- cannot stop him'. From *ā* with *θrang-* 'to pull', see cognates s.v. *thargga-*.

āhaljā 'restrained, stopped', passive to *āhalj-*, type *pāta-* 'fallen', Z 24·424 *āhaljā nīndä* 'they cannot be stopped', still not certain, but here *nīndä* may be for Z 1·34 *ne īndä*, and Z 5·65 *nä yīndä* 'they are not', with coalescent *nī-*, like *niśtä* 'is not'. See also *nīroskasāte*. The full context see s.v. *durāhe*.

āhā- 'egg', Sid. 148v4 *krriṃgīñe āha hīvī dalai* 'shell of the fowl's egg', BS *dakṣāṇḍa-tvak*, Tib. *khyim-bahi sgo-nahi śun-lpags*; Sid. 141r5 *kavīñą̄ āhā kheṇḍa* 'like fish eggs', BS *mīnāṇḍa-*, Tib. *ñahi sgo-na hdra-ba*; Sid. 152v3 *astauci muñaṃdāṃ murāṃ hīye āhe tta ta pajsāñä*, Tib. *bya skam-pa-na gnas-pahi sgo-na. . .bćos-pahi* 'eggs of birds living on dry land, those are to be boiled'; III 86·97 *krriṃgīñä āhą* 'fowl's egg'; loc. sing. Z 7·42 *kho āhya āṇä karavīrai* 'as the Indian cuckoo being in the egg'. III 21, 9b1 *āhya ysāta* 'born in (=from) an egg', BS *aṇḍa-ja-*. Base *āhā-*, *āḫā-* < *āvyā-*, Av. (Yašt 13·2) *aēm* 'egg (?)', Oss. D. *ajkä*, plur. *ajkitä*, I. *ajk*, plur. *äjčytä*, *ičytä*; Zor.P. *xāyak* (or *hāyak*?), N.Pers. *xāyah*, Pašto *hā*, Wazīrī Pašto *yōwya* (from **āvyā-*), Wanetsī *hōya*, Sanglēčī *ākik* (from **āvyakā-*), Parāčī *ēx*, Orm. *wulk*, *ālk*, *hōnk*, plur. *ēlći*, *hēnći*, *hanwalk*, Khowar lw *āyukun*, Auramānī, *hēlä*, Kurd *hilka*. IE Pok. 783–4 (not O.Indian) *ō(u̯)i̯om*, *ai̯om*, Greek ὠιόν, ᾠεον, Celt. Welsh *wy*, O. Cornish *uy* (from **āuion*), Lat. *ōuum*, O.Slav. *ajĭce* (from **ōi̯a-*), O.Norse *egg*, O.Engl. *æg* (from **ajjan*), plur. O.Engl. *ǣgru*, OHG *ei*, plur. *eigir*.

āhī, see *āhalj-*.

āhāra- 'ash, ashes', Z 2·112 *biśśu āhārä ttū* 'all that ash'; Z 13·138 *ttā vā ucātändä vara āhāro* 'they gathered there the ashes'; Z 20·46 *buṣkuta burṣṭa āhārna ārsta jsei̯ṇu āste* 'dispersed, scattered mixed with ashes lightly, the bones'. From *āθrya-* 'ashes', adjective to *ātar-* 'fire', Av. *ātrya-*, Sogd. *"š'k*, *"š'y*, Orošorī *aθēr*, Bartangī *aθīr*, Šuγnī *θīr*, Sarīkolī *θer*, (Shaw *thier*), Pašto *īrē*, *ēre*, Wanetsī *arē*, Sanglēčī *wuter*, Yidγa *yaxio*, *yēx̌ya*, Brahui *hēs*, *hīs*, *his* from Balōčī **ēs* < **āθrya-*. The other base for 'ashes' O.Ind. *āsa-*, Nūristānī Kati *asë*, in Iranian Orm. *yānak* < **āsnaka-*. See III 79·16 *herä* 'ashes'.

āhārīja 'made in ashes', V 315, Duldur Aqur a 1 *ḫve se āhārīja grauśä khāy⟨s⟩-* 'he spoke saying, paste baked in ashes, food. . .'. Adjective in *-īnaa-* from *āhāra-* 'ashes'. Note N.Persian *nān* originally 'covered in ashes', E.Benveniste, REA, n.s., 1, 1964, 13–20, see *nāṃji-*.

āhūḍa- 'skeleton', Z 19·87 *ḫvāñīndä se āhūḍäna sūtä* 'they say it is burnt with the skeleton'; Z 2·43 *ḳṣiyāre huṣka āhūḍe padamna* 'the dry skeletons are tossed by the wind'; Z 20·44 *kamale ggaḍāre*, *śśīya āhūḍe pharu* 'many heads lie, white skeletons'. From base *ah-* 'bone' in Av. *anhaēna-* 'made of bone', with *-ūḍa-* 'covered', as *pīrūḍa-* 'wormy', *āhisinūḍa-* 'covered with sweat', *spyakūḍa-* 'blossoming', *bą-vūḍa-* 'poisoned', with derivative *āha-*, to *ah-*, *as-* in *āstaa-* 'bone'. See *ą̄hä*.

āhūṃdo 'attack', N 158·10 *āhūṃdo u handaryo jsa dukha* 'attack and woes from others'. Base *ḫvah-* 'strike', hence **ā-ḫvahant-aka-* (or *-ava-*) to *ḫvah-*: *ḫvasta-* 'strike'. See *ḫvaittä*, *ḫvasta-*. For *-ūnd-*, note also *jūndaa-* 'alive'.

āhurrja 'with pleasure', inst. sing. to **āhurrdi-*, JS 26r4 *āhurrja āśrīvādä vyasthānaiya biraṣṭai* 'you expounded with pleasure the word of blessing (BS *āśīrvāda-*) by the ordinance (BS *vyavasthāna-*)'; K 40·20 *rrīña āhāṃrrji ḫvę* 'delighted with the queen he spoke', =K 43·138 *rīña āhauja ḫve*, =BS Divyāvadāna 405·27 *prītimanāḥ kathayati* 'delighted he spoke'; III 67·44 *āhau:rrji sidhä śarā* 'delight, success, fortune'. See *āhaurrda* 'happy'.

āhus- 'to sweat', Z 2·57 *āhusäte rrīysai nāte duṣdarrau ḫvāñäte hāḍe* 'he sweats, trembling seizes him, despairing he speaks however'; causative *āhusāñ-*, III 93·256 *ṣi peṃḍai pāchai*, *āhusāñe* 'this lump is to be cooked, it causes to sweat'; Sid. 129r3 *āhäsāñāñä*, Sid. 8v3 *āhasāñāñä*, BS *svedanam*, Tib. *dugs bya-ba* 'causing heat'. Noun *āhasā*, Sid. 134r2 *āhasā-v-ī nerāme* 'sweat issues for him', Tib. *rnul hbyun-la*; Manj. 27 *cu nauya varanyau* (BS *vraṇa-*) *ysautta āhūsā ganā ṣa utca* 'what flows from the nine orifices, that water is stinking sweat'. Adjective, Sid. 7v4 *āhisinuḍä*, =V 317·34 *āhisinūḍä*, BS *prasvedī*, Tib. *rnul sñi-ba* 'sweat flowing'. From base *ḫvaid-*: *ḫvid-* 'to sweat', with *-s-* increment, hence **ā-ḫvid-s-*, **ā-ḫvit-s-*, Av. *xvīsaṯ*, *xvīsən*, Zor.P. *hwyst* **xvist*, Sogd. *ywyst* 'sweats'. From *-us-* to *-äs-*, *-is-* and *-as-*, see also *vīrasañi*, *nirasaṃdai*. See cognates s.v. *ḫvī* 'sweat'.

āho 'hole', Z 22·114 *hārūṣkä āho jīye* 'the elevation (and) depression vanishes', =BS *utkūla-nikūla-* (Pali *vikūla-*), Tib. *mthon dman med-čin*; K 46·36 (dyadic) *āhau kāṃṣḍi*, K 46·48 *āhāṃ kauṣḍi*; loc. sing. K 46·49–50 (dyadic) *ttañe āhya gatsa padā* 'she put (him) in the hole (and) pit (*ggaṃtsa-*)'; K 46·50 *ttīña āhya auna* 'being in

this hole'. From *ā* with *-hau-*, possibly base *xau-* beside *kau-* 'to form a hole'. See *kuṣḍa-* 'hole'. IE Pok. 588–92 *keu-*; for *khū-* see *khūṇā-* 'hole'. JRAS 1970, 61–2 *kōmiš.*

āhau 'tale, fable', Z 5·3 *hvanaino āhau haṃbaste tcamna lova bitanda* 'he composed a fabulous tale whereby the people (BS *loka-*) were confounded', parallel to Z 24·385 *haṃbaāīndā salāva* 'they compose tales', =BS *kathāś cakruḥ.* Adjective *āhvainaa-* 'fabulous'. From *ā* with *hau-* in *hau, ho, hoka-* 'talk'.

āhaurrda 'pleased, happy', III 95·41 *jastā beysau jsa āhaurrda* 'happy through the *deva* Buddhas'; III 71·150 *nai patsa šāvai haura, āhaurrda ma paskyāṣṭā ttū* 'do not abandon him, ward off the curse (BS *śāpa-*) for him, make him happy again' (*ma* 2 sing. to *mays-* 'to make' ?). From *ā* with *fra-var-*, Av. *fraorəṯ, frā-var-*, glossed by Zor.P. *dōštan* 'desire'. IE Pok. 1137 *uel-* 'wish'. See also *haura* 'desideratum', and *āhurrja.*

āhrrīya- 'restrained', see *āhalj-.*

āhvarai 'sour', BS *āmla-*, Tib. *skyur-ba*; fem. *āhvarrja*; Sid. 5r2 *dajsaṃdai u āhvarai u *ṣūrā raysā* 'sharp and sour and saline taste', BS *kaṭu-amla-lavaṇa-*, Tib. *ćha-ba dan, skyur-ba dan, lan-ćhva rnams-kyis ni*; Sid. 9r4 *āhvarā hīyāra* 'sour fruit'; Sid. 9r4 *āhvaryau raysyo jsa* 'with sour tastes'; Sid. 136r1 *āhvarāṃ*; I 181, 99r2 *āhvariṃ* (*-iṃ* = *-ai*) *raysa*, BS *abrra* (=*aṃbra-*, from *amla-*); Sid. 124r2–3 *āhvarā ttīra ā vā suttā* 'sour, bitter or vinegar'; fem. Sid. 4v2 *ttavadya āhvarrja* 'the bile is sour', Tib. *mkhris-pa ni skyur-ba.* Negative *ā-* to *hvarra-* 'sweet', similar to the reverse in Sogd. Man. *n'mry* 'sweet' from **an-āmra-*, see s.v. *haṃga-* 'sour'; not with N.Pers. *namak* 'salt' (see *namva*) see I. Gershevitch, Mémoria lde J. de Menasce 1974, 48. See cognates s.v. *hvarra-, hvara-.*

āhvainaa- 'fabulous', Z 22·249 *nyaskya nā hämäte bihīyu ce ttäte āhvainā kuṣde* 'he feels humility greatly who looks at these fabulous things', adjective to *āhau* 'tale', as *sarvainaa-* 'leonine' from *sarau* 'lion'. See also *hvanainaa-* 'fabulous' (Z 5·3).

i- 'not', replacing *a-*, twice with *i-* (independent *i*) in Z 12·64 *ihīvī heḍä* 'he gives not his own', V 91v2 *ihīvyanāsauñā* 'taking not one's own', the 2nd *śikṣāpada*, BS *adattādāna-* (BSOAS 13, 1950, 665–7), parallel to K 154·41–2 *ahīye hera nāsāmi.* Elsewhere *i-* is made on the *akṣara* sign *a-*. K 101·39 *īīsedai* 'not returning', =BS *anāgāmin-, avaivartika-*, =V 250·778 *atīsaṃdai* from *īs-* 'to return'. K 68·206 *ikāṣṭa*, K 53·10·10 *akāṣṭa-*, SuvO. 5r4 *atāṣṭā*, BS *acintiya-* 'inconceivable'. II 58a5 *ikṣuṃdā* 'unmarried woman' beside ibid. 57a3 and 58a4 *kṣuṃdausta* 'married', to *kṣuṃdaa-* 'husband'. II 127·26, and 32, and 37 *invaśta-* 'difficult', =*anvaśta-*. K 154b48 *lākāṃttara* (BS *lokottara-*) *ipihī raysgi*, beside K 58, 28r3 *anāvidhyāyi hame avīhī* 'is unimpeded'. K 73·39 *ibījātta* 'not ruined'. II 127·30 *irīśa* 'lack of appetite', =*arīśa-*, BS *aruci-*. Sid. 147r5 *iharṣta-* 'uninterrupted'. II 127·25 *ihīye kṣīrā* 'in alien land'; Sid. 1v4 *ihīye phara jsa* 'in foreign language'. The *i-* 'not' is also in foreign words Sid. 102r3 *imaṃgala-* 'inauspicious' and K 43.167 *iṣadä* 'unbelieving', K 41·49 *iṣadā.*

ī- 'one, whole', first component, V 330, 20r5 *ākṣuttāndā ī-garśā bremā* 'they began to weep with the whole throat', similar use of *śau* 'one, whole' in K 15·114 *śau-kṣīra satva* 'beings of the whole land'. See *garsa-* 'throat'.

ī 'to-day, at once', III 73·191 *haṃdarye ī khari tsvā* 'at once she went to the other ass'; III 105·55 *ttuñe jūha:jsa mīre ī tvī hīsū* 'through your love I die, at once I come to you'; II 102·26 *ī paiśāṃ*, II 103·66 *ī paiśāṃ* 'to-day in the evening', translated AM, n.s., 11, 1965, 109; II 96·82 *khvai vā saṃ ī hvai hīsīyai* 'if for him here precisely to-day a man should come'. See *īmu* 'to-day'.

ī, older *ītā, īyä* 'might be', 3 sing. optative to *ah-* from **(a)hītai.*

-ī suffixed to preceding word for *yi* 'him, his, her', once with *-t-* Z 24·196 *aysmūtī*, frequent later V 76, 112r4 *pye-t-ī*, K 138·943 *hālātī*; V 155a5 *dru-mūjsetī*, also with *-v-* K 40·20 *rrevī*, and *-y-* JS 27v1 *peroḍaiyī* 'you destroyed for him'; *-ä*, K 139·954 *hālā-v-ä* = K 138·943 *hālā-t-ī.* See cognates s.v. *yi.*

ī 'indeed', K 47·53–4 *aysai vaña ysāḍa hamya* 'I (fem.) indeed have now become old', from **aiva*, as O.Ind. *eva.*

īṃ 'before', IV 23·5 *baudhisatva īṃ baysä āṃ myāñau haraysīṃdā* 'the bodhisattvas prostrate themselves before the Buddha in their midst'. See *īña.*

īña, īñā 'in presence of, from', *īñā vätā* 'in presence of, by', V 343, 85v4 *pusparebästā ysāre kūlai vara īñā vätā uysnora haṃgrī⟨ya⟩* 'twenty-five thousand millions (BS *koṭi-*) of beings gathered there being near it (the tree)', hence *yi vara īñā vätā* 'in the vicinity of it there' (parallel ibid. 85v6 without *vara*), BS G 37, 80a7 *tatra paṃca-viṃśatikoṭi-sahasrāṇi jana-kāyasya sannipatitāni*; Z 6·36 *ggare īñi* 'in front of the hill'; 'because of' III 29, 42a4 *carau pracaina. . . aysmu īña* 'by means of a lamp . . . by means of the mind'; Z 5·74 *kuīre ḳāmate īñi*, =Manj. 231–2 *kūra kāme kiṇa* 'because of false thinking'. See also *īñaka.* From *ani-* in Av. *ainika-* 'front', Zor.P. *ānīk* 'front', N.Pers. *ānī* (in *pēš-ānī* 'forehead'), O.Ind. *ānīka-* 'face', IE Pok. 311 *en.*

iña 'injurious, painful', II 85·24 *ttyāṃ nviṃyi* (*-iṃ-* = *-ai-*) *iña iña kiṃma, bīśūñāṃ arvāṃ jsa śūsta* 'after those (medicaments) the most painful wounds (=*kaṃma-*), prepared from all kinds of medicines'. From **in-ya-* base *ain-*: *in-*, see *īn-.*

īñaka 'vicinity, in presence of, from (derived from locative)', Sid. 103v3 *cu jsā va* (=*vara*) *īñakā rrāṃ vīra huñą nirāme* 'what there nearby, on the veins, blood issues', Tib. (Pekin ed. 198a8) *dehi ñen-bkhor ham rća-nas khrag hbyun-ba dan* 'from near it or from the veins blood flows'; Sid. 136v2 *īñakai ttaudą skarā māñaṃdą hainai u aṃga ttevāre* 'near it like hot coals red, and the limbs become heated', Tib. *ñen-bskor me-mdag bźin-du dmarźin lus ćha-ba dan*; Sid. 136v3 *venausta u īñakai va ysīca ütce ḳhāje kheṇḍä hame* 'painful and near it there yellow water (serum) becomes like mud', Tib. *ćha-źin ñen-skor-du ćhu-ser-gyi hdam źin-du hdug-pa rnams yin-no*; Sid. 144v1 *āphaiḍā kaṃmā īñakā karvīnā huñā paśāñā* 'near the disturbed wound the surrounding blood must be removed', Tib. *rmahi ñen-skor gtar-źin*; K 147·33–4 *jastau beysāṃ īñakā dā pvaume beḍa* 'before the *deva* Buddhas at the time of hearing the *dharma*-doctrine'; III 72·154 *tti ra khu mī īñakā āva, naysdä lagā-pūrā kaṃthe* 'then

when they came to the vicinity, near the city Lankā-pura'; III 109·6·10 *īñakā tsūṃ* 'I will draw near'; K 63, 78r1–2 *śarye aysmū īñaka upḗve* 'I am producing by means of good mind' (BS *utpādaya-*); V 217, 4a6 *ṣai īñaki na ts⟨v⟩e* 'he has not visited'. Possibly in sense of 'retinue, following' in II 125.5 *īñakā bisā iysdāra* 'maintenance of the attendants'. See *īña* 'vicinity' from base IE Pok. 311 *en*, Av. *ainika-* 'face'.

īṃjīnai, *ījīnai, ījīṃjī, ījīji, ījīja, ījījainai* derivatives from **īja-* 'leather'. II 59·5–6 *u ījīnai hīrāsā hva-ttarakīnai ūrabada śau* 'and one belt of leather, black, of boar-skin (?)'; II 129·78 *īṃjīnai hūjsava-pakai paśajsa pastāṃdū hajsāṃde śau* 'and we deigned to send one *paśajsana-* with well-beaten leather cover (?)'; II 91·95 *u ījīṃji ñūca u dva paśaṃjsana* 'and a *ñūca* of leather and two *paśaṃjsana-*'; III 47·52 *saṃ khu pauśkyi kajīdā ījīji nūvare* 'as they beat new drums of leather'; =III 38·33 *sa khu pauśkye kejīda ījīja nūvare*, =III 35·35 *sa:khu pauśkya kejīda ījījana nūvare*; II 103.59 *pauṇḍyiṃ kabala-śaila ījījainai āysa baida* 'on the cushioned seat the *pāṇḍu-kambala-śilā*'. This seat of Śakra is in Buddhist texts BS *pāṇḍu-kambala-śilā*, Pali *paṇḍu-kambala-silā*. Reconsideration of the word *ījījaa-* led to comparison with Waxī *īžīn* 'carpet' and *ijīn, yijīn* 'felt cloth' (G.Morgenstierne, IIFL 2.553). Further reference to a letter to me of Helmer Smith dated 10.2.1938 drew my attention to his quotation of a Sinhalese commentary: 'there is a *sīlāsana* named *pāṇḍukambala*. . . if you sit down, you will sink into it to your navel as in a blanket (=*āstaraṇa*)'. O. von Hinüber showed me similar in the Pali Dhammapada-aṭṭhakathā I 273·12 *yattha nisinna-kāle upaḍḍha-kāyo pavissatī uṭṭhita-kāle ūnaṃ paripūrati* 'when sitting down half the body sinks into it, when arising the empty part fills up again', and Pali ibid. III 219·7 the analysis as a compound *silāyaṃ paṃḍukambale* 'on the stone, on a yellow blanket'.

The Mahāvyutpatti dictionary 7127 has *pāṇḍu-kambala-śilā-talaṃ*. The Chinese rendered by 'a stone like a bright cool tablet', for which the Japanese edition gave 'a stone like a yellow blanket'.

The Tibetan has a loan-word *'a-rmo-ni-ka*, with variants *'ar-mo-nig*, *'ar-mo-li-ga*, *'ad-mo̱g*, *'a-mo-li-ka*, *'a-mo-nig* 'long carpet, blanket', according to the gloss *stan-riṅ*, in Mongol *sa̱halag debse* 'hairy saddle-cushion' to render *pāṇḍu-kambala-*. This Tibetan word may be an Iranian **armānika-* or **armaunika-* through Buddhist Sanskrit from the base *ar-* in Khotan Saka *haḍa-* 'dress, cover', see *haḍa-*. Possibly with this belongs also Kroraina *arnavaj'i* 'a kind of cloth', measured in ells (*hasta-*), and with epithet *śpeti* (fem.) 'white'.

The adjective *ījījainaa-* is made from *ījījaa-*, hence meaning 'forming a cushion of leather'. The same suffix is in III 89·174 *juṣṭīnainai* from *juṣṭīnaa-* adjective of *juṣṭa-* 'jute'.

Earlier in BSOAS 19, 1957, 55–7; BSOAS 21, 1958, 540; AM, n.s., 11, 1964, 26; AM, n.s., 11, 1965, 112 an attempt was made to connect with Sogd. (P 8·119) *'ynkwynč* 'of steel', Tokhara B *eñcuwo*, adj. *eñcuwañ̈e*, A adj. *añcwāṣi*, Ossetic *ändon*.

As 'leather', *ījīnaa-* has *-j-* from older *-ʒy-* (as in *ṣpuljei* 'spleen') with Av. *izaēna-*, *īzaēna-* 'leathern', and cognates s.v. *hāysa-*. Here belong Zor.P. *zēn* 'saddle', N. Pers. *zēn*, Persian Sanskrit *jayana-*, from **izaina-*, distinct from Zor.P. *zēn* 'guard' in *zēnīk*, and *zēn-hār* 'guard', (dyadic with *har-* 'to guard', Georg. *zenaar-i*), and distinct from Zor.P. *zēn* 'weapon', dyadic in *zēn aβzār*, Sogd. (P. 7·52) *zyn* 'knife', from **zayana-*, to Av. *zaya-* 'tool', Georg. *zein-k'al-i* 'armourer, metal-worker', and distinct from N.Pers. *zēnah* 'ladder' and 'exit', Zor.P. *uzēn*, *uzēnak*, beside *atēn* 'entrance', from **uz-ayana-*, **ati-ayana-*. The initial *ī-* may represent earlier either *i-* or *ī-*.

īṃjsiṃ 'song', gloss to BS *gītā* 'personified *gīta-* 'song' (Vajrayāna-)', K 152·15–16 *ṣā cu yaṃda īṃjsiṃ baysānā bīśāṇą* 'she who sings of all Buddhas'. For older **āljsai*, see *āljs-* 'to sing'.

iḍā 'jade (?)', II 85·12 *khu iḍā ttayi-pū yūttyenā kuhä:jinave vī. . . byehūṃ* 'when I reach the *iḍā tai-pu ü-t'ien kok*' the land of Khotan, with Chinese title 'Khotan of great precious stone (jade)'. The further epithet *iḍā* may be a Chinese spelling of Khotan Saka *īra-* 'jade', dyadic with (*tai-*) *pu*, as *kuhä:* is duplicated by *jinave* (BS *janapada-*). The Chinese title is given BSOS 9, 1939, 541. Note III 81·(173=)174 *ttāḍai* 'forehead', in the Turkish vocabulary from Iranian **tāraa-*, Khotan Saka *ttāra-*.

iḍāra- 'other', K 41·70 *iḍāri kimalai biśi* 'all the other heads'; =K 44·187 *iḍāri ki(ma)lai biśī*; K 41·80 *iḍāryāṃ kimalo jsa*, =K 44·195–6 *iḍāryāṃ kimalāṃ jsa*. See also s.v. *aḍāra-*.

īḍaudū 'we made'. II 116·42 *gīryai-vaḍā na īḍaudū* 'we did not trade'. From *īḍa-* 'made', older *yiḍa-*, to *yan-* 'make'.

īṇāta- 'incoming, invading', hence 'foreign', V 110, 32v1 *īṇāto hīno*, BS *para-cakra-*; V 113, 35v1 *īṇete hīñe jsa*, BS *para-cakra-*; V 115, 64v1 *īṇāte hīñe jsa*, BS *para-cakra-*; V 107, 29v5 *īṇāte hīne* plural, BS omits; V 113, 35r1 *īṇātyau nātca-kṣīrgyau hīnyau*, BS *para-cakra-*; V 117, 66v4 *īṇātānu kāḍāna*, BS *para-jane*; SuvO. 27v5 *īṇātānu hīnauśānu īśśākā* 'turning back invading forces', BS *sarva-para-cakra-pratinivartanaḥ*; III 66·26 *īṇāva parśarā* 'serve (2 plur.) strangers'; II 52·6 *īṇāvaña kṣīra* 'in foreign land'; III 123·58 *īṇāvaka āśī ā* 'the incoming (visiting) *ārya*-monk came', BS *āgantuko bhikṣur āgataḥ*. Since the basic concept is the coming in from outside, the base may be **adi-ayana-*, **ayy(a)yana-*, **ayyyna-* > **ēna-*, Khotan Saka *īṇa-*, with suffix *-āta-*, as in V 164r4 *atāpharahvarātä* 'gluttonous', and V 115, 64v5 *avajsamātä*. For *ēn-* < *ayana-*, see Zor.P. *atēn* 'entrance', *uzēn* 'exit, rising'.

īn- 'to act violently', II 130, 2b1 *agaṣṭau brrau jsa īnīda* 'they act violently with the distracted lovers'. From base *ain-:in-* 'to injure', Av. *aēn-:in-*, *inaoiti*, *inita-*, *aēnah-*, O.Ind. *inóti*, *-inita-*, *énas-*; Sogd. Chr. *'yn'qwč* 'blasphemer'; Tokhara B *ainake*, A *enāk* 'evil'; IE Pok. 10 *ai-* 'drive, oppress'. See also *īña*.

īn- 'to make', III 122·45 *ysāra na īna* 'do not (make anger =) be angry', BS *rauṣa na karaya* (= *roṣaṃ na kāraya*); V 262, 01a2 *harä ne īni*; K 99·253 *haṣḍa vīñatta īnāṃ* 'we make a report, submission' (BS *vijñapti-*)'. Late form of *yan-*, *yin-* 'to make'.

ināstastai 'foreign', II 127·26 *u ināstastai haḍi ma pā uhaumä ni paryāmina yuḍe*, translation AM, n.s., 11, 1964, 18 'and as an alien we do not secure control (?)'. See *īṇāta-*.

ipihī, see s.v. *a-*, *i-* 'not'.

imāñāṃ 'yours', II 110·3 *imāñāṃ u hve:hvu:ra haṃtsi ṇiyāṃ* 'we settle your men and the Uigurs together', II 113·102 *cu imāñāṃ va śaṃdā* 'what is the land for your men'. See *umānī*, *amānī*.

imi 'you', III 60·39 *imi ditta* 'you see'. See *ami*, *umä*.

īmu 'to-day', V 78, 149r1; 3; 4; 5, Tib. *deṅ*; V 78, 149r1 *īmä*; Z 24·483 *īmu haḍā*. Later *ī*, IV 46b *ī haura* 'give at once'; II 14, 2b4 *ī haḍā āstaṃna*; V 68·17 *ī haḍā pṿärä*. From *ayam*, *iyam* > *īma-*, O.Pers. *ima-*, N.Pers. *īm-rōz* 'to-day', Zor.P. *im* 'this', Sogd. *'m*, *m-*. IE Pok. 281–2 *e-*, *ei-*. See also *mara* 'here', and *ī*.

īmūka 'parrot', III 35·31 (*kau*)*kalą īmūka tcāṣą karavī stārya*; III 47·47 *kaukalą īmūka cāṣą karavī stāryi* 'cuckoo, parrot, jay, *karavīraa*-cuckoo, starling'. From Chinese *ying-u*, older *ṿng-miu*, see BSOS 8, 1937, 915 (K 289·6; 1283·2).

īmūjsi 'of to-day', adjective to *īmu*, with suffix of time *-jsī*, III 107·20 *īmūjsī haḍāṇjsa*; III 124·78 *īmūṇjsū* 'to-day', BS *adya*.

ime 'I am', see *ah-*.

imauvuā loc. plur. 'distressful', see *amatau*.

īyatara- 'inferior', V 109, 31v4 *ttānu rro īyatarāṇu kṣīrañānu u ttānu rro mästānu ⟨kṣī⟩rañānu rakṣo yanāmä* 'of these inferior lands and of these great lands we make protection', BS *teṣāṃ ca rāṣṭrāṇāṃ teṣāṃ ca viṣayāṇām ārakṣāṃ kariṣyāmaḥ*; JS 8v3 *īyarai duṃdubha nā ṣą kīḍi pąjsä* 'the inferior *nāga*-snake is very strong'; JS 27r1 *ṣa araṇña īyarai paṃda satva* 'this ungrateful inferior foolish being'. Parallel K 1, 134r3 *nyāttara-kṣīrei* beside K 1, 134v1 *mistävǫ janavatǫ*. From **adah*, Av. *adā*, *aδara-*, *aδairi*, O.Ind. *adhas*, *adhara-*, *adhama-*. IE Pok. 771 *ṇdhos*, *ṇdheri*, *ṇdhero-*, Lat. *inferus*, *infimus*, *infrā*, Armen. *ənd*, Got. *undar*.

īyānda- 'perpetual', Bcd 48r1 *ahatcastä naṣīrrīmä īyāṃdä agaṃjsä paraustä yinīmä* 'I shall practise moral restraint (BS *śīla-*) perpetually unbroken, unstained, faultless', BS *śīla-cariṃ vimalāṃ pariśuddhāṃ nityam akhaṇḍam acchidra careyaṃ*; SuvO. 54r7 *īyāndu pätälye ttätä pata* 'these verses of prosperity always', BS *ekā saṃsiddhi-padā*, Tib. *gčig-tu de-kho-na yan-dag-par sgrub-pa sbyin-ba*; K 153·30–1 *īyāda naṣauda* 'always calm'; later Sid. 106v3 *yāṃdä*, Tib. *rtog-tu* 'continually'; Sid. 140r4 *yāṃdä*, Tib. *thams-čad-du*; II 126·17 *panūḍai vaṣṭä yāṃdä vāṣṭä ṇiradä hamāre* 'every day throughout they can issue this way'; Sid. 128v1 *yādą*, Tib. *rtag-tu*. With adjectival *-va-* II 104·91 *īyādve namadrrūnä jsai*. From **aiva-anta-* 'to one end, to all ends', see *ī-* in *ī-garśä* 'with the whole throat', with *anta-* 'region, end', Oss. D. *ändä*, I. *ädtä* 'outside'; also *biśśīndä* 'altogether', *benda*, and *anada*.

īyä 'he might be', optative to *ah-*, also *ītä*, *ī*.

iys-, see *uys-* 'out, up', and *ays-*.

iysä 'young (?)', II 41·11 *śidī ṣąñä mau khaṣṭi vilakä iysä* 'food must be prepared, liquor to drink for the little, the young ones'. Possibly *iysaa-* to base *alys-*, *ays-* 'to grow' in *alysānai* 'boy', *aysdo*, *aysdau* 'young', BS *bāla-*, from *arz-*, *raz-*, Oss. D. *iräzun*. See *alysānaa-*.

iysānai 'young, boy', K 65, 83v3 *sūdhana iysānai* 'Sudhana the youth' (BS *kumāra-*); K 46·33 *ṣi iysānai cadaṃ nāma himye* 'the boy was by name Candana'. See *alysānai*.

iysīye 'frisky', II 40·38 *hīrāsakä iysīye basaka jsi* 'from the black frisky calf', assuming the negative of *ysīta-* 'unexhilarated', see s.v. *aṣarrāmatā-*.

īra- 'precious stone, probably jade', BS *śilā* and *vajra-*, SuvO. 53r3–4 *dīnāra ysīrrä aljsatä müryau märäh⟨yau⟩ värūlyau śaṃgyau īryau sakyau nānä-vicitryau ratanyau* 'with (coined) gold, gold, silver, jewels, pearls, beryls, conchs, stones (BS *śilā*, Tib. *man-śel*), corals, various gems', BS *hiraṇya-suvarṇa-maṇi-muktā-vaiḍūrya-śaṅkha-śilā-pravāḍa-jātarūpa-rajataiḥ*, Tib. *gser daṅ, nor-bu daṅ, mu-tig daṅ, baiḍūrya daṅ, duṅ daṅ, man-śel daṅ, byi-ru daṅ, dṅul daṅ*. Tibetan *man-śel* 'crystal, glass', for BS *sphaṭika-śilā* (Das Dictionary). For 'jade' the use of BS *śilā* in the name *Śailodā* for the Jade River in Khotan in II 1·16 *ranījai ttāja* 'River of precious stone', modern Turkish names *Yörüng Qaš* and *Qara Qaš* White Jade and Black Jade, is decisive. The *īra-* is also frequently a gift offered by envoys. K 146, 4r3 *vajrrakūlą īrä* 'the Vajra family, the *īra-*' in the Vajrayāna equates *īra-* with *vajra-*. To that the adjective *īrīnaa-* conforms, N 158·5 *śo hālo cakkravāla gari u śśo hālo īrīnā gari* 'on the one side the Cakravāla mountain and on the other side the Vajraka mountain', BS in the Lankāvatāra-sūtra the *Vajraka-Cakravāḍāḥ*.

The *i*-umlaut of *ū* resulted in *uī* and *ī* (Z 5·74 *kuīre*; Z 2·16 *kīśśa*). If *īra-* is from older **urya-*, the connexion is with Oss. D. *urä*, I. *ür*, beside also *xurä*, I. *xür* 'stone', adj. I. *uirag*; compound D. *uiragdur*. Sid. 148v5 *ūḍāra-*, BS *kāca-*, Tib. *mčhiṅ-bu* 'crystal', with Iran. *varta-* 'stone', and JS 19v1 *urvārīnai garä* 'crystal mountain', from base *var-*: *ur-* belong here.

īra-saṃga- 'proper name Īrasaṃga-', II 15·2·15; IV 16·10 and elsewhere, contains 'jade-stone', in Chinese *I-səng*, older *i̯ĕt-səng* (K 176; 1047·7), a painter from Khotan in China (KT IV 16).

īra- 'intoxicant drink, possibly ale', II 10·10 *īra u hūra u bvīysana*, =II 99·175 *īrä u haurä bvīysnq* 'ale and mare's milk and sesame drink'. See *bvīysna* and *hurā-* (Av. *hurā-*); also II 11·23; II 99·187; adjectives *īrauda* and *īrū*. From **aluia-*, Oss. D. *äloton*, *iläton*, I. *äluton*, Georg. *alud-i*, *lud-i* 'mead, beer'. IE Pok. 33–4 *alu-*, *alud-* 'bitter, beer, alum', Greek ἀλύδιμον 'bitter', Lat. *alūta* 'soft leather', *alūmen* 'alum'; O.Norse *ǫl* 'beer, carousal', O.Engl. *ealu(d)*, O.Sax. *alo-fat* 'ale cup', Lit. *alùs* 'mead', O.Slav. *olū* 'beer', Finn. lw *olut* 'beer'.

īrata- 'wily, seductive', dyadic with BS *śaṭha-*, parallel with BS *nikṛti-*, *mṛṣāvādin-*, *paiśunya-* and *pāpa-*; associated with *drūja* 'lie', *yola-* 'evil', *byūgga-* 'ill-speaking'; Z 23·126 *strīye atä īrate śśaṭhṭhe* 'women are exceedingly wily, tricky'; Z 24·51 *adātya īrata śśaṭhyau jsa purrīndä* 'they overcome lawless wily ones with tricks'; Z 24·260 *mārä hā hīṣṭe dutarä īrate daśte* 'Māra-demon sent his wily, cunning daughters'; V 54, 104a5 *///yī īrate rraysge 12* 'wily, swift (verse) 12'. See *īriye*. From **alya-*, base *al-* 'be wild, mad, make wild', Av. *ara-* 'mad', Oss. DI. *ärra* 'mad', Sogd. *''r'k* **āraka-* (see BSOAS 24, 1961, 473–8). IE Pok. 27–8 *al-* 'wander, be foolish, mad', Greek ἄλη 'wandering', ἀλύω 'be outside oneself', Lit. *aliõtis* 'foolish'. The abode of Kubera, the *Alakā* city, may in its name allude to the amorous sports there. But *anīratete jsa* from **a-naryatāti-* above.

īriye 'wiles' plural, *īrye*, V 162, 2a4 *stārīe īrye śśāre saindā ttyau jsa jsīrāte satva* 'feminine wiles seem good, therewith she beguiles the beings'; Z 23·127 *īriye daśte* 'clever wiles'; Z 2·59 *īrye drūje* 'wiles, lies'; Z 19·76 *stārīe īrye* 'feminine wiles'; Z 23·172 *īrye śśaṭhṭhe* 'deceitful wiles'; Z 24·268 *śśaṭhe byūgga drūje īrye yole* 'deceitful evil-speakings, lies, wiles, evils'. See cognates s.v. *īrata-*.

īrū 'oleander', Sid. 104r5 *karavīrai, ṣi īrū hīya bāta ṣṭe* '*karavīraa-* (BS *karavīra-*) oleander, that is the root of *īrū*'. Oleander is a poisonous plant called in O.Ind. *aśvamāra-* 'horse-killing', Italian *ammazza-cavallo* 'killing horses', N.Pers. *xar-zahrah* '(poison to asses') oleander', Arabic *zaqqūm* 'oleander', with *zaqqama* 'give deadly food'. Similar is the name Oss. D. *dzalyädä*, I. *zalyäd* 'poisonous wood' for the azalea pontica, rhododendron ponticum' which is toxic in honey. Hence *īrū* is from *īra-* by suffix *-ū* (inflected *-uvi*) as in *stīrū, stirūvi* 'rigid, irresistible', see *īra-* 'intoxicant drink'.

īrū proper name, III 147·12; b2; b7.

īrauda 'drunken, intoxicated', III 106·35–6 *khaysa khāśę . . . kūṣḍau vī īrauda mūñe* 'he drinks the drink . . . in the mansion he stays drunken'. Adjective to *īra-* 'intoxicant drink'.

īraudrū, *īraudū* 'pragmaticus (knower of affairs and laws)', from *īraudra-, īrauda-* with *u* 'and' enclitic, III (ed. 2) 145, 50b1, 3–5 *tte hyāṃ hīye ṃ⟨ve⟩śda-lalaka sī īraudrū pīsai hyāṃ . . . mvaiśda haraysde* 'the Tei-uang's majordomo, the learned pragmaticus and teacher Uang bestows favours (gifts)'. This is repeated with variants in III 144, 50a2–3 and III 145, 50a6–8. The second form *īraudū* occurs in III 145, 50b2. 4 *īraudū u pīsai*, and ibid. 3 *⟨īrau⟩dū u pīsai*. The enclitic *u* is repeated after *īraudū*. The basic form is made difficult to decide by the presence of *-r-* in one of the forms. If the *-r-* is primary, it may be derived from **ērāva-dara-*; if it is secondary, it may be **ēravanta-*. The basic word is **arya-, *ēra-, īra-* 'thing, affairs, laws', with suffix *-āva-* or *-vant-a-*. This *īra-* stands beside the other word *hira-, hāra-*, later *hīra-* 'thing, wealth; the *dharma*-element in Buddhist philosophy'. The Armen. lw *ir* 'thing, affairs, laws' has *i-* from either Iranian *i-*, or *-ī*, but not *ē-*; the *i-* is preserved in the derivative *irau* 'justice'. The corresponding words in M.Parth.T. '*yr*, M.Pers.T. *xyr, x'yr, xyr'n* and Zor.P. '*yl, kyl* have uncertain vocalization. Pāzand varies with *haēr, hīr, xīr, xir*, Parsi-Persian *kyr*. See TPS 1959, 71–4. If *ēr* is read, the source is **arya-*, if *īr* is read it corresponds to Khotan Saka *hira-* from **rya-*, as N.Pers. *mīr-* 'to die' from **mṛya-* corresponds to Khotan Saka *mir-, mār-*, later *mīr*. For duplicated *u* 'and' see s.v. *u*. The Tei-uang is an important potentate in the text KT II 110–4, translated in AM, n.s., 11, 1964, 1–5.

īrmä 'solitary place(?)', see **arma-*.

īrhva 'citron', Sid. 104v1 *īrh·a hīvī raysä* 'citron juice', BS *mātulunga-*, Tib. *kha-lun*; *īrhve*, Sid. 18r3, Tib. *smyig-mdehu*, Sid. 9r5 *īrhve*, BS *karīra* 'small cane', Tib. *smyig-mdehu*; Sid. 123r2 (dyadic) *īrhva raysä vālaiga raysä jsa*, Tib. *kha-lun-gi khu-ba* 'citron juice'. See *vālaiga-*. From **aluifva-*(?) to *alu-* 'bitter', see *īra-*. For *-rhv-* see also *ārhvi* 'inner part of tooth'.

ịvi 'I have been', K 55, 17 bis v2 *pātcä āṃ va uysaunā na maña sa aysä haḍą ịvi* 'then he does not think of himself, saying I have risen up'; K 55, 17 bis v3 *pātcä āṃ va uysānā na maña są aysą bīśvā sarvadharmvā gū ive* 'then he does not think of himself, saying, I have escaped in all dharma-elements'. From **āye* 'I have been', beside *āya* 3 sing., passing to **āve, *ẹve, ẹvi* thence to *ive, ịvi*; for the *ā-, e, ī*, see the changes s.v. *āhalj-*.

īśś-, later *īś-* 'to return', causative to *īs-*, hence **ā-isaya-, *ēsya-, īśśa-*. V 109, 31v5 *īṇāte rro hīne īśśāmä*, BS *para-cakrāṇi ca pratinivartayiṣyāmaḥ* 'and we turn back the invading troops'; V 111, 33r1 *īṇāte rro hīne īśäta*, BS *para-cakrāṇi nivartayiṣyatha* 'you turn back the invading troops'; SuvO. 27v5 *biśśānu īṇātānu hīnauśānu īśśākä*, BS *para-cakra-pratinivartanaḥ*. Verbal noun Sid. 2v5 *bą īśāma* 'counteraction to poison', Tib. *dug-las bsrun-ba*; Z 12·48 *aysmū īśśäte balysūśte jsa*; III 71·149 *khvaṃ īśä śā paraṃjsa* 'if for me he should reverse the curse (BS *śāpa-*)'; V 64·42 *ttū hvaṃḍä īśīda* '(if) they turn back that of the man'; Manj. 108–9 (*jaḍī . . .*) *īśe dūkhvāṣṭa hūttarya* '(ignorance) returns them to troubles easily defeated'.

īśīmä 'covering' with epithet *kaimejä*, II 60·23 *mīji-jūna śadä kaimejä īśīmä ś(ā)* 'red-coloured ground, kaimeja-cloth covering, one'. Possibly from **ati-śadama-* 'covering' (*ati-* > *ai-* > *ī-*, cf. *pati-*), to base *sad-* (Khotan Saka *śad-*) 'to cover', Av. *sāδayantiš-ča* 'and coverings (garments)'; Oss. D. *asadun, asäst* 'to cover', I. *asadyn, asäst*, and DI. *asät* 'cloud'; *sad-* in Pašto *siyalai *sadyaka-* 'rennet', *psōl* 'belt, necklace', *psōlәl* 'to wear, put on'. *psūnai* 'ambush (**upa-sādana-*)'. IE Pok. 919 *sked-* O.Ind. *chādayati* 'to cover', *chattra-* 'umbrella', *chada-, chadis-* 'covering', O.Engl. *hæteru*, plural, 'trousers'. For Khotan Saka *ś* for older *s*, see *haśirma, śārṣṭaa-, śiṃje* 'jujube'.

īśye 'is taught', Manj. 206 *khu ttherthyā dya vī īśye* 'as is taught in the view (*dya* < *dāta-* 'seen', like BS *darśana-*) of the sectaries' (BS *tīrthika-*). From **īśita-* participle to *aiś-y-* or *aiš-y-* > *īś-* to Av. *aēs-* 'control' or *aēš-* 'seek' or *aēš-* 'move' see s.v *hataiš-, haiśś-*. Note use of O.Ind. *iṣyate* 'it is taught'.

īṣṭa- 'returned', see *īs-*.

īs- 'come back, return', pres. 3 plur. V 107, 29v2–3 *tcamäna ttäte hīne biśe avurde īsāre* 'whereby all those troops return defeated', BS *evaṃ tasya sarva-cakra-pramathasya*; 1 sing. K 36·108 *ttai hvā si a ṣṭāṃ tsūṃ kaidaridvīpä na rä va īse* 'she said to him so, I go to *Kinnara-dvīpa* (fairy-land); I shall not return'; 3 sing. Z 2·61 *īste*; Z 12·68 *īstä*; active Z 8·47 *vṛtte jsa ṣei īštä hajvī hāḍe herä arthäna kūśāñi* 'from the *vṛtti-* (interpretation) this differs; the wise man however must seek out the thing by the meaning'; 1 sing. II 5·76 *tvā iṣṭai śaka na ra gatcañūṃ nā ysathą* 'that (killing) I avoided thoroughly, no more will I infringe it after taking birth'; 2 sing. JS 32v4 *na īṣṭī horana* 'you did not withdraw from giving'; V 342, 84v5 *pātco vā īṣṭe gyastānu gyast⟨ä⟩ balysä tvandanu tsutändä*, BS G 37, 79a7 *punar eva pratyudāvṛtya bhagavantaṃ tṛṣ-pradakṣiṇīkṛtya* 'then he returned, they did reverence to the *deva* of *devas* Buddha'; V 381, 2r3 *hā gyastuvọ īṣṭa* 'they went back to the *deva*-gods'; Verbal noun *īskya*, K 7, 147v2–3 *u īskya nä āvasta vāta*, Tib. *slar hjug hdod-par gyur-pa*, 'and return (rebirth) by them

was desired'; v 68, 8r1 *atīsaṃdai*, BS G 37, 4a2 *avaivartika-* 'not returning (stage of Buddhist career)'; III 113, 4r3 *avīsadai*, K 101·39 *īsedai*. From *ā-is-*, Sogd. *''ys-*, *'ys-* 'come', *tys-* 'enter, cross', Yaγn. *tis-*, *tisak* 'to enter'. See *hais-*, *hataiś-*. IE Pok. 293–7 *ei-*: *i-*. See also *īstya*.

is- preverb, see *us-*.

isa- 'bad', see *osa-*.

īsā- 'whirlpool' and 'whorl of hair, vortex', SuvP. 69v1 *kāṣṭīji īse* 'whirlpools of grief', BS *śokākule*; Manj. 56 dyadic *āvartta īse* 'whirlpools', Z 17·13 *īse* 'whirlpools', Z 22·149 *īsā* 'whorl of hair, =BS *āvarta-* in hippological texts; adjective III 46·25 *īsījā tcaimeśakyāṃ jsa*, =III 34·16 *aisījā tcameśakyā jsa*, =III 37·10 *īsīja tcaimeśkyau jsa* 'from eyes which are whirlpools' (with the identifying suffix *-īnaa-*); III 34·12 *gesta yada īsakye* 'turning makes whirlpools, eddies', =III 36·7 *gesta yäda īsakye*, =III 40·15 *gaistą īsakyai yaṃdai*, =III 46·21 *gestąyida dvanakye*. From *īs-* 'to turn back'.

ịsa 'desires', K 56, 21v3–4 *u cu bura au maṃ ịsa panamāṃdi harbīśū āṃ jaḍī uspaśdi* 'and whatever desires arise for me, all of them ignorance produces'; dyadic K 56, 22r2 *isą auṃsau prracaina*; II 118·137 *ịṃsą āva* 'desires, wishes' (dyadic), older *orsa-* and *ātama-*. See *orsa-*.

ịste, *aistä* 'I desired', K 62, 77v3–4 *vaña ṣṭāṃ ịste khu dai bvąume gīhna, dharma-dātta raṣṭä vasva dāya-prrara* 'now I have desired truly that I may see with the aid of bodhi-knowledge the essence of the *dharma*-element, excellent, pure *dharma*-nature', =K 53·10·7–8 *viñą ṣṭāṃ aistä khu dai bvąme gīhnä:, dharma-dāttä raṣta vasva dāya-prrara*. The older form is in JS 2r1 *tta tta-ṃ ṣṭāṃ ǫste jsa-ṃ hvaṃnau āya* 'he so desired that through me (*jsa* with 1 sing. pronoun *-ṃ*) it might be in Khotanese', and JS 38v3 *ysaṃthą vare nāste kūṣṭai āvaṃ auste* 'he takes birth there where he wished'. Possibly older **orsata-* from *orsa-* 'desire', formed like *kūysda-* 'sought, searched', pres. *kūś-*, from **kūysata-*. See *orsa-*. The *-st-* excludes a base in *-s-*, which gave *-ṣṭ-*, and *ịste* is 1 sing. from *-tämä* in the preterite. For *o-*, *e-*, *i-*, see s.v. *orsa-*. Emending KT VI 37: present tense.

istīḍä 'he scrapes', Sid. 148v5 *śīyi kanāṃ āstaṃna priharaṃ māñaṃdū istīḍä jiṃdä*, Tib. *liṅ-tog-la sogs-pa gris bźogs-pa bźin-du med-par byed-do*, BS *śuklādī śastraval likhet* 'the white drops and the other (diseases) as with a knife he scrapes, he cures', BS *praharaṇa-* for BS *śastra-*; see *ustaḍi*.

īstya 'return', Manj. 356 *ttye ra ma īstya nai aśta avaivartta byeha vī āva* 'of him there is here no return, (such as) they have come to the position of no return (BS *avaivartika-*)'. From *īs-* 'to return', see also *īskya*.

isthaṃjākī 'you are the deliverer', III 7, 14r4. See *usthaṃj-*.

ihaste 'he shot', Z 13·73 *rrīṇo ihaste* 'he shot the queen'. See *ah-*, *uhyasta-*.

u 'and', later both *u* and *ū*, v 68, 8r1 *u atīsaṃdai hämäte*, BS G 37, 4a2 *avaivartikāś ca bhaviṣyanti* 'and becomes (BS plural) non-returning'; Sid. 149r2 *ū tcimña niśāñä* 'and it is to be put in the eye'; *-āṃ* from *-ä u*, Sid. 147v4 *saṃkhalyāñāṃ tcimña hā ni paśāñä* 'it must be smeared (round the eye), but it must not be put into the eye'. Frequently suffixed to a previous word. Duplicated K 33·53 *ahä nāvū u caṃbvañä vahaiṣṭä* 'he took the noose and went down into the thicket'. See also II 10·12 *au*, =II 99·176 *u*; Sid. 132r5 *va*, K 136·869 *va-t-ūṃ vaska* 'and for them'; Sid. 141v3 *avī*; v 62·16 *ūtai*; and *ve*, Sid. 13v5–14r1 *drrāma ttīma ve gūra* 'pomegranate seed and grapes', Tib. *bal-pohi sehu dan, rgun dan*; *u* apodotic v 334, 27v4–5 *kyerä...u tterä...*; v 335, 33r1 *cerä...u tterä ...* 'what..., such...'. From *uta* 'also', Av. *uta*, *utā* O.Pers. *utā*, *uta-*; Sogd. *'t*; Yaγn. *at*, Yazg. *at*, *ata*, *ta*, *a*, *δûs-ata penj*, 'fifteen', M.Pers. Parth.T. *'wd*, W **uδ*, N.Pers. *u*, Armen. lw *eran eut aneran*. IE Pok. 73–5 *au-*: *u-*, O.Ind. *u*, *utā*, *uta*, Greek ηὖτε 'so', O.Sax. *-od*, *thar-od* 'there'.

u 'particle', v 78, 4v2 *u kye u aysmū vasu⟨te⟩* 'and he who has fully purified his mind', Tib. *de sems rab-tu dan byas-nas* (*dan-ba* 'be pure'); suffixed to vowels, III 47·46 *khāśidau*, =III 37·28 *khāśīda* =III 35·30 *khāśidau* 'they drink'; III 47·55 *pau*, =III 38·36 *pau*, =III 35·37 *pā*; III 44·42 *ṣau*; K 3, 138v2 *u hūvaraka* 'very little', Tib. *ćun-zad-ćig*, translation E. Lamotte 240 'très peu de chose'.

-ū jsa 'therefrom', K 76·216 *dātū jsa pyūṣde u parśe-t-ūṃ īdä* (so corrected) 'he hears the *dharma*-doctrine from them and serves them'; K 56, 20v2 *uysānä-t-ūṃ jsa maṃ näśtä* 'there is no self with them'.

-ūṃ 'I am', K 45·21 *däkhauttūṃ* 'I am distressed'.

-u 'to me', K 45·19 *kṣuāṃdai-y-ū brraimai* 'my husband is weeping'; K 45·21–2 *ū hirū näśtä* 'and there is not a thing to me' = 'I have nothing'.

ū 'water(?)', III 91·223 *haṃtsa ū ysūyāña* 'to be filtered together in water'; Sid. 100r1–2 *gvūhą rrūna u ysauyāña* 'with butter to be filtered in water'. Uncertain, possibly read *ū⟨ci⟩*, and *u⟨ci⟩*, loc. sing. to *ūtcā-* (for loss of *tci*, note *pā* from older *pātcä*). But s.v. *ysūy-* taken as *uz-*.

-ū 'you', v 339, 77r6 *gyaysnū tcerä* 'the sacrifice is to be made by you'. BS G 37, 72 bis a4 *yajanaṃ kartavyaṃ*. From **vah*, Av. *vō*, O.Ind. *vas*.

uī 'intelligence', *u̯ī*, *ū̯ī*, *uvī*, *avī*, Z *u̯ṿä*, *u̯ṿi*, gen. plur. *u̯īṇu*, inst. plur. *u̯yau*, *u̯vąu*, *u̯vyąu*, *u̯yvau*, *uīyāṃ*, *ū̯īyau*, with subscript *-v-*. Sid. 125v2 *aysmū uvī*, *byātaji*, Tib. *yid dan*, *blo dan*, *dran-pa* 'mind, intelligence, memory'; Sid. 107v3 *uvī vai haniśīṃdä* 'wits are lost' (*vai* 'for him', =*vaskai*), Tib. *sgyid lug-pa* 'despondent'; I 177, 95v3–4 *cū avī hanaśīdä gisä*, BS *bhrama-*, 'vertigo'; v 65·12 *⟨haṃga⟩ḍūṃ ūvi* (not *rūvi*) *khu ni ni pīmä avāyä* 'I develop my wits so that I do not fall into the *apāya*-state' (from *ham-gart-*); v 61, 01b6 *u̯īṇu hanā⟨sä⟩* 'loss of senses', Second component N 105·37 *nätca-vūṇa*, Z 12·56 *nätca-ūṇä*, III 69·88 *natca-uṇa hamya śatcaṃpha* 'they were senseless, distracted'. With suffix *-śkya-*, K 25·116 *uīśkye*, =K 34·66 *uvīśkye*. In II 89·59 read *uvīstaṃdä* with proclitic *u* 'their': *aśa uvīstāṃdä* 'they stopped their horses', hence *aśa u* 'their horses', enclitic *u* = *-aṃ* 'of them'. From **uši-* 'intelligence' from the organ of hearing, ear, replaced in the meaning 'ear' by Iran. *gauša-*. Here sing. *u̯ī*, plur. *u̯ṿä*; Av. *uši*, O.Pers. *uši-*, Sogd. *'šy* 'memory', M.Parth.T. *'wš* 'thought', *'wšy* 'memory', *'by'wš* 'senseless', Zor.P. *'wš *ōš*, **hōš*, N.Pers. *hōš*, Armen. lws *apouš* 'amazed', *apšim* 'be amazed', *ouš*

'intelligence, memory', *yišem* 'remember', possibly in Nūristānī Prasun *yūmu* 'ear' from **uśma-*. IE Pok. 785 *ōus-*: *aus-*: *us-*, O.Slav. *umū* 'intelligence', Greek ὦς, οὖς, αὖς, Lat. *auris*, Got. *ausō*, Lit. *ausis*, O.Slav. *ucho*.

uaira- 'suitable, accordant', BS *anurūpa-*, and *vuaira-*, v 114, 63v3 *ne nä vuairä mäñando närāko tīndä*, BS *nānurūpaṃ ca kurvīta daṇḍaṃ* 'and does not make the appropriate reproach'; III 96·12 *bvaujsā āṣaṇa sūhaja na hamya uvaira* 'happy state worthy of merits has not existed, suitable'; K 107–8·286–7 *jastuñau pajsamyau uera* 'suitable to celestial worships'; III 6, 13v5 *uerä padī hamrraṣṭä* 'suitably always'; Z 23·38 *ṣṣei viśpaśśarmi nä hotte, balysä pratäbiṃbei ueirä* 'even Viśvakarman is not capable of (making a) statue suitable to the Buddha'. From **upa-dai-* > *uvai-* 'see beside other things' (like BS *upamā-* 'example'). See *dai-*: *di-* 'to see', with *ūy-*, *pūy-*, *āya-*.

uaiṣṣa 'awake', contrasted with *hūña* 'in sleep, in a dream', Z 4·81 *cu buro uaiṣṣa cu hūña* 'whatever awake, what in sleep'; Z 9·11 *crämu hūsandä uysnora hūña härа deindä väcättra tträmu ttäte uaiṣṣa jaḍīna* 'as the sleeping beings see things in a dream various, so do these being awake through ignorance', = Manj. 259 *ttrāma tta ụeṣa jaḍīna*; Manj. 195 *cu hūñä cu ra js(ā) ụeṣa betcapha-aysmva śūma* 'who in sleep, who awake are in troubled mind, only'; Maṇj. 194 *cu ra ụeṣa* 'who being awake'. If the Pašto *wīš* 'awake', Wanetsī *wrīš* **vṛšti-* are related, the Khotan Saka has lost *-r-*. Since *uai-* in *uaira-* is from **upa-dai-*, a similar origin of *uai-* in *uaiṣṣa* would give **upa-dṛšti-* 'seeing near', possibly to express wakefulness.

ūca jsa 'from, with water', v 247, 16a3 *ūca jsa haṃbaḍa* 'filled with water', BS *udaka-paripūrṇā*; v 247, 16a4 *ūci hīyāṃ kanāṃ*, BS *ekaika-vinduṃ* 'drops of water'; II 39·5 and 8 *uca śadai* (8 *ucą*) 'in water (and) land', see s.v. *masarīka*. See *ūtcā-* 'water'.

ucīka 'transcendent(?)', K 148·46 *dīdrāma-vadya ucīka samāhauna paryāvi ra samāvajiṃ* (*-iṃ* = *-ai*) 'in such a manner may he deign to enter upon the transcendent trances' (BS *samādhāna-*). Possibly **acceka-*, BS *ătyayika-* 'transcendent'; BS *samāpadya-* > *samāvaja-*.

ujadīša 'throws', Manj. 77 *ttrāma sa khu hvī ayula ujadīśa js(ā) hadara satva sūśca jsa(-ṃ) hīvī dasta padaśaja rahada pātca* 'just as a man may throw an iron ball (BS *ayo-gula-*) at other beings, he burns therewith his own hand, he sets light to his clothes'. From *uysdīś-* 'to throw', with *-jd-* from *-ysd-*, as in *padaśaja* **padaśja*, the *-śd-* has passed to *-jd-*, note also such forms as *mvejda-* (II 82·56 *mvejdäṣauña*) and Manj. 162 *mvạśjạ jsa*, from older *mulysdi*. See *uysdīś-* 'to throw'.

ūḍa- 'adult', K 29·203–4 *khva hā āva kūṣḍä vīra ṣa uḍa* 'when the adult (=old) woman came to the palace', =K 38·139 *saṃ khū tsvā ysāḍi kūṣḍi vīrāṣṭä* 'when the old woman went to the palace'; Z 23·132 *aśye ūḍä padīme* 'he considers the *āryikā*-nuns adult' (and hence 'qualified'); Z 23·128 *abhiñuvo* (BS *abhijña-*) *daśte karīhe ka ni nä ūḍāṃdu ysänīndä* 'they destroy the skilled efforts towards the *abhijña*-powers if they are not capable', *ūḍa-* 'grown up to, capable of', and *āṃdu*, base *ah-*; Z 24·125 *rrundi dūta anūḍa* 'the king's daughter not grown up'. If *ūḍa-* is from older **ūṣḍa-* (with *-ṣḍ-* in *mäṣḍāna-* beside *mäḍāna-* 'bountiful'), it may be traced to **vūṣḍa-* from *barz-*: *bṛz-* 'to increase in size', like Pašai *buḍai* 'old', O.Ind. *bṛḍha-*, BS *būḍha-*, Pali *-būḷha-*, *-bāḷha-*. See *balysga-*, *bulysa-*, IE Pok. 140–1 *bherĝh-*, Av. *bərəz-*, *bərəzan-*, O.Ind. *barhāyati*, *bṛhánt-*, with cognates s.v. *balysga-*.

-ūḍa- with negative III 12, 21v5 *ṣa cu anūḍa vrrīśe* 'that which he puts on (uncovered =) unornamented'. See *ūḍa-*, *vūḍa-* 'covered'.

ūḍāṃde 'they covered', JS 28r1 *ūḍāṃde raṃñau jse* 'they covered with jewels'. See *vūḍa-*.

ūḍāra- 'crystal', Sid. 148v5 *ysīrā*, *śaṃgä ūḍārä*, *śī caṃdaṃ* 'ochre, conch, crystal, white sandal-wood', BS *śilā-śankha-caṃdana-*, Tib. *ldon-ros dan*, *dun dan*, *mčhin-bu dan*, *ćandan dan*. From base *vart-*: *urt-* with suffix *-āra-* as in *gitsāra-*, *gatsa-* 'gypsum' and Av. *daxšāra-* 'mark' (and more frequently O.Ind. *áṅgāra-*, *karmāra-*, see Wack., Suffixe p. 286ff.). Hence with Iran. *varta-* 'stone', see JRAS 1955, 22, Waxī *wurt*, Kurd *bard* 'stone', Nūristānī Aškun *wāṭ*, Kati *woṭṭ*, Dardic Khowar *bort*; second component N.Pers. *lāzavard*, *lāžuvard*, *lājavard*, BS lw *rājavaṭya-*, *rājapaṭṭa*. To IE Pok. 1138 *ụel-* 'press together', as Got. *staina-* 'stone' to IE *stāi-* 'be hard'. See also *īra-* 'jade', and *urvārīnai garä*.

ūtai 'and to him', v 62·16 *guṣṭe ūtai hvi* 'he called and said to him', with old *-ta-* kept, see also ibid. 20 *ttutaṃ hā sūtträ*. See *u*.

ūtcā- 'water', nom. sing. v 263, 89v1 *amṛtīja ūtca narāmä*, BS G 37, 77a1 *amṛtodakaṃ pravahati*, Tib. *bdud-rćihi ćhu byun-no* 'the water of *amṛta*-elixir issues'; acc. sing., Z 2·16 *ūtco*, K 29·204 *hīyā utca*, =K 38·139 *nīśā tvā utci* 'she poured out the water'; gen. sing. Z *ūce*, *ūce jsa*; loc. sing. Z *ūca*; plur. Z 20·5 *ūtce*; later Sid. 20r3 *utcą*, Sid. 131v5 *utce*, 135v2 *ūtce jsa*, 8v1 *ūtci*, 6v4 *utci*, 141r2 *uce jsa*, 134v3 *ūce jsa*, 124v4 *ūci jsa*, 9r2 *uci jsa*; loc. sing. III 50·58 *sa khū dai āca pasūśte* 'as fire burns in water', Manj. 287 *dai āce pasva* 'fire burning in water'; gen. sing. III 63·134–5 *cu maistye dai pyauca ṣą̄ cu mista utca cu mistye uca pyauca ṣą̄ cu bāysṿā śara hauvi* 'as to the cure for a great fire, that is a great water, as to the cure for a great water, that is strength in the arms (for swimming)'; acc. sing. v 215, 70·2 *khu hvā-cai ūtca ne byehī* (not *mye*) 'when Hvā-cai(?) does not get water', ibid. 5 *kamalajä ūtca parāṃdä* 'they sold water for individuals(?)'. With suffix Z 3·42 *ūtcäka puvāta vasuta* 'cool pure water'. Adjectives, *ūcaa-*, Sid. 19v1 *ūcā nimva* 'salt from water', BS *sāmudra-*, Tib. *mćhohi lan-ćhva*; I 161, 76v4 *ucā namva*; III 37·30 *aṣṇā ttā tcīraukä ū ttara ūcā mūrakä* 'pigeons, then ducks and partridges, water birds'; Z 1·87 (p. 351) *samu kho khavä ūcai bätäva* 'like watery foam, lightning'; *ūcīnaa-*, SuvO. 241r7 *ūcīnei äjäväṣä*, BS *saliloraga-* 'water snake', JS 19v4 *ūtcīnai garkhä pāsä* 'heavy load of water' with negative, II 85·27 *aṇūtcä mau* 'liquor without water'; III 80·30 *utcäla kauysä* 'water-jar'. Compounds, Sid. 132v4 *ucāṃkatāṃ āstaṃna sattā hīya guśtą*, Tib. *ćhu-na gnas-pahi srog-ćhags ña-la sogs-pahi śa* 'flesh of beings living in the water'; K 106·256 *utca-kanä ttara nai naiṣąime* 'a drop of water does not quench thirst'. As second component, I 153, 63v5 *gūrūtca* 'juice of grapes', I 189, 111r1 *rīysūtcana* 'rice-water', Sid. 131r1 *ñetutcä* 'curds', Tib. *źo kha-ćhu*, I 169, 85v4 *ñivūtca*, I 171, 87r4 *bārūtcana* 'rain water', I 171, 87r3 *khavarutcana* 'water of *khavara-*

(BS *bhārngī*, Tib. *ga-bra*)', I 171, S7r4 *ttāṃgarūtcana* 'ginger water'; II 104·79 *haraysa-ūtcyāeṃ* (*-āeṃ* = *-ai*) 'with vast waters (*māhā-samūdrrä*)'. Nine sorts of water are listed Sid. 19v4–20r2. From **apačā-* > **aučā-*, *ūtcā-* (not **udačū-* to O.Ind. *udan-*, *udaka-*). The base *āp-*, *apa-* suits Waxī *yupk*, Yidγa *youγo* (**āpakā-*) to Av. *āp-*, *ap-*, Zor.P. *āp*, N.Pers. *āb*, Sogd. *"p*, *"ph*, *"pwh*, *"pyh*, compound *"p-znp'k* 'border of the water', adj. *"pynčh*, M. Parth., M.Pers.T. *'b*, Pašto *ōbə*, Yaγn. *op* (= *ǎp*), Parāčī *äwə*, Sanglēčī *vēk*, Orm. *wǭk*, *wak*, Šuγnī second component *γōb-ōv* 'water containing silt'. IE Pok. 51–2 *āp*, O.Ind. *āp-*, acc. plur. *apás*, O.Pruss. *ape* 'river'. Lit. *ùpė* 'water'.

ūtcī 'epithet of important men', gen. plur. *ūtcāṃ*, IV 50a1 *śude salā vaśirasaṃ(gä) haudye ūtcāṃ thau pajitti śau* 'Śude Salā Vaśirasaṃgä demands one (silk) cloth for the seven (*haudye* gen. plur.) *ūtca*-officials'; IV 50a1 *ustāki vī ūtci thau 5 besanāñāṃ ūtci 4 thau heḍi* 'the *ūtci*-official in Ustāki (monastery) gives five pieces of cloth, the *ūtci*-official of Besanāña gives four pieces'. The place *Besanāña-* may be the place III 82·8 *Bisanāña*. The form *ūtceṃ* occurs before an empty space in V 187, 61a2 *///nabhadrä sudabhadrä udeṃdabhadrä ūtceṃ*, possibly gen. plural; ibid. V 187, 62a1 *///ūtca ca hvaṇḍa* followed by proper names. A compound is *ūtca-hāle*, V 187, 62a1 *ūtca-hāle kālä* (at the end of phrase). The word *kālä* is a title in II 126·11 *hīñi hīvī kālä*, which is compared with *ḳāka-* 'protector'. If *-hāle* is traced to base *har-* 'to protect' it would be dyadic with *kālä*. Possibly also *ūtca-* was near in meaning to *kālä*, *kālai* (here V 187, 62a1). A connexion with *ūy-* 'to survey' is possible. In IV 156 a source **usćya-* from *uska* 'up' was thought of, but seems too imprecise. The base *har-* was used in Zor.P. *zēn-hār* 'guard, watch'.

utcī 'fluid', III 92·241 *paysau pettä, jīye utcī narāme* 'the festering gall (BS *pitta-*) is diseased and fluid issues'. Printed *utcī*, possibly adjective suffix *-īya-* to *utcā-*, hence 'watery stuff'. Connexion of a word *tcī* with *-tcī* of *ḥamatcī* is excluded by the contexts. From *utcā-*, note also III 80·30 *utcäla kauysä* 'water-pot'.

utvaḍara- 'surpassing, exceeding', abstract Sid. 8r1 *utvaḍare jsa*, BS *ādhikyāt* 'from excess', Sid. 8r1 *ṣi utvaḍarvacā-vrrarä bustä ṣṭe* (= V 317·38 *utvaḍarvatä*), BS *adhika-prakṛtikaḥ smṛtaḥ*, Tib. *gan śas ćhe-bahi ran-bźin yin-par bśad-do*; II 103·47 *utvaḍaryai jsa*, II 128·52 *utvaḍira*, III 129·21 *ūtvaḍire jsa*; Bcd 45v2 *pīrmāttami atvaḍirūve*, BS *anuttara-*; by loss of *-ra-* also. Bcd 57v1 *utvaḍirūve*, BS *atīva*. See also *tvaḍa-* without initial *u-*, *a-*, and *ttuvare*. From *ati-bar-* 'to carry beyond', with *utvar-* from *ati-bar-*, *utvar-*, *ttuvar-*, *tvar-*, note also *ati-* > *ti-*, V 184, 1v5 *tirandä vyata* 'have crossed', and *ati-* > *ī-* in *īṇāta-* 'invading', *īśimä* 'covering'. Hence **ati-baratara-*.

upalatāñe 'in the cemetery', SuvO. 24v4 *cīyä naṣphūstä hämäte upalatāñe ggeiha śśäte*, BS *kṣiptaḥ śmaśāne yatha kāṣṭha-bhūtaḥ*, 'when it is cast out in the cemetery it lies a log of wood', later Z 2·47 *ulatāñe*, Z 20·34 *ulagāñe*. From **upala-kānā-* 'heap of stones', with Pašto *pal*, plur. *plūna*, Orm. *pal* 'mill-stone', Pašai *pal* 'stone for a bow', Kašmīrī *pal* 'boulder' from **pala-*, beside RV *úpala-* 'stone'. For *kan-* 'to heap up', in Oss. D. *cändä*, I. *cänd* 'heap', *cänd durtä* 'heaped stones'. See *tcasta-* 'heaped'. This *upala-tānā-* may support Vedic *śmaśāna-* from *aśma-* 'stone' and *śāna-* 'heap'.

umä 'of you, by you', gen. plural, gen. agent, K 142·1044 *umi*, Tib. *khyed-kyis*; K 142·1045 *umi tti huhvata... pata hvāṃdä* 'by you these well-spoken verses (BS *pada-*) have been spoken'; N 76·11 *aysä umä*, Suv. BS 181·5 *ahaṃ yuṣmākam*; gen. plur. *umāvu*, *umä*, V 339, 77r6 *umāvu pūru gyasta oṣṭe*, BS G 37, 72 bis a4 *devas te kruddhaḥ*, Tib. *khyod-la lha bkyon-gyis* 'the god is angry with your son' (BS and Tib. omit 'son'); V 61, 16a3 *khu umä vāṣṭa yi hīśtä* 'if someone comes towards you'; inst. plur. V 283, 3a4 *umyau tcerai* 'it is to be done by you'. See also adjectival *umājaa-*, *umānī*, and with *am-*, *im-*. Cognates s.v. *uhu*.

uma 'you', nom. plural replacing *uhu*, III 69·92 *ṣa tta hve uma ca vaña caistaka ṣṭīrau* 'he so said, You who are young now'; II 20, 12a4 *khu umi parau pvīrau* 'when you hear the order'; III 69·103 *ama śūra ṣṭīrau haṃtsä* 'you are bold together'; II. 11a24 *ama pā hāysa tsāva* 'you then are to go away'; III 120·59 *cū ama pvīrau* 'what you hear'; II 111·14–5 *imi...yaṃda* 'you do'; II 91·104 *imi garvāṣṭä tcäbrrī yaṃda* 'you may scatter into the hills (among the Garas?)'; voc. plur. V 108, 30v5 *umyau mästyau rrundyau* 'O you, great kings'; and *umi* voc. plur., K 142·1044 *umi śirayyau śira-śāmyau* 'O you, goodly ones, having good faces'.

umājaa- 'your', Z 23·102 *umājye ārru arete* 'fault of your envy', =Z 23·104; Z 23·104 *umājā vātcu arātä* 'afterwards your envy'; *amājā* II 91·112 *mihe ri āṃ amājā śirki viśūna nāma nināṃ yināṃ* 'we on our part will make disappear (*nināṃ* = *nänauta-*) your good (and) bad names'; II 109·5 *khu āṃ amājāṃ haḍāṃ hīya anvaśtā barāṃ* 'when we shall suffer the opposition of your envoys'; II 112·58 *u cu va imājai bāḍā vī bisā mājai bāḍā vī haḍa ya* 'and who were the envoys of our land resident in your land'; II 90·90 *imājsā haḍi* 'your envoys' (*-js-* for *-j-*). Formed from *uma-* by adjective suffix *-ājaa-*. See also *mājaa-* 'our'.

umānī 'your, of you, by you', II 71·2 *khu tta umānī śirkä ṣṭāte drūnai* 'if your health is good'; II 33, 3b9 *umānī ttā si dyāña* 'you must see'; II 22, 16a7 *ahā umānī käṇa haṣḍi yuḍe* 'for you (*ahā* = *uhu*) he made a report'; II 57a2 *āmūnā jsīna* 'your(?) life' (for *umānā?*)', II 45·65 *amānī ārrā ṣṭe* 'it is your fault'; II 110·3 *ttā ttā hve si māñāṃ padaṃji niśtä si imāñāṃ u hve:hvu:ra haṃtsi ṇiyāṃ* 'he said so, that, It is not our practice to settle your men and the Uigurs together'; K 76·204 *kṣamīdū pyūṣṭä ṣṣamanyau umānī...nāme* 'would they please you to hear, *śramaṇa* ascetics, the names'. See *umä*, and *mānī* 'our'.

ūm- 'to sleep', Z 11·29 *ūmandä ṣṭāni tte kīre biśśä karīttete jsa yīndi* 'sleeping he performs all these acts with diligence'; Z 4·71 *gyaḍīna ūmäta satva* 'through ignorance beings asleep'; Manj. 94–5 *khu ja cāya-narmya katha çāyaḍa hvaṇḍa stura ūmadā dyārau tsūka ttu māñada sattsāra bvāña* 'as in a magically created city the enchanted men (and) beasts they see sleeping and walking, so one must conceive *saṃsāra*-migration'; SuvP. 59v1 (prologue) *ttina sūhāna sīrave jsa ūmye*, BS *suptaḥ svapnāntara-gataḥ*, 'asleep with pleasure (BS *sukha-*), with contentment'; K

69·226 *cu ni umye ṣi ji ni biysiṃdi* 'he who is not asleep, he does not wake up'; I 139, 46v5 *biṇa umya*, BS *viṣa-supta-*. From *ūma-* denominative **ava-humna-*, from base *hvap-* 'to sleep', see *hūs-*, *hūna-*. The form *ūmanda-* 'sleeping' seems to exclude the base *mai-*: *mi-* 'to close eyes', and in *ūmiśdä* 'he opens the eyes' the *-ū-* from *ava* (from *apa*?) is reversive, contrasting with *nämäśdi* 'he winks', and *pūmya-* 'closed'. See also *ūṣtä* 'he sleeps' from **ava-hūs-*. For *ava-* note Av. *avanhabdəmna-*.

ūmiśdä 'he opens the eyes', V 164, 113v4 *///dukhäna ūmiśdä bäysendä* 'through distress he opens the eyes, he awakens'. From **ava-maig-*; *mig-* reversive to *maig-*: *mig-* 'close the eyes'; here *ū-* < *ava-* may come further from *apa* 'away'. See *nämäśdi* 'winks, closes eyes'.

uy-, *ūy-*, *uyy-*, *vūy-* 'to survey, look down upon', BS *avalokaya-*, L 94·39–95 *ūyäme vī*, BS *avalokita-*; SuvO. 27v2 *vūyätä*, *uysdätä* (dyadic), BS *avalokita-*; preterite III 111, 2v3 *uye* 'he surveyed'; participle III 111, 5r2 *ūyäñä*, 3r2 *uyyäñä*. See BSOAS 10, 1942, 910, the name *Avalokiteśvara-*. From *ava-dai-*: *di-*, see *dai-* 'to see', *pūy-* 'to observe' from *pati-dai-*.

uys- 'out, up', later *ays-*, *iys-*, *eys-*, beside *us-*, preverb, Av. *uz-*, *us-*, Sogd. *'z-* (*'ztyw* 'exiled'), M.Pers.T. *'wz-*, *'z-*, *'s-*, M.Parth.T. *'z-*, *'s-*, Zor.P. *uz-*, *us-*; N.Pers. *az-*, *āz-*, *zi-*, Oss. *äs-*, *is-*, *s-*, Waxī *zə-*, *zü-*, *z-*, Yidγa *zə-*. O.Ind. *ud-*, *ut-*, O.Pers. *ud-*, *us-*. IE Pok. 1103–4 *ud-*.

uysañä 'personal(?)', IV 7v7 *pramuhä hīya uysañä hau* 'the president's personal (?) statement', taken as if adjective to *uysänä* 'self'.

uysan- 'to breathe', JS 21v4 *na uysaṃdī thu vāṣṭa hirṣṭai vīra uysana bę-tūḍa ka na tti satva mīrāre* 'you did not breathe out at all poisoned breath that the beings might not die'. From *an-* 'to breathe', Av. *ǎntya-*, *parǎntya-* 'breathing in and out' (uncertain *vyānayā*), O.Ind. *dniti*, Atharva-veda *anáti*, *anita-*, *ǎnd-*, Tokhara B *anāsk-*, 'to breathe', *onolme* 'being', IE Pok. 38–9 *an(ə)-*, Greek ἄνεμος, *Lat. animus*, Celt. O.Ir. *anāl*, Welsh *anadl*, Got. *uz-anan*, *uzōn*, O.Norse *ǫnd*, gen. *andar* 'breath, soul'. See also *uysana-* 'breath', *uysänā* 'self', *uysnora-* 'being'.

uysana- 'breath', JS 21v4 *na uysaṃdī thu . . . uysana* 'you did not breathe out breath', III 92·240 *uysanä āphārä*, Sid. 124r5 *uysina āphārä*, BS *śvāsa-*, Tib. *dbugs mi bde-ba dan*; Sid. 101r1 *ūysna āphārä*, Sid. 16r4 *uysni*, Sid. 109v3 *uysne*, Sid. 4v1 *ūysna*, Tib. *dbugs*. From *uz-ana-*; see *uysan-*.

uysänä 'self', acc. sing. *uysäno*, oblique *uysänai*, *uysänye*, *uysäñe*, later *aysänä*, III 23, 18b1 *uysäñä näsäma*, BS *ātma-grāha-*; III 25, 24b3 *uysäñe vī saṃña*, BS *ātma-saṃjñā*; III 28, 39a2–3 *uysänä dyāma*, BS *ātma-dṛṣṭi-*; III 28, 39a1–2 *uysänäi vīra dyāma adyāma*, BS *ātma-dṛṣṭis . . . adṛṣṭiḥ*; Sid. 3r1 *mahābhūta bujsä ūysänai ṣṭe*, BS *mahābhūta-guṇa-ātmakaḥ*, Tib. *hbyun-ba čhen-pohi yon-tan-gyi ran-bžin-čan-gyi mi* 'a man possessing the nature of the good qualities of the great elements'; JS 6v2 *uysänä diṣṭai ttiña dāña* 'you threw yourself into the fire'; II 48·120 *khu dāña tträmāñä hamäte aysänä paskyāṣṭä ṇa bāyäṃ* 'if it becomes necessary to enter the fire, we shall not bring our selves back'; V 77, 145r1 *u ttuśau ye uysänau vajiṣḍe*, Tib. *bdag kyan ston-par mthon-pas-na* 'and one sees the self to be empty (=BS *śūnya-*). From *uz-ānākā-* 'breathing thing', see *uysan-* 'to breathe', *uysana-* 'breath'.

uysästä 'you spoke', JS 26r4 *uysästä hvarrä khu ne pejsïdä gvaña* 'you preached to them (*-ä*) sweetness as one puts *amṛta-*elixir into the ear'. From base *ad-* 'to speak', in *pätäy-*, *ṇätäy-* to Av. *ad-*, O.Ind. *āha*, *āttha*, IE Pok. 291.

uysäñe jsa 'in one moment(?)', N 50·24 *o vä śiñe uysäñe jsa handarña lovadāto bīrāta* 'or in one moment it is cast into another world'; parallel to K 60, 36v4 *ttī hamye kṣaṇa uysänä baysą dittä* 'then at the same moment the self sees the Buddha'. To *uysana-* 'breath'.

uysgana- 'vulture', =BS *gṛdhra-*, Z 13·35 *uysgani*, changed from *uysguni*, K 28·179 *aysgana-rūvye*, =K 21·4 *aysgana-rūvyi*, K 37·117 *vari aysgini-rūvya śä rakṣäjsi mūñye* 'there dwells one *rākṣasī* in vulture form', =BS Divyāvadāna 450·13 *vajrake pakṣi-rājena praveśaḥ* 'meeting with the king of birds on the Vajraka mountain'; JS 24v1 *pura pęmęsti aysgaṃrraijsai pneha* 'the vulture seized the young ones in sharp beak'. From *uz-gana-* 'rapax' of a bird of prey, N.Pers. *zaγan*, Greek lw γάγανος, Turk lw *zagen*. For the meaning rapax, note O.Ind. *gṛdhra-* to *gardh-* 'seize', Yidγa *γereno* in the compound *kyäl-γereno* 'bald eagle', from **gṛdnu-*, Lat. *uoltur* from *uello* 'seize', Čerkes *bye* 'eagle' and 'rapacious'. Hence a base *gan-* 'to seize', IE *ghen-* to IE Pok. 437–8 *ghen-d-*, N.Pers. *aužand* 'armour', Georgian *abžand* 'stirrup', Armen. lw *ōžandak* 'aid', from **abi-janda-ka-*. Possibly Sogd. VJ 906 *γnw* 'force'.

uysgin- 'redeem', see *uysgärnu*.

uysgärnu 'redeem' 2 sing. imperative, Z 5·51 *uysgärnu mä karyo* 'repay my labour'; II 14c3 *uysgināṃnde*; II 13·10 *uysginäte*; II 66·6 *iysginäte*, 3 sing. *iysgede*; participle II 66·6 *iysgärya* from **uys-gärāta-*, JS 24v3, and 36r3 *uysgrī* 'redeemed'. From *uz-* with base *xrai-* 'buy back', see cognates s.v. *ggändä*, *ggärāta-*. IE Pok. 648 *kʷrei-*.

uysgun- 'uncover, open', participle *uysgusta-*, III 98·27–8 *khu ji carau pyīstä pace haṃgustä na vä harūñe aysgustä ṣṭāṃ saṃ ttäña beḍa hamye kṣaṇä rrūṃdä īṃdä* 'as a lamp covered (triadic) does not shine out, being uncovered at once the same moment it makes light', =II 99·31–2 *uysagausta*; III 68·67 *uysgustai spāṣṭai ttū* '(the *ṛṣi*) opened it (the box) and looked at it'; III 125, 1r2–3 *sūtru hvate balysä uysguste* 'the Buddha spoke (and) explained the *sūtra*-text'; Z 4·111 *trāmu saṃttāña uysgunīndä kho ṣṣava byūśtä uysnori* 'so in the continuum (of life) they open up as the night lightens for a being'; Z 5·32 *uysgusta nä harbäśśa kāṣkya kho ju byūsä hvaṇdäye benda* 'every sorrow is uncovered of theirs as it dawns upon a man'. From *uz-* with *gaud-*: *gud-* 'to cover' see *äjve*, *pajūka-*, *pajuttä*, *pajusta-*, *pagyūna-*, *haṃgun-*: *haṃgusta-*. M.Parth. T. *'bgwnd-*, *ngwnd-*, *ngwst*; Sogd. *"γwδ*, Man. *"γwstyh*, *nγwstyḥ*, *nγwδn*, Chr. *nyγwynt*, *nyγwntw*, *nγwδn*, Man. *ptγwδ*, Chr. *ptγwst-*; N.Pers. *faryūl* 'wrapper, cloak' (**fragauda-*); Oss. D. *ayodä*, I. *ayud* 'cloak', D. *äzγundun*, *äzγunst*, I. *ayündyn*, *ayūst* 'to cover', D. *azγunst*, I. *ayūst* 'covered; building, room'; Balōčī *gud* 'cloth', Sangisarī *gut* 'tent', Pašto *āγundəl*, *āγustəl*, Orm. *paryūn-*, *paryan-*, Munjī *āγud-*, *āγust* 'put on clothes', Parāčī *áγun-*, *áγust-*; Xūfī *niγūδm*, Šuγnī *nuγūδm* 'lid of a pot', Armen. *varagoyr* 'veil', M.Parth.T. *brgwd* 'veil', Lat. *paragauda*. IE Pok. omits; O.Ind. *godh-* in Prakrit Aśoka *aparigodha-* 'unbinding', O.Ind. *godhā* 'arm-protector'.

uysgurśti 'splits, scratches', Z 20·42 *samu kho ju bruṃjä*

uysgurśti banhyu väte 'as one splits off the bark of a tree'. See *uysgrute*.

uysgrute 'split', Z 5·7 *balysi hivī uysgrute tcārma* 'the Buddha split off his own skin'. See cognates s.v. *gruta-*.

uysdam- 'to blow out, refuse', causative 'to cool', K 46·42 *dākṣaṇya ūysdāṃdai* 'he refused alms'; SuvP. 69r1 *uysdaimīdä pvāśkāna ḷāyīnai jāläna*, BS *prahlādayan muni-niśākara-raśmi-jālaiḥ* 'they cool with cool network of rays'; Sid. 101r5 *uysdimāñä*, Tib. *bsgrans-pa* 'to be cooled', Sid. 152v3 *aysdemāñä*, Tib. *bsgrans-la*; Sid. 20r4 *aysdauda*, Tib. *bsgrans-pa*; Z 23·123 *uysdaundä*. See *dam-*.

uysdätä 'surveyed', SuvO. 27v2 *vūyätä uysdätä*, BS *avalokita-* 'looked down upon, surveyed', SuvO. 36r4 *uysdiyāñe*, BS *prekṣitavya-* 'to be gazed at'; SuvO. 36r4 *uysdyāñe*, BS *prekṣitavyāḥ*; Z 2·55 *uysdätu*, Z 2·56 *uysdäte*, Z 2·84 *uysdäya* 2 sing.; v 56, 114v5 *uysdaindä* 3 plural. From *uz* with *dai-*: *di-* 'to see', see *dai-*, *āy-*, *āya*, *pūy-*, *vūy-*.

uysdīś- 'to throw', v 29, 47v3–4 *ce balśa śau spätau uysdīśtä balysūśte kūśāneina aysmū⟨na⟩/// ta anasu ne kaśte* 'he who casts one blossom on a *stūpa*-monument with a mind seeking bodhi-knowledge..., he does not become shareless', parallel to BS texts, see vi 230 s.v. *balsa-*. From *uz* with *dīś-* 'to throw', with cognates, see also *ujadīśa*.

uysdīś- 'to teach', Sid. 2v4 *paḍā uysdīśāṃ* 'first we will expound', Tib. *bśad-par bya-ste*; SuvP. 70r4 *uysdīśī* 'I would teach', BS *deśeya*; SuvO. 5r2 *ttu sūtru uysdīśśīmä* 'I teach this *sūtra*-text', BS *idaṃ sūtraṃ prakāśiṣye* (the double *-śś-* excludes BS *deśaya-*); infinitive K 54, 13v1 *dā pasti uysdīśä* 'he deigned to teach the *dharma*-doctrine'; 1 sing. with pronoun iii 58·14 *uysdīśūmūṃ* 'I teach them'; preterite K 2, 137v3 *uysdīśätaimä* 'I have taught'; v 63·27 *ūysdīśäve himyi*; noun K 61, 4or2 *haṃbeca ttemdi masū uysdīśe yūḍe* 'he made an exposition so much in size as a summary'; adj. triadic K 144, 1v1 *ūysdīśākä pīsai āśīrī* 'teacher'; K 148, 54–5 *dā uysdīśākau pīsau kalyāṇamaittrau jsa hagūjsa hamāve* 'may there be meeting with teachers (dyadic) of the *dharma*-doctrine, *kalyāṇamitras* (doctrinal advisers)'. In iii 25, 27a4 *ysvīśe*, read **uysdīśe*. From *uz* with *daisaya-*, causative to *dais-*: *dis-* 'to show'. But *dīś-* 'to confess' is Prakrit *deś-*.

uysdaura 'beings' for *uysnora*, iii 129·12 *baiśi sarvasatva uysdaura ysimaśadya bạysi himāṃde* 'all sarvasatva beings may they be Buddhas in the world'.

uysd⟨ra⟩hāmatīnā 'holding firm', K 7, 148r5, with top of *d-* visible below *-s-*, corresponding to Chinese *tə kien* (K 980·2; 370·1) 'got firmness', and Tib. *spel-ba* 'combine', from base *dar-*, *drang-* to *drax-* 'to hold firm' (like *ttraha-* 'draught' from *trang-* 'draw'); *-ū-* is excluded. Translation Lamotte 255 ferme (*dṛḍha-*).

uysdva-chata 'with polished skin', SuvP. 69v2 *jasta bạysa, cu uysdva-chata ysara-gūna*, BS *suvarṇa-varṇa-vyavabhāsitāngaṃ* 'with limbs bright with golden colour'. From *uz* with *dau-*: *du-* 'to rub, polish', see cognates s.v. *dvāñä*, BS *dhauta-*; IE Pok. 261.

uysdvy-, uysdy- 'to beat away', 2 sing. imperative iii 6, 13r1 *ma ma uysdvya* 'do not strike me out', K 137·893 *uysdvyāṃciñä* 'rejecting', BS *pratiṣedhana-*; K 8b1 *dira kīre uysduīdä* 'they dispel bad *karma*-acts'; K 139·979 *bẹtī najseme sānai uysdyūmä* 'I remove poison for him, his enemies I beat off', Tib. *dug gźil-bar bgyiho* (*gźil-ba* 'subdue'); K 8b2 *⟨u⟩ysdyū*. From *uz* with base *dau-*: *du-* 'to strike', see cognates s.v. *dvy-*. From a different base *dab-*, see *aysdyūva-*.

uysna 'breath', iii 67·6o *uysna narada* 'breath issued, he died', see *uysana-* 'breath'.

uysnata- 'lifted up, high', Z 17·2 *uysnate ttṃkhe āṣṣäñi mäśtä pharu* 'many high blue large peaks'; Z 22·145 *phajsai käḍe uysnäta balysga* 'his (the horse's) rump greatly raised, high'. From *uz* with *nam-* 'bend', Oss. D. *äznämun* 'to spring up' quoted Pam. 2·187·34 *äznämagä* 'shy'.

uysnora- 'being' from 'possessing breath', v 342, 84r1 *⟨crā⟩mä ṣä uysnorä vätä kye ttutu baṃhyu kälste*, BS G 37, 78a6–7 *kīdṛśaḥ satvo yenāyaṃ vāpito drumaḥ* 'what kind of person he was who planted this tree'; plural v 108, 3ov1 *uysnaura*, BS *satvāni*. From *uz* with base *an-* 'to breath' and second component *bara-* 'possessing', hence **uz-ana-bara-*, Tumšuq *usanvara*, like N.Pers. *jānvar* from **giyāna-bara-*, older **vi-āna-*, parallel to BS *prāṇa-*, *prāṇin-* > *prāṇaa-*, *prāṇaka-* lws, Z 11·43 plural *prāṇä*; Manj. 112 *kāṇaka pr(ā)ṇa* 'one-eyed beasts' (so to read).

uysbāy- 'to draw out', JS 5v1 *saṃ khu praskandha bahya thaṃja uysbāyā* 'as an athlete pulls out, draws out a tree'; iii 89·166 *arrjä uysbāyi thaṃjẹ* 'he draws out, pulls out the piles (BS *arśas-*)', tō *bāy-*: *bāsta-* lead', base *vad-*.

uysbṛta- 'cut(?)', v 54, 104b2 *///uysbṛte(m)ä dīvāta kūlu* 'I cut out these *devatā*-gods, millions' (BS *koṭi-*). From *uz* with base *brai-*: *bri-* 'to cut', see *brīra* 'mane', Av. *-wrīra-*.

***uysbrījs-** 'to roast', see *aysbrījs-*, and *brījs-*.

uysmä 'earth, soil, clay', Sid. 104v4 *auysma*, BS *mṛttikā* 'clay'; iii 86·91 *makṣīna vasva uysmä paherāñä* 'clean clay to be soaked in honey', Manj. 20 *cakala gaysa kīḍā ū auysama* 'wood, reed, withy, clay'; Z 14·48 *saṃgga uysma phāna* 'stones, clay, mud'. Adjective K 67·170 *uysmīnai piṃṇḍai*, =K 70, 7v1 *auuys(m)īnīṃ paiṇḍai* 'clay lump', =BS Divyāvadāna 467·15 *mṛttikā-piṇḍa*; ii 108·189 *āmysmīnai paiṇḍai*; and adjective with suffix *-austa-*, i 161, 76v2 *āysmāstāña bagalaña*, =i 181, 99r2; 1159, 72v3 *āysmāstāña padānaña* 'in a clay vessel'. From *uzmă-*, base *zam-*: *zm-* 'earth', possibly with Oss. D. *äzmesä*, I. *zmis* 'sand' with suffix *-ēsa-* (similar *-ēs-* in D. *k'äres*, I. *k'äris* 'bread-crust', and D. *kures*, I. *kuris* 'sheaf'). Initial is uncertain, elsewhere older *h-* is lost; hence either **huzma-* or **uzma-* may be the base. O.Pers. *uzmayā* 'in the earth' has either *hu-* or *u-*. Connexion with O.Ind. RV *u* in *u lokó* (RV 3·37·11), glossed by '*vistīrṇa-*', from a verbal base *-unoti*, would be interesting, but remains unclear.

uysmalsta- 'rubbed down, groomed', of horses, Z 5·31 *aśvī uysmalstu hataiṣṭändä* 'they brought him the groomed horse', Z 5·34 *aśśa nu uysmalsta huśūsta*, =Z 23·137 *aśśa ni uysmalsta huśūsta* 'their horses groomed, well-prepared', Z 24·405 *aśśa nä uysmalsta u aśä-nyūrräna nyūrda* 'their horses groomed and harnessed with horse-harness'; K 64, 8or3 *aśa kṣaṣṭa ysärä tta hūvathāva uysmestä* '60,000 horses so well-caparisoned, groomed'; K 35·78 *uysamesti bārā aśi haste mahaiṣą* 'groomed riding horses, elephants, buffaloes', =K 17·189, *uysamista bārā aśa*, =K 25·123–4 *uysamesta bārā aśa*. From *uz* with *marz-* 'to rub'. Participle *-alsta-* from older *-rśta-*. See *malys-*.

uysvāñätä 'tosses up', N 50·22–3 *ku sumīru garu nāste nänerra tcabaljätä pārāñätä uysvāñätä* 'when he takes

Mount Sumeru, scatters it (dyadic) on his palm, tosses it up', parallel BS *grahetvā giri-varaṃ cakra-vāḍaṃ pāṇi-talena sama-rajaṃ kareya* 'taking the fine mountain Cakra-vāla, on his palm making it into dust'; BS Sdp. 217·21, verse 18 *sumeruṃ yaś ca hastena adhyālaṃbitva muṣṭina kṣipeta kṣetra-koṭiyo na tad bhavati duṣkaraṃ.* See *vāñite, hvātu.*

ūra-, *ura-* 'belly', K 18·216 *ura vā pāṣṭauda*, =K 26·142 *ura vā pāṣṭauda*, =K 35·87 *rūva-ṃ jsa pārṣṭa*, BS Divyāvadāna 447·30 *udaraṃ sphoṭayitvā* 'they split the belly'; Manj. 70 *dasta pā ttī jsā ura* 'hands, feet likewise belly'; Z 2·24 *jala bulysa ūri nä pātä* 'the hair-mass long, their belly sunken in'; loc. sing. Z 22·127 *cu rro ūraṇi stāma* 'what is strain in the belly'; and loc. sing. v 114, 63r4 *mera uīra nättā* 'he sits in the mother's womb', BS *mātuḥ kukṣau pravekṣyati.* Adjective *ūrauda-* 'pregnant', I 191, 1111r3 gen. plur. *urāṃdāṃ*, BS *garbha-*; III 105·8 *urauda*; K 43·135 *ūrāda*; K 40·17 *ūryāda* (different *arāṃda* above). Compounds, II 45·66 *u maista-ujai hamya* 'and became big with young'; I 159, 73v5 *mista-ujāṃ maṇḍyāṃ*, BS *mahānta-garbhaṇī*; I 145, 54r4 *na maista-ujāṃ maiṇyāṃ* 'not of pregnant women', BS *alpa-garbhanta*; and II 59·6 *ūra-bada* 'belt', from **udarabanda-*; and v 62·18 *ūranā⟨t⟩i ⟨ka⟩śīryau* 'they would fail in pregnancy(?)', from *ūra-* 'belly' and *nāta-* 'taken'. From *udara-*, Av. *udara-*, Yidγa *ilīr *udarya-*; IE Pok. 1104 *udero-*, O.Ind. *udára-*, *anūdara-*; Greek ὄδερος, Lat. *uterus.*

ūrāva -?-, IV 45a3 *mūtcacaji māś⟨t⟩a bisa ūrāva haṃtsa* 'the lords(?) in the month Mūtcacaji, together', plural, possibly a title, from older *ahura-* 'lord' see *urmaysde.*

-urga- 'very' in colour names, see *śīyaurga-*, *haryāsaurga-*, *ysīḍaurga-*, *ysīcaurga-*.

urmaysde 'sun', Z 2·84 *samu kho sarbandä urmaysde* 'like the rising sun', Manj. 241 *urmaysdı bvāmavīja*, =Z 5·82 *urmaysde bvāmatīno* 'sun of knowledge'; III 25, 28a1 *saye urmaysdāṃ* 'the sun having arisen', Manj. 155 *urmaysda sayue kāla* 'at sunrise'; plural v 314, 3a2 *urmaysdāne graha nakṣatra* 'suns, planets, lunar mansions'. Adjective with suffix *-āna-*, I 252, 1r2 *⟨u⟩rmaysdānānu ḫāyānu* 'of the solar rays', BS *sūrya-kiraṇa-*. From *ahura-* and *mazdāh*, Av. *ahurō mazdå*, O.Pers. *a(h)uramazdā*, Akkad.-Pers. *a-ḫu-ra-ma-az-da-*', Zor.Pahl. *'whrmzd*, N.Pers. *Hurmizd*; in the meaning 'sun' Chorasmian *rēmažd* (Arabic script), Iškāšmī *rēmuz*, Sanglēčī *ōrmōzd*. The divine name is in Armenian *Aramazd*, Georgian *Armaz-i*. The *-e* of *urmaysde* is from *-āh*, as in *pande* 'path', and *naḍe* 'hero'. See also *ūrāva.*

ūryāda 'pregnant', see *ūrauda-*, s.v. *ūra-.*

urvārīnai 'of diamond or crystal', JS 19v1 *tta khu viśīrä paṃna urvārīnai garä burṣḍä* 'just as before the thunderbolt the crystal mountain bursts', from *var-*: *ur-* in Iran. *varta-* 'stone', see *ūḍāra-*, *īra-.*

ula- 'up', Z 22·144 *haudyau ulä ṣṭāniye skaute aṃgyau jsa śśando'* (the elephant) standing up touches the ground with seven limbs'; Z 23·44 (39 *pratäbibau . . .*) *āṇi vā tcero ula ṣṭāni* '(is the statue) to be made seated or standing?'. From **rdua-*, Av. *ərəδwa-*, M.Pers.T. *'wl*, Zor.P. *'wl, wl*, Pāzand *ul, val*, Abdū *ul*, Aurāmānī *hur, har-*, Kurd *hil, hal.* Oss. D. *urdug*, I. *urdyg* has ambiguous *-urd-*, from *ṛdu-* as D. *urz*, I. *ūrz, ūrdz* 'finger-tip', Av. *ərəzu-*, to O.Ind. *ṛjú-*. Av. *ərəzu-* 'straight', or from *ṷrd-* as *urs* 'stallion'. IE Pok. 1167 *ṷerdh-* and 339 *erd(h)-*. O.Ind. *ūrdhvá-* 'upper' with ambiguous *ūr-* from IE *ərə-* or *ṷərə-.*

ula-, ūla- 'camel', Sid. 103r4 *oṣṭa-grīvakā u hvaṃno vī ūla-gīsārä* 'the disease camel-neck and in Hvatanau *ūla-*neck'; BS *uṣṭra-grīvaka-*, Tib. *rna-mo mgrin źes-bya-ste*; IV 18·2 *ulä ginīrau* 'do you buy a camel'; compound IV 24·2 *ula-bārai*; adjective *ulīnaa-*, III 89·158 *ūlīña tcārä* 'camel's fat', III 87·123 *ūlīñye*; Sid. 20v2 *ulīñä ṣvīdą* 'camel's milk', BS *auṣṭraṃ*, Tib. *rna-mohi ho-ma*; Sid. 151r4 *ūlīñe āste* 'camel's bone', Tib. *rna-mohi rus-pa.* Also II 43·40 *śau aulä.* The base will be Iranian *uštra-*, Av. *uštra-uštrā-, uštrī-*, O.Pers. *uša-*, acc. sing. *uša-bārim* 'camel-rider', Zor.P. *uštr, uštrastān*, N.Pers. *uštur, šutur*, Armen. *štr-, ištr-* and *oult*; Pašto *ūš* (**uśra-*); Sogd. *'γwštr-*. Hence dialectal Saka *ūla-, ula-* from **užla-*, with *-l-* from *-θr-* as in Zor.P. *baxl* 'Bactra', O.Pers. *bāxtriš*, Elam.-Pers. *bakšiš*, Akkad.-Pers. *ba-aḫ-tar*, Armen. *balx, balh, bahl, balh, baxl*, N.Pers. *balx*, Av. *bāxδīm* (see also W. B. Henning memorial volume 30–3); Kroraina *uṭa-*, fem. *uṭi* (misread 35 *uḍ'a*), Central Indian Prakrit *uṭṭa-*, RV *uṣṭra-* 'buffalo', Mahābhārata 'camel'.

ulatāna- 'cemetery', see *upalatāna-.*

ūvi 'intelligence', see *ūī.*

ūvä 'to be spoken', in form infinitive *-tayai*, v 67·8 *tta śęna tta dädäna ūvä* 'so to be spoken secondly, so thirdly', =BS *dvir api trir api vaktavyaṃ*; II 102·13–4 *khū ta paḍāna hvāṃdū tta śęna tta daina ūvai* 'as we spoke the first time, so the second time, so the third time is to be spoken'; K 156·14–5 *tta tta khū paḍāna pastauda paśte tta śęrana tta daidana uve* 'as they deigned to speak for the first time, so it is to be spoken for the second time, so for the third time'; III 64·17–8 *khu paḍāna pastāṃda paśte tta śęna tta daidana uve.* The archaic *uve* 'to be spoken' is in a ritual phrase. Parallels in Tumšuq *vitana dritana hvānāmai* (BSOAS 13, 1950, 651, lines 5; 19). A different phrase is in K 156·3–4 *ārāva tsāṃ, śę jūną daida jūna* 'we go to the refuge, a second time, a third time'. If the *ū* is older the base is **auxtayai*, to Av. *aoxta-* 'he spoke', but if the *ū* is from *u* the older form was **uxtayai*; the two bases *auk-* and *vak-*, IE Pok. 1135–6 *ṷekʷ-*, O.Ind. *vákti, uktá-*, Greek ἔπος 'word', Lat. *uōx, uocō*, Tokhara B *wek*, A *wak* 'voice'. See *vak-* s.v. *nvāga-* 'song'.

ūvatca 'dress(?)', III 79·6 (of the road) *uvera-ūvatca saṃgvā tsvā nvaśtakä ttraṃdūṃ* 'suitably-dressed(?) traversing the stones I easily crossed over'. Possibly from **upa-vastya-* > **uvavasčya-* > **uvasča-* to base *vah-, vas-* 'to wear' see s.v. *vāsta-.*

uverä 'suitable', v 60, 10a1 *ūvama uverä* 'parable suitable', III 79·6 *uvera-ūvatca* 'suitably-dressed(?)'. See *uera-.*

ṷśtä bāvä 'bog-weed', see *auśte.*

ṷ̄śtä *ūṃśtä* 'sleeps', IV 23·11 *sama khu ji hvę saśį vī śāṃ ūśtä* 'just as a man sleeps lying in amours (or on a bed?)'. See *ūmandä.*

uśmāna 'similarity', BS *upamām apy upaniṣadam apy* 'likeness and comparison', III 26·1–3 *puñīnai haṃbīsai brrūbi sataṃ nasä ysāraṃ nasä kūla nasä haṃkhīysä masä uśmāna masi na ni kaśte*, BS *asau paurvakaḥ puṇya-skandhaḥ śatatamīm api kalāṃ nopaiti sahasratamīm api śata-sahasratamīm api koṭitamīm api . . .gaṇanām apy upamām apy upaniṣadam api yāvad aupamyam api na kṣamate*

'that former merit-store will not amount to the number 100th part, 1000th part, to the amount of an *uśmāna*-similarity'; also III 27·37a2–3 *puñīnai haṃbīsä hämä, sataṃ nasä ysäraṃ nasä uśmāna masi hā ni kaśtä*. From **uz-mayānā-* from *mai-*:*mi-* 'to measure', similar to BS *upamā-* and *upaniṣad-*. IE Pok. 703 *mē-*; *mə-*, O.Ind. *māti, mimāti, mitá-*, Av. *mai-*:*mita-, mīta-, māta-*, Greek μέτρον, μῆτις, Lat. *mētior*, Got. *mēl* 'time', Lit. *mētas* 'year'. See *mārā-* 'measure', *ṣṣava-mārā-* 'period of the night'.

uṣṭañä 'faculty', see *uṣṭana-*.

uṣṭana- 'faculty, state', V 68·16 *⟨ś⟩au-nauhäna aysmūna bäśä uṣṭañä satva* /// 'with concentrated mind all faculties'; III 134, b5 *u tta biśu uṣṭañä abätandä* 'and so altogether undistracted in faculty' (*abätanda-*, BS *apramāda-*); III 131·10 *pajsūṃ vā uṣṭaṃ himya* 'our faculty became strong'; as second component, SuvO. 56r2 *sīruṣṭanvai padaṃdu yanīmä* 'I will make him happy (*-vai* = *-o yi*)'; Z 5·13 *sīruṣṭana-*; III 119·33 *garkhuṣṭänā biḍa* 'bring (2 plural) reverence'; L 99·12 *garkhuṣṭanā*; V 337, 36v2 *aysmya haysguṣṭanā hämäte*, BS G 37, 33b1 *asya mahācintāyāsaṃ bhavet* 'in mind he becomes grieved'; V 95v5 *ku karā haysguṣṭañu ne yande* 'where it does not cause distress'; V 116, 65r5 *haysguṣṭanavīya u biśśūnyau vyārulasta hämäre* 'they are troubled and distracted by all sorts of things', BS *āyāsa-śata-vyākula-*. Tumšuq (ed. S. Konow) 5·7 *deruṣtañi* 'trouble'. From base *vaz-*:*uz-* 'be strong', O.Pers. *vazarka-*, Sogd. *wz'rktt, wz'rkt* plur., Zor.P. *vazurg*, Pāzand *guzurg*, N.Pers. *buzurg, vuzurg* 'great', Armen. lw *vzrouk*, with suffix *-tana-*, as in Tumšuq *piṣtane* 'to report' (=Khotan Saka *haṣḍa-*), O.Pers. *-tanaiy*, later *-tan*, *-dan* infinitive suffix, and Parāčī *wāṛun* 'flour' from **ārtana-* or **upārtana-*. To this Av. *uštana-*, *uštāna-*, Zor.P. *uštān* (glossed by *jān* 'breath soul') may belong. IE Pok. 1117–8 *ueĝ-* 'be fresh, strong', Lat. *uegeō*, O.Ind. *vāja-*, RV 5·85·2 *vājam árvatsu tatāna* 'he made strength to pervade the steeds' (see KT VI 441).

uska 'up', later *aska*, V 81, 171r3 *uska ātäśä ṣṭānai dīvata* 'the *devatā*-deity standing above in the sky (BS *ākāśa-*)'; K 90·750 *śā kanaka ūska usthaṃjä* 'he draws up one drop'; III 70·107 *aska jsā rruśta* 'he goes up to the rulership'; V 191, 223, 2v1 *uskä*; III 88·152 *ūski*; II 98·153 *auską pada*, =II 95·70 *auska-vaṃdä* 'upper path'. See *uskātta, uskālsto, uskāṣkama-*. From *us-* 'up' with suffix *uska, -a* from *ā* either inst. sing. *-ā* or ablat. *-āt*, Av. *uskāṯ, usča*, Sogd. *'sk', 'sky s'r, 'sk'ns'r, 'sk'tr, 'sk'tryk, 'sk'tm, 'sktm, 'sk'tmčyk* (not in Yaγnābī); Pašto *(h)ask, učat* (**usča-šta*), Waxī *uč, wuč*, first component *iska-kut* 'roof' (**uska-kata-*), Yidγa *iš-čīy* 'roof', *sko, ska* 'on', *sär-skū* 'upwards'; Yazg. *wask* 'high, aloft', *waskay* 'height'. IE Pok. 1103–4 *ud-, uds-*, O.Ind. *uccá* 'upper', *úttara-, uttamá-*, Av. *ustəma-*. See also *uys-, us-* 'up, out'.

***uskan-**, see *askin-*.

uskalj- 'strike out, off', Z 24·643 *nirvāni kīnthe, uskaljāka patharki* 'in the city Nirvāṇa remover of the bolt'; later *uskaij-*, Manj. 384 *ttye ra uskaijāma naišta bvāme jsa harbaśa daitta* 'of that too there is no removal, by bodhi-knowledge he sees all'. See *kalj-* 'to beat'.

uskātta 'higher, above', from **uskāttara-*, Sid. 156v3 *uskātta bisai khiṇḍä* 'as above', Tib. *sna-ma bźin-du*; Sid. 149r2 *uskātta bese nva pacaḍä* 'according to the method above', Tib. *yas-kyi rim bźin-du*; Sid. 146r1 *khu ttā uskātta hva* 'as stated above', Tib. *goṅ-ma bźin-du*.

uskālsto 'upwards', SuvO. 24r6 *uskālsto tsīṃdä*, BS *ūrdhva-gāmin-*, 'going up'; V 71, 38v4 *uskyālsto diśä jsa*, BS G 37, 22a4 *ūrdhvāyāṃ diśi* 'in the zenith'; V 77, 145v3 *uskyāstu*, ibid. 145v4 *uskālstuo* later *ūskāṣṭa, ūskyāṣṭä*, V 64·44 *ūskāṣṭa haṃgrrīhāña* 'to be lifted up', ibid. 41 *ūskyāṣṭä haṃtca grrīhāña*; III 22, 12a2–3 *rravyi pata nihujsädä nyūvijsa nāṣṭa uskyāṣṭä*, BS *dakṣiṇa-paścima-uttarāsv adha-ūrdhvaṃ*, 'south, west, north, nadir, zenith'.

uskāṣkama- V 113, 35v5 *uskāṣkamä haṃdrīyä*, BS *samunnata-* 'raised aloft', see *uska*, and *haṣkama-*.

ūskāṣkamai, II 108·184 *śau-krrāṃśä ūskāṣkamai jsāṃ va damarāśa padī⟨mī⟩ryāṃ* 'you should make a lofty-storeyed *dharmarājikā*-monument one *krośa*-height'.

uskuj- 'to rise up (*vīri, bendä* 'against')', Z 2·134 *ggaru bendä sumīrä uskujätemä* 'I rose up against the mountain Sumeru'; Z 11·50 *nä uskuśde aysmūna* 'he does not attack in mind'; Z 12·70 *mamä vīrä uskujāro* 'they might attack me'; Z 12·79 *kvī vīrä satva uskujāre pharāka* 'where the many beings attack him'. From *us* with base *kauk-* or *kaug-* 'bend, move towards', see *haṃggūjsa-* 'meeting' ('move together', not 'shrink, fear'), verbal *haṃgūj-*, with M.Pers.T. *ngwč-* 'bend down', participle *ngwčyd*, O.Ind. *kucati, kocayati* 'bend', IE Pok. 588–9 *keu-k-*, Got. *hauhs* 'high', O.Norse *haugr* 'hill'.

uskūṣḍä 'be frivolous, look sidelong', Z 12·75 *ka bodhisatvä āyiḍetu näjsaṣde, naṣkhaṃttä jaṃphäte uskūṣḍä apracä* 'if the bodhisattva shows sport, mocks, chatters, leers without cause', BS *bodhisattvaḥ...uccais saṃcagghati saṃkrīḍate saṃkilikilāyate auddhatyaṃ dravaṃ prāveṣkaroti*; BS *auddhatya-* 'frivolity', especially glossed by Tib. *mig-zur* 'sidelong glance' (=BS *kaṭākṣa-*). From *kauš-* 'to observe' (with *-ṣḍ-* from *-šat-*) to Z 22·249 *kuṣde* 'he observes', Sogd. *tkwš-*. IE Pok. 587–8 *(s)keu-, keu-s-* 'to observe', Greek ἀκούω 'hear', Got. *hausjan* 'hear'.

uskaij- 'to strike out', see *uskalj-*.

uskoś- 'to offer', SuvO. 53v7 *vicitryau raysyau rro varata pajsamä tcerä uskośāna*, BS *nānā-rasa-sārāś ca nikṣeptavyāḥ* (variant with *vi-kṣep-*), parallel ibid. 54r2 *nānā-vicitryau raysyau varata väkṣīvä tcerä* with BS as before, Tib. *dbul-ba* and *byin-la, byin-na* 'present to superior', and 'give'. From *us-* with *koś-* (*-o-* = *-āu-*) 'send out, give' beside *naṣkośätä* 'scoops, bales out'. IE *(s)keu-ḱ-*, beside Pok. 955 *skeu-g-. skeu-b-, skeu-bh-* 'to shove, scoop, shoot, send out'. Here increment *-ḱ-* beside *-bh-* in Oss. D. *kovun* 'offer', see *kauvāle*, as base *ḱeu-k-* beside *ḱeu-bh-* in O.Ind. *śok-* and *śobh-* 'shine'. See also *kūstai* 'you scooped, baled' from *(s)keu-θ-*.

uskhajs- 'rise', BS *abhyudaya-*, V 67, 25a3 *⟨bi⟩śä uskhajsa tsāta* 'all fortunes rich'; Sid. 7v1 *vyaysaṃ vai himäte, ā-v-ī iskhajsä hīscya beḍa* '(unchanging) if misfortune comes to him, or in time of the coming of fortune', BS *vyasanābhyudaya-gāme*, Tib. *sdug-bsnal-bar gyur-tam, mthos-par gyur-na*; II 103·52 *jsīña paba ūskhäjsämai* 'exaltation of life's course' K 156–7·17–20 *jsīna paba askhajsāme bāja parya haiṣṭe*, III 64·21 *jsīna paba askhajsāme bāja haiśāṃ* 'we present the gift of exaltation of life's continuum (*pabana-*); II 2·19–20 *pūśīda sājīdą askhajsa bāyīda śāśą* 'they read, they learn, they exalt

the *śāsana*-teaching'; II 123·4091, 6 *askhijsye apvenye bāḍä* 'fortunate fear-free time'; II 85·11 *askhijsāme vī jsāve* 'he goes to fortune'; causative Sid. 133r5 *tta tta kheṇḍī uskyāṣṭą eskhejāñą* 'so like that, it must be prepared', Tib. *sna-ma bźin-du bskyed-de*; see also V 112, 34v4 *naṣkhajāmata*, BS *parihāra-* 'freeing'. From *(s)k(h)ak-* or *(s)k(h)ag-* 'to rise', possibly to IE Pok. 922–3 *(s)kek-*, *skeg-* 'to jump', O.Slav. *skakati*, 'to leap', O.Norse *skaga* 'arise'; with O.Ind. *khacati* 'to project, produce' or O.Ind. *khajati* 'to stir'.

uskhays- 'rise', V 244, 3a2 *byehä byehä jsīna uskhaysde* 'life increases in fortune', BS *āyur vardhayiṣyati*; =K 94·112 *jsīna byeha byehą usakhīysde*. If it is not for **uskhīysde*, the base is *xaz-* (or *xag-*, with *-jat-* > *-zd-*, see *uskhajs-*) to N.Pers. *xazīdan*. See also *uskhīys-*.

uskhasta- 'originating, issued from (ablat.), equipped with (inst.)', II 53·1–2 *ttye vīśęra hīye gūteṃra jsa uskhasta* 'arisen from the family of the Vajra-family', =K 151·1–2 *ttye vīśar⟨i⟩ hīye gūtteräni hamye* (*uskhasta-* = *hamya-*); K 38·141–2 *adrryāṃ jsi ukhsastä* (read *uskhastä*), =K 30·207 *aidrrau jsa añaṣṭa* 'possessed of the faculties'; K 49·3·4 '(treasures) *padmi-rāysāṃ jsa uskhasta* filled with rubies (BA *padmarāja-*)'; K 152·13–4 *uskhastą pṣāre ranyā uḍą* 'a crown covered with jewels is produced'. From *khah-*:*khasta-*, see *khaittä*, *khasta-*.

uskhīys- 'rise', K 94·112 *jsīna byeha byehą usakhīysde* 'life increases in abundance', see *uskhays-*. If the base is *xaiz-*, it connects with Av. *haēz-* (only Vid. 21·4 *pāiri. haēzauuha*), see *pahīya-*, *vahīys-*, *bihīys-*; assuming that *haiz-* had become **khaiz-* before compounding with preverb *us-* (note *usbruṭ-* with *us-* to *bruṭ-* < *fruš-*).

***uskhauk-** 'rise', see Sid. 138r4 *askhaukara*, BS *utsedha-*, Tib. *skrag-po-čog* 'protuberance'; *askhaukarīyāvai*, BS *utsanna-*, Tib. *rlo-ba*, with Lit. *kaukarà* 'hill'.

***uskhauys-** 'rise', see *⟨askh⟩auysa-*, *askhāysa-* and *khoys-*.

usta, *ustaṃ* see *ustama-* 'last'.

ustama- 'last, future, utmost', V 75, 43v2 *u ustamu ṣä uysnorä ākṣūba nātä* 'and at last that person felt regret', BS G 37, 33a7 *atha sa satvaḥ paścād vipratisārī bhūtaḥ*, Tib. *sems-čan de phyis hgyod-čiṅ*, variant V 337, 36v1 *ustamä*; Sid. 3r3 *ustama hīrāñai*, Tib. *tha-ma* 'last'; Sid. 1 bis r5 *ustimye kālä*, SuvO. 55v2 *vaysña u ustamye bāḍä* 'now and in the future', BS *etarhi cānagate 'dhvani*: K 36·104 *ustami thākye* 'to the utmost power'; K 96·166 *ustami hamadā byehi usakhīysde*, =V 245, 8a1 *paskyāṣṭä u(s)khaysde* '(life) prospers again'; with pronoun K 61, 41r3 *ustamu jsa* for *ustamä* with *ū jsa*; K 28·177 *ustama jsīda* 'at last she kills them', =K 20·1 *astama jsīda*, =K 37·120 *ustama-ṃ jsīṃdi*; K 68·202 *ustaṃ*; V 65·6 *ustaṃ vī* 'at last'; III 60·37 *ūstaṃ stye*, ibid. 33 *ustaṃ bāḍä* 'last time'; JS 14v3 *ustaṃ*, ibid. 3v1 *āstaṃ vī*, ibid. 5r1 *āstaṃ vīra*; K 74·53 *khū na hami usta namā kraññna* 'so that there arise not at last regret on the score of kindness (BS *kṛtajñatā-*)', with loss of *-mä* in latest texts. See also *astaṃ*. Adjectives, V 107, 30r1 *ustamāṃjsī bāḍä* 'future', BS *anāgata-*; III 60·36 *ustimāṃjsī bāḍä*; SuvO. 54r4 *hatäḍarāṃjsya vaysñaṃjsya ustamāṃjsya*, BS *atīta-anāgata-pratyutpanna-*, 'earlier, present, future', BS 'past, future, present'; V 107, 29r7 *paḍāṃjsyānu hälysdaṃjsyānu ustamāṃjsyānu gyastānu balysānu*, BS (as before); V 245, 9a1 *audä ustamāṃjsye tcąci bure* 'up to the utmost boundary', BS *kadācit*, =(with errors) K 96·171 *ñada ustahajsye tceca būre* (*ña* for *au*, *ha* for *mā*); adjective *-auysya-*, Bcd 56r4 *kāla-krre ustamauysye tsūme biḍa* 'at time of death, at the time of last passing'; III 26, 30b3–4 *cu vā tti īdä ustamājsī bāḍä ustamauysye paṃcāśai*, BS *yac ca paścime kāle paścime samaye paścimāyāṃ pancaśatyāṃ* (variant *pancāśatyāṃ*) 'those who exist at the last time, at the last 500 period'; III 29, 43b1 *ustamājsye ṣkaujä*, =Manj. 275 *ustamājsye ṣkauje* 'last *saṃskāras* (acts)'; M.Parth.T. *'stym* 'at last', *'stwmyn* 'last'. See cognates s.v. *uys-*, and *uska-*.

ustamātu, *ustamāta* 'finally =even', III 27, 36b4 *ustamāta śau tcūra-patī gāhä pīrī sājīyā dijsāti*, BS *antaśaś catuṣpadikām api gāthāṃ udgṛhya*; III 28, 40b4 *ustamāta tcahaura-patī śau gāhä näsāti o sājī*, BS *antaśaś catuṣpadikām api gāthām udgṛhya*; III 26, 31a1 *u śau śalo ustamāta pūjä pajsaṃ yanī* 'and he performs even one śloka-verse in worship'; L 99·17 *ustamāta śśau mase akṣarä*. Similar SuvO. 5v7 *aṃdumaśu*, BS *antaśaḥ* (from BS *antimaśaḥ*), K 1, 135v1 *śau patä tcaramu* 'even one *pada*-verse', Tib. *ćhig gćig kyaṅ*, L 93·1 *ustamāta ṣṣai herra pyūṣḍä* 'be hears even once', dyadic. Tumšuq Saka *ustamato*, *ustamatau*, see BSOAS 13, 1950, 669. Dyadic III 132, 05a4 *ustamātu tcaramu*. From *ustama-* 'last'. See *uys-*, *uska*.

ustar- 'scrape, wipe away', Z 24·385 *ttä ttuto balysānu ustarändä nätūkyo* 'they wipe out this instruction of the Buddhas'; III 25, 24a2–3 *āṣki cira yuḍe āṣka mī ustaḍi* 'he made visible tears, he wiped away the tears', BS *aśrūṇi prāmuncat*, *so 'śrūṇi pramṛjya*; Sid. 148v5 *śīyi kanāṃ āstaṃna priharaṃ māñaṃdū istīḍä jiṃdä* 'the white drops and the rest he wipes away as with a tool; it vanishes', Tib. *lin-tog-la sogs-pa gris bžogs-pa bžin-du med-par byedo*. From *us* with *tar-* 'to rub', see above *attarrve*; Zor.P. *ustartan* 'to shave', *ustarak* 'razor', Pāzand *hustar* (SGV 13·38), N.Pers. *usturdan*, *siturdan*, *suturdan* 'to shave, erase, scrape', *usturah* 'razor'; Sogd. *prtr-* 'wipe', *'ptr-* 'scald off (hair)', Chr. *frtrwny* 'healing', *dsprtry* 'cloth', Man. *ptyrk* 'lancet(?)'; Syriac *'štrk-* 'scalpel'; M.Parth. T. *'wystr-* 'keep clean'; Parāčī *astar-* 'rub, wipe away', Yidγa *istōr-*, *istār-*, Sanglēčī *astar-*, Šuγnī *zedar-*, *zidār-*: *zidūd* 'to sweep', IE Pok. 1071–4 *ter-* 'rub', Greek τείρω 'rub', Lat. *tero*, *trītum*, Lit. *tiriù*, *tìrti* 'examine', O.Slav. *tirǫ*, *trěti* 'rub'. See *haṃtrāñ-*.

ustā 'twig', III 34·7–8 *ustā karāśa paiśkya u spūleka khīysara spyakye* 'twig, creeper, spike, and bud (BS *sphoṭaka-*), filament (BS *kesara-*), blossoms', =III 46·15 *ustā karāśa paiśkyä u spūlaka khīysiṃra spyakye*, and III 40·9 *ustāṃ kärāiśą spyakyai* (for *paiśkya*) *spūlakā khī(ysa)rā spyakyai*. From the context, *ustā* 'twig', to N.Pers. *istāx*, *istāk*, *sitāk* 'branch', hence **us-tāka-* to Zor.P. *tāk* 'branch' (used as gloss for Av. *fravāxś* (*pouru.fravāxś*, *pur-tāk*) and Av. *aṣu-* 'stalk' (*naṃy-aṣu-*, *narm-tāk* 'with soft stalk', see *nauna-*); N.Pers. *tāk* 'tendril of vine'. Possibly from **tāyaka-* or **tayāka-* to the base IE Pok. 1015 *(s)tei-* 'pointed', Av. *staēra-*, *taēra-* 'peak', Lat. *stīlus* 'pointed stake, stalk', *stīmulus* 'goad', O.Ind. *tīvrá-* 'sharp' (?). See also Zor.P. *tāyak*, *tāk*, N.Pers. *tāy* 'piece' (C. Bartholomae, Zum sasanidischen Recht 5, 27 note 1).

ūstānä 'erect(?)', V 64·42 *anārī padīmi balaudī ūstānä arūnai*

'I will make him free of wrongful acts (*an-ārra-*), strong (BS *balavant-*), erect(?), without broken limbs'. From *us* with *tāna-* 'stretched' to base *tan-*, see s.v. *ttaṃga-*.

ustairṣṭai, 2 sing. preterite 'you tore', JS 24v2–3 *ustairṣṭai aṃgāṃ bedā jsiṇakye chale* 'you tore the thin skin upon the limbs'; JS 36r3 *ūstairṣṭai chala guśte agyāṃ beda* 'you tore skin (and) flesh upon the limbs'. See also *hattarṣḍa* Manj. 240 = Z 5·81 *haṣḍā* 'bursts'. From *us* with base *tarz-*. N.Pers. *iftālīdan* 'to split'. Beside the base *tard-*, Šuγnī *tarδ-*: *tuxt* 'to fight', *zidarδ-*: *zidux̌t* intr. 'to split', Rōšānī *tarδ-*: *tux̌t* 'to fight', *zidarδ-* intr. 'to split', *tadarδ-*: *tadux̌t* 'to tear off', Waxī *pcterδ-* 'spring from one split seed', Yidγa *pətišc-*, *pətišcē* 'broke, was torn' (**patitṛdya-*, **patitṛsta-*), Parāčī *tāṛ-*. IE Pok. 1062 *teleĝh-* 'beat, crush', O.Ind. *tṛṇeḍhi*, *tṛṃhanti*, *tṛḍhá-*, *tatarha* 'to crush'; IE Pok. 1076 *ter-d-* 'to split, bore' from *ter-*, O.Ind. *tṛṇátti*, *tṛṇṇá-*, *tatṛdāná-*.

ustauda- 'burnt out', SuvO. 5v1 *ustauda bārūñaṃce śśādye bāta* 'having burnt brilliant roots of goodness', BS *uttapta-kuśala-mūlāḥ* (with variant *upta-* 'sown'); Z 22·294 *ṣā nā kuśala-mūlyo ustode* 'he has heated their roots of goodness'. From *us* and *tap-*, *tafta-* 'to heat', see base *ttav-*.

usthaṃj- 'draw out', SuvO. 53r6 (and 53v2) *nāma usthaṃjāñā*, BS *nāmadheyam uccārayitavyaṃ* 'the names to be pronounced', Sid. 152r4 *gvehaiśkye jsa asthaṃjāñą*, Tib. *thur-ma-la bsgo-źiṅ*, 'to be lifted with a spoon'; Sid. 151v3 *esthajāñą*, Tib. *bsgres-te* 'prepare'; Sid. 147v2 *pītcīyi jsa isthaṃjāñā*, Tib. *thur-mas blaṅs-la*; v 75, 43v1 *samāhānāna usthaṃjā*, BS G 37, 33a6 *samādher uccālayet*; participle *usthīya-*, II 108·189 *śau āṃysmīnai paiṇḍai ūsthīyai* 'he raised one lump of clay'; v 62, 24b14 *ttu pūstye śau drre salā ṣīkā esthīya* 'he drew out that in the covering (box?), a child of one to three years'; K 38·134 *asthīyāṃdi utci kūṣḍi vīrāṣṭā byūtte* 'they drew water to convey towards the palace'; K 46·28 *ttye haḍāṃjsī khāysā isthīyāṃdā* 'they took the day's food'; K 29·195–6 *usth(ī)yāda phara kūṣḍā vīrāṣta byauttai* 'they lifted the jars to convey water to the palace'; K 46·27 *cīvara ū laṣta pāttarā asthīye* 'and he took up the robe and staff (and) bowl'; III 71·70 *usthīyāṃda hīna bīysāṃja* 'they raised a terrible troop'; III 66·33 *paraśą ūsthīye* 'he lifted the axe (BS *paraśu-*)'; incohative *asthīs-*, v 327, a4 *nāma asthīsī///* 'the name they will pronounce'. From *us* with *θang-* 'to draw', see cognates s.v. *thaṃj-*.

uspaśd- 'produce, create', K 59, 31v1 *ṣą kūra kāma uspaśde* 'it creates false thought'; K 56, 21v3 *harbīśū āṃ jaḍī uspaśdi* 'ignorance creates all of them (desires)'; Sid. 20v5 *kuṣṭā āchai aspaśdę* 'it causes the *kuṣṭha*-disease', Tib. *mje-nad-kyi rgyur hgyur-ro* ('becomes the cause of'); Sid. 11v2 *ni pajsą dai aspaśtāka* (*-śt-* for *-śd-*) 'not greatly producing fire', Tib. *ḥa-čaṅ melḥi drod čhe-bar yaṅ mi byed*; Sid. 2r5 *dahośte aspaśdākā piṣkalā* 'the chapter of producing virility', Tib. *ro-ća-bahi rgyud-kyi lehu daṅ*; K 69·224 *uspaśḍāki*; K 68·214 *uspaśḍākī va niśtā* 'originator of it (the thought) does not exist'. From *us* with *paśd-* causative to *paysd-*, see *tvaśd-*, *naspaśd-* and *paysdyi*. Av. *pazdaya-* 'drive away', M.Parth.T. *pzd-* 'to chase', *pzd* 'expulsion', *n'y-pzd* 'flautist', Oss. I. *fäzdäg* 'smoke', Sogd. *pzt-*, Yaγn. *pazd*, *past*, *pazt*, *payst*; *pazd kun-* 'to burn up'. Base *had-*: *zd-* to Av. *haδa* 2 sing. 'treat violently', O.Ind. *sad-* in *utsādana* 'massaging' (see BSOAS 21, 1958, 522) rendered by Tib. *dril-ba* 'to be twisted, turned, rolled about', and (ibid. 526) for Av. *haδa*. Preverb Av. *pa-*, see also Av. *paxruma-* 'roofed'.

uspurra- 'full, completed', v 113, 35r6 *rrvīyāna ttīśāna* (BS *tejas*) *uspurrā* 'full of royal splendour', BS *rājatvena samanvito bhavet*; v 108, 30v1–2 *biśyau uvatāryau uspurrā*, 'full with all services', BS *sukhopakaraṇaiḥ saṃpannān kariṣyāmaḥ*; v 112, 34v6 *sīravete jsa uspurre hā(mā)re*, BS *saumanasyena samanvāgatā bhaviṣyanti* 'they become full of contentment'; v 334, 32v5 *kye ttū saṃghāṭu dātu uspurru biśśu pyūṣṭu yīndä*, BS G 37, 29b4–5 *yaś cemaṃ saṃghāṭaṃ sūtraṃ dharmaparyāyaṃ sakala-samāptaṃ vistareṇa śroṣyati*, Tib. *mthah dag čhub-par thos-par hgyur-ba*; Sid. 1v2 *iṃdrryau jsa uspurrā*, SuvP. 74r3 *uspurā iṃdrryau*, BS *sarvendriya-*, K 65, 82v2–3 *idrrau jsa sa baiśa burā uspaura īme*, Manj. 416 *ąidrryā jsa uspūrrai*, Manj. 111 *usp(u)rra edrra jsa añaṣṭa* 'complete with full faculties'; v 376·198 *ūspurā dāśe*, v 367·151 *asapāra dhāśe*, K 143·1058–9 fem. *uspurra dāśyā*, K 151·43–4 *ūspāṃra dāśā* 'fully completed, K 90·729 *uspurā samāsye*, K 90·754 *uspurrā samāsye*. From *us-* with *par-* 'to fill', see also *par-* with cognates, *purrā-* 'moon', *haṃbar-* 'to fill', Av. *pərəna-* 'full', *aspərənō* 'completeness' (*as-* < *us-*), Zor.P. *uspurrīk*, M.Pers.T. '*spwr*, M.Parth.T. '*spwryg*, Armen. lw *spar-spur*, IE Pok. 798–801 *pel-*, *plē-*.

uspurāṃña virä 'in fullness', (*ña*, not *u*) Sid. 104r2, Tib. *mthar-gyis* ('gradually'). See text s.v. *hays-*. Suffix *-āṃña*, older *-oña-* to *uspurra-*.

uspūsta- 'raised up', v 70, 8v2 *tta uspūstä rro sarvvaśūra ṣä uysnorä hämāte* 'so can this being be revived?', BS G 37, 12a6 *śakyaṃ sa satvaḥ punar apy utthāpayituṃ*, Tib. *sems-čan de slar ldan nus-sam*; K 33·53 *khū uspūste āśą(ṣta) haṃ bāḍi panave* 'when she rose up, she mounted at once to the sky'. With *-sph-*, v 33a7 *khvai usphūstä yaṃda* 'when you may cure him'. See cognates s.v. *pūsta-*, IE Pok. 998 (*s*)*peud-* 'to press'.

usphan- 'rejoice', v 90, b3–4 *aysmūna suhä yīndä biśśä usphanīndä* ⟨*papha*⟩*nīndä oṣku ve hayirīndä* 'in mind they all rejoice, they delight, they are happy, they ever play'. From *fan-* 'move' with preverbs, see cognates s.v. *phan-*.

usphir-, later *asphīr-*, 'burst out, pervade', K 27, 146–7 *hūjine tcā padīmauña usphīradai ṣāña vara ysanāhāña* 'a pool of blood must be made, it must be made splashing up, there one must bathe', = K 19·223 *usphīradai ṣyauña vara ysīnāhauña*, = K 235·91 *usphīraṃdai* (so read) *ṣāñä*, *varī ysīnāhāñä*; Sid. 153r5 *tta ttai hala khauśāña khu hā haṃdaṃna trāme u khveṃ vā asphīrīye bvāña se śerai yuḍe* 'so it must be thoroughly shaken so that it reaches the inside and when it pours out one must know that it has made it well' (for *haṃdäna*, *nāme*), Tib. *nan-du čhub-par bsgul-źiṅ phyir pho-na* (*pho-ba* 'pour out') *rnahi nad sel-to*, hence *asphīr-* for Tib. *pho-na* 'pouring out'; JS 8v3 *maittrīnai ṇena asphīraṃdai yāṃdā* 'always overflowing with the elixir (BS *amṛta-*) of kindness'; III 38·42 *jastūñi khaśą va isphīraciña hāysaiña* 'celestial drink splashing in the fountain'; III 46·19 *uską asphīräca jahvā sphālya-gūna*, III 34·10–1 *uska asphīraca jahvā sphālya-gūna* 'splashing up in fountains crystal-coloured'. From *sphar-*;

see also *vaṣperī*, and *ṣperīdā*, also *pruha*. Parallel BS *maitryā sphāritvā* 'pervading with kindness', Pali *metta-cittaṃ phari*. IE Pok. 993–5 *(s)p(h)er-* 'to strew, splash bud', Greek σπείρω 'sow', OHG *sprāt* 'splashing'.

usphīs- 'rise up (water), be exalted, proud (mind), flash (rays), II 104·80 *satsārū māhāsamūdrrā myāña ūsphīsadai ttyai vū au naravauṇḍūā āspara vīra pārīphīda* 'they establish (this world) upon the road to Nirvāṇa, being exalted in the midst of the great ocean of migration' (see translation AM, n.s., 11, 1965, 104); compound with *-kara-* 'making', V 123, 19v4 ⟨*nā*⟩ *usphīsaroñā karā aśtā* 'there is no pride at all', BS (Sukhāvatī-vyūha 7, verse 3) *tenonnamanā na cāsti*, with BS *unnamanā* 'pride'; II 104·69–70 *ūsphīsaryāṃ bvaiyau jsa pyaṣṭi vajrrāysa* 'the diamond-seat (BS *vajrāsana-*) decorated with up-rising rays'; II 104·77–80 *ūsphīsaradą-ūtcyai drraiṣṭīyīnyāṃ daga-rakṣaysyāṃ jsa panādai . . . māhāsamūdrrā myāña* 'in the midst of the great ocean with splashing waters noisy with the water-demons (BS *udaka-rākṣasa-*) of heresies (BS *dṛṣṭi-*)'. From *us* with *phīs-* to base *bag-* 'go fast', hence from **bhag-sḱ-*. **phayś-*, *phīs-*. IE Pok. 116 *bheg*^{u}- 'move fast, run', Greek φέβομαι, φόβος 'fear', Lit. *bėgu*, *bėgti* 'run', Slav. Russ. *bĕgú*, *bĕžátĭ*. See also below *pahāj-* 'to flee'.

usphūstä 'remove', V 33a7 *khvai usphūstä yaṃda* 'when you can cure him'. See also *uspūsta-* 'restored to health', and Z 24·267 *vaphūste* 'he drove away'. Base *peud-*, see cognates s.v. *pūsta-*.

usbā 'he destroys', in a tetradic phrase, V 115, 63v7 *u ne rre ttu kīru yīndä bajevätä hasamīṭhätä harṣḍä usbā ttu kṣīru*, BS *naitat kāryaṃ kariṣyati, vilopayati svaṃ rāṣṭraṃ* 'he will not perform his work, he destroys his own kingdom'. From **usbāti*, with loss of *-ti* as in *jūtä*, *jū* 'he lives', and *kā* 'it sounds'. The *us-*, not *uys-* before *b-* is also in *usbruṭemäte* 'massage'. Base either *bā-* or *fā-* from older *bh-*. Possibly base IE Pok. 792 *pē-* 'to harm, ruin', beside *pei-*, Av. *pāman-* 'disease', Zor.P. *pym*, **pēm* or *pīm* 'pain', M.Pers.T. *hmbys-*, *prbys-* 'to suffer', O.Ind. *pīyati* 'to abuse', *pāpá-* 'evil', Greek πῆμα 'ruin', Got. *faian* 'to blame', *fijan* 'to hate', Lat. *paenitet*. A form *bhē-* beside *bhei-* 'to strike' might also be considered.

usbruṭemäte 'massage', BS *udvartana-* 'rolling about', changed to *usbruṭeme*, V 92, 61IV7 ⟨*tca*⟩*mna pīsānu abya-ṃga-usbruṭemäte haysnänä prahauṇä haurna*, BS *gurūṇām eva cāngodvartana-snātrāchādanāni dattvā* 'and to the very teachers having given anointing, massage, washing, clothing'. From *us* with *frauš-*: *fruš-* 'to press' to IE Pok. 801–2 *pel-* 'move by thrusting or beating'. Three bases Iran. *frauš-* exist, so in **frōšaka-*, N.Pers. *farōšah* 'sweetmeat', Armen. lw *hroušak*, *xroušak*; Zor.P. *plwšk* **frōšak* 'beestings' (GrBd 110·11), Pahl. Texts 113·6 *šīr, panīr, afrōšak* 'milk, cheese, rennet', M.Pers.T. *prwšg* 'rennet', N.Pers. *furšah* 'beestings', Pašto *wurže*; Balōčī (if the *p-* is not a preverb) *prušag* 'to break (intr.)', *prōšag* 'to break (trans.)'. For *frōšak*, *frušak* 'rennet, see W. B. Henning, BSOAS 11, 1946, 719.

uhą 'control, (of the celestials) blessing', II 124·7–8 *rrāja-dīvyą gyaśti vrrīśama laikapālā*, ⟨*k*⟩*āka bāysvą uhą paśīde* 'the deity of the kingdom (BS *rājya-devatā*), Vaiśramaṇa world-regent (BS *lokapāla-*), protectors, send out blessing into the arms'. From *uhāna-*, **uhāṃ* by loss of *-ṃ*. See *uhāna-*.

ūhānä 'control, (of the celestials) blessing', dyadic SuvP. 75r4 *biśāṃ jastāṃ baysāṃ hīvī ūhānä ayiṣṭhānä* 'the blessing (*ūhāna-* = BS *adhiṣṭhāna-*) of all the Buddhas'; K 142·1046–7 *gyastānä baysānä ayaiṣṭāṃna u ūhānāna* 'with blessing (dyadic) of the *deva* Buddhas', Tib. *de-bźin-gśegs-pahi byin-gyis brlabs-kyis* 'by the *tāthāgata*'s blessing'; K142·1050 *ṣi harbiśau baysyau ayiṣṭhye hime bide-ṃ uhānä paśīṃdā* 'this becomes controlled (blessed) by all the Buddhas; they send out blessing upon them', Tib. *sans-rgyas thams-čad-kyis byin-gyis brlabs-par hgyur*. See also *uhą*, *uhaumä*. From *uh-*, *ūh-* *to* base *vah-*: (*uš-* >)*uh-*, Av. *vahma-* 'praying', *vahmya-* 'worthy of receiving prayer, supplication', O.Pers, *patiyavahyaiy*, M.Pers.T. *pywh-* 'to supplicate', M.Parth.T. *pdwh-*, *pdwhn*, *pdwhnyg*; Sasan. insc. Naqš i Rajab *ptwhyt*. Zor.P., gloss to Av. *vahma-*, *nigāyišn* 'singing to'. IE Pok. 1174 *ues-*: *us-*, O.Slav. *veselŭ* 'joyous'. For reduced grade *uh-* see *uṣtana-*. For *uha-* see *uhu* 'you', Av. *yūžəm*, and s.v. *jūh-*.

uhu 'you', nom. acc., V 108, 30v5 *uhu*, BS *yūyaṃ*; K 47·53 *pūra aysā ūhū dūkhyāṃ karyau jsa pajīna pāḍāṃ ū thu vaña mistä himye* 'son, I have reared you with pains (and) toils by begging, and now you are grown up' (*-ā*, older *-ū* 'you', *ūhū* followed by *thu*); K 2, 136r3 *uho has⟨t⟩amu bahuśrutānu hvate gyastä balysä* 'the *deva* Buddha has called you the best of polymaths'; III 21, 6a2 *ahu jsa*, III 21, 7b3 *uhu jsa*; II 22, 16a7 *ahā umānī käṇa haṣḍi yuḍe* 'for you I made a report', JS 31v2 *ttī ahā baiste hasure* 'then he shot you as the quarry'. See also *umā*, *umä*, *umānu*, *umāvu*, V 108, 30v5 *umyau* voc. plural; Z 22·108 *umyau jsa* inst. plural, later *ama-*.

uhai 'official title(?)', II 95·67 *haḍa hīsīra uhai* 'the envoys come as uhai officials', to a base *vah-*: *uh-* 'request', Av. *vah-*.

uhaumä 'control', II 127·26 *uhaumä ni paryāmina yuḍe* 'we do not deign to exercise control'. See *uhāna-*. Translated AM, n.s., 11, 1964, 18, note 24.

uholañä 'elsewhere', dyadic SuvO. 68r4 *uholañä haṃdarña*, BS *anyatra*, V 110, 32r5 *tsūta uholañä haṃdarña kṣīra gyau* 'go elsewhere in a land to fight', BS *para-cakra-gamanāya*; V 301, 27r4 *āta uhulañä ttīta byāta yanändä* 'come elsewhere, then they remember'; Manj. 222–3 *mare mīḍe ahūlaña hīśta* 'here he dies, elsewhere he comes back'; Z y 324, 325 *-oholañä* from final *-a* and *uholañä*. From **ahāu-ardaña-* 'the other side', loc. sing. *-ä*, with pronoun 'that yonder' varying with 'other' (see IE Pok. 74 and 319–20 for *au*, and *an-*). The *u-* < *a-* before *-o-*, like *hasura-*, *husura-* 'quarry', and without following *-u-*, also *uhyasta-* 'shot', see s.v. *ah-*.

uhyasta- 'shot', see s.v. *ah-* 'to shoot'.

uhyāña 'to be shot', see *ah-*.

ąijsa- 'bond', K 144, 2r3 *khu jsīna paśai hīśanvā ąijsvā bañāmai byaihai* 'so that he gives up life, he comes to binding in iron bonds'. See also Manj. 204 *ājsyau jsa pabasta* 'bound with bonds'. From *āljs-* with later replacement by *ājsa-* and *ąijsa-* (see also *alysānaa-* with *āys-*, *eys-*, *iys-*, *ays-* and *āljs-* 'to sing', *įṃjsiṃ* from **āljsaa-* 'song'). Base older *ark-* or *arg-*, to IE Pok. 65–6 *arek-*

'to close, protect', Greek ἀρκέω 'keep off' (Euripides, Bakkhai 231 σιδηραῖς ἁρμόσας ἐν ἄρκυσι), Armen. *argel* 'hindrance', Lat. *arceo* 'close', OHG *rigil* 'bolt', Lit. *rakinti* 'to close'; and IE Pok. 64 *areg-*, O.Ind. *argala-* 'bolt', O.Saxon *racud*, O.Engl. *receđ* 'building, house'. For *ark-* see Monumentum H. S. Nyberg III 1975, 311.

ąijsa 'silver', see *āljsata-*, adjective *ęjsīnaa-*.

ąijsava 'adorned', III 35·25 *hadara ąijsava śīya ttarūna spyakye* 'others adorned, white, red flowers', =III 37·20–1 *hadä ājsava śi ttarūnyāṃ spyąkyau*, III 46·37–8 *hadära ājsava śīya ttarūna spyakyiṃ*. From **ā-čata-* or **ā-jata-*. See *ājsava-*.

ęmäta 'dwelling' K 1, 134v1, see *āmata*.

eyāṃ 'command', II 58·5 (SDTV 106) *ttū hā bīśä nva parauvāṃ u nva eyāṃ paphvādū* 'all that we presented together according to your orders and according to command'. Possibly from **ādya-* 'to be spoken' to base *ad-* 'to speak', see *pätāy-*, *uysāstä*.

eysä 'millet', Sid. 16r1 read **eysaṃ*, BS *nīvāra-*, Tib. *čiće*, from *arzana-*, see *ąysaṃ*.

ęysajä 'plant name(?)', II 85·19 *palaijä, ęysajä siṃjau dva dva bāga* 'of the three plants two parts each'. Possibly from colour names *pala-* 'speckled', *ęysa-* 'dark' < **arza-*, and *siṃ-* 'grey, blue'. For **arza-* 'dark', TPS 1960, 75–9; for **saina-* see s.v. *śair-chä, śarāti*. For *pala-*, see BSOAS 11, 1946, 781–3.

aiysna, *eysną* 'awl', from older **alaznā-*, II 60·13–4 *gahai śau u eysną śā maista* 'one pointed shaft and one great awl'; II 60·18–9 *gahai śau u hatca hasāña jsa aiysna śā u nauṣṭara śau* 'one pointed shaft, and with the whetstone one awl and one lancet'. From **alasna-* 'awl', OH *alansa, alunsa*, Germ.-Span. *alesna*, Germ.-French *alêne*; IE Pok. 310 *elā*, O.Ind. *ārā*, O.Engl. *ēl, eal, al* 'awl', Lit. *ýla* (from Gothic), Finn. *ora* (from Aryan).

erra, era 'in the arm', see *ārra-*.

elai 'stammering', Sid. 126v3 *kārauśtä, u elai, bāmä* 'deafness, and stammering, dumbness', BS *jaḍa-gadgada-mūkatvaṃ*, Tib. *hon-pa dan, dig-pa dan, lkug-pa*. From **ālyaka-* to base *al-* 'be wild', see *arājsa*.

eväte 'street', Z 5·96 *prāma ṣkīmāṃdu eväte vīri* 'they are to set up awnings over the streets'; Z 17·22 *evätake śśärke gyahe* 'excellent (small) streets, fountains'. From *ąye*, BS *tala-* 'ground', by *i*-umlaut to *eva-*, see *ąye*, parallel to BS *vīthi-* 'street'.

aivīda 'he sees, is seen' Manj. 385, see *āvīda*, and note *ąijsava*, beside *ājsava*.

eśta 'hog-weed, BS *punarnava-*, see *auśte, uśtä*.

eṣṭ- 'be firm, endure', participle *eṣṭäta-*, pres. 3 sing. K 36·98 *eṣṭe*, =K 27·153 *ąiṣṭa*; 2 sing. imperative, K 30·220 *sahyä ąiṣṭū sīradā-dāṣṭa* 'endure, be firm, contented'; 2 plur. imperative III 75·220–1 *ṣa-ṃ tta hve eṣṭyara ttā aysai vā jehūṃ* 'so he said to them, Be steady, I will swiftly heal him'; pret. JS 30v4 *sahyai saṃ eṣṭyai aysīre udeśe* 'you endured, precisely you were firm in the matter of the (tortoise's) shell'; JS 18v1 *staura eṣṭyai hatharka* 'you endured severe distresses'; III 65·3–4 *khvaṃ eṣṭa buysye bāḍna* 'when for them it (the *śāsana*-teaching) had lasted a long time'; infinitive K 37·129 *cvai rä gra hyādä pathīyāṃdai eṣṭyä* 'those who spoke advice to him, constrained him to stay' (K 29·188, K 21·17 different); participle, potential, Z 23·27 *nai ne ysirä eṣṭātu yīndi* 'his heart cannot endure'; noun, Sid. 6v2 *eṣṭāma* 'endurance', Tib. *ñam-stobs* 'strength'; K 28·170 *nūvare agvā ąiṣṭāma ys(ai)ye*, =K 36·112 *nūvarai skaṃdhvā eṣṭāma ysaiye* 'for him new strength is born in his limbs'; adjective Sid. 4v1 *eṣṭavana-*, Tib. *brtan-pa* 'firm'; JS 31v1, voc. sing. *eṣṭavana*; JS 7v4 nom. sing. *eṣṭava*; comparative JS 10r4 *aiṣṭavañarą*, with negative SuvO. 24r4 *aneṣṭavana-*, BS *asāraka-* 'without solidity'; Manj. 270 *aneṣṭava mvaśṭa bure pītta* 'unstable, in a short time it falls' (the dew-drop; =*muśa*). See also *āṣṭ-* 'to endure'. From *ā* with *stā-* 'stay', pres. from *ā-hiśta-*, and participle *eṣṭāta-, eṣṭya-, eṣṭa-* with *adi-*.

ęsa- 'desire', see *orsa-, ọsa-, ąisą*.

esaly- 'to smear', Sid. 14r13 *pajukaustä bājaṃ haṃdaṃna esalyāñä* 'the lidded vessel must be smeared inside', Tib. *snod-kha sbyar nimpahi khu-ba bskus-pahi nan-du*; Sid. 15r1 *u darą hāmai jsa esalyāñä* 'and to be covered with barley meal (*dara-* 'broken')', Tib. *bag-zan-gyis g-yogs-nas*. See also *pisaly-* 'smear'. From *ā* with base *sard-* 'smear', to Oss. D. *isärdun, isärst*, I. *sȧrdyn sȧrst* 'to smear', D. *isärdän*, I. *sȧrdän* 'salve', see IV 96. See also *sala, saleṃgarä*.

aisīnai 'of a whirlpool', adjective to *īsā-, īsīja-*.

esūj- 'to make to smoke, kindle, be red', Sid. 15r2 *baraśījā hīvī besu jsa dāṃña padajsāñä, daṃdą khu hāmai suśtą u dāṃma jīye u esūjāñą*, BS *badarānala-saṃpakvaṃ* 'a fire must be lighted of jujube fuel, so much that the barley is burnt and the smoke ceases and it must be kindled (red) (and made to cool)', Tib. *rgya-šug-gi mehi nan-du sregs-la, bag-zan čhig-ste dud-pa čhad-nas slar byun-ste* (variant *phyun-ste*) *bsgran-la*. From *ā* with base *sauk-* 'burn' (see *āsva*), cognates s.v. *sūjs-*; quoted s.v. *cuvaṃ*.

aistä 'I desired'. K 53·10·7–8 *viñą ṣṭāṃ aistä khu dai bvāme gīhna*: 'now indeed I have wished that I may see by help of bodhi-knowledge', =K 62, 77v3 *vaña ṣṭāṃ iste khu dai bvaume gīhna*. See *ọste*. Here 1 sing. pret.- *te, -tä* from *-taimä, -temä*.

eh- 'to reach, enter', V 84, 4r3 *ku harbiśśä ṣṣāvā pracīya-saṃbuddha ne ehāre* 'where all *śrāvaka*-listeners, *pratyeka-buddhas* do not enter', Tib. *der ni ñan-thos dan, ran sans-rgyas thams-čad-kyis mi čhud-do*. From **āfya-* to base *ap-*, see V 153b3 *ąhate*; cognates s.v. *byev-*.

eha 'in the mouth', loc. sing., see *āha-*.

ęhä 'bone', Sid. 12Bv3 *gušta u ęhä* 'flesh and bone', Tib. *śa* 'flesh' only (BS omit.), as phrase for 'whole body', from **āhya-* (with hook to distinguish from *āha-* 'mouth and *āhā-* 'egg') to *ah-* 'bone', Av. Yašt 10·129 *avhaēna-* 'made of bone', to IE *os-*, Luwian *haśśa-* beside Av. *as-t-*, O.Ind. *ásthi*. IE Pok. 783 *ost-*. See also *āhūḍa-* 'skeleton'.

ąiha: 'period of life', III 104·45 *jīyi drai-ąiha: askhāysī*, =III 108·4–5 *jī(yi drai-ąiha: askh)auysī* 'may life flourish in three periods', parallel to BS *tri-varga-*, K 52·7·5 *hūṣai tsī jsīnä ttrivargä* 'may the threefold life go on increasing', II 103·52 *ttravargyai jsīña paba* 'the continuance of the three-fold life'. From **āyuxa-* to *āyu-* 'life' in *oṣku*. See also *-āvi*.

aihaja 'to restrain, withhold', K 26·139 *ne ma aihaja kṣamautte*, =K 18·211–2 *nai ma eheja kṣamautta* 'be pleased not to stop me'. See *āhalj-*.

o, *au* 'or', v 69, 8v2 *saṃkhalī o mākṣī o śakaru o gulu o gvīhu rrūṇu o kujsatīnau kamalu vātā* 'let him smear on the head either honey or sugar or molasses or cow's butter or sesame oil', BS G 37, 12a5 *mākṣikena vā śarkarayā vā guḍena vā ghṛtena vā tailena vā taṃ śīrṣaṃ pralepayet*; v 330, 20v2 *ne banhya o vā kṛṅga*, BS G 37, 17b3 *na vṛkṣā na ca pakṣiṇaḥ* 'not trees and not birds'; K 139·963 *au-t-ī vā ṣai pustya dijsāte u vāśīti* 'or even keep it in a book and read it'; K 2, 136r5 *o ne* 'or not?': 4–5 *cu sthaviri ānandā ttandrāmāna bahuśrutūñāna uspurrī kho manyu⟨śr⟩ī alysānei hvate o ne* 'as to elder Ānanda, are you complete with such polymathy as Manjuśrī the youth said or not?', later III 122·43 *ā ne*, BS *atha na*. For *au-t-ī* later K 40 37 *ā-v-ī vā bveyausti raṃna vi gaḍāra* 'or for him bright jewels are about'. Older use v 382, 462 *o yi va*. From IE Pok. 73–5 *au*, O.Ind. *vā*, Greek αὖ 'again', ἤ 'or', Lat. *-ue*, Av., O.Pers. *vā*.

o 'and', V 109, 31v1 *āguvo parmihvo kīntha kṣīra o ttuvo kanthuvo* 'in villages, in hamlets, in city, in land and these towns' (but possibly *o* 'or'), BS *grāma-nagara-nigama-janapada-rāṣṭra-*; II 10·186·12 *pārṣau au kṣama yūḍai*, =II 99·176 *pārṣāṃ u kṣama yūḍą* 'we serve and it pleases us to act'.

au 'life(?)', III 95·67 *nāma ysīratha jsa nai jsau au byihū* 'with name (and) heart, I do not get life(?)', in next line *byehū gāṃśta* 'I get release'. See s.v. *auṣku*, and s.v. *ysāra* (*jsau* = *jsāṃ* 'indeed').

au 'alas', K 46·46 *tta hvā sā au haḍā cī ya tta pīrūya daṃda ttrrākṣa stāṃra vīśūna kīra yūḍaudū* 'so she spoke, alas indeed, that we so formerly have done such grievous harsh evil deeds'.

au 'village', see *āguta-*, s.v. **āgū*.

au 'food(?)', II 100·217–8 *kadvajä au thī u bvaiysya nāvai hāysą ttā tsvai* 'the man of Kadva carried off the food, and took the drink, he went away'. From **avah-*, Av. *avah-* in *avō.xvarəna-* 'manger', and *avā.mīra-* 'rich in fodder', Nūristānī Aškun *au* 'bread' from **avas-* to O.Ind. RV. *avasá-* 'food'. See s.v. *durauṣa-* (BSOAS 20, 1957, 53–8); also *auyāṃ* and *hau*.

auṅgyo jsa 'from branches', Z 2·45 *huṣka vara banhya ku rrūva auṅgyo jsa āre pacaṣṭa* 'dry trees there where the guts remain attached to the branches'. From **ā-van-čā* to base *van-* 'tree', see *banhya-*. Possibly to compare with Zor.P. *'ywn'* 'part of a tree' either **adi-vana-* or **ada-vana-* (*adah-* 'under'). If the base is *auṅgya-*, but possible is also base *auṅga-*, from **ā-vanakā*.

oña 'in the sky', see *ora-*.

oṇa- 'powerful', Z 13, 35 *saruai oṇä bajāṣṣä* 'the loud roar of a lion', =BS *siṃha-nāda-*. From base *aug-* 'increase, be strong', either **āugna-* with *-ṇ-* from *-n-*, see *rrūṇa-* 'oil' from **raugna-*; or **āuxšna-* from *aug-s-*. IE Pok. 84–5 *aueg-*: *ug-*, Av. *ugra-*, *aojišta-*, O.Ind. *ugrá-*, Lat. *augeō*.

auttä 'reached', Z 24·237 *ka mä va hā jīväte tterä auttä vätāya* 'if for me so great an age had been reached'. From **āfta-*, see cognates s.v. *prev-*, *byev-*.

audä, *odä* 'up to, as far as', N 77·6 *odä ysānvānu*, BS *jānu-mātraṃ* 'up to the knees', K 46·50 *auda gīsāra pirstā* 'she covered him up to the neck'; III 67·58 *vahaṃdä nāṣṭä audä tcījsāṃ* 'he sank down up to the breast'; v 58, 128v1 *odä balysūśte* 'until bodhi-knowledge'; SuvO. 56r3 *odä* 'up to', BS *upādāya* (cited s.v. *śśandā*); K 65, 84r2 *prrauṇāve āstana auda cū kūra-draiṣṭā* 'beginning with killing up to what are false views'. With following *buru*, v 99, r5 *odi āstai mijsāya buru panu uysnaurä väte mulśdu upeväte* 'as far as the marrow of the bone on each being he produces (BS *utpādaya-*) favour'; Sid. 3v3 *odä skarhveri myāṃ māśti bure* 'until the middle of month Skarhvāra'; III 93·249 *audä svāmilau vī bure* 'up to the shoulders'; K 103·98–100 *namau krrakasuṃdi gyasti baysä vī āna audi rūji gyasti baysi vī buri ysāri paṃjsa bhadrakalpya gyasta baysa namasuṃ nauda* 'from the reverend Krakasunda *deva* Buddha down to the *deva* Buddha Roca 1005 *deva* Buddhas of the Bhadrakalpikā, I bow with reverence'. Possibly 'inclusive', III 130·32 *dānive vā jsāni pā audi tti pastāṃdi asthīye* 'the donators indeed next inclusively they deigned to raise up' (BS *dānapati-*). From **afta-*, base *ap-*, see s.v. *prev-*; note **afta-* > *auda-*, **āfta-* > *autta-*, **āmfta-* > *aunda-*.

aude 'he desired', to older *ātauda-*, pres. *ātīm-*, base *ā-kam-*.

auna 'dwelling', II 115·24 *hauda-gūttaira auska au[na]na* 'seven-jewelled (BS *gotra-*) dwelling (dyadic)'. To **āva-hana-*, base *vah-* 'to dwell', see *auska-*.

ona, *auna*, *ānaka* 'from', see *āna-*.

aundä 'up to', v 130, 49a2 *yāva aundä balysūśte* (dyadic) 'until bodhi-knowledge'. See *audä* 'up to'.

auya 'title', v 5, 6396, 2·1 *spāta sīḍakä u hamīḍaka auya* 'the official Sīḍaka and all the assembled *auya*-officials'; v 3·1·5 *u auya tta mūpadatti varā⟨ysai?⟩* 'and *auya*-official Mūpadatta the organiser(?)'; v 3·1·11 *u auya nimāṃ yanāte* 'and the *auya*-official regrets'; v 3·1·12–3 *khu hā vikausa u mūpadatä haṃgūṣṭi viśtāri u hamīḍa auya haṃgūṣṭi viśtāri* 'when Vikausa and Mūpadata sign and the united *auya*-officials put their signatures'. Contrast with IV 26·7 *ttī ri ṣi pīḍakä pramāṃda hime khu hā āya haṃguṣṭe vistāte* 'then this document becomes valid when the *āya*-official has put his signature'. Uncertain since *auya-* could replace older *auvya-* 'of the village', and *āya* 'overseer(?)' could be different. For *āya* the source seems to be **ā-daya-*, for *auya* the source could be **ā-vida-*, base *vaid-* 'to see', see *āvīda* above.

auyāṃ 'fodders(?)', gen. plur. v 210·7·6 */// laśāṃ auyāṃ ci biṣgī ci paṣi///* '...of fodders, what is *biṣgī*-plant, what is *paṣi*-plant', possibly kinds of millet in a context of *āysaṃ* 'millet' and commerce. See *au* 'food(?)'.

oys-, *auys-* 'be angry', v 115, 64r6 *oysāre gyastānu rrunde* 'the kings of the *deva*-gods are angry', BS *prakupyanti ca devendrāḥ*; Z 2·137 *ni haḍe pāte pūräna oysde* 'the father is not angry with the son'; Z 2·133 *ni auysde* 'he is not angered'; participle *oṣṭa-*, *auṣṭa-*, v 115, 64r4–5 *dīvatānu oṣṭānu oysäna* 'with anger of the angered *deva*-gods', BS *devatānāṃ prakopena*; Z 23·106 *oṣṭe*, Z 12·82 *aysvī auṣṭaimä*, SuvO. 4v1 *auṣṭa*, BS *dviṣṭa-*; v 339, 77r3 *tta hvāñīndä aśka auṣte gyasta* 'they say, perhaps the *deva* god is angered', BS G 37, 72b7 *deva-krodhaṃ hi te bhavet*; Tib. *smras-pa bu, khyod-la lha yan rab-tu bkyon-gyur-gyis*; v 339, 77r6 *umāvu pūru gyasta oṣte* 'the deity is angry with your son', BS G 37, 72 bis 4 *devas te kruddhaḥ*, Tib. *khyod-la lha bkyon-gyis*; Z 3·71 (dyadic) *auysu ysurrä* 'severe anger'. From *ā-vaz-*: *ā-uz-* with *vaz-* 'be agitated', possibly connected with Oss. D. *uozun*, I. *uzyn*

'to rock, swing', like O.Ind. *kop-* 'be agitated, be angry'. See also *oś-* 'make angry', causative to *oys-*, **ā-vazaya-*.

auysära- 'angry', Z 24·513 *auysära buṇḍa kyau tta śśänye daimä* 'angry ones, malefactors whom indeed (*-u*) I see so lying', adjective suffix *-ära-* to *auys-* 'be angry', see also *-ira-* in *hevira-*.

ora- 'sky', loc. sing. *orña*, *oña*, V 141, 18r4 *haṃdrauysī orña* 'moving in the sky', parallel to Z 22·296 *haṃdrauysī hämäte ägäśo*, K 64, 8ov1 *hadrrauysya tsūma āśa*, =BS *vihāyasā◡abhyudgamya*, Pali *vehāsaṃ abbhuggantvā*; Z 23·158 *orña ggaljīndi päyore* 'in the sky the clouds thunder'; III 29, 41a4–b1 *khu jä oña stārā dyāri śīvi brrūñāri hamrraṣṭä* 'as in the sky the stars appear, they shine at night all the time', =Manj. 261–2 *khu ja āśa stārā dyāra śīva brrūñāra hamrraṣ(ṭ)a*. From **abra-*, Av. *awra-*, Zor.P. *aβr*, N.Pers. *abr* 'cloud', but Oss. DI. *arv* 'sky', *ävray* 'cloud'. Pašto *waryadz*, fem., 'cloud' < **abryačī-*, Orm. *yēwər*, Parāči *aīr* < **abrya-*. IE Pok. 315–6 *nebh-*, *embh-*, *n̥bh-*, O.Ind. *abhrá* 'clouds, sky', Lat. *imber*, Armen. *amb* 'cloud'. See *pryaura-*.

orrā 'objectors', V 95, r6 ⟨*tta pātcu vā balysūñavū⟩ysai perrä śśau hirä buśte ka orrā śśirku nyūjite ne nä parävā īndä* 'so next by the bodhisattva it must be caused to know one thing, if he well instructs the objectors, does not abuse them...'. From **ā-farś-* < *ā-fraś-* 'to question, object', like the north-west Prakrit (Iranian lw) *praṣaṃḍa-* rendered by Greek διστρίβοντες, and with Pašto *wrāśa* 'speech' (**frasyā-*). See also *ggīraa-* 'objector' rendering BS *codaka-*. Base with cognates s.v. *puls-* 'to ask'.

auramūṣa 'covering, bandage', in a surgical list, II 60b3–61b5 *u ūla-kagä baraka śau u nvadāvaunä auramūṣa pajsa u gahā ś(ā) maistä gahai śau u valakä śau u thūra-ma śau* 'and camel-skin bag one, and binding-cloth covering-bandages five, and pointed *gahā*-tool one, great *gahaa*-tool one, and one small, and *śalākā*-tool one'. Note also ibid. K 60, 18 *gahā ś(ā):gahai va maistä śau u valaka gahai śau u hatca hasāña jsa aiysna śā u nauṣṭara śau*, where *nauṣṭara-* is a surgical tool 'lancet'. Here *aura-mūṣa* 'covering-bandage' is from **āvara-mauxša-*, dyadic compound, bases *var-* 'to cover', and *mauk-* 'to put on, wear', with *-s-* *mauxś-*. See *mauk-* s.v. *paṃjs-*. The *-s-* is also in O.Ind. *mokṣate* 'is freed' with the different *mauk-* 'to release'. For *var-* see *gvar-*, *nyūrr-*, IE Pok. 1160–2 *u̯er-* 'cover'. See *mvaḍai*, *mūṣaka-*, *mūṣe*. For *nvadāvaunä* 'binding-cloth' compound from **nibandaka-vafna-*, see s.v. Tib. *thur-ma* 'surgical instruments' renders O.Ind. *śalākā-*; see also *pitcīyi*.

auraṣṭa- 'informed', see *aurās-*.

aurās- 'inform', noun II 87·1 *aurāsä haṣḍä* 'report of information', parallel Kroraina *viṃñadi-lekha* (=BS *vijñapti-*), II 43·23 *aurrāsä haṣḍä*. Verbal *aurāśśa-*, participle *oraṣṭa-*, *auraṣṭa-*, *aurāṣṭa-*; III 122·38 *thāṃ tsa aurāśa hāṃ*, BS *ttava gatsa vajñapūttī kārayą* 'go you, make a report', IV 34·21·5 *hā aurāśīrau si...* 'do you inform that...', fut. participle Z 12·28 *aurāśśāñi*, adjectives II 117·125 *haṣḍāṃ aurrāśäkä* 'informer of reports'; V 381, 2v5 *aurāśśā āmāca* 'reporting ministers', following *saṃbatsara nämättaṃña*, BS *gaṇaka-mahāmātrāḥ*, BS *saṃvatsara-*, *nimittajña-*. Participle K 39·154 *auraṣṭai hāṣṭä* 'he greeted', ibid. 150 *āraṣṭā* 'she greeted'; Z 23·92 *oraṣṭe*; III 72·160 *auraṣṭāṃdā*; II 95·67 *tta ttā auraṣṭauda są kamacū vāṣṭa va haḍa na īdä* 'so they reported that the envoys are not at Kanṭsou'. From *ā-fras-* 'to inform, instruct', to *puls-*, *braṣṭa-*, Av. *ā dim pərəsaṯ*; Zor.P. *āfrās*, M.Parth.T. *"pr'h*, M.Pers.T. *"pr'hwṯ nywš'nd*. IE Pok. 821–2 *perḱ-*, see s.v. *puls-*.

orīṣṭa, 'desirous, eager, agreed', V 106, 29r3 *suhi haurāmato vātä bihīyu aurīṣṭa ṣṭīru* 'may you be very eager for the giving of happiness', BS *hitopasaṃhāra-abhiyuktāḥ*; V 111, 33r2 *lāstanānu näṣemāmate vātä orīṣṭa vaṣṭāta* 'you may become desirous of calming quarrels', BS *avivādāya autsukyam āpādayiṣyatha*. For BS *abhiyukta-*, note also V 107, 29r5 *abätandānu haspäsandānu bihīyu karīhānu rakṣo nu yanda* 'you should protect them, the unconfused, striving, energetic ones', BS *abhiyuktānām ārakṣāṃ kariṣyatha*; II 13b8 *tti mūri uspurri 2500 aurīṣṭa* 'these 2500 *mūrā*-coins in full were agreed'; II 14, 2a7–8 *ttu puñadatti pūrä haryāsaki permä aurīṣṭa* 'I have agreed to the rearing of this Haryāsaka son of Puñadatta'. From *ā* with *barg-* 'desire', **ā-brayš-* > **āβraiš-* > *aurīš-*, participle *aurīṣṭa-*, to Av. *barg-*, *bərəxδa-* Sogd. *βrys-* 'to felicitate'. See *bulj-* below.

aurggā-, *orgā-* 'reverence', III 4, 10r5 *aurgga īyä muhu jsa punosari jsa biśśäni gyastänä balysänä hälaiyāṣṭa* 'may there be reverence from me from Punosari towards all the *deva* Buddhas'; III 20, 3b2 *orga ī harbiśänä gyastänä baysänä u baudhisatvāṃ hälaiyāṣṭä*; III 58·1 *aurga ī ttye hälai* 'may there be reverence to it'; acc. sing. SuvO. 54r4 *ttänu aurgo tsutä hämäte*, BS *namas-kṛtvā*, 'he has come to reverence to them'; later Sid. 2v1 *harbiśa-bvākye hälai aurga tsue* 'he came to reverence to the all-knowing one'; Tib. *kun-mkhyen phyag bćal-te*; K 139·952 *aṃjalä dastyau jsa aurga yuḍe* 'with hands in *anjali*-position he made reverence'; dyadic K 155·59 *ttanai tsū aurga sakạca jsāṃṇe ṣṭānä* 'therefore to him I come to reverence, bowing, honouring'; gen. sing. Bcd 46v2 *aurgyi tsūme jsa pajsaṃ diśąme jsa*, BS *vandana-pūjana-deśanatāya*. Hence not as proposed earlier inst. sing. to *orga-*. Adjective *aurgavīya-*, V 246, 13a1 *caittyä mäñadä hime aurgavīya* 'is to be revered like a *caitya*-shrine', =K 97·198–9 *caitye mäñada hami aurgavīya*, BS *vandanīya-*. From archaic *ā-bargā*, retaining *-rg-*, unlike *mura-* 'bird' (**mṛga-*), to *barg-* 'to reverence', see cognates *s.v. bulj-*.

-aurga-, see *-urga-*.

aurrta 'admired', N 175·36 *biśä aurrta kīre mä⟨sta⟩* 'all admired great deeds', laudatory epithet of *kīre* 'deeds'. From **ā-frašata-*, **āurrata-*, *aurrta-* to *fraś-* 'be conspicuous, admired', Av. *fraša-*, O.Pers. *fraša-*, the compound *frašagar* glossed by Parsi-Persian *ẓāhir* 'manifest', see Zoroastrian Problems, ed. 2, 1971, vii–xvi. For *orr-* from a different *fraś-* 'to question', see *orrā*. See *pārṣṣa-* 'venerable'; and *fraša-*, s.v. *mura-*.

aurmaka 'covering', II 78·56 *aurmaka gīryāṃdū* 'we bought coverings (garments)', from **ā-var*, base *var-* 'to cover, dress', see above *aura-mūṣa* (dyadic) 'covering', *gvar-*, *nyūrr-*. The context has the Turkish *yaragaka* 'pelt, skin' and *jūṣḍi-kaga* 'ibex skin'. See also Oss. D. *ūormeg* 'cloak', Armen. lw *vermak* 'coverlet'. Turkish *örmek* 'woven garment' may be different. Finnish has Aryan *verme* 'garment', *vermen* 'epidermis'.

aurmaysde, see *urmaysde*.

aurya- 'blessed, approved, greeted', older *orāta-* to pres. *āvun-*, older *ā-frīnā-*, K 38·135 *pī śaṃde aurye ttye ysāḍakyi brrīyi* 'he falls to the ground, he greeted that old women kindly'; K 42·105 *anavarttya aurye* 'he took leave without consent'; K 40·12 *auryāṃdä ū parau yinīra* 'they approved and did the command'. See *āvun-*.

orsa-, *aursa-* 'desire', later *ọsa-*, *ạusa-*, *ẹsa-*, *ạisa-*, *isa-*, *iṃsa-*, Z 6·16 *ttuśśāttete aggūnaina anau aursi*, BS *śūnyatā*, *animitta-*, *apraṇihita-* 'void, causelessness, desirelessness', Z 6·32 *śśunnyaha noca härāṇu aggūnai nauca anaursi* 'the acme of *dharma*-elements is the void, the acme is causeless, desireless'; SuvP. 62r4 *āvama ạusa*, BS *āśaya-prārthanāḥ*, 'desires, wishes', JS 22v2 *vīni ọsä* 'without desire; Manj. 380 *āausa ẹsa*; K 148·51 *ạisạ* (so) *abẹprrāyi* 'desire, intention'; other dyadic phrases Z 20·48 *aursi brītye jsa*; Z 22·171 *orsä. . .brīyo vīri*; Z 22·163 *orsi. . .rrauṭa*; with negative also Manj. 168 *aṇausa-*. Adjective *aursavīya-* 'to be desired', Z 5·64 *viṣṣaya aursavīya* 'desirable objects of the senses'. See *olsa-*, *ọste*, *ịste*. From **āvras-* > *ors-*, **ā-vars-* > *ols-* (variation as in *drays-*, *dālys-*), to *vars-*, beside *varz-* in Oss. D. *ūarzun*, I. *ūarzyn* 'to love', IE. *uerḱ-*, *uerĝ-* (variants as IE Pok. 795 *peiḱ-*, *peiĝ-* 'hate'), M.Parth.T. *'wrjwg*, Zor.P. *ārzūk* 'desire'. So improve upon KT VI 36–7. See also K 56, 21v2 *iṃsa*, and ibid. 22r1 *isạ*.

aursārma 'vital material', K 27·153 *mvaña pūra* [*nā*] *aursārma nāra ṣṭe avacha* 'my son's vital essence surely is his wife', =K 36·97 *mūnai pūri jīyaka* [*ni*] *aurserma ṣṭā nārä ṣṭe avachä*, =K 19·231 *muña pura ausairama nāra ṣṭe avacha*, BS Divyāvadāna 448·23 *prāṇāḥ* 'vital airs'; III 100·7–9 *aidrā jsa naṣạgaista khū dai hauṣkāña bāṣạ drrayvā pīlyā artha ausairma bāyāka* 'evolved with *indriya*-faculties, as fire in a dry forest, expounder of the essence of meaning in the three *piṭaka*-texts'. From *aursa-* and *ārma-* 'material', Oss. DI. *ärmäg* 'material', D. *yäd-ärmäg*, I. *qäd-ärmäg* 'building timber', plural I. *ärmädžytä*. Second component in Zor.P. *dōš-ārm* 'pleasure', Parsi-Sanskrit *vāllabhya-*, M.Pers.T. *dwš'rm*, *-yẖ*, *-ygr*, M.Parth.T. *hw'rmyn* 'darling', Sogd. Bud. *pts'nt'-rmyk* 'getting approval', *βwrt'rmyky* 'depression(?)'. Base **arma-*, **ārma-* from IE Pok. 326–8 *or-* 'to arise'. For meaning 'material, essence, base', note also *aneṣṭa-vana-*, BS *asāraka-*.

olsa- 'desire', *aulsa-*, V 86, 5v2 *ttuśau agūnau*, *anaulsa parrīyi śāma*, =BS *śūnyatā*, *animitta-*, *apraṇihita-*, *vimokṣa-mukha-*, 'void, lack of cause, lack of desire, entrance to release'; V 285, 8r2 *aulsä*, V 135, 1b3 *olsa*; V 124, 4a4 *biśśä olsa* 'all desires'. From **āvars-*, see *orsa-* from **ā-vras-*, and *ọste*.

auve 'villages', IV 64a1 *kṣa auve* 'the Six Villages', loc. plur. IV 13·1 *cira kṣvā auvū* 'Cira, the Six Villages'; II 25·30·1 *cira kṣvā auvvū*, IV 16·15 *kṣā ovā*, to sing. IV 20·7 *au au* 'to each village'. See **āgū*, *āvū*.

auvya 'of the village', adjective to *āvū* 'village', but see also *auya*.

auvya 'woven stuff(?)', II 75·59 *ājsīṃjāṃ auvya bastā* 'bound in silver woven stuff'. From **ā-vaya-* to base *vai-*:*vi-* 'to wind, weave', Av. *-āvaya-* in the compound *uzgərəsnāvayō*. Zor.P. gloss *pat girt vayδạn* with verb Av. *niva(hə)nti* 'they wear', Zor.P. *bē drapēnd*. Base *vai-* in Oss. D. *bijun*, *bid*, I. *bijyn*, *byd* 'plait', *zärin-bid* 'woven with gold', Sogd. *prw'y-*, *ptw'y-*, Waxī *z-wāy-*, *z-wett-*, IE Pok. 1120–2 *ụei-*, O.Ind. *vāyati*, *ūtá-* 'weave, plait', Lat. *uieo*, Lit. *vejù*, *výti* 'to wind', O.Slav. *vījǫ*, *viti* 'wind, plait'. Uncertain since *vaf-* 'to weave' might be traced here; see *baudāha-*, and *-vaunä* for *vaf-*. Kroraina *oṃna*, *uṃna* has been translated 'woollen'. See also *gvah-* 'to spin'.

oś- 'to cause anger', V 115, 64r4 *rre gyasta dīvate ośätä āphīrätä* 'the king will anger, disturb, the *devatā*-deities', BS *rājā devatāḥ kopayiṣyati*; Z 3·69 *niśtä ju satvä kye va ju na ro auśä muho* 'there is no being who might no more anger me'; V 355, 294v5 *nuṣthura ysurrja kāmu ośīyā samu*; V 291, 01a1 *muhu auśe*. Causative to *oys-* 'be angry'. See also *ośa-* 'bad'.

ośa-, *auśa-* 'bad evil', SuvO. 4v3 *o ce vā auśu hūnu daiye*, BS *pāpakaṃ paśyate svapnaṃ* (variant *svapne*) 'or who sees a bad dream'; V 116, 65v7 *ośāna bvānāna*, BS *duṣkṛtāt* 'from evil harm', V 114, 63r6 *ośānu härāṇu*, BS *duṣkṛtā-nāṃ*; SuvP. 64r3 *oṣä hira*, BS *pāpaṃ*; SuvP. 67v2 *tcaṃna vīvā hame oṣä*, BS *aniṣta-phala-vāhakaṃ* 'whereby the ripening (BS *vipāka-*) becomes bad'; compound, SuvP. 63v4 *auśạraṇyau*, BS *anārya-jana-*; Z 12·67 *ośataraṇa uysnora* 'evil-doing beings'. Adjective from *oys-* 'to be angry'.

ạuśte *bāta*, *ụśtä*, *eśta*, *aiśca*, *iṃśta*, *aiśta* 'plant name, BS (and Tib.) *punarnava*, Boerhavia procumbens, hogweed', Sid. 139r5 *ạuśte*, 140r2 *auśte*, 133r2 *eśta*, 135v3 *ẹśte*, 135v2 *eśtä*, 100r4 *aiśca*, III 91·213 *ụśtä*, I 159, 73r5 *iṃśta*, I 165, 79v2 *iṃśta*, I 165, 80v4 *äṃśta*, I 155, 66r4 *auśta*, I 149, 58v3 *aiśta*, always followed by *bāta*, *bā*. Connexions unknown; *ạuśte* could be traced to older **ā-vastyā* and possibly belong to older **avah-*, Av. *avō* 'herb', O.Ind. RV *avasá-*. For *au-* see also *auṣai* 'cummin'. For older *avah-* see s.v. *durauśạ*, *hạu*, *au*.

oṣku 'always', V 388, 19v1 *jaḍa rro vā oṣku dukhautta* 'the ignorant are always woeful', BS *nityaṃ duḥkhaṃ hi bālasya*; V 109, 31r3 *auṣku vätä*, BS *satata-samitaṃ*; SuvP. 73r3 (dyadic) *haṃ vī auṣkä*, BS *nityaṃ*. From **āyuš-kam* to Av. *āyū* (Yasna 31·20); later Yašt 8·11 *zrū āyu* 'age of time', Oss. D. *jauä*, I. *jau* 'life, energy'; Zor.P. *ēv*, *ham-ēv* 'continuously', *apurnāyak* 'of incomplete, age', Oss. I. *iu* durative particle < **aiva-*. See also *ạiha*: and Sid. 6v5 (and 7r1) *myāñāvi* 'of middle age' with *-āva-* from **āyva-*, =V 316·19. IE Pok. 17 *aiu-* 'life force', O.Ind. *āyu-*, *āyus-*, *yúḥ*, Av. *āyū*, *yavaē.tāt-*, *yaoš*, Greek αἰές, αἰών 'age', Lat. *aeuo-*, *aetas*, Got. *aiws* 'time, world', O.Engl. *ā*, *ō*. See also *jvā* 'young', and *au* 'life(?)'.

oṣkāṃjsī 'eternal', adjective to *oṣka-*, K 59, 32v2 *oṣkāṃjsī*; Z 6·10 *auṣkāṃjsī kāśyapa-ggotra dātīnai ttarandari balysä* 'O Kāśyapa-family men, the *dharma*-body of the Buddha is eternal', K 60, 37r2 *dātīnai ttaraṃdarä. . .auṣkaujsī*; Manj. 276 *auṣkaujsye*; K 54, 15v2–3 *auṣkāṃjsya ttūśāttā* 'eternal void'; V 52, 83b2 *oṣkājsya*; V 48, 50r3 *auṣkājsyo haṃ vätä jsīmo* 'eternal life for ever'. See also with negative *anauṣkājsī*, V 52, 83b2 *⟨a⟩noṣkājsya härа*.

oṣṭa-, *auṣṭa-* 'angered', participle to *oys-* above.

auṣṭä 'lip', III 130a1 *dīrūye auṣṭä spạtte* 'the lower lip quivers', Z 13·113 *āvuṣṭe* plur., inst. plur. Z 20·57

āvuṣṭyau; with *āvu-*, *au-* from older *āu-*. With suffix, III 48·66 *ttūrakā harāśaḍai vaña śaula auṣṭakye* 'extending the mouth, now he sucks the lips', =III 38·45 *ttūrakā harrāśaḍai vaña śaula auṣṭakye*. Adjective, II 104·70 *jastāṃ bǫysā hīyai auṣṭīnāṃ vairyai dadīnai kīśūka jsa ysānastā* '(the *dharma*-doctrine) beautiful in the space between the lips, the *kiṃśuka*-flower of teeth of the *deva* Buddhas' (see AM, n.s., 11, 1965, 104). From **aušta-*, Av. *aošta-*, *aoštra-*. O.Ind. *óṣṭha-*, IE Pok. 785 *ōus*, with suffix *-t-* Lat. *ōstium*, O.Slav. *usta* plur. 'mouth', *ustīna* 'lip', O.Pruss. *austo*, Lit. *uostà* 'mouth of river'.

ǫsa- 'desire', see *orsa-*, *olsa-*, III 76·254 *baysūśtāṣṭā ǫusa yanīrau* 2 plur. opt. 'may you desire bodhi-knowledge'; inst. plur. K 60, 36v2 *vāysañāṃ ǫsyāṃ asaṃkhiśtą śte* 'is undefiled by *vāsanā*-impressions, by desires'; K 58, 26v4 *biśāṃ yānāṃ auṃsyau jsa avārāṇttā śte* 'is unbased upon all vehicles' desires'; K 55, 16v1 *ǫsyau jsa ttūśai śte* 'is empty of desires'.

auserma, see *aursārma*.

auskā- 'dwelling place', III 71·137–8 *katha biśä j(s)iṇä būrvāṃ, tvā rakṣaysāṃ hīya auska* 'we will swiftly destroy the whole city, that abode of the *rākṣasa*-demons'; III 59·26 *hauda-raṃnī auski āśāṣṭä sa* 'the seven-jewelled abode rose into the sky'; II 41·9 *u parauva auski vāśtāñä u ysai ysai panamāre* 'and the officials must be placed in a dwelling place, and they will rise early'. Adjective, II 95·70 *hana pharākä haira hūḍai hatca tcahaisyau kamacūpavä bisä sulyāṃ jsä auskavaṃdā u hana pyaṃtsą ṣa-ṃ ttayą-śī ttą hvai* 'the Khan gave many things with forty secretaries belonging to the Kan-ṭṣou people living there, and before the Khan the Tai-śī ('great teacher') so said'. From **ā-vaskā-* to base *vas-*, *vah-*: *uš-* 'to dwell'. IE Pok. 1170–1 *ues-*, Av. *vanhah-*, O.Pers. *āvahanam*, Greek ἄεσα 'I passed the night', pres. ἀέσκω; Celtic Welsh *gwas* 'homestead', Irish *i foss* 'at home'. Got. *wisan*, *was*, O.Engl. *wesan*, *was*, Tokhara A *waṣt*, B. *ost* 'house'.

auska 'up', see *uska*.

ǫste, *śste* 'desired', see *orsa-*, and *śste*.

ka- 'pronoun, interrogative, relative, indefinite', *k-* only in *kama*, *ka* and *kāma-*, elsewhere *c-*. See also *ku-*. *kama* 'by which', Z 2·200 *ysīraho kama yä manīyä aṅga patāṇīyä jsanīyi* 'roughness through which he injures, dislocates limbs, kills him'; *kama jsa* 'whence', N 176·9 *⟨u⟩pakāri kama jsa hvaḍä jvīndä* 'the requisites with which men live'; Z 12·7 *gratä. . .kama jsa nāsāñi cu buro vātcu parāhä* 'the instruction with which is to be taken whatever is moral'; Z 11·52 *tcohaura ttätä satva kama jsa hvandi parehāñu bihīyu* 'four are those beings from whom a man must greatly hold himself'; Z 7·2 *(jaḍī. . .) kama jsa parrīyä auṣku kūśīndä jaḍa* '(ignorance. . .) with which the ignorant always seek escape'; Z 24·518 *kama jsa ttū pvāmane* 'whence do we hear this?'. From **kahmāt*. For *-m-*, note M.Parth.T. *yhm* 'up to' and Oss. DI. *kämän*, *kämäj*, *kämä*, *kämi*.

kāma- 'which of many', V 333, 25v3 *ttu ne ne bve se kāmä ṣä padmagarbhä gyastä balysi kye biśśä klaiśa ⟨pu⟩rrde* 'I do not know who is this *deva*-Buddha Padmagarbha who has conquered all *kleśa*-afflictions', BS G 37, 22b5 *tan na jānāmi katama(ḥ) sa padmagarbho nāma tathāgato 'rhan. . .iti*. V 328, 7r4 *kāmu hālau gyastānu gyastā balysā āstā hālsto ⟨na⟩masāte*, BS G 36, 5a3 *yena. . .tena. . .* 'where the *deva* of *devas* Buddha is, thither he bows'; V 77, 145r3–4 *tso thu hā kāmo diśo gyastā balysā* 'go you there where is the *deva* Buddha' (BS lost), Tib. *ston de ga-la bźugs-par bźud'* (*bźugs-pa* 'sit', *bźud* 'go away'); III 24, 22b4 *kāmu jä*, BS *kaś cit*; III 20, 5a1 *kāma hālai. . . hāṣṭa*; oblique, Sid. 103v3 *kāmye dūṣā jsa hamye līkā ṣtāte* 'from what *doṣa*-humour it has arisen', Tib. *nad-gźi gan-las gyur-pa dan*; fem. loc. sing. V 94, 17v6 *kāmiñe śīravāte jsa sarvasatva parrijimä* 'with what joy I save all beings'; K 4, 142r2 *kāmiña kāmiña* 'in whatever', Tib. *gan dan gan-du*; III 28, 39a4 *kāmañä diśaña* 'in what region', III 24, 21b4 *kāmña diśaña*; K 97·197 *kāṃña dīśaña auna*; V 246, 12b4 *kāña diśiña ona*, BS *pṛthivīpradeśaḥ*. With suffix *-īnaa-*, *-anaa-*, *-enaa-*, K 143, 1r2 *kāmanai samādāna* (BS *samādhāna-*); III 122·28 *tvī au kāmanai pūstye kṣamai* 'which kind of book pleases you?'; Sid. 153r5 *kāmenai saṃ hamāte*, Tib. *gan yan run-ba*; Sid. 101r1 *kāṃ saṃ hamāte*, BS *yukta-*, Tib. *gan yan run-ba* 'as befits'; Sid. 132v1 *kāmīnā haṃbusaṃ ṣtāte*, Tib. *gan hos*; Sid. 132r4 *kāmīnai hamāte*, Tib. *gan yin-pa ni*; Sid. 103v4 *kāmai va haṃbusina ṣtāte*, Tib. *gan hos-pas*; K 143, 1r4 *kāmīnai pīsai āśirī* 'what teacher *ācārya-*'. Later also *kauma*. See *ka*; *kho*; *cu*; *ca*; *ci*; *ce*; *kye*; *canda-*, *cā*, *cālsto*, *cāṣṭa*; *cera-*, *kyera-*; *crāma-*, *cirāma-*; *citä*; *cūḍe*.

ka 'if', *ka ni* 'if not, lest', V 339, 77v3–4 *ka ⟨muhu da⟩samye haḍai nīstu yanāmane* 'if we can repay on the tenth day', BS G 37, 72 bis b4 *yadi śaknumo daśame divase punar api dātuṃ*; V 333, 27r5 *ko ju sarvaśūra ṣä hvę āya kye ttū biśu kuṃjsatī///*, BS G 37, 24a5–6 *tataḥ sarvaśūra kaś cit satvo bhaved yas tāni tila-phalakāny eka-rāśiṃ kuryāt* 'then suppose' = 'if there is'; V 115, 64r4 *ne dāru śtä ka ṣätä rre gyasta dīvate ośätä āphīrätä* 'it is not long before the king angers, disturbs the *deva devatās*', BS *na cireṇa hy ayaṃ rājā devatāḥ kopayiṣyati*. With negative 'if not lest', JS 21v1 *sāṭīkāṃ* (BS *sārthavāha-*) *pvestī ka ni uci mīrāre* 'for the merchants you feared lest they die in the water'; JS 6r4 *hamye drrātai tvare ka ni ṣa hve mīḍe* 'you greatly feared lest the man die'; III 80·35 *ka ṇä mīḍe* 'lest it die'. See also *aśka* 'there is when' = 'perhaps'. From **kadā*, Av. *kadā*, *kaδa* 'when', Zor.P. *AMT* = *kaδ*, M.Parth.T. *kd*, M.Pers.T. *k'*, N.Pers. *kai* 'when?'; Sogd. *kδ*, *kδ'*, Yaγn. *kad* 'when'; Pašto *kala*, Orm. *ka*, Yidγa *kəla*, Sanglēčī *kāδī*; O.Ind. *kadā*, to IE Pok. 644–8 *k*^{u}*o-*.

kạ 'to think, care for, protect', III 71·141 *vilakā ṣṭāṃ sīyeṃ kạ* 'when young I learned to think'; parallel to N 176·5–6 *ci kẹ sājīndä ggaraṇi-śāstra, ci vātcu śākhe sājīndä* 'some learn to think (=study) of the treatises of action (of the calendar?), some next learn the branches (BS *śākhā*-sectarian texts?)'. Hence the infinitive to *kāṣ-* 'to think'.

kakūṣa 'raptor bird', V 384, 9a3 *kakūṣa vā ā garrvā* 'the *kakūṣa*-bird came into the mountains', with Turkish *kakük* 'raptor bird' (=Arab. *zummaj*), loan-word from Iranian, to **kark-* with various suffixes, Av. *kahrkāsa-*, Zor.P. *karkās*, N.Pers. *kargas*, Sogd. Bud *črks*, Oss. *cärgäs*. The Turkish *kākük* is in Al-Kāšγarī's Luγat al-turk.

kakva 'bird name', III 47·48 *stāryi kakva papūśkyi bejaky*

ysyama (*-ya-* for *-ū-*), = III 46·16 *kakva tcīrauka u papūśka biṃjakye*, = III 34·8 *kakva tcīrāka u papūśkya bejakyā*, with different III 37·29–30 *stārye papūśakyä bīdye baijakye ysūmä* 'starling, kakva, hoopoe, sparrow, *ysūma-*', beside *tcīrauka* 'anas casarca, BS *cakravāka-*, and *bīdye* 'pecker, BS *pika-*(?)'. The further passage III 96·6 *///⟨mū⟩ra kakye mūra sye mūrą hayarīda nva kṣama āṣaijvā* 'the... birds, the *kakya*-birds, the geese sport themselves at will in the pools', and the passage II 75·62 *hai tha mūrā kakva jastūña mūra ka tcaḍä māhāsamāṃdrā* 'O you bird *kakva*, celestial bird, if beside the great sea', both would suit for *kakva* the meaning 'duck'. Two connexions are possible, 1. *kakva* 'duck' as the 'quacking' bird, to be associated with O.Ind. *koka-* 'duck, *cakravāka-*', or 2. Zor.P. *kpg* **kaβg*, N.Pers. *kabg*, Greek κοκκάβη, Eastern Pers. *kauk* 'partridge'. Tokhara A has *kok-* lw from O.Ind. *koka-*. For Waxī *kik*, *kīk* 'wild dog', cf. O.Ind. *koka-* 'wolf'.

kaṅgā- 'skin', Sid. 15v5 *kaṃga* 'skin, husk of rice', Tib. *śun-lpags*; in full Sid. 15v5 *cuai kaṃga haryāsa hame* 'whose skin becomes black', BS *agaura-*, Tib. *śun-lpags nag-po ni*; JS 28r2 *kuṣṭāde kaṃge* 'they flayed off the skin'; Z 2·12 *kaṅgo* acc. sing.; Manj. 130 *kaga hūña āstai* 'skin, blood, bone'; III 18·35 *kaṃgyä biṃdä* 'on the skin'. The skins of various animals are given: *kāṃra kagä*, *birga kagyä*, *ūla kagä*, *gūha kaṃga*, *jūṣḍi kaga*, *rūś-kagi*, Z 2·12 *ggūgno* (read: *ggūśno*) *kaṅgo*, v 268, 47a3 *kaṃga makalīña* 'monkey's skin' (BS *markaṭa-*). Adjective, II 129·70 *kaṃgīnai baṃgāṃ* 'leathern cuirass', II 60·17 *kagīja ṣkaumaka* 'leathern covering'. From base *kan-* 'to cover'; see also Indo-Iranica, Mélanges Morgenstierne, 1964, 9–11; Acta orientalia 30, 1966, 36–7. K 109, 322 *kagu namve va* may be 'skin and felt cloth'. Cognates s.v. *pacan-*.

kaṃggan- 'dig', Z 2·28 *ggaṃtsu ye kaṃggīndi* 'one digs a pit'; Z 4·61 *kṣāra-natä kaṃggate īyä* 'would the alkali river be dug out?' (BS *kṣāra-nadī*). From reduplicated *kan-* 'to dig', see *kaṇāre*, *naṣkanda-*, s.v. *kan-*.

kacau 'fully, quite', III 84·39 *grāmakä kacau ysai u paśā tceña niśäña jatte* 'quite hot in the morning and evening it is to be put in the eye, it cures it'. See *kicau*.

kaj- 'to beat', see *karg-*, *kalj-*.

kaja 'month name, second month of spring', Sid. 3v1 *cu cvātaji māśtä u kaja ṣi pasälya* 'what is Cvātaja month and Kaja, that is the spring season'; II 88·31 *kaji māśtä beraji vī* 'on the first day of month Kaja'. From *(s)kak-* or *(s)kag-* with palatalized *-j-* < *-čy-* or *-jy-*.

kajakä 'faeces', K 100·294–5 *kajakä kajakai khāysa ttaujai u ttūra phalau śau...kharai pulāñi* (miscellany, *khāysa* 'food', *ttaujai* 'a sour food', *ttūra-* 'cheese', *phalau* 'dish', *pul-*, Lat. *perdo*). To base IE Pok. 521 *kakka*, Lat. *caccare*, Greek κοκκάω, Armen. *k'akor*, Celtic Ir. *caccaim*, Slav. Russ. *kakatī*. See *kharai*.

kañ- 'to dig out', Z 24·515 *kañāre nä tturrna haṃtsa hūñe jsa ysīmä* 'they dig out from mouth with the blood the teeth'. See *kan-* 'to dig'.

kaṃjita- 'wrinkled, rugged', Z 291·5 *kaṃjitī kamalä käḍe* 'his head very wrinkled'. From *(s)kan-* 'to fold, wrinkle', with increment *kan-k-* or *kan-g-*, see cognates s.v. *tcanā-* 'wrinkle'.

kaṇa 'for the sake of', see *kāḍäna*, in IV 23·13.

kaṇaiska 'smallest finger', K 145, 2v3–4 (Vajrayāna list allotting fingers to the highest deities) *āṣṭī vairaucä u paḍauysa haṃguṣṭi armyāyi ṣa hagauṣṭi vajrrasattä u dīda hagauṣṭa rahnasabhavä u kaṇaiska amāṃgasaida* 'the thumb Vairocana, the first finger Amitāyu, the second finger Vajrasatva, the third finger Ratnasambhava, the little finger Amoghasiddha'. See also *kaniśta* 'smaller. From *kan-* 'be fresh, new, small', Oss. I. *k'annäg*, *k'anäg*, acc. sing. masc. *k'annädžy* 'small' (but Digoron *mänk'i*), *k'adtär*, *k'addär* 'smaller', Munjānī *kandir*, *kandər* 'smallest, youngest', *kandəra*, *kandir ägušk'ikä* 'little finger'. For 'young', Av. *kainyā*, *kainī-*, *kainin-*, Sogd. Man. *qnčyy*, *knčy*, *knčyg*, M.Parth.T. *qnyyg*, Zor.P. *kanīk*, *kanīčak*, N.Pers. *kanīzah*, M.Pers.T. *knyg*, *qnyčg* 'girl'; Oss. D. *kindzä*, I. *čyndz* 'daughter-in-law', Tālišī *kīnelī*, Munjānī *kinčäkä* 'small girl', Auramānī *kənačä*, Pašto *čan-* in *čan-yōl* 'betrothed' (**kanya-kāta-*), Parāčī *kaštē* 'girl' (**kaništā-*); Sarīkolī *-čēin* 'girl' (**kanyā-*) in *p-čēin* 'young girl' (*upa-* or *pa-* > *p-*). The spelling with retroflex *-ṇ-* and dental *-s-* also in the name of the Saka Kušān emperor *Kaṇaiska-* 'the most vigorous one'. IE Pok. 563–4 *ken-* 'fresh, young', O.Ind. *kanīna-*, *kanīyas-kaniṣṭha-*, *kanyā-*, gen. plur. *kanīnāṃ*, Greek κοινός 'new', Lat. *recens*, Celtic Ir. *cinim* 'arise', *cinēl* 'gener-, ation', Gaul *cintu-* 'first', Got. *hindumists* 'outmost', O.Engl. *hindema* 'latest', O.Slav. *-činǫ*, *-čęti* 'to begin'.

kata- 'covered place, house', Sid. 132v4 *ucāṃkatāṃ āstaṃna sattā hīya guśtą* 'the flesh of beings who dwell in water and the like', Tib. *čhu-na gnas-pahi srog-čhags ña-la sogs-pahi śa*. From *kata-* 'having a dwelling in', with *ucāṃ* gen. plur., or *ucaa-* adjective'. Base *kat-* 'to cover, hide', Av. *kata-* 'room, house', *katō.masah-* 'large as a house', Zor.P. *kat*, *katak*, *katīčak*, *kwt*, *kwtk*, adjective *katakīk* 'domestic', *kwt-m'n* **kat-mān* 'roofed house' (gloss to Av. *paxruma-*). M.Parth.T. *kdg* 'house', *qdyxwd'y* 'housemaster', M.Pers.T. *qdg* 'house', N.Pers. *kad*, *kadah*, Armen. lw *k'atak*, Arab.-Pers. *qaδaq*, Syriac *qdg*; Sogd. *kt'ky* 'house', *kty'kh*, *kt'k-δ'r'y* 'house-holder', Pašto *kəlai* 'village' (*-t-* > *-l-*), *bōr-jal* 'house', *yu-jəl* 'cow-shed'; Yazg. *kud*, plur. *kadaθ* 'house'. With *-l-* also Zor.P. *kl'g* **kalāk* (see AION 1, 1959, 118–120). For *kata-* 'roof', Pašto *čat*, Parāčī *kā*, Yidγa *čof* 'ceiling', Waxī *kut*, *kūt* 'roof', *kətīč* 'hut', *kat-δīt* 'soot'. Rōšānī *čod*, plur. *čadēn* 'house'. For *kat-*, also O.Ind. *cātayati* 'to hide'.

kadvaja 'man of Kadva', II 100·216–7 *ṣą bīsakvā bīsai kadvaja yai* 'he was a man of Kadva among the Bīsaka people', ibid. 217 *kadvajā au thī* 'the man of Kadva took the food'; II 19, 9a1 *kaṃdvaji ṣanīrä* 'Ṣanīra of Kadva'; II 36, 8b2 *cu phema kaṃdvāṣṭā buḍāṃdi* 'who brought them (*-ā*) to Kaṃdva of Phema'.

kan- 'to throw, put' (as Lat. *mittō*, French *mettre*), Z 2·80 *uskäna ni dīvate bendä späte kāīndi gyastūña* 'from on high the *devatā*-deities scatter celestial flowers upon them', parallel to *tcabrīye* 'he scattered', SuvO. 68v2 *cuṇyau vāysyo tcabrīye hā rre āysanu vätä* 'with powders (BS *cūrṇa-*), with perfumes (BS *vāsita-*) the king bestrewed the seat', BS *abhyākarī rājā tad āsanaṃ*. Base *kan-*; elsewhere with preverbs, see *askin-*, *pärān-*, *pyañ-*. To O.Pers. *ava-kan-* 'put down on', Armen. lw *hanganak* 'contri-

bution', M.Parth.T. *"gn-* 'to fill', *'bgn-* 'to throw', *pr'gn-* 'scatter', Zor.P. *aβkandan* 'to throw', *bun aβkandan* 'to lay a foundation', N.Pers. *afgandan*, 'to throw', *āgandan* 'to fill', *parāgandan* 'to scatter', Zor.P. *parkēnēt* 'he removes' (Zātspram 3·56, ed. Anklesaria) from **parikanya-*; Sogd. Man. *ākan-* in *m'k'nd*, *pr'kn-*, *pr'k'nt'k*.

kan- 'to cover', with preverbs, *biyana-*, *byatana-*, *byana-* 'obscuration', BS *āvaraṇa-* 'covering'; *nijsava-* **ni-čata-*, K 72·25 *ranyau jsa nijsava* 'covered with jewels', K 63, 78v2 *ranyau jsa kīśana pera uḍä nījsave* 'thick leaves covered (dyadic) with jewels'; JS 21v3 *raṃnyo jsi najsata*; II 129·78 *īṃjīnai hūjsava-pakai paśajsa*; *pyan-* 'to cover'; *pacan-* 'to cover'. Base *kan-* in Av. *akana-* 'cover for arrows', M.Pers.T. *kndyr* 'cover for arrows', Zor.P. *kntyl* (**kana(t)-tigri-*), Syriac *qṭyrq-*', *qṭrq-*'. Possibly in *kangā-* 'skin' as 'covering'; *kanthā-* 'city' as 'covered place', *kanā* 'film'. Since intervocalic *-js-* may derive from *-č-* or *-j-*, the base *jsan-* 'strike put' is also possible here.

kan- 'dig', reduplicated, see *kaṃggan-*; pres. *kañāre* 'they dig out', above; *naṣkanda-* 'dug out'. From *kan-* 'dig', Av. 3 plur. *kanənti*, *kanta-*, O.Pers. *kantanaiy* 'to dig', Av. *hankana-* 'underground place', Oss. DI. *ingän* 'tomb', D. *nigänun*, *nigäd*, I. *nygänyn*, *nygäd* 'to dig, bury', Armen. lw *akan* 'digging (to break into a house), mine, moat'; Sogd. *knt*, Man. *qnyy*, Chr. *qnd'rt*, *qntyt* 'ditches', M.Pers.T. *ngndn* 'to bury', Zor.P. *kandan*, N.Pers. *kandan*, *kandah* 'ditch', Armen. lw *xandak* 'foss', Arab.-Pers. *xandaq*; Pašto *čina* 'well' (**kanyā-*), *kandəl*, *kanəm* 'dig', *kašaī* (**kanštrya-*) 'mattock', Av. *kąstra-* 'spade'; Yidγa *ken-*, Šuγnī *čān-*; *čint-*, Yazg. *k'an-*:*k'ont*. IE Pok. 634 O.Ind. *khánati*, *khánitum*, *khātá-* 'dig', Iran. *kan-*, only Indo-Iranian.

kan- 'throw down', see *buvan-*, M.Pers.T. *gwgn-*, Armen. lw *vkandem* 'throw down, conquer', *apakanem* 'destroy'.

kan- 'cut, engrave', see s.v. *hatcan-* (not in Khotan Saka), N.Pers. *kandan* 'engrave', *muhr-kan* 'engraver of seals', Armen. lw *k'andak* 'engraving', Sogd. Bud. infinitive *skn't*.

***kana-** 'desire', v 62·10 adjective *kanausta-* 'greedy', *ci kanausta satta kṣittra* ⟨*himā*⟩*ri* 'who are greedy beings in the *kṣetra*-field'. From *kan-* 'desire', Av. *čakana*, *čanah-*, *činah-* 'desire'. See also *ātam-*.

kanā- 'drop (of water)', v 247, 16a3–4 *tta tta mī khu tcahora mahāsamudrra ṣṭāre ūca jsa haṃbaḍą ttyāṃ hamadā ūci hīyāṃ kanāṃ hakhīysä pamāka hame* 'just so as there are four great seas filled with water, of those indeed the number of drops of water is countable', BS *yathā catvāro mahāsamudrā udaka-paripūrṇā bhaveyuḥ, tatra ekaika-vinduṃ śakyaṃ gaṇayituṃ* (*kanāṃ* gen. plur., BS *vindu-* 'drop'); K 106·256 *utca kanä ttara nai naiṣaime* 'a drop of water does not quench thirst'; I 179, 98v3 *hauda kani* 'seven drops'; III 85·63 *kṣi kanai* 'six drops'; Z 2·118 *kho ggarä sumīrä śśaśvānä kaśte pata mahāsamudrä śśo-kanä utca baña* 'as mustard appears in relation to Mount Sumeru, water in one drop (compound adjective) in relation to the great sea'; Z 2·108 inst. plur. *kanyau*. With suffix *-aka-*, K 90·750 *khu mahāsamudra āna śā kanaka ūska usthaṃjä* 'as from the great sea he draws up one drop of water'. Iranian *kanā-* 'small portion (of water)', and *kanaka* beside O.Ind. *kaṇa-s*, *kaṇā* 'grain of seed, drop of water, small piece' (with *-ṇ-* from *-n-*), to base *kan-* 'small, young', see *kaṇaiska-* 'smallest finger', *kaniśta* 'smallest'. See *kināṃ*.

kanā 'film, pellicle, spot', Sid. 148v3–4 *tciṃña*[*ña*] *pisalyāñä śīyi kanā jiṃdä* 'it must be smeared on the eye, it removes the white film', Tib. *bskus-na yan liṅ-tog dkar-po sel-bar byed-do*; Sid. 148r4 *haryāsye jaste biṃdä śīyi kanā hamāte* 'there may be a film on the black part of the eye', Tib. *mig-gi hbras-bu na-guhi steṅ-du dkar-pohi thig-le byuṅ-ba ni*; plural Sid. 149r4 *kane*, Sid. 148v5 *kanāṃ*. If named as a 'covering', the base is *kan-* 'to cover'.

kaniśta 'smaller', II 39·18 *miśtai kaniśta* 'the greater, the smaller'. From *kan-* 'small', see s.v. *kaṇaiska-* 'smallest'. See s.v. *byīvīri*.

kanthā- 'city', *kaṃtha*, *katha*, plur. *kaṃthe*, v 112, 34v7 *kaṃthe*, BS *nagarāṇi*, loc. plur. v 108, 30v7 *kanthuvo*; gen. sing. *kīnthe*, loc. sing. *kīntha*, *kītha* (late form *gyītha* III 94·35a *ṣacū gyītha* 'in Ṣacū city'); with suffix N 52·8 ⟨*k*⟩*anthāṣyau* inst. plur. 'citizens'; compound II 92·129 *kathi-rāysa-* 'director of a city', Greek-Persian *kanda* in Μαρακανδα, Zor.P., N.Pers. *samar-kand*, Arab.-Pers. *samarqand*; O.Ind. (Pāṇini) lw *kanthā-*. Sogd. *knθh* **kanθā-*, later in place names *kaθ*, *kand*, Sogd. Chr. *knt*, *kt*, Balōčī *kant* name of a village, Oss.I. *känt* 'building', plur. *käntytä* (translation of Mark 13·1, later replaced by *aγūstytä*), N.Pers. *kand* 'village', Pašto *kandai* 'ward'. If the *kanthā-* is the 'covered place, built enclosure', the base is *kan-* 'to cover', as Oss. D. *äzγunst*, I. *aγūst* 'building' connects with *aγūndyn* 'to cover' (see cognates s.v. *uysgun-*).

kaṃdä 'place name', II 83·6–7 *u ttaką kaṃdä rrispūra, u śau kamalä hāysa tsuva* 'and those Kaṃda- princes and one person went away'; II 84·9 *khvāṃ vā parau hīśtä kaṃdyi ttä śau kamalä hāysa tsuñī ṣṭāve* 'when the command comes one person of Kaṃda- is to go'. Possibly the same place name II 73·11 *kaṃdakä bisä kaṃtha* 'the city situated in Kaṃdaka-', in a list of place names *phīmāna... tsāḍīkāṃ...paḍakä...kaṃdakä...ysbaḍä-parrūṃ*. This *kaṃdakä* is Tib. *ka-dag*, and possibly late Chinese of the Yüan Mongol period, year 1286, *k'ie-t'ai* (K 491·6; 184·1 *kiop-t'äi*). If the name is Iranian it can be traced to **kan-ta-*, beside *kanthā-* from *kan-θā-*.

kaṃha- 'hemp', IV 54a2 *kaṃha pajīdā* 'they demand hemp'; IV 54b1 *kahä*; III 89·172 *kaḥä*; with *-ā-*, II 1·11 *kāṃhą thāṃ* 'hemp cloth', gloss to Chinese *ttai-bą* (K 952·1, 593·1) *tai-ma* from north-west dialect *d'äi-mba* 'hemp', see KT IV 178; V 4·1·10 *kāṃha thauna*, IV 12·3 *kāhai thaunaka*, plur. 'pieces of hemp cloth'; IV 67b3 *kāhä thau*; IV 38b3 *kāha*; IV 51b1 *kāhye*; adjectives, V 221·6, 2 *kaṃhīnai rrūṃ* 'hemp oil'; III 91·203 *kahīnai rrūṃ*; III 79·13 *gaysä kāṃhūña baysgye* 'reeds hemp-coloured, thick'. But Z 22·147 *kāhyänai ggūnina* 'with his *kāhya*-coloured hair' is rather from base *kadru-* 'brown'. Both hemp and flax are named by the same base *kana-*, from the fibres. Oss. D. *gänä*, I. *gän* 'hemp, flax'; D. *gäm-bi* 'winding hemp' and Čeremis *kene*, *kiñe* 'hemp', Swan. *kan*; elsewhere with suffixes, *-pa-* (*-ba-*, *-fa-*), Greek (Herodotos 4·74–5, native of Skythia) κάνναβις 'hemp',

Zor.P. *k'nb* **kănaβ*, N.Pers. *kanab*. Arab. *kanib*, Assyrian (tempore Sargon II 721–705) *qunnabu*, *qunubu*; Lat. *cannabis*, *cannapis*; OHG *kanap*, O.Engl. *hænep*, O.Norse *hanpr*; Lit. *kanāpės*, O.Pruss. *knapios*; O.Slav. *konoplja*; with different second component Turk *kändir*. A second form occurs in Zor.P., N.Pers. *šan*, Kroraina *ṣaṃna*, O.Ind. *śāṇa-*. If the basic word is Iranian and meant 'fibre' it is named as the 'twisting stuff' from base *(s)kan-*, inverted *ksan-*, attested in Khot. Saka *tcanā-* 'wrinkle', *kaṃjīta-* 'wrinkled', N.Pers. *šikanj* 'twisting or coiling rope'. The Khotan Saka forms can be analysed: **kanab(h)a-* > **kanfa-* > *kaṃha-*, with later *-āṃha-* through *-uṃh-*. For flax the related Khotan Saka word is *kuṃbā*, BS *atasī*, Sogd. *kānbā* from older **kanaba-*, with *-uṃb-* < *-aṃb-*.

kaba 'a measure (of oil, medicinal plant)', I 179, 97v4 *kuṃjsavīniṃ rūṃ dva kaba gvīha rrūṃ dva kaba* 'two *kaba*-measures of sesame oil, two *kaba*-measures of butter', III 92·239 *śau kabä sperka jṣāṇāṇä* 'one *kaba*-measure of *sparkā*-plant to be boiled' (*sperka*, *sparka*, BS *sprkkā*). If Iranian, *kaba* is from **kapa-* 'container', with O.Pers. καπίθη, Zor.P. *kapīč*, Armen. lw *kapič* 'a measure', Oss. I. *k'äbic* 'storeroom'; with *-čaka-*, N.Pers. *kafč*, *kafčah* 'spoon', Sogd. P 19·7 '*δry kpčky* 'three spoonfuls' (see TPS 1954, 146–156). Turkish Uigur *qapčuq* 'small bag' is from Iran. **kapčik* (as Turk. place name *Lopčuq* from older *Napčik*, Khot. Saka *dapāci*). Possibly also Hittite *kappi-* 'a measure' belongs here. Waxī *kapč* 'spoon' without *-aka-*; Balōčī *kapātag* 'basket'. Iranian origin seems more likely than Chinese K 71·1 *xo* < *γâp*, Uigur *qav*.

kabä 'horse(?)', V 310 viir2–3 *u vara hā śī bārai ājīdāṃdä u* [deleted *kabä śī*] *vāra āṃna kabä śī-pve* 'and there they brought a white riding-animal and an excellent(?) reddish(?) horse, white-legged'. Without contexts also ibid. r1 *kabä*. From the context r4 *śī bārai bidä bvestä* 'he mounted the white steed' and v3 *gāṃna bvestaṃdū* 'we mounted the *gāṃna*-animals'. Possibly *kaba-* to Lat. *caballus* '(poor) horse, working horse', later replacing *equus*; Lat. *cabō*, *-ōnis* 'large horse'; O.Slav. *kobyla* 'mare'.

kabi 'hero', K 73·40 *kabi cū sākyi haçyāra jauna* 'a hero whose foes are broken in fighting'. Dialectal form of older *kavi-* 'epithet of kings and princes', see *kai*, plural *kā*. For *-b-* older *-v-*, note also the words III 49·35 *bāṃdabīnä* 'relationship' (to BS *bāndhava-*), and lw JS 19v1 *jīyabaña*, BS *jetavana*; and *barbīrye*, beside *baravirñä* 'pregnant'.

kam- 'to enclose', variant to *kap-*, see *kamiśkä*, *khamūḍa-*.

kaṃma- 'wound', and *kama-*, Sid. 141v1 *kaṃmä jehāme hīya krra tcerā* 'treatment to cure the wound must be used', Sid. 141v1 *kamä hīvī hā ttaurą padajsāñä* 'the mouth of the wound must be burned', BS *vraṇa-*, Tib. *rma-kha sregs-te*. From base *kad-*, beside *khad-* 'to beat', then **kadma-* > *kaṃma-*, as N.Pers. *zaxm* 'wound' from *gan-* 'to strike', and M.Parth.T. *xdm*, base *xad-*. See *khai-*, *khasta-*.

kamala- 'head', then 'person' and 'beginning', Sid. 8v2 *kamalä*, BS *śiras-*, Tib. *mgo*, V 157, 2b2 *kamalu hanemäte* 'bows the head'; loc. sing. Z 13·74 *kamalña*, later Sid. 144r3 *kamaña*, I 163, 78r1 *kamiña vīni* (BS *vedanā-*) 'pain in the head', BS *śīrṣa-roga-*; V 69, 8v2 *kho ye hvaṇdiye kamalu paṭāttā* 'as one cuts a man's head', BS *tad-yathāpi nāma sarvaśūra kaś cid eva puruṣaḥ kasya cit śīrṣaṃ chindyāt*, Tib. *dper-na mi la-la-žig-gi mgo bčad-la*. For 'person', II 83·1 *drai kamala haḍa* 'three persons, messengers', ibid. 2 *śau kamala haḍa*; II 84·7 *śau kamalä*; ibid. 10 *dva kamala*. For 'beginning', II 54·20 *kṣuṇi ye pūha cū hīña kamala aśi rä bāstiṃ salī* 'it was the fifth *kṣuṇa*-period having the name *cū hīña* at its head, the year ruled by the Horse'; V 202, 4a4 *⟨maka⟩lä salya hīvī kamalä* 'the beginning of the year Monkey'. Adjectives *kamalī*, V 155, 1a4 *kamalī buṣkve* 'head covering'; *kamalaja-*, IV 33a2 *kamalajä haṃbā* 'individual portion', V 2, 6394·2·2 *kamalajä mūri* 'individual *mūrā*-coins'; V 215·70·5 *kamalaja ūtca parāṃdä* 'they sold individual water'; *kamalāysa-*, II 54·24 *gūttarasta kamalāysa* 'of good family, leaders'. Compounds, III 93, 253 *kamalarrāḍä*, II 41·12 *kamala-rāḥą* 'head ache'. From **kamṛda-*, Av. *kamərəδa-*, Zor.P. *kamāl*, *kamālīkān*, Yidγa *kyɛmalγo* 'skull'. IE Pok. 725 *melōdh-*, O.Ind. *mūrdhan-*, Greek βλωθρός 'grown high', βλαστός 'sprout'; O.Engl. *molda* 'top of head', Tokhara AB *malto* 'at first'.

kamaiśkä 'covering', II 60·8–9 *dajūna baimya kamaiśkä śā* 'one covering, flame-coloured (white or red), of bright colour (white or red)'; II 60·20 *rūś-kagä thūḍa-pa śau u kaimeja ysīḍā-mejanya kamaiśka śā* 'one ibex-skin cloak (Tib. *thul-pa*) and one covering as a dressing of yellow embroidery (?)'; II 60·23–4 *ysīcā-spīyi drai-gūna kamaiśka śā* 'one covering yellow-flowered, of three colours'. For *kaimeja*, note also II 60·23 *mījī-jūna śadā kaimejā īśīma ś(ā)* 'one covering for dressing, of red-coloured ground'; II 60·26 *dama-rāśiṇai maistä kaimeja śau* 'one covering, large, for the *dharma-rājikā* monument'; II 60·27 *śagīnai maistä kaimejä śau* 'one great covering for the *śankha-* (of the monument)'. K 45·8 *mīrāhi ū keṃmajāṃ āstana pharāka vāsta* 'pearls and many dresses, *keṃmaja-* and the like'; K 63, 79r2 *ysara-ttaśāṃ maṇḍūlyāṃ kamacāṃ pṣīstä* 'covered with *kamaca*-coverings of brocaded *maṇḍūla*-cloth'. From *kam-* 'to cover' with suffixes; *kamaiśka-* passed to Turk. *kimiškä* (Al-Kāšγarī) 'a variegated felt from Kāšγar'. Hence originally a Kančakī word (earlier language of Kāšγar). For the variant meanings note the parallel Khotan Saka *karasta-* 'skin garment', Yidγa *karast* 'hide, skin', Waxī *karast* 'fur-coat', Pašto *krāst* 'felt, woollen cloak'. For *kam-* see also *khamūḍa-*. Possibly here the Latin *camisia* 'shirt', a word of either oriental or Gallic origin. The base *kam-* is a variant to the base *kap-* 'to hold, enclose, incapistrate', see *khapa*, *kaba*.

kar- 'to do, make', replaced in verbal use by *gan-*, *tan-*, *yan-*, *yin-*, *īn-*, but retained in derivatives, see *kāḍägāna-* 'deed', *kīra-* 'work', *kīraraa-* 'workman', as second component *-gara-*, *-gāra-*, *-tarana-*, *-arana-*, *karaṇa* 'making', K 5, 143r4 *ṣuva-karaṇa* 'celebrations'; V 112, 34r2 *pajsamatarei* 'honourer', BS *pūjayitar-*. Participle *guḍa-*, *giḍa-*, *yaḍa-*, *yiḍa-*, *yuḍa-*, *īḍa-*. From *kar-*, Av. *kar-*, pres. *kərənaoiti*, *kərəta-*, *kəša-*; O.Pers. *kunautiy*, *kṛta-*, Zor.P. *kunēt*, *kart*, *kartan*, N.Pers. *kunad*, *kard*, Sogd. *kr-*, pres. *kwnty*, perf. *kδ'r'y* (2 sing.), beside *wn-* 'to do', infinitive *'krty*, passive *kyrty*, participle *'krt'k*, noun *kr'wny*; M.Parth.T. *kr-*, *qr-*, *kyrd*, *qyrd*, *kyrdn*; *kyrdg'n* 'action'; M.Pers.T. *kwn-*, *kyrd*, passive *kyr-*; Oss. D. *kānun*, *kond*, *kodta*, I.

kānyn; Balōčī *kanag*, *kurta*, *kut*; Pašto *kṛəl*, Parāčī *kan-*, Yidγa *ken-*:*kəṛ-*, Waxī *car-* (*c* = *ts*), *caram*; Sarīkolī *kanam*, Šuγnī *kinam*:*ćud*. IE Pok. 641–2 *k*^{u}*er-*, O.Ind. *kṛṇóti*, *kṛtá-*, Celtic Welsh *paraf* 'work, effect', Lit. *kuriù*, *kùrti* 'build, make'.

kar- 'to sow, plant', pres. *ker-*, participle *kälsta-*, V 333, 27r3 *biśśu vätä kuṃjsatu kerä* 'he should sow everywhere sesame seed', BS G 37, 24a3–4 *sa caturṣu dvīpa-kṣetreṣu tilaṃ vāpayet*; V 334, 32v6–33r1 *tcārīmu vätä kuṃjsatä kerä*, BS G 37, 29b6 *loka-dhātau tilaṃ vāpayet*; Z 4·35 *ne ye nandanu kälste* 'one has not planted the Nandana-grove'; II 91·117 *kạistā yuḍāṃdä*; III 80·19 *kaista jsärä* 'planted corn'; V 342, 84r1 *baṃhyu kälste* 'he planted a tree', BS G 37, 78a7 *vāpito drumaḥ*; V 108, 30v6 *śuru yäḍändä sta kälständä sta uhu śäḍye bägo* 'you have done good, you have planted the root of goodness', BS *kṛtā-dhikārā avaropita-kuśala-mūlā*. With *ni-*, V 340, 80r5 *nyästa-* (as ed. Konow, not *kälsta-*). Noun *käljsa-* 'garden', see below. Compounds, II 28, 37b2 *ganama-kerai* 'wheat-sower', II 35, 8a8 *kāṃjsata-kerā u ganama-kerā* 'sowers of sesame and wheat'; III 14·21 *barīja-kerai* 'sower of crops'. See also *kara-* 'field(?)'. From *kar-* 'to scatter', Av. *kāraya-*, beside *karš-*, *karšta-*, Zor.P. *kištan*, N.Pers. *kārad*, *kištan*, M.Pers.T. *kyšt* 'sown', M.Parth.T. *kyšt*; Sogd. *kyr-*:*kyštk*; *kšth* 'seed'; *kšt'yč-kr'k*, Sogd. Chr. *qšt'rt*, *qšd'rm*; Balōčī *kišag*, *kišta* 'to sow, plough'; Oss. D. *kalun*, I. *kalyn*, *kald* 'pour, scatter', intransitive D. *kälun*, I. *kälyn*, *kald*; Pašto *karəl*, Orm. *kar-* 'to sow, till', Šuγnī *čēr-* 'to cultivate', pret. *čērt*, infinitive *čērtōw*, Sarīkolī *čār-*, *čārd-*, Waxī *küram*, *köštam* 'cultivate, plough', *kürn* 'cultivation', Yazg. *k'ar-*:*k'ard* 'plant, cultivate'. IE Pok. 933–4 (*s*)*ker-*, O.Ind. *kiráti*, *kīrṇá-* 'strew'.

kar- 'to fight', see *candarno*.

kar- 'to sport', see *tcarke*.

kara- 'monster fish', II 104·79 *klaiśiṇyāṃ karyau bharṣyāṃ ttamattamagalā prrāṇā jsa ājaraista. . .māhāsamūdrrä myāña* 'in the midst of the great sea haunted by the *kara*-beasts, the *bharṣa*-beasts and the *timitimingila*-beasts'. From *kara-*, Av. *kara-* 'monster fish', Zor.P. *kar māhīk*, called the *ratu-* 'chief' of the fish, Sogd. *krw kpy* 'the *kara*-fish'. IE Pok. 958 (*s*)*k*^{u}*alos* 'whale'. Note also Finnish *kala* 'fish', Hungarian *hal*. See AM, n.s., 11, 1965, 113.

kara- 'surrounding', partitive adjective, Sid. 142r2 *karä kaṃmä hainai hame*, *u ysīḍa u āṣeṃ* 'the part around the wound becomes red, and yellow, and blue', BS *pīta-nīla-*, Tib. *rma dan*, *ñen-skor-gyi mdog ser-źiṅ dmar-źiṅ sno-ba dan*; Sid. 144r3 *karä kaṃmä u kamaña pisalyāñä* 'around the wound and at its head it must be besmeared'; Sid. 147v4 *karä tcimañāṃ* 'around the eyes', Tib. *mig-gi phyi-rol*; K 18·217 *drrai tcīra kara kathe parajūṣṭauda* 'they three times wound it round the city', BS Divyāvadāna 448·1 *sarvaṃ taṃ nagaram antrair veṣṭitaṃ*; II 126·20–1 *kara kīthi hīna bāste u vari ṣṭi karä kaṃthe* 'he led the troop to the vicinity of the city and there it is around the city'; noun V 343, 87v2 *bodhisatva karä vätä āre* 'the bodhisattvas sit around', BS G 37, 82a6 *bodhi(satvā mahāsatvā-saha)sra-parivṛtaḥ* 'surrounded by a thousand bodhisattvas, great beings'; Z 5·33 *karävātī*, Z 2·79 *karä vīrä*; Z 3·115 *karvīra*; N 176·1 *karu ve*. Adjective II 126·8 *karaji baysgä hvaṇḍä* 'the many men around'. See *karä*, *karvīraa-*, *karvīnaa-*. From base *kar-* 'to draw lines', Av. *kāraya-*, *karš-* 'draw'. IE Pok. 639 *k*^{u}*el-*.

kara- 'enclosure, fort, town', II 125·1 *khyeṣvā kara hīna pastāṃdū bāśte* 'we deigned to lead a troop to the Khyeṣa-town (=Kāšγar)'. See AM, n.s., 11, 1964, 20. Possibly to *kar-* 'draw lines, enclose with lines'.

kara 'field(?)', V 2·2·4 *kara kāstā īdi* 'he can cultivate the field (so)'. See *kar-* 'to sow, plant', *kälsta-*, *kaista-*, *kästa-*. See SDTV 52.

kara 'truly, indeed', see *kari*.

karä 'circle', III 68·73–4 *cu hā tvā byāśḍa karä*, *mara müña myāña kare* 'he who treads over that circle, he remains there inside the circle'; III 68·72–3 *karavīnā karä yuḍāṃdä* 'they made a circle roundabout'; Sid. 145v3 *tceṃ vai heṃnai hame u ttaudä*, *haijai kare*, *āṣkyai ttarūna hamāre* 'for him the eye becomes red and hot, red parts around, his tears become red', Tib. (different) *mig dmar-źiṅ ćha-ba hur-hur-por hdug-la*, *dmar-po śar-śar-por hbyuṅ-źiṅ*, *mčhi-ma rća dmar-ba rnams yin-no*. Sid. 149r2–3 *śīyi kanā u ārkhi jsai āstaṃna u hānāṃ rrāhä kare biśä jiṃdä* 'white film and with excrescence and the like and pain of the eyelashes(?) roundabout, it dispels all', Tib. *liṅ-tog daṅ*, *mig mdzer-la sogs-pa med-par byed-do*. From *kar-* 'to draw lines, enclose', see *kara-*.

kạrä 'title', II 73·9 *ttägutta kạrä ṣau ṣarrnädattä u hvaṃna kạrä ṣau ṣaṃdū* 'the Tibet *kạrä*-official the *ṣau*-official Ṣarrnädatta and Khotana *kạrä*-official *ṣau*-official Ṣaṃdū', II 74·44 *hvaṃna kạrä ṣau ṣaṃdū*; IV 16·5 *kạrä gaudä nāte* 'the *kạrä*-official Gauda received'. The form *kạra* in II 22, 16a3 *u kạra sikha ysanaji vā hirā ha(raṣṭā?)* 'and the kạra-official Sikha of Ysana presented (thing =) money'. Then *kạrä* has the epithet *salya-bāyai* 'president of the year' in IV 72a2 *salya-bāyai kạrä va haṃbāṃ* and occurs with other title in II 33, 3b8 *salya-bāyai pharṣa sāṃdara*, 'president of the year, judge Sundara'. In a different phrase there is also V 10·2·1 *ṣṣau ṣacū salya* 'in the year of *ṣau*-official Ṣacū' (also V 4·2·1). More common is the documentary use in connexion with 'gifts', IV 33a1–2 *še hvaṃḍye kamalajā haṃbā 400 mūri u kạrä va rāysai va 9 mūrä hvaṃḍe 5 müre* 'for one man the individual share 400 *mūrä-coins*, and for the *kạrä*-official for a gift 9 *mūrä*-coins, for a man 5 *mūrä*-coins'; IV 33b1 *še hvaṃḍye 260 müri paśā avaśäna u kạrä va rāysai va 5 müri hvaṃḍe 6 müre* 'for one man 260 *mūrä*-coins, for those commissioned and those not, and for the *kạrä*-official for a gift 5 *mūrä*-coins, for a man 6 *mūrä*-coins'; to this *kạrä va rāysai* the phrase IV 72a2 *kạrä va haṃbāṃ* is parallel assuring the division of *va* from *rāysai*. After a proper name V 3·1·6 *spāta sīḍaki va rāysai|||* shows that *va* is separate from *kạrä*. The word *rāysai* also precedes *hīvī* in IV 45a3 *haṃtsa kạri va rāysai hīvī vāra* 'together the portion of the gift for the *kạri*-official'; IV 55a1–2 *karä va rāysai hī-(vī) herä hamye aharaṣṭā* 'the thing (=money) of the gift for the *kạrä*-official has not been presented'; IV 53b1–2 *kạrä va rāysai hīye bīye hvaḍä 2* 'the two textile(?) men of the gift for the *kạrä*-official'. Once the inst. sing. occurs IV 43b1 *haṃtsa kạrä va rāysaina 4* 'together four with the gift for the *kạrä*-official'. The verb associated with this phrase is *harays-* 'to stretch, offer, give', IV 72a2

ka̱rä va haṃbāṃ haraṣṭādä 'they presented the share for the *ka̱rä*-official', and IV 55a2 *aharaṣṭä* 'not given'. With this context can be compared the loan-word *prahänaja-* 'gift', BS *praheṇaka-*, Pali *paheṇaka-* 'gift', II 14, 2b2 *uspurrä prahänaji hoḍi* 'gave the full gift'; II 14, 2b7 *prahänaji śä müra 5 heḍä* 'the gift one *müra*-coin, he gives 5'. See SDTV 4. The two earlier attempts to interpret these phrases in IV 146, and SDTV 4 are here superseded. The title *ka̱rä* is from older **käṣa-kara-* 'watcher, protector, keeper', to the base *käṣ-*:*käṣṭa-*, with *kara-* 'maker', beside *ka̱ka-* 'protector from **käṣäka-*'; note the bases *käṭ-* and *ka̱-* in *käṭäña-*, *ka̱äña-* 'to be cared for'. For the absence of *-iš-*, see *ba̱tai* 'opened', Zor.P. *višätaka-*. The word *räysai* 'gift' is from *raz-*, as Greek ὀρέγω 'to stretch out, give'. The earlier rendering of *ka̱ra* by 'region' AM, n.s. 2, 1951, 9 is unsatisfactory.

karä 'surely, indeed', V 389, 19V4–5 *ku ye ttumäṣa byehäte balysäna ku karä ttīma ne jīye* 'where one gets Buddhaic great fields where the seed does not fail', BS G 37, 14b1 *kṣetre tu sukṣetre uptäd bījän mahäphalaṃ*; K 32·29 *rre ṣi jsäṃ dāyī kari asaida na īdä* 'the righteous king surely does no evil (BS *asiddha-*) at all'; =K 23·75 *dana rre jsai pä kīḍa bvara adä* (*na īdä*) 'the king Dana does no unrighteousness at all' (here *kari* = *kīḍa*, see *käḍe*). Also *kari*, *kara*, *kar-ju* (K 11, v6), *karjvau* (N 123·31), Z 2·111 *karne*; frequent in Z *karä*, *kari*. From *kar-*, to *käḍe* **kṛtai*.

karavätä 'in the morning, betimes', Z 22·121 *panä ṣṣīve ttändiku beḍä karavätä vätco vasuśti* 'every night it rains only so much, in the morning then it is clear'; Z 24·508 *karavätä naltsute* 'in the morning he went out'; II 115·28 *śva ṣava karavä* 'at midnight, in the morning'; I 181, 99r4–5 *karavä khäśäña* 'it is to be drunk in the morning'. From *kara-* 'point of time' Sogd. *kry'* 'succession in time'. Man. *qry'*; *n'kry'čyq* 'untimely'; Oss. D. *karä*, I. *kar* 'age of a person', D. *kargun*, *kardzud*, *kargin* 'aged', DL *ämgar* 'companion'. For 'time' for 'early time', note also N.Pers. *pa-gäh* 'early'. The second component is rather *-däta-* as in Zor.P. *bäm-dät* 'dawn', than **bäta-* 'shining', see s.v. *baimya*. Outside Iranian, note also O.Ind. *kärá-*, 'point of time', later *kälá-* 'time', BS *vikäla-* 'evening', *kälyam* 'early', *kälyam eva* 'in the morning'.

karasta- 'fur garment', II 60·19–20 *kabalījä biṃrga-kagyä karastä śe u kabalīnai rūś-kagä thūḍa-pa śau* 'for a *kambala*-blanket one wolf-skin fur-coat and for a blanket fur ibex-skin coat (Tib. *thul-pa*)'; III 144, 50a2 *karastä hīya mv⟨e⟩ś⟨d⟩a haraysde* 'he presents a gift of *karasta*-garments'; =III 145, 50b1·4 *karastä hīya mvaiśda haraysde*; =III 145, 50b2·4 *karasta hīye*///. From *karasta-*, with suffix *-asta-* as Zor.P. *tapast* 'carpet' from base *tap-* 'to twist, spin' (IE Pok. 1064–5 *temp-*). With Waxī *karast* 'fur cloak', *kurust* 'bark of tree', Sanglēčī *korost* 'skin', Yidγa *karast* 'skin, hide', Pašto *krästa* 'felt, woollen cloth'. Transliterated by Tib. *ka-'a-sta* (with laryngal *'a* for *-ra-*, see AION 1·126). Base IE Pok. 938–945 *(s)ker-* 'to cut', Lat. *corium* 'thick skin', *cortex* 'bark', *scortum* 'hide'.

karäna- 'enclosure, ward, quarter of a town', II 57·32 *śau karäṃ drai-sse kṣaṣṭyäṃ bīsä jsa* 'one ward with 360 houses'; II 57·32 *kṣaṣṭa ysäre ṣa śau äṃ drai-sse ysä karänäṃ* '60,000 (villages), the one village 300[000] wards'; II 56·23 *varava karäna drai-sse* 'there 300 wards'; V 62·8 *śau-karäṇūṃ jsa hvaṃḍä drūnä himäre* 'men of the whole ward thereby become healthy'; II 104·90–1 *viṣṇa-vakrrärma-sakhära kītha käränū vara mäñadi pastai ūśrīvye* 'he deigned to erect in the city the Viṣṇu-vikrama-ārāma *sanghārāma* (monastery) like a court (*vara*) with enclosures'. See SDTV 70–72. From *karana-* to *kara-* 'bounded space, enclosure, surroundings', and 'limit', Av. *karana-* 'limit, end', *akarana-* 'unlimited', in the phrase Yašt 10·99 *dašinəm upa karanəm aiwhā zəmō* 'at the right end of this earth'; Oss. D. *käronä*, I. *käron* 'end, side, fence', *käräj käronmä* 'from end to end', *ägär* 'exceedingly'; Sogd. *kyr'n* 'side, direction'; Zor.P. *kanārak*, N.Pers. *karān*, *kanār* 'side'. See also *tcalcä-*.

karäśśa- 'creeper, twig', parallel to BS *latä*, Z 20·3 *karäśśä haṣprīye* 'the creeper burgeoned', JS 37r4 *keräśe ttye jsäṃ hvaste* 'he beat them with the creeper', JS 5r2 *mīrähīja karäśä* 'string of pearls', JS 20v1 *karäśi jsa bastadä hīya dasta* 'with creeper you bound your own hands'. For the binding creeper, Lalita-vistara 213·19 *bandhana-latä* .Tokhara B. *karäś*, A *käräś* 'forest' (cf. O.Ind. *van-* 'tree', *vana-* 'forest'). From *kar-* base of words for branches, with suffix *-äśśa-*, to *kīḍä*, =BS *latä* with *kīḍä* from **karītäkä-*, as *ysīḍai* from **zarītaka-*; and *kīrä* 'bush' (Sid. 10v4). See Mémorial Jean de Menasce, 1974, 371 for Av. *gao-kərəna-*, Zor.P. *gwkrn* (whence by graphic change *gwkrt*) epithet of the *haoma*-plant from *gava-* 'yellow' and *kar-* of branches **gau-kṛna-* 'have yellow or reddish sprout'. Add Oss. D. *k'üala*, *k'ala*, *k'alua*, *k'aleu*, I. *k'aliu* 'branch' (with *k'* < *sk-*). See *sakala-* 'plant name'. IE Pok. 546 *kel-*, *klō-*, Greek κλών 'shoot', κλάδος 'twig'.

karīttätä 'vigour', V 340, 79V3 *karīttätä hvī(nde)* 'is called vigour', BS G 37, 75a2 *vīrya-sthänaṃ nāma*; V 340, 79V5 *karīttetä thänä*, BS G 37, 75a1 *vīrya-sthänaṃ*; V 134, 69b1 *karīttetu*; JS 15v2 *karīttete jsa*. Adjective, V 261, 10a3 *karīttetīṃja pārämata*. Abstract from *karīha-* 'energetic'.

karīha- 'energetic, vigorous', V 77, 145r2 *u balysūñavūysä karīha ne khijämato ka̱indi styūda-vrata* 'the bodhisattvas, vigorous, do not admit fatigue, strong in vows', Tib. *byan-čhub sems-dpaḥ skyo-ba* (weary) *med*, *brćon-ḥgrus ldan-žin*; Z 16·45 *balysa panamāre marata śūra karīha* 'Buddhas arise here strong, vigorous'. See also *karya*, *karyausta-*, *käḍe*. From *kar-* 'to exert force', Greek κάρτα. See abstract *karīttätä* 'vigour, BS *vīrya*'. But in Av. *xratu-* 'force of mind, wisdom', Khotan Saka *gratä* 'instruction', O.Ind. *krátu-*, rather base *kar-* 'think'.

karga- 'striking', see *naṣkarga-*.

kargaka 'percussion instrument of music', III 38·35 *kargaka kejīdū u thvrrūcalaste hūlūka* 'they beat the *kargaka*-drum and the *huluka*-drum with the fringes(?)'; =III 47, 53–4 *karägaka ka̱jīda u thvrrūcalasta hūḍūka*; =III 35·36 *karaka ka̱jī(da) u thculasta hūḍūka*. See *kalj-* 'to strike' from base *kark-*.

karju, karjvau, see *karä*.

karya 'exertion, effort, fortitude', dyadic Z 2·15 *karya u stäma* 'fortitude and stamina', II 69·6·5 *hä karya sahyä* 'endured the effort'; K 37·125 *khū jsäṃ hīśti kaidari-*

dvīpa dākhyāṃ karyāṃ jsä 'when he comes to Kinnara-dvīpa with pains and efforts', =K 38·132 *dakhyā karyāṃ jsi*; JS 19v2 *karya jsa*; III 65·3 *karya sahye:* 'he exercised fortitude'; K 47·53 *dūkhyāṃ karyau jsa*. Adjective with suffix *-austa-*, Sid. 11v4 *duṣāṃ drrayāṃ karyaustā jināka* 'remover of the three difficult *doṣa*-humours', BS *kṛcchra-doṣa-trayāpahaṃ*, Tib. *nad-gźi gsum-las gyur-pahi gčin-nad sel-to*; V 265, 29a4 *karyausta*; III 2, 7r3 *karyaustaña, dukhajaña, kāṣca-jseraña, saṃtsārīña alava-kaṃttera* 'in the forest wilderness, difficult, painful, grievous, of *saṃsāra*-migration'. Later suffix *-āsta-*, K 21·7 *pada karyāsta* 'the way is difficult', =K 28·182 *pada karyāsta*, =K 37·129 *padi karyāsti*. Note also in poor orthography II 40·36 *dakhu kāra avyāca baye haysgama* 'pains, efforts, intolerable fears, grief', with *kāra* from *karya*, see SDTV 121. From base *kar-* 'to exert force', see cognates s.v. *karīha-*.

karvinaa- 'surrounding', adjective to *karvīra, karä vīrä* 'in the surroundings', with loss of *-r-* before suffix *-naa-*, Sid. 144v1 *āphaiḍä kaṃmä īnakä karvīnā huñä paśāñä* 'around, near the confused wound the blood must be let out' (dyadic), Tib. *rmahi ñen-skor gtar-źin khrag dbyuṅ-ba dan*; Sid. 142r1 *kaṃmä karvīnā loḳṣä henai u rrāṣa cha hame* 'around the wound the skin becomes rough, red and livid', Tib. *rmahi ñen-skor-gyi mdog ser-źiṅ dmar-la gyo-ba dan*; III 46·30 *ttarū lākṣa-gū khīysara karvīnā* 'around the filaments red lac-coloured', =III 35·19–20 *ttarū lākṣa-gū khīysara karvīnā*, =III 37·13–4 *ttarūnä lākṣūna nauka khīysarrä karvī* 'around the soft red lac-coloured filaments'; Bcd 49v4 *karvīnā baysä pūryau parṣi jsa haṃtsa* 'surrounded by Buddha-sons with the assembly (BS *pariṣad*)', BS *buddha-sutebhi parīvṛtu*; K 15·136 *sīma karvīnā baste* 'he bound (put a limit to) the boundary around' (BS *sīman-*), =K 23·81–2 *sīma kara vī baste*, =32·35 *sīma karī baste*; III 68·72–3 *karavīnā karā yuḍā-ṃdä* 'they made a circle roundabout'. See *kara-, karā*.

karvīra 'around', V 107, 29r5 *paiya nu karvīra ṇä biśśä hālā ānatä yanda* 'protect them, roundabout on all sides make them secure', BS *paripālanaṃ kariṣyatha*; ibid. 29r6 *karvīrä paljsaṃgye jsa ahumārāṇu ro yakṣānu* 'with gathering around of numberless goblins (BS *yakṣa-*)', BS *parivārair anekaiś ca yakṣa-*. Two words in Z 2·79 *karä vīrä*; see *kara-*.

karśe 'descends, migrates', JS 38v3 *paceḍena karśe bhadrre-kalpya baysa* 'duly the Buddha descends into the Bhadra-kalpika- world'. Intrusive *-r-* to *kaś-* 'come into, fall to', parallel to BS *cyavate, cyuti-* 'to migrate'.

kala- 'excellent' in derivatives, see *kalai, kalye, kalyāḳyiṃ, kalā-tcyarai, kalyāscya, akalāśca, kalsta-*. From IE Pok. 524 *kal-* 'excellent', O.Ind. *kalyá-* 'excellent (beauty, health, vigour, strength, skill, readiness, auspiciousness)', *kalyāṇa-* 'excellent, beautiful, noble, beneficial, auspicious, fortunate'; Greek Boeot. καλϝός, Hom. καλός, κάλλιστος, καλλι- 'excellent, beautiful', κάλλαιον 'cock's comb'; Germanic O.Norse *halr* (**hali-*) 'man, lord', O.Engl. *hæleþ* 'man', OHG *helid* 'man, hero, fighter'.

kala '16th part', lw from BS *kalā*, K 147·16 *kṣasä kala* [illegible] for **mūjana-* (with *-js-* for *-j-*, as ibid. III 121·15; 21 *rajsa* 'sixteen parts, all, the whole'. for BS *rājā*). This **mūjana-* is BS *mocana-* (Mahāvastu)

kalama- 'reed pen', lw from BS *kalama-*, JS 18r2 *juṣāṇe* [illegible] from Prakrit **moyana-*, replacing north-west Prakrit *bida kala* (from **kalaṃ*) *śustai* 'for yourself you prepared' [illegible] laudatory epithet, originally probably *modaka-*

a pen'. IE Pok. 612 *kolamo-* 'reed', Greek κάλαμος, Lat. *culmus*, OHG *halm*, O.Engl. *healm*; O.Pruss. *salme* 'straw', O.Slav. *slama* 'straw'; BS (Li-yen and I-tsing dictionaries) *karama, kalāma* (P. Bagchi, Deux lexiques sanskrit-chinois I–II, 1929–37), with IE *k-*.

kalama 'a kind of rice', lw from BS, Sid. 15v4 *kalama śālā*, BS *kalamaḥ*, Tib. *salu kalama ni*.

kalamakyä 'small *kalama-*', III 92·243 *khū va hera vī kalamakyä na hatsīṃdä* '(it is to be filtered) so that the small *kalama-* do not at once disappear'.

kalātcyarai 'title of an official', II 88·20 *bīrūkä tsve cu ñaśe bīsä hīvī kalātcyarai ye* 'the *bujruq*-official went who was your humble servant's official'; II 88·31 *ttī vā kaji māśtä beraji vī kalātcyarai bīrūkä dīśti parau pastāṃdä* 'then on the first day of the month Kaji (second spring month) they gave an order into the hand of the *kalātcyarai*-official, the *bujruq*-official' (dyadic); II 109·12 *kyerä kalātcyarāṃ hīya muśdä* (read *mu*) *haraysde* 'what kind of donation he presents to the *kalātcyaraa*-officials'. Possibly from **kalaka-(s)čada-kara-ka-* 'domestic administrator', to *kala-* 'excellent' and *(s)kad-* 'to prepare', beside *ksad-* in Khotan Saka *ṣa-:ṣasta-* 'to prepare', O.Ind. *kṣad-*. For *-kara-*, see also *kari*.

kalarbä 'a plant name', unidentified, III 88·145 *kalarbä bāta* 'root of *kalarba-*'. O.Ind. *kalabhī* 'a sort of vegetable'.

kalai 'excellent(?)', III 108·7 *⟨ttyā⟩ṃ ṣi paijalakvā gūśta kalai ṣṭe* 'of them (the lovers) the flesh on the breasts is beautiful', assuming *kalai* from **kalya* fem. to *kalya-*. See *kala-, kalye*.

kalai 'early', dyadic with *svaṃna* II 88·18, possibly dialectal *-l-* to *kara-* of *karavātä* 'in the morning' or lw to Prakrit *kalla-* O.Ind. *kalya-, kālya-* 'morning'.

kalj- 'to strike', V 78, 149r4 *īmu dātīnau kūsu kaljīndä* 'to-day they beat the drum of the *dharma*-doctrine', Tib. *de čhos-kyi rna čhen-po rdun-bar hgyur-te*; II 35·7·2 *kūsi kajīṃdä* 'they beat the drum'; Z 14·83 *kaljändä*; noun SuvP. 61r1 *kejāma. . . kūsä*, BS *parāhananta dundubhiṃ*. Participle *krīya-*, III 67·45 *paraśaṇai bāysve krrīye* 'with axe his arms were struck'; with negative V 145, 33v5 *akrrīya*; Z 13·114 *cu vara bīnāña aṣkusta adaunda ṣṭāna akrīya* 'what music there not plucked, not blown, not struck', =BS *aghaṭṭitā dundubhayaḥ*. Incohative *krīs-*, SuvP. 61r1 *krrīsāme beḍa* 'at time of beating', BS *ākoṭya-māna-*. See *kargaka-* = *karaka-, uskalj-, naṣkarga-, naṣkalj-*. From *kark-* 'to strike', as in the name of the rapacious birds of prey eagle and vulture, Av. *kahrkāsa-*, Zor.P. *karkās*, Pāzand *kargas, krgaz*, N.Pers. *kargas*, Yidγa *karyez, karyəs*, Sanglēčī *koryōš*; with *č-*, Sogd. *črks*, Oss. *cärgäs*. The suffix *-āsa-* is used for bird and beast, as O.Ind. *lopāśa-*, Greek ἀλώπηξ, Oss. D. *robas*, N.Pers. *rōbāh* 'fox', Khotan Saka *rrūvāsa-* 'jackal'; and *murāsa-* 'peacock'. Other verbs ending in *-lj-* are *tcabalj-, āhalj-, nihalj-, haṣpalj-*.

kalya- 'excellent', III 124·87, gloss to BS *mūṃjsana* before *-nūṃddha, nūśka* 'simple, foolish (BS *mugdha-*)', hence

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'delightful'. See also V 162, 3b2 *///moya-darśano* (BS), and II 75·56 *mūvai* 'sweetmeat', =BS *modaka-*. The word Av. *maoδana-* 'delightful' corresponds. See *kala-*.

kalyāḳyiṃ 'auspicious', K 156·62 *vañi ttye kalyāḳyiṃ bāḍā* 'now this auspicious time', either Iranian from *kalya-* or BS *kalyāṇa-kya-* (*-iṃ* = *-ai*, *-e*). See *kala-*; and s.v. *sākyi*.

kalyāsta 'excellent', K 29·192 *vara prra(ma)na sabaja kalyāsta* 'there the brahman prospers (BS *sampady-*), excellent (in morals or skill?)'; =K 38·131 *prraṃmanā sami-śunä kalyāscya* 'the brahman of noble origin, excellent'. From *kalya-* with suffix *-āsta-*. See *kala-*, and *akalāśca*; *sami-śunä* from Prakrit **same-yona-*, BS *samyag-yoni-*.

kalsta- 'a particular ornament', Z 13·137 *cu hā āysārūṇa harastāndä svarṇa-sūttāra kalsta kyite paṃjuṣta parremä kāḍai pharu nvāsa yiḍāndi* 'what adornments they displayed brocade (BS *suvarṇa-sūtra-*), *kalsta*-ornaments, *cita*-ornaments, finger-rings, *parrema*-ornaments, they made for him very great noise'; K 63, 78v3 *hāra kaiyūra kaista maula paraima* 'necklace (BS *hāra-*), bracelet (BS *keyūra-*), *kalsta*-ornament, headdress (BS *makuṭa-*), *paraima*-ornament'; JS 33v3–4 *keste keyure hāre graune galaṃna* (*graunā-* 'garland'; *galaṃna-* 'ornament'). From base *kalt-* with *-ta-* suffix, connected with O.Ind. *kaṭaka-* 'necklace' from *kalt-a-*, see T. Burrow, BSOAS 35, 1972, 538–9. See *kala-*.

kava 'fish', K 144, 1v3 *mahāsamāṃdrra kavä māñaṃdä tsīya* 'would go like a fish in the great sea'; Z 24·504 *kho ju ṣa kava baltte ce duru ūce jsa kaśte* 'as a fish quivers which falls far from the water'; Sid. 9v1 *kava hīvī pī jsa haṃtsa* 'together with fat of fish', BS *matsya-tailena*, Tib. *ña hi żag dan*; plural Z 4·49 *kave*, JS 30r2 *kave* (JS 28v2 *keve* for **kava*). Adjective, Sid. 151r5 *kavaṃñe* '(bone) of fish', Tib. *ña-rus*; Sid. 17v2 *kavīñe guśta*, ibid. 9v2 *kavīñe gūśta* 'flesh of fish', Tib. *ña-śa*; Sid. 141r5 *kavīñāṃ āhā kheṇḍa* 'like fish eggs', Tib. *ña hi sgo-na hdra-ba*. From *kapā-*, Sogd. *kpy*, Yidya *kap*, Waxī *kūp*, Pašto *kab*, plur. *kabān*, *kabūnah*, *kabō*; Oss. DI. *käf*, plur. *käftä*; I. *jäu-gäf* = *käfy äjčytä* 'fish eggs, caviar'. Connexion with Lakk *xɪaba* gen. *xɪablul* (with *xɪ* = voiceless pharyngal *ḥ*) 'fish' uncertain. Possibly Oss. D. *käsalgä*, I. *käsag* 'fish' from older **kafśa-*, with Wanetsī *kaźə*, plur. *kəźē* 'fish'. Caucasian Darga dialects *xavš*, *kavš*, *yavš* (R. von Erckert, p. 64, 'from Ossetic'). Possibly from *kap-* 'grey' in O.Ind. *kapila-*, see *kavūta-*.

kara-baira uncertain word, see s.v. *baira-*, II 51·97; ibid. *ttugarā-baira*.

kavārma 'safe place(?)', II 18, 8b2 *tti vā kavārma tsvāṃdi* 'they went to the keep', after a list of names, as elsewhere *spasaña tsve* 'he went on guard duty', following names. Possibly from base *kap-* 'to hold, imprison', and *var-* 'to surround, enclose', hence **kapa-varma-* **kavvārma-*, dyadic compound. For *kap-* see *khapa*, *kava*; Armen. lw *kaparan* 'bond, detention, prison' from Iranian **kapadāna-*.

kavūta- 'blue, gray', Z 22·154 *ne atä haryāsa ne atä śśättana ne atä stauru kavūta* '(of the emperor's wife) not very black, not very white, not severely grey'. From *kapauta-* 'blue, grey', O.Pers. *kapautaka-*, Greek-Pers. καπαυτα, Zor.P. *kapōt*, *kapōtar*, 'pigeon', N.Pers. *kabōd*, *kabōtar*, Armen. lw *kapoyt*, *kapoutak*, Armen.-Lat. *capotes*, Sogd. *kp'wtk* 'blue', *kp'wt'yčh*, Man. *qwpwtyč* 'pigeon', Yaγn. *kapūča* 'dove', Balōčī *kapōt*, Munjānī *kōwūya*, Yidγa *kōvio*, Waxī *kibit*, Sanglēčī *kōvīδ*, Sarīkolī *čabaud*, Kurd *käwūk*, Khowar lw *kovōr*. O.Ind. *kapóta-* 'dove', *kapotaka-* 'grey'. Base *kap-* 'grey' also in O.Ind. *kapila-*, *kapiśa-* 'reddish', *kapi-* 'monkey', Zor.P. *kapīk* 'monkey'. See also *kava* 'fish'.

kaśś-, *kaś-*, *kaṣ-*, *karṣ-* 'fall, come into, fail', Z 23·99 *ttāña ttāḍeta kaśśīru* 'may you fall into this darkness'; Z 10·11 *varata kaśśāre bodhi-saṃbāra hamālä* 'there the *bodhi-saṃbhāra-* 'means for bodhi-knowledge' come together'; Sid. 121v3 *dyaṃkyai kaśāre* 'his sight fails', Tib. *mig ldons-śin* 'eye becomes blind'; 3 sing. Sid. 14r5 *nāṣṭä ga kaśte* 'faces go downwards', Tib. *lto sbo-bo dan*; K 65, 82v1 *akṣaṇvā haṣṭyā na kaśaune* 'may I not come into the eight calamities (BS *akṣaṇa-*)'; noun Sid. 2r2 *bīysma kaśāme hīvī piṣkalä* 'chapter of the failing of urine', Tib. *gčin sri-bahi lehu*; Sid. 8v3 *bīysma kaśāma*, Tib. *gčin hgag-pa* (*hgag-pa* 'stop'). With intrusive *-r-* only JS 38v3–4 *karśę bhadrre-kalpya* 'migrates into the bhadra-kalpika- world', parallel BS *cyavate*. Participle *kaṣṭa-*, K 64, 81v3 *kūladvā kaṣṭa* 'fallen into the *kūlada-* (?)'; JS 25v1 *ttāḍeta kaṣṭye ysama-śaṃdai vaska* 'for the world (=BS *loka-*) fallen into darkness'; 1 sing. III 2, 7r4 *ttāña bārmaña kaṣṭūṃ* 'I have come into this prison'; III 5, 11v5 *haṃtharkaña kaṣṭa* 'come into distress'; V 32, 9a5 *kaṣṭūṃ*; K 46·47 *ma tcaimeña kaṣṭe* 'I failed in my eye'. From base *kas-* with *-ya-*. Elsewhere Iranian *kap-* 'to fall', Zor.P. *kaf-*, M.Parth.T. *kf-*, *qf-*:*kft*, *qft* 'to fall', *kfwn*, M.Pers.T. *qhwn* **kafvan*, **kahvan*, N.Pers. *kuhan*, *kuhnah* 'old'; Zor.P. *kpt*, *kptn* 'to fall', Balōčī *kapag*, *k'afaγ*, *kapta* 'fall, happen, bring forth'. Possibly *kaśś-*, from *kas-y-* with *-s-* < *-ts-* (as *basaka-* 'calf') to base *kas-*, *kah-* (see *khah-*), if **kas-s-* gave *kats-* > *kas-* (as O.Ind. *vivatsati* 'wishes to dwell', fut. *vatsyati* to base *vas-* 'dwell').

kaścai 'sorrow', II 7·117 *ysira kaścai hṭhīye* 'the heart has been troubled in sorrow' where *kaścai* loc. sing. is possibly from *kāṣcā* but with shortened *-a-* (*hṭhīye* < *haṃthrīye*).

kaṣa- 'belt(?)', III 41·26–7 *khvā daittä hvāṣṭä käṣa harūyą ā panīśḍä* 'when the lord sees you, he loosens or ties up his belt'. Uncertain: possibly *-äṣ-* from *-aṣ-* as in *käṣ-* 'to look', and *kṣäṣa* 'six' from **xśaś*. Then to Iranian *kaša-*, Av. *kaša-*, 'armpit', Zor.P. *kaš*, *dast-kaš* 'hands under arms', N.Pers. *kaš*, M.Pers.T. *dst-kš* 'respectfully', Sogd. *'p-kšy* 'side', Šuγnī *bi-juš* 'armpit' from **api-kaša-*, Waxī *kal-* (*-l* < *-š-*), N.Pers. *kalk* 'side under armpit'. IE Pok. 611 *kokso-*, *-ā* 'part of body', O.Ind. *kakṣā*, *kakṣa-*, Lat. *coxa* 'hip'; O.Ind. *kakṣā-*, *kakṣyā-* 'girdle, girth'.

kaṣṭa- 'attached', see *kas-*, Manj. 170–1 *akaṣṭa asakhęsta sa khu ja veysa* 'unaffected, unsmeared like the lotus'.

kaṣṭä 'sunken', III 79·9 *aśä stā brraihä: kaṣṭä mūlą pattīye* 'the horse fatigued, the belly fallen in, the muscles stiffened', see also *pāta-* 'fallen in, sunken'.

kas- 'fall, come to, arise, migrate', V 125, 6b3 (second of the five dangers) *kvī abāḍā nīroskasāte kasīndā* 'when for him untimely water rises, they fall...'; *ātas-*, Z 24·168 *kye vā pā-stuṃgga ātasāre tta ārę* 'who fall headlong, so they stay'. For *kaśte* 3 sing., see *kaśś-*. Participle *kaṣṭa-*

to both *kas-* and *kaśś-*, see *kaśś-*. Conjunct *nīroskasāte* from *nīra uskasāte*. Possibly *kas-* from *kas-s-*, see *khah-*.

kas- 'look, be seen, appear', Z 2·118 *kho ggarä sumīrä śśaśvānä kaśte* 'as in relation to Mount Sumeru the mustard appears', Pali (Jātaka 6·174) *sinerus' antike sāsapo viya khāyati* 'as mustard appears before Mount Sineru'. See *naṣkaṣṭa-* 'looked out'. From base *kas-* 'to look, appear', Av. *kas-*, *akasaṯ*, Sogd. *kas-* in *'nyr-ks'yt *anxara-kasaka-*, plur., 'astrologers', Man. *pčks-* 'expect', Zor.P. *kasīt* 'was seen', *nikās* 'regard', *ākās* 'aware', N.Pers. *nigāh*, *āgāh*, Armen. lw *agah* 'aware', M.Parth.T. *''gs*, *'gs* 'apparent' (**āgas-*), M.Pers.T. *pdgs-* 'to look', *pdgs* 'face', Sasan. insc. *p'tk'sy*; Oss. D. *käsun*, *kast*, I. *käsyn*, *kast* 'look at; shine'; *fälgäsun* 'look around'; Pašto *kas-*, *katəl* 'look at', Wanetsī *kəs-*, Sangl. *kas-*:*kot*, *kast*, Šuγnī *ćes-*:*ćūšt* 'see', Rōšānī *ćas-*:*ćōxt*, Yazg. *k'as-*:*k'ûxt*, participle *k'aẋtag*. From IE Pok. 638 *k*eḱ-* 'appear, show', O.Ind. *kāśate* 'appear', in O.Slav. (*k*eǧ-*) *kažǫ*, *kazati* 'show', *ukazū* 'showing', Greek τέκμαρ 'sign'. See also *tcäṣ-* from IE *k*eḱ-s-*.

kas- 'adhere, attach', noun loc. sing. Z 2·120 *bātä ahäna kaśta hämäte vātä biśśä* 'can all the wind, being caught in a noose, be held?', parallel BS (Lalita-vistara 245·17) *śakyo vāyuḥ pāśair baddhuṃ*. Participle with negative *akaṣṭa-* 'unattached', Bcd 48v2 *ā khu urmaysdi u pūra āśa akaṣṭa* 'and as the sun and moon are untouched in the sky (BS *ākāśa-*)', BS *sūrya śaśī gagane va asaktaḥ*; Bcd 52r3 *bvāme jsa rraṣṭä akaṣṭä tsūma tsīme* 'may I go the course right, untouched, with bodhi-knowledge', BS *jñāna-balena asanga-gatena*, K 67·165 *ttye paṃda hvālai kaṣṭa* 'the (*ārya-mārga*) path is connected with both (*parama-artha-* and *saṃskāra*)'. With *pati-*, *pacaṣṭa-* 'attached, suspended', Z 2·45 *huṣka vara banhya kū rrūva auṅgyo jsa ārre pacaṣṭa* 'there the dry trees where guts remain attached to the branches'. From *kas-*, Oss. D. *nixäsun*, *nixastän*, causative *nixasun*, *nixaston*, I. *nyxäsyn*, *nyxasyn* 'adhere, stick together' (with *x-* < *k-*, as *xärsun* 'to carry'). Possibly also Oss. D. *igŭäs*, I. *ugäs* 'seven sheaves together' from **abi-kasa-*. IE not identified.

kas- (or *kās-*?) 'to sound', Z 12·81 *kāse yīndi uysnorä* 'he abuses the being', BS *pratyākrośati* 'he returns abuse'. To Oss. D. *nixäs*, I. *nyxas* 'talk, sound', NK 29·73 (at top) *fändyry nyxasmä* 'to the sound of the *fändyr* fiddle', with secondary *x-* from *k-*. Possibly Sogd. *k's*, Man. *q's*, *k'syy*, N.Pers. lw *kās* 'pig', if this is an epithet from the noise made by the animal. IE not identified.

kas- 'decrease, diminish', in the participle with negative *añaṣṭa-* 'not deficient' from **a-nikašta-*; K 30·207 *aidrrau jsa añaṣṭa*, =K 38·141–2 *adrryāṃ jsi ukhsasta* (for **uskhasta*), Manj. III *edrra jsa añaṣṭa* 'not deficient in the faculties', parallel to BS *avikalendriya-*. See *nyas-* 'be deficient'. From *kas-*, Av. *kas-*, *kasu-* 'small', *kasišta-*, Zor.P. *kas*, *kasist*, *kēhist* 'smallest', *kast ut aβzōn* 'less and more', *kāstan*, *kastār*, *kāstār*, *nikāstārīh*, *čašmkās* 'despised', *kāhišn*, Parsi-Skt *kṣīṇatā*, Sogd. *kyś-* 'to diminish', Oss. DI. *kästär* 'younger', Balōčī *kastar* 'smaller' N.Pers. *kih* 'smaller', *kāstan*, *kāhīdan*, Armen. *kasem* 'cease', *pakas* 'less, failing, smaller', *pakasem* 'to cease', Pāzand *xāhīdan*, *xāhəṯ*, *kəh* 'small'; Oss. *ägas* 'whole', Hungar. lw *egész*. IE Pok. 521 *kaḱ-*, Av. *kasu-* 'small', NHG *hager* 'haggard, thin', Lit. *kaś-* in *nukaśėti* 'be weak'. (E. Fraenkel, Lit. Et. Wb. *kaśėti*, *katėti* has no reference to *kasu*, and rejects Greek κακός.)

kas- 'to burn(?)', see *kasai* 'fever'.

***kasa,** K 19·229, read *tvāka sa(ṃ)*.

kasā- 'inner part', Z 22·139 *haṃbīsa ysarrnā kase vīrä āljseinā māsta* 'great heaps golden, silvern, in the inner rooms', Z 16·38 *tcūra-tasä dīvä uttarūvä* 'the four-cornered Uttarakuru continent (BS *dvīpa-*)', =BS *caturasra-* 'quadrangular'; Z 20·7 *panä kaso* 'in every nook', Z 2·45 *banāsuto* = Z 20·33 *banālsuvǫ* 'in holes of trees'; III 101·39–40 *garma-māṣṭai kaśą nūyą pātca kaśa jsāvä garma-māṣṭai nūtte* 'lie you down heat-oppressed in the inner chamber, then he goes into the inner chamber heat-oppressed, he lies down'; III 74·207–8 *stūnä haśä hīye kasvā* 'pillars within the inner parts of the tower'. Adjective for the *antaḥpura-* 'inner chamber', K 36·102 *kasājvāṃ śujye pyatsa skauda tta hvādi* 'in the inner chambers to one another they spoke so, secretly' =K 27·156 *kasaujsvā ṣṭau skauda*; K 47·56 *käsaujsāṃ jsa* 'from the corners'; III 80·22 *ttradū ttu mista-kasājsä naurä-nasä nāṃhä* 'I crossed that summit with great nooks, with deep pools(?)'. From *kasā-*, base *kas-*, Oss. D. *k'äsä*, I. *k'äs* 'nook, inner room, corner', D. *k'äsi-badä* 'sitting in the nook, witch', =D. *k'oli-badäg*, I. *k'ulybadäg* 'sitting in the part of the house between hearth and back wall' (with ejective *k'-* as in D. *k'os*, I. *k'us* 'bowl', see *kūsa-*). O.Ind. *kāśas-* (only Taittirīya-brāhmaṇa 1·4·8·3) *yéna devā́ apunata yénāpo divyáṃ kaśaḥ* 'whereby the *deva*-gods purified the waters, whereby they purified the celestial inner part'; Sāyaṇa glossed *kaśas-* by *deva-loka-viṣayāṃ gatiṃ* 'place within the sphere of the *deva* world'. IE uncertain (*s*)*keḱ-* or (*s*)*kaḱ-*. Oss. D. *c'asä*, I. *c'ass*, plur. *c'ässytä* 'hole' may be connected, from **sčāsa-*.

kasai 'fever', I 147, 57v4 *ttī vai tta tta kasai hame* 'then for him so there is fever', BS *jvara-*; V 64, 25b6 *ū ci kasai naṣṭausai* 'and who has burning fever', parallel to V 63, 25 *ttavai naṣṭausai*. From *kas-* 'to burn', to IE Pok. 519 *kāi-*:*kī-* 'to burn', Lit. *kaitrà* 'glow of fire', Got. *heito* 'fever', forms like IE *dā-*:*də-*, beside *dāi-*:*dī-*, O.Ind. *dā́ti*, *dítā-*, and Greek δαίομαι. Here also *cirau* 'lamp'. With IE *-ḱ-* or *-sḱ-* > *-s-*.

kasta- 'fallen, come to', with preverbs, Z 24·513 *tceimañi nu bāgya (nä)tasta būkaja balysä* 'the devoted ones of the Buddha fallen under their eye'. With *niś-*, II 7·116 *naṣkasta-*, II 124·1 *naṣakhasta-* 'become open'. See *khasta-*, pres. *khaittā*.

kasta 'lesser', K 45·17 *ttī vara ttye hārū kasta naḍa ye drau dakhāṃtta miysdyūṃ* 'then there of that rich man (=BS *śreṣṭhin-*) there was an inferior man, so wretched, pitiful'. See *kastara-*, to base *kas-* 'small'. Loss of final *-ru*, *-rä*, *-r*, as in *hasta* 'better'.

kastara- 'inferior, without authority', SuvP. 64r2 *haṃdarye kastarä ṣṭāna* 'although being subject to another', BS *anaiśvarya-gatenāpi* 'though by one not possessing authority', contrast III 128·9–10 *haṃdirye rrāṣi* 'in subjection to another'; III 128·10 *ma kastarä, ma na ttā agyau prattyagyau jse vārūḍya himāmane* 'may we not become inferiors, may we not become deficient in limbs and members'; Z 23·173 *kastare*. Abstract V 28, 59r3

kastaroña; V 262, 121 *kastarūña*. From **kasutara-* 'lesser', see *kas-* 'to diminish'.

kahai 'itch', BS *kaṇḍu*, Sid. 124r2 *y⟨s⟩irā biṃdai kahai hame* 'itch arises on his heart', Tib. *sñiṅ g-yah-žiṅ na*. Verbal, see *kahaitte*.

kahaitte 'it itches', Sid. 145v2 *kahaitte u hasu* 'itch and swelling', BS *kaṇḍu-śophaiḥ*, Tib. *g-yah-žiṅ skrag-ba rnams yiṅo*; Sid. 138v2 *styudai hame u kahaitte* 'becomes hard and itches'; Sid. 136r4 *kihaitte*; Sid. 103r5 *kahaittai*. See *kahai* 'itch'. From *kah-* 'to scratch', IE Pok. *kes-* 'scratch, comb', Lit. *kasù, kàsti* 'dig' *kasýti* 'scratch', O.Slav. *česǫ, česati* 'to comb, pluck'. In *kahaitte*, the verbal base may be **kahāy-*, as in **gṛbāy-*, Av. *gərəwāy-*; JS 6r1 *ttarrāye* 'thirsty'.

kā 'heroes', parallel to BS *ārya-*, plural to *kai*, see also *kabi*.

kā 'it sounds', 3 sing. to base *kā-*, as *bā* in *usbā* 'removes' to base *bā-*, and *jūtä, jū* 'lives'. N 158·6 *śo hālo cakrravāla gari u śśo hālo īrīnā gari ttiña haṃdrä vya vara mista dumä sarbi u ⟨mi⟩stä nvāsä kā gyasta balysa u bodhisatva trāmä dhārañä hvāñāra* 'on one side the Cakravāla mountain and on the other side the Vajraka mountain, between that there a great smoke arises and a great noise is sounded. The Buddhas and bodhisattvas preach such a *dhāraṇī*-formula'. Uncertain base, possibly *kā-* beside *kan-* 'to make noise', as IE *bhā-* 'to speak' beside *bhan-*, IE Pok. 525–6 and 105–6. Oss. D. *kadängä*, I. *kadäg* 'epic recital', Georgian lw *k'adag* 'herald', *k'adageba* 'proclaim, preach' may contain a base *kā-* or base *kad-*. Since in N 120·26 *ysnānä* is printed for *haysnānä* (the *ha* is written below) the syllable *mi* may be on the manuscript which is not available.

kā cu 'if anyone, whoever', later for *ko, kau*, Manj. 118 *kā cu vare āsā yade* 'whoever memorizes there', Manj. 419 *kā cu ttu sājau daiysde vāśīye pīḍä parī ⟨pī⟩ḍe* 'whoso learns this, retains it, recites it, writes it, orders to write it'; also *kau* in Manj. 197 *kau cu tv(ā) kṣeji utca* 'if anyone should desire this water'; and Manj. 53 *kau cu*. See *ko*.

kā III 70·126, read *haṃtsakā* 'together', plural, like *hamīḍa-ka-*.

kāka- 'watcher, protector', K 136·874–5 *tta khu aysä gyastä baysä haṃ vīra kākūṃ* 'as I the *deva* Buddha am always protector (*-ūṃ* 'I am')', Tib. *ji-ltar bdag rtag-tu de-bžin-gśeg-pahi. . .srun-ba dan*; K 139·963 *jsīñi kāka vījya* 'charm protecting life' (BS *vidyā*), Tib. *ćhe skyon-bahi rig-sṅags*. Derivative in *-āka-* of permanent act from *k-*, *kāṭ-: kāṣṭa-* 'to think, care for, protect'. See also *kāla-*. Without hook, K 99·254 *kāka nīvaysva devatta paravālā* 'protectors, local geniuses (BS *naivāsika-*), deities, guardians'.

kāṃña 'in what', loc. sing., K 68·184 *kāṃña kṣaṇa* 'at what moment'; V 246, 12b4–13a1 *kāña diśiña* 'in what region'; K 97·197 *kāṃña dīśaña auna* 'in what region', BS *yasmin pṛthivī-pradeśe*. See *kāma-*, s.v. *ka-*.

ḳāña 'to be thought', see *käṣ-*.

kāṃjuva- 'domestics', Z 5·29–30 *varī vā śśaṃdya pastä kāṃjuvai śśirku usthīyāndä* '(the king) fell on the ground, the *kāṃjuva*-servants duly raised him up'. From **kāṃjukä*, like BS *kāncukīya-* 'attendant in women's chambers', Tib. *ñun-rum* 'eunuch'. O.Ind. *kancukin-* 'chamberlain'. M. Parth.T. *qnjwg* 'coat' may be Iranian (see Indo-Iranica, Mélanges Morgenstierne 9–11), from the base *kan-* 'to cover', Khotan Saka *kangā-* 'skin' above.

kāṃjsaṃ 'sesame seed', III 17·14 *kāṃjsaṃ, kāṃbā* 'sesame, flax', see *kuṃjsata-, kuṃbā*.

kāṭhaṃjsuva 'robbers(?)', Z 22·136 *ne vara kāṭhaṃjsuva ttāte muśśa jsīrāka bahoysña* 'there in the market are not robbers(?), thieves, stealers, cheats'. From **karθra-* 'equipment', with N.Pers. *kālah, kālā*, Armen. lw *kah* 'furnishings'. Hence *-ṃjs-* as in *pa-ṃjs-: pamāta-* 'to put on clothes, wear', base *mauk-: muk-* 'put on, take off, remove'. See *paṃjs-*. For *-ṭh-*, see also *pajsīṭhyi*.

kāḍa- 'drawn', participle to *kār-* 'to draw'.

kāḍara- 'cutting weapon, sword', V 70, 8v3 *rrājseina kāḍarna* 'with sharp sword', BS G 37, 12b1 *tīkṣṇena śastreṇa*, Tib. *mćhon rnon-pos*; K 37·118 *kāḍarinai vara ṣṭāṃ raysgi vī jsañāñä* 'with sword there she must swiftly be slain by him', inst. sing. *kāḍarina* with pronoun *yi*; Z 4·60 *ttṛśśūla kāḍare hālśtä* 'tridents, swords, spears'; Manj. 231 *ttreśule kāḍare hūśta*; Z 5·78 *hävyo kāḍarä dāru karä ne yuḍu yindä patälstu* 'the sword cannot cut its own edge'; Manj. 235 *kāḍara hīya dāra ne pasta* 'the sword does not cut its own edge'; II 77·24 *ttaśīkau kāḍara* 'Arab sword'. From *kart-* 'to cut', **kartara-* to Av. *karəta-*, Sogd. *krt, krtk* 'knife', Zor.P. *kārt*, glossed by *šampšēr* 'sword', N.Pers. *kārd*, Oss. *kard* 'knife, sword', *äxsar-gard* 'sword'; Yaγn. *kort* 'knife', Pašto *ćāṛa*, Orm. *ćârtkai, kâli(gak)*, Šuγnī *čēd* 'knife', Rōšānī *čēg*. See cognates s.v. *pätält-*. IE Pok. 941 *(s)ker-t-*, O.Ind. *kṛtí-* 'knife', Lat. *cortex* 'bark', Lit. *kertù, kiřsti* 'to hew', Hittite *kartāi-* 'cut off'.

kāma- 'which', see *ka-*.

ḳāmata 'thought; care, protection', nom. sing. Z 4·27 *ḳāmata*, acc. sing. SuvO. 24r4 *ḳāmato*, BS *vikalpa-*; later K 68·212–3 *ḳāma avārihā*, =BS *citta-, apratiṣṭhita-*; without the hook Manj. 97 *kūra kāma* 'false thought', Manj. 88 *kāme kūre*; compound Khotan Saka and BS, Manj. 354 *kāma-māttra* 'thought only', =BS *citta-mātra-*; for 'protection', K 141·1009 *rakṣai yanumä u āysdai yani u ḳāma-t-ī yanumä* 'I will make for him protection'; K 139·947 *rakṣa ḳāma hvāñumä* 'I will proclaim protection'. See *käṣ-: kāṣṭa-* 'to think, care for'.

kāṃmadä 'trousers', II 59·3 *u kabalīja baysgyi hvāhyä kāṃmadä śe* 'and of blanket cloth one pair of trousers thick, broad'; III 124·85 *kaumadai* gloss to BS *sūthaṃna* 'trousers'; II 124·10 *thauna śacī jsa kaumade* 'trousers from *śacī*-silk'; II 9·156 *kaumadai śai* 'one pair of trousers', to Kroraina *kamaṃte*. For BS *sūthaṃna*, see Journal of the Gypsy Lore Society, 35, 1956, 179–180. The early history of the Romani word *sosten*, Kroraina *soṃstaṃni*; BS *sūthaṃna*, Panjābī *sutthan*, Hindī *sūthan*, archaistic O.Ind. *svasthāna-, svasthagana-*. For *kaumadai*, see Acta Orient. 30, 1966, 50; SDTV 15. From *kam-* as in *kamaiśkā*, beside *kap-*, see *khapa*.

kāṃbaṃdä 'a particular gift to a shrine', II 75·46 *kāṃbaṃdä haurä haude śe u chāṃ-syū śau* 'he gave in gift one *kāṃbaṃdä* and one *chāṃ-syū*'. If *chāṃ-syū* is the source of Turkish *čangšu* (*čängšü*) 'a small *qurtaq* (shirt)', the *kāṃbaṃdä* may be from **kam(a)ra-banda-* for the waist. Acta Orient. 30, 1966, 26 a loan-word from O.Ind. *kāya-bandhana-* was proposed; ibid. 41 a Chinese *tṣan-siu*

'long sleeve', and later Chinese *siu* 'embroidery' (K 822·2) seemed possible, both uncertain. See also *ūrabada* 'belt' from **udara-banda-*.

ḳāya 'protector', v 66·8a *pūraka-ṃ ḳāya suhä beḍau* 'I am (*-u* = *-ūṃ*) protector for my son in time of happiness'. From **kāṣāta-* 'protecting' to base *käṣ-:kāṣṭa-* 'look, care for', with *-āta-* agent suffix as in *hvarāta-* 'eating', see *ätäphara-hvarätä mästa rre* (v 164, 1134) 'great king eating gluttonously'.

käysū 'hut, bower', III 40·14–5 *spyakīne käysū nūvärä pajsä-gū* '(the fountain water) carries away the bower, five-coloured, flower-covered'; =III 34·11 *spyakīnai käysvāka bīḍa pajsa-gu*; =III 36·6–7 *spyakīnai käysvaka bīḍä baida pajsa-gū*, =III 46·19–20 *spyakīnai käysväka bīḍa pajsa-gū*. Here *nūvar-* 'to remove', beside *bar-* 'to carry off'. From **kāzu-* to N.Pers. *kāz* 'hut of wood, canes or straw'. Sogd. *k'n'kh* or *k'z'kh* 'hut', see Indo-Iranica, Mélanges Morgenstierne 10, and W. B. Henning, TPS 1945, 158, n. 3. Base *kaz-* 'to arrange, build(?)', with Armen. lw *kazm* 'construction, adj. prepared', *kazmem* 'to fashion, erect, build, furnish' (see s.v. *pyays-*).

kār- 'to draw', participle *kāḍa-*, Z 24·420 *śvānä kārīndä muḍā* 'the dogs drag off the corpses'; III 39·70–1 *rahä kāḍä gūhä khiṇḍä* 'he drew the cart like an ox', =III 43·24 *raha kāḍa gūha khaiṇḍa*. See also *naṣkār-*, *haṃgār-*, *haṣkarā jsa*, *hagār-*. Form like *pār-:pāḍa-* 'to rear'. From *kar-* beside *kar-ś-* 'to draw', Zor.P., N.Pers. *kaš-*, Oss. D. *xärsun*, *xässun*, I. *xässyn* 'to bring'. Without *-ś-*, N.Pers. *parkār*, *pargār*, *pargāl*, *pargālah* 'compasses'. With *-š-*, Av. *karš-*, O.Ind. *kárṣati*. The meaning 'draw, drag' separates this base from IE *k^{u}el-* (O.Pers. *pari-kar-* 'care for'), and *kar-* 'to scatter seed' (above *ker-:kälsta-*). Av. *kāraya-* 'draw lines' (Yašt 4·4 *karšāim kārayeiti* combines *kar-* and *karš-*); BS *kārṣī*, Khotan Saka lw *kārṣā-* 'circle' from 'drawn lines'. Hence IE remains uncertain (*s*)*ker-*, (*s*)*kel-*, or with *k^{u}-*. IE Pok. 639 *k^{u}el-*, *k^{u}el-s-*.

kāra 'effort', II 40·36 see *karya* (poor spelling).

kārra- 'deaf', Z 5·101 *kārra pṵyāre* 'the deaf hear', =Manj. 415 *kārra* (lacuna); N 169·1 *hanä kārrä mutä* 'blind, dumb, deaf', parallel Pali *andha-*, *mūga-*, *badhira-*; v 146, 71v4 *abiśäta u kārrä* 'tongueless and deaf'; SuvP. 71v3 *kāra pvāṃde* 'the deaf may hear', BS *badhirāś ca śṛṇvanti*; abstract Sid. 126v3 *kārauṣtä*, Tib. *hon-pa* 'deafness'; and I 143, 52v2 *kārāṃña* 'deafness', BS *bādhirya-*. From **karna-* (adjective of deficiency to **karna-* 'ear', as Greek ἰσχίον 'hip', ἰσχιάς 'pain in hip'), Av. *karəna*; 'deaf', *karəna-* 'ear', O.Ind. *kárṇa-* 'ear', but *badhira-* 'deaf'. Sogd. *krn*, Yaγn. *kan*, Zor.P. *kl* **karr*, N.Pers. *karr*, *kar*, M.Pers.T. *qr* **karr*, Pašto *koṇ*, Orm. *kōn*, Šuγnī *čūn*, Yidγa *kuṇ-*, *kun-*, Munǰānī *kūn'gy*.

kāṃra-, see *kaura-*.

kälä 'a title', II 126·11 *hīñi hīvī kälä* 'official of the troops', context of *ārrji* 'provisions or equipment', hence possibly 'provider', rather than Kroraina *kala*, *kaṃla*, *käla* 'prince' or the like. From **karθra-* > *käla-*, with Armen. lw *kah* 'equipment, tools', N.Pers. *kālā*, *kālah* 'equipment'. See *käṭhaṃjsuva*, but *kalā-tcyarai* with *kal-* 'excellent'.

kälä 'a title', v 33, 12a5 *pirāṃ käla himye* 'he became the *käla*-official of the houses(?)', see s.v. *päravārā*. With the title *ūtci*, v 187, 62a1–2 *ūtca-häle kälä*; ibid. *ūtca-hälai kälä*; ibid. *ūtca-häle kälä* after proper names. Possibly from **käθrya-*, see *käṭha-ṃjsuva-*.

kälanāṣṭä 'wherever, whitherever', Sid. 102v1 *u kälanāṣṭä arji hamäte* 'and wherever piles (BS *arśas-*) occur', Tib. *hbrum-bu ga-la yod-pahi*; Sid. 104r1 *kälanāṣṭai kaṃmä hīvī pacaḍä hamāve* 'wherever practice as to wounds arises', Tib. *rmahi srol* ('practice, custom') *gaṅ gyur-par*; Sid. 103v5 *u kälanāṣṭai niraṃdä ṣṭe* 'and wherever it has come out', Tib. *srol gaṅ logs-su byuṅ-ba*; II 84·23 *nai āṃ bvāṃ si kälanāṣṭa tsūñī hamā⟨mane⟩* 'we do not know wherever we may have to go'; K 143, 1r3 *kälenāṣṭa ganaittrai* 'the rosary to any place(?)'; K 143r1–2 *aśte vīrāṣṭi ganaittrai*, *kälanāṣṭä ganaittrai aśte prracainą* 'the rosary towards being, wherever the rosary, for the sake of being'. From *kälana-* with *-ālsto*, *-āṣṭa* base *ka-* 'what' with *arda-* 'direction', see *hala-*, *hälaa-*. The same *-anāṣṭa* occurs in *śälanāṣṭa* 'to one side', *ttälanāṣṭa* 'to that side', *dijanāṣṭa* 'downwards, *hälaināṣṭä*, beside *hälaiyāṣṭä* 'in the direction'.

käṣcä- 'thought, grief', see *käṣṭa-*, pres. *käṣ-*.

käṣṭa- 'thought', participle to *käṣ-* 'to think, care for, protect', v 75, 43r4 *käṣṭe ïyä* 'he may have thought', BS and Tib. omit; Z 22·234 *käṣṭändä*; SuvO. 27v7 *käṣṭänu vadravānu* (BS *upadrava-*) *näṣemäkä* 'calmer of grievous troubles', BS *śokāyāsa-praśamana-*; with negative above *akäṣṭa-*, BS *acintiya-*; infinitive K 26·137 (=K 18·209) *paryavai ma käṣṭe* 'deign to protect me', v 149, 3a4 *perrä keṣṭe* 'compelled to think'. See also above *ḳe*, *ḳa* from **käṣä*; noun. *käṣcä-* 'thought, grief', Z 5·39 *käṣca*, v 42, 425v3, SuvP. 71v1 *käṣṭye*, BS *śoka-*, Sid. 125v2 *käṣṭyi jsa*, Tib. *mya-nan-gyis* 'with sorrow', III 63·135 *gvāysä käṣṭya hīye pyauca* 'the remedy for the sorrow of separation'; adjectives, SuvP. 66v1 *käṣcinūṃ* 'I am sad', BS *śoka-citto 'haṃ*, v 101, 102b1 *///käṣcina uysnau⟨ra⟩///* 'sad beings'; v 332, 24v1 *käṣcīnaina pa⟨tä⟩maṃthäna* 'with sorrow's arrow', BS *śoka-śalya-*; SuvP. 69v1 *käṣṭiji īse* 'whirlpools of sorrow', BS *śokākule* (variant **śokāvarte?*); compound III 2, 7r3 *käṣca-jseraña*, loc. sing., 'causing grief'. See pres. *käṣ-:käṣṭa-* 'to think'.

käṃṣḍi 'hole', K 46·36 *āhau käṃṣḍi* (dyadic), see *kuṣḍa-* and *āho*.

käse 'abuse', see above *kas-*.

kähai, käṃha-, see *kaṃha-* 'hemp'.

kähyänai 'brown(?)', Z 22·147 *kähyänai ggūnina rruṣtä* '(the horse) shines with its brown(?) colour'. That assumes *kähya-* with inst. sing. and pronoun *yi*. To be taken from *kadru-*, Av. *kadrva-*, N.Pers. *kahar*, rather than from *kaṃha-* 'hemp'. O.Ind. *kadru-*. IE Pok. 537 *ked-* 'to smoke, to soot, blacken', O.Slav. *kaditi* 'to make smoky', Serb. *čaditi* 'become sooty', Greek κέδρος 'juniper, later cedar'. See *kaṃha-*.

kähye 'hemp', see *kaṃha-*, IV 47a1 and b1 *kähyene*; 51b1 *kähye*.

käṃha- 'hemp', see *kaṃha-*.

kähva 'unstable' (plural), Manj. 331 *käma ttai cai kähva tsīde* 'they who in *käma*-passion become unstable' (in contrast with those of unmoved (*akhauṣṭa-*) mind). From **kähu-* to *kaf-* 'to fall', see s.v. *kuhaṃ* 'falling, old' and s.v. *kaśś-*, form like *bäysu-* 'arm'.

kicau 'greatly', K 136·883–4 *ttye hirä kiḍna thu vajrrapāṇä*

pū śirā kicau-t-ī aysmya yanā hvāñume aysa tvā sumukha nāma dāyya byāṃja 'therefore you, O Vajrapāṇi, listen, and keep it well, greatly in mind; I will expound this *dharma* text Sumukha called', Tib. *dehi phyir lag-na rdo-rje khyod legs-par rab-tu ñon-la yid-la zuṅ śig daṅ, sgo bzaṅ-po ẑes-bya-bahi ĉhos-kyi rnam-graṅs bśad-par byaho*; Z 4·119 *ni ju kicau hamatā biysendā* 'he does not himself wholly awake'; Z 9·5 *ku na ro kico vasuśtā* 'where it is not wholly pure'; III 84·39–40 *grāmakā kacau ysai ysai u paśā tceñā niśāña jatte* 'quite hot it is to be put, in the morning and evening, into the eye; it heals'. See above *kacau*. Possibly from *ka-* 'what' and indefinite 'any', **katičāva-* adverbial 'to any extent' = 'wholly'.

kijsanū 'of the garden', adjective to *käljsa-* 'garden', II 2·27–8 *pvāḥą kijsanū bvaiysą, mista sīma mistą ayai* 'long buildings with gardens, a great enclosed space (BS *sīman-* 'limit'), and a great ground'. See *käljsa-* from **karičā-*, base *kar-* 'to plant', see *kar-*, pres. *ker-*:*kälsta-*. Improving AM, n.s., 7, 1959, 19, see SDTV 30.

kiḍakyä 'garment', II 85·20 *kiḍakyä begaṃnä śau* 'one garment, woven'. From *kart-* 'to cut, tailor', Av. *kərəti-* 'garment', with *-iḍa-* as in *hvīḍa-* 'food', *bīḍa-* 'dress' from **hvarti-*, *barti-*. Base IE Pok. 938–947 (*s*)*ker-* 'to cut', see s.v. *pätält-*.

kiḍā 'creeper, bush', Manj. 20 *cakala gaysa kiḍā u auysama* 'wood, reed, creeper and clay', parallel Pali *kaṭṭhaṃ ca. . . .valliṃ ca. . . .tiṇaṃ ca. . . .mattikaṃ ca.* From **karitākā-* (as *ysīḍaa-* 'yellow' from **zaritaka-*), to base IE Pok. 545–7 *kel-* 'of branches', see above *karāśśa-* 'creeper', *kīrä*, and *cakala-*.

käḍägāna- 'deed', translating Buddhist *karman-* 'evil or good deed', V 117, 66r4 *käḍägānä*, BS *karma*, K 6, 146r2 *käḍägāne gäḍa*, K 6, 146r5 *dīrna käḍägānäna* 'by evil act', Z 9·21 *käḍäyāne*, Z 23·370 *käḍätāne*, V 148, 1a1 *kiḍitānānu*, V 117, 66r3 *käḍätānānu*, K 10, 9v5 *karma kiḍyāni* (dyadic), K 75·14 *kiḍāna jāre* 'acts cease'. Adjective, SuvO. 24r5 *käḍägānīnei yaṃdrä*, BS *karma-yantraṃ*, V 111, 33r5 *käḍägānīneina haṃjsāmaina*, BS *karmopacayena*. From **kṛtakāna-*, base *kar-* 'to make, do', Sogd. VJ 448 *'krt'nyh-k'r'k* 'doer of deeds', Sasan. inscr. Šāhpuhr I, Parth. *krtkny* = Greek θρησκεία τῶν θεῶν 'service of the gods', =M.Pers. inscr. Kartīr 4 *kltk'n*, M.Parth.T. *kyrdg'n*, M.Pers.T. *kyrdg'n* 'action'.

käḍäna 'for, for the sake of' (calqué on Prakrit, Kroraina *kridena*), inst. sing. to *käḍa-* 'done', V 117, 66r5 *uysānye käḍäna* 'for oneself', BS *ātmano 'rthaṃ*; V 77, 145r2 *bodhisatvānu käḍena*, Tib. *-kyi phyir*; K 136·883 *ttye hirä kiḍna*; IV 17·30–1 *drūṇe kiṃṇa* 'for health'; IV 54b1 *kiṇa*; IV 56a2 *kiṇä*; IV 21·4 *kiṇau*; II 76·39 *ma kaṇa* 'for me'; K 143, 1r2 *kaiṇa, kaiṇą*; 59, 31r3 *ttye herą kaṃṇa cu* 'because'. Base *kar-* 'make'.

käḍe 'greatly, very', Z 2·9 *käḍe*; III 58·2 *käḍi*; V 166 r5 *kiḍi*; III 58·7 *kiḍa*; Z 2·7 *käḍā*; III 130·24 *kīḍa*. From **kṛtai* to base *kar-*, IE Pok. 531 Greek κάρτα, Mid. Low German *harde* 'very'. A similar meaning in Sogd. *šx* 'hard', *šxww* 'very'.

käṇa 'if not', K 39·161 *käṇa gaṃjsä byaudai* 'if I have not committed a fault'. See *ka* 'if' and *ne, na* 'not'.

kīṭha 'in the city', loc. sing. to *kanthā-*; V 247, 17b2 *kīthāṣṭä vāṣṭą* 'to the city'; Manj. 44 *nairv(ā)ṇa k(ī)tha* 'into Nirvāṇa city'; Manj. 321 *nairvāṇa kīthe*, and older V 32, 9a4 *nirvāṇi kīṃtha*.

kināṃ 'drops', gen. plur., K 41·86 *ūci hīya kināṃ haṃkhīysä* 'the number of drops of water', =K 44·203 *ūci hīyāṃ kinā haṃkhīysi*. See *kanā-* 'drop'.

kiṃma 'wounds(?)', II 85·24–5 *iña iña kiṃma* 'various painful wounds(?)'. See *iña-* and *kaṃma-*.

kära 'surrounding', II 117·8 *kära kītha sāna tta jsāṃ hathrī-yädä* 'around the city the enemies so pressed'. See *kara*.

kīra- 'work, deed', V 245, 10a1 *ttye paṃjsa anaṃttanarya kīra vasusīdä* 'for him the five *anantarīya*-evils are purified', BS *tasya pancānantarīyāṇi karmāvaraṇāni pari-kṣayaṃ gacchanti* (=K 98·213–4); SuvO. 56v2 *kīre* 'works', BS *kārya-*; V 333, 25v3 *balysūña kīre tīndä* 'he does the Buddha deeds', BS G 37, 22b3 *buddha-kṛtyaṃ*; V 115, 63v7 *ttu kīru yīndä*, BS *käryaṃ kariṣyati*; loc. sing. V 59, 129v4 *ttiña kīro*; inst. sing. SuvP. 70r3 *kuśalna kīrrna*, BS *kuśalena karmaṇā*; V 148, 1a5 *tta kīrna yī⟨ndä⟩ ///*. K 7, 147r3 *handarāṇu ro uysnorāṇu kīro jsāne* 'going to the work for (=to serve) other beings also' (*jsāna-* participle plural); III 22, 14b3 *khu ṣi hve cu ttāra tcacä kīrä* 'like the man who has work on the far bank'. Adjective, *kīrīnaa-*, K 107, 279–80 *kīrīnai byanä* 'obscuration of the acts', parallel to K 106·265 *karmāvaraṇa-vīśudha-sūttra vīrä*. Also K 107·275; 278, 281; 282. Compounds, V 117, 66r3 *nṛhīśśāña kīraṃgarau*, BS *śamanārthaṃ sukṛtā-nāṃ*; II 108·183 *kīragara hvaṇḍa*, 185–6 *pharāka kīragara hvaṇḍä*. Later form *kīraraa-*, II 34·4·1 *kīrarā hvaṃ⟨ḍi⟩*; IV 66b2 *kīrarai vī*; IV 1·1 *kīrarā hvaṇḍi*. So *kīraraa-* from **karya-karaka-*; *kīra-vadāva* 'paths of deeds', K 65, 84r2 *kīravadāva dasau cū bva bījätta* 'the ten paths which are broken, corrupt', parallel BS *akuśala-karma-patha-*. From **karya-* 'to be done', as *hvaña-* 'to be spoken', by *-ya-* participle future, to base *kar-*, see *kar-*: *gäḍa-, yuḍa-*.

kīrāṃja 'work-place', II 108·188 *ttaña kīrāṃja tsvai* 'he went to the work-place'. From *kīra-* 'work' with suffix *-āṃja*, as in *narāṃja* 'ink-pot' (III 124·74).

kīra 'cultivation', II 39·5 *cā au ttya uca śadai kīra para*, repeated ibid. 8 *cu ā ttai ucą śadi kīra para* 'who works in the cultivation of this water (and) land'. From **karya-* to *kar-* 'cultivate', see *ker-*, *kälsta-*, Parāčī *kīr-* 'to plough'. See SDTV 57 *kara*.

kirä 'bush', Sid. 10v4 *arkakä kirä*, BS *ārtagala-* 'barleria caeruli', Tib. *artagala*. Possibly also II 66·7·5 *kīra ḳästä īdä* 'he can plant bushes'. To *kiḍā* 'creeper, parallel to Pali *valli-*; IE Pok. 545–7 *kel-*.

kīrästänä 'proper name or title', II 118·145 *detatte, mistye ttikye kīrästänä nāma jsa hvāṣṭä u hvū:ṣīna hīvī gyastūñä ttiraṃdarä iyaiṣṭhāṃ ārahä:ḳṣa sīmābaṃdha haurīṃde* 'may the *devatā*-deities give to the celestial body of this great chief by name Kīrästänä and his consort blessing (BS *adhiṣṭhāna-*), protection (BS *ārakṣā*), magical limit'. KT IV p. 12 queried whether it was Mongol *kiristan*, highly doubtful. If it is a Tibetan title the second component could be *ston* from *ston-pa* 'teacher'. But *kīrä* has not been traced in Tibetan. As a title it could be Khotan Saka *kīra-* 'works', *stāna-* 'placed, appointed over', see also *stānaḍa* 'appointee'.

kirkīyaṃ 'crystal', Sid. 137v1 BS *ambu-maṇi*, Tib. *nor-bu*

rin-po che 'great precious jewel' according to Jäschke's Dictionary BS *cintāmaṇi*. K 40·36 *kārkīyina raṃna* = K 43·153 *karakīyina rana* 'the *karketana*- jewel'. Zor.P. (DkM 206·4) *klgyhn'* **kargēhan*, Pahl.Riv. 160·6 *klkyyhnyn'* **karkēhanēn*, Armen. *karkehan* 'dark red stone, anthrax', Syr. *qrkdn-*', Arab. *karkuhan*, Greek χαλκηδών, Lat. *calchedonius*. See Asiatica, Festschrift Fr. Weller 15 for O.Ind. *karketana*- and Prakrit forms, and Tib. *kekeru*.

kirrdā 'cuts off, cures', see *naṣkirrdā*. Base *kart*- 'cut', Av. pres. *kərənta*-, O.Ind. *kṛntati*, hence *kirrda*- from **krn*- as *purrda*- 'conquered' from **prn*- to *part*-. For *kart*- see *pätält*-.

kälsta- 'planted, sown', SuvO. 5v3 *kälstä väta*, BS *avaropita*-; I 255, 170v2 *kilstāṃdä*, BS *avarupta*-; v 108, 30v6 2 plur. *kälständä sta* v 353, 2a4 ⟨*baṃ*⟩*hya kälste* 'he planted the tree'; v 341, 83r1 *ṣä naḍe kye ttu baṃhyä kälste* 'the man who planted this tree', =v 342, 84r1 *kye ttutu baṃhyu kälste*, BS G 37, 78r5 *yenāyaṃ vāpito drumaḥ*. From *kar*-, pres. *ker*- 'to plant, sow', with *ni*-, *nyälsta*-.

kīśśa 'in a vessel', Z 2·16, see *kūsa*-.

kīśśäna- 'abundant, full of', SuvO. 56v3 *pharākyau uysnauryo kīśśänä* 'full of many beings', BS *bahujanākīrṇamanuṣya*-; SuvO. 56r5 *biśśūnya raysāyana aruvę kīśśängye bāysañä* 'in the garden full of various elixir medicines', BS differt; Z 15·5 *samu kho mura kīśśäña bāśa* 'as birds in a thick grove'; Z 22·119 *baṃhya pharu kīśśäna-ṣiṃgya* 'many trees thick-branched'; v 111, 33v4 *pharākyau uysnauryau hvaṃdyau kīśśänä hämäte*, BS *bahujanākīrṇamanuṣya*-; v 112, 34r1 *biśśä gyastänu thäna kīśśäna hämäre, gyastyau u gyastaṣyau* 'all the *deva*-gods' places (BS *sthāna*-) become full of *devas* and *devaputras*'; K 66·140 *kīśiña bāśa*, K 70, 2v2–3 *kīśaña bāśą* 'in a thick garden'; K 63, 78v1 *ranyau jsa kīśana* 'abounding with jewels', fem. JS 20r1 *kīśeṃja*; K 60, 35r4 *kīśeją*. From **kaisyana*-, Sogd. *kysn'k* 'luxuriant vegetation', Yidγa *kesina* 'forest', Lit. *klšti* 'grow thickly', *kleša, kišýnas* 'thickly overgrown place'.

kīśaukä 'tree', Sid. 13r4 *sarrjarasä bu kīśaukä* 'the tree of *sarrjarasa* perfume', BS *sarja*-, Tib. *sra-ća pog-gi śiṅ*, the *sāl*-tree shorea robusta. From base *kais*- in *kīśśäna*- 'abundant, thick', with suffix *-au-ka*-. But possibly BS *kiṃśuka*- 'butea frondosa'.

käṣ- 'to think, care for, protect', *käṣ*- in negative participle future SuvO. 36r6 *akāṣṭāña*, BS *acintya* 'not conceivable', elsewhere *ṣke*-, *ṣkei*-, *kāṭ*-, *ṣk*-, v 76, 44v4 *aysmya tta ṣketä* 'so he thinks in mind', BS G 37, 34a2 *evaṃ cintayati*; v 73, 41r5 *arthuī kāṭaiyä* 'would think of its meaning', BS G 37, 31b1 *paryavāpsyati*; Z 2·5 *mulśde jsa keiṭä* 'with pity he protects'; Z 13·31 *ṣkei*; participle future Z 6·51 *ṣkāñu*. Past participle *kāṣṭa*- and noun *kāṣcā*-, see above, with infinitives *keṣṭe, ṣke*; noun *ṣkāmata*.

käṣa 'arm-pit, girdle', see above *kaṣa*- (III 41·26).

käsaujsāṃ jsa 'from recesses', K 47·56, see *kasā*-.

ku 'when, where', v 332, 24r1–v1 ⟨*br*⟩*aundaimä aysu ku dätaimä bremandä gyasta* 'I wept when I saw the weeping *deva*-gods', BS G 37, 21b2–3 *aśrūṇi ca pramuncāmi, anyāṃś ca rodamānān bahūn devān*; v 334, 32r2–3 *tta ku mamä gyastyau balysy*⟨*au ttede*⟩*rä mästä puñinai haṃbīsä hämäte* 'so if, *deva* Buddhas, so great a heap of merits is mine', BS G 37, 29a3–4 *yadi mama bhagavann etāvān puṇya-skandhaḥ*; v 389, 19v4 *ku ye ttumāṣa byehäte balysāna ku karä ttīma ne jīye* 'when one attains these great fields of the Buddhas where the seed fails not at all', BS G 37, 14b1 *buddha-kṣetre tu sukṣetre uptād bījān mahāphalaṃ*; v 341, 83r5–6 *tcamna ye hīśtä närvä(nä) kīntha ku biśśä pvaṇa jyäre* 'whereby one comes to the city of Nirvāṇa, where all fears perish', BS G 37, 77b5 *nirvāṇapura-gāminaṃ*; III 139v1 *ku mä hīsāñu* 'where I must come', BS *kutra vasiṣyāmi*; Z 5·85.*kvī* = Manj. 243 *cu bāḍī* 'when to him'; v 339, 79a1 *u kvī hīsca hämäte* 'where his coming happens', BS G 37, 73b7–74a1 *ko 'syābhisaṃprāyaḥ*; 'where' = 'so that there', v 69, 8r5 *guhei ku hūnä narämäte* 'strikes so that the blood issues', BS G 37, 11b5–6 *duṣṭa-rudhira-citta*-; v 106, 29r2 *kho uhu cerä ku umänu paḍāṃjsyänu bāḍänu* 'as you such, when of you in former times', BS *yathāpi pūrvaṃ dīrgha-rātraṃ*. With added *u* (*uta*) in *kū*, SuvO. 54v3–4 *u tto bäso śśuru padaṃdu tīndä* 'he has made this house excellent', =I 255, 0012, 11 *kū tvā|||*, BS *tad gṛhaṃ saṃcaukṣaṃ kṛtvā*; v 116, 65r4 *cu ttä härа kū jsa hatäro tcarke būsä khanei vätä u śśära sasta* 'what are those things whence once arose sports, jests, laughs and good things appeared', BS *pūrvaramyāṇi bhāvāni krīḍā-hāsya-ratāni ca*; *ku ku* 'wherever', K 6, 146v1 *ku ku ne padänä śtä* 'wherever there is not a vessel', Tib. *snod-du ma gyur-pas*; *kuī* 'where of him', *ku* with *yi*, K 6, 146r3 *kuī biśe ysu*⟨*nāma*⟩*te jyäre* 'where all his *āsrava*-influences perish'; *ku-ṃ jsa* 'when therewith', K 67·179–80 *ku-ṃ jsi vā naravāṇä kūśe* 'when therewith he seeks nirvāṇa'; =K 71, 9r1 *kū jsa vā naravauṇa kūśę*; *ku mana* 'where indeed', K 74·64 *ku mana byihīma rāśą samāhānvā* 'where I shall attain control in trances (*samādhāna*-)'; K 74·67 *ku mana naṣamādi* 'where they may become quiet'; *ku halci* 'wherever', III 125·5 *ku halci kāmiña kṣīra* 'wherever in what country'. From *ku*, Av. *kū*, Oss. D. *ku*, I. *kū* 'if, when', Zor.P. *ku*, N.Pers. *kū, kujā* 'where'; with suffixes Av. *kudā* 'where', Oss. D. *kud*, I. *kūd* 'how, that', O.Ind. *kúha*; Av. *kuθa* 'how', *kuθrā, kuθra* 'where', O.Ind. *kútra*. IE Pok. 644–8 *kᵘu*-, Greek Cret. ὅπυι 'whence', Lat. *ali-cubi, ubi*, Celtic Welsh *cw* 'where', Lit. *kur* 'where', *kū* 'what', O.Slav. *kūde* 'where'.

kujsa 'sesame', older *kuṃjsata*- IV 26, 4–5 *dasau kusa kujsa* 'ten kūsa-measures of sesame seed'; ibid. 5 *kujsi*.

kujso 'bud(?)', Z 14·91 *u väysä kujso väte tranda* 'and they entered into the lotus's bud'; III 41·36 *bvaijsä-kaujsä spyakai* 'flower with open(?) buds'. From **kućā*- to base *kauk*- either 'to bend, form top, dome' or 'to enclose'. See IE Pok. 588–592 *keu-k*-, *keu-ḱ*-, *keu-s*-. Note also O.Ind. *arka-kośi* 'bud of arka-', see IE Pok. 953 (*s*)*keu*-.

kuṃjsata- 'sesame', v 333, 27r3 *kuṃjsatu kerä* 'sows sesame seeds', BS G 31, 24a3–4 *tilaṃ vāpayet*; Sid. 9v1 *kuṃjsa*; Sid. 9r3 *kujsa jsa*; Sid. 100v4 *kāṃjsa*. Adjective v 333·27v2 *kuṃjsatīnau haṃbīsu* 'heap of sesame', BS G 37, 24b1 *tila-phalakāni*; v 335, 33r1 *kuṃjsatīje dāne* 'sesame grains' BS G 37, 29b6 *tila-phalakāḥ*; v 69–70, 8v2–3 *gvīhu rrūṇu o kujsatīnau*, BS G 37, 12a5 *ghṛtena vā tailena vā*; Sid. 139r2 *kuṃjsavīnā arvīnā rrūna* 'sesame medicinal oils'; compound II 35, 8a8 *kāṃjsata-kerä u ganama-kerä* 'sowers of sesame and sowers of wheat'. From *kunčita*-, O.Ind. *kuncita*-, Zor.P. *knčyt'*, N.Pers. *kunjid, -īd, -ud*; Sogd.

kwyšt'yč (**kunś.t-*); Armen. lw *knčit'*, *knjit'*, *knčit'n*, Balōčī *kunčīθ*, Pašto *kunzala*.

kuṃjsārgye 'oil-cake', Sid. 9r4 *kuṃjsārgye*, BS *piṇyaka-*, Tib. *til-gyi ćhigs-ma* ('residue'); III 85·83 *kūmjsārgyä*, *mauna pāche* 'oil-cake, to be boiled in liquor'. From **kunčita-pārakā-*, to *par-* 'to nourish'. N.Pers. *kunjīdah* 'oil-cake'; Tib. (Jäschke Dict.) *mar-gyi ćhigs-ma* 'oil-cake'.

kūḍai 'hole', and *kuḍi*, see *kuṣḍa-*.

kūmi-guṇyau jsa 'with desires', III 128·1 with *-m-* broken, but not *-r-*, from BS *kāma-guṇa-*.

kuṃbā 'flax', Sid. 142v1 *kuṃbā*, BS *atasī*, Tib. *zar-ma*; Sid. 100v4 *kāṃbā*, III 90·186 *kāṃbā*. From **kanaba-* connected with *kaṃha-* 'hemp', as being 'fibrous'; Sogd. *kynp'* **kembā*, Kančakī (of Kāšyar) *känbä*. See *kaṃha-*, Oss. D. *gänä*, I. *gän* both 'hemp' and 'flax'.

kūys- 'to seek', pres. *kūś-* (= **kūź-*) and once *kūśś-* (v 147·129, 1b2): *kūysda-*, Z 5·94 *kho ju basaku kūśäte māta* 'as the mother cow seeks her calf', III 98·31 *baysūśtä kūśe* 'he seeks bodhi-knowledge', Z 7·2 *kūśīndä*, v 147·129, 1b2 *haurāro kūśśāro* 'they may give, seek', Z 5·112 *vainaiyā kūysde kho ju māta kūśäte pūru* 'he sought those to be disciplined, as the mother seeks the son'; fem. III 70·115 *kūysdā*, 3 plur. III 70·113 *kūysdāṃdā*; infinitive Z 23·144 *kūśde hīṣṭāte* 'he sent to seek'; participle v 143, 11004 *kūśānei vätā*; v 135, 1b5 *kūśānei*; v 29, 47v3 *kūśāneina aysmū⟨na⟩*, BS Divyāvādana 467·24 *prasanna-citta-* (quoted s.v. *uysdīś-*): future K 8, b5 *śśira kalyāṇa-mittra kūśāña*; noun v 118, 67v2–3 *kūśemate käḍäna* 'for seeking', BS *parimārgaṇā-arthaṃ*; K 6, 145r5 *kūśemate vätä*, Tib. *yons-su bćal-ba* 'seek fully'; K 94·114 *kūśauma āyīmāve*, = v 244, 3a2 *āyīmāma kṣamī* 'wishing to request', BS *prārthayitu-kāma-*; abstract II 106·122 *kūysdattą byaihīda* 'they undertake the search' (see AM, n.s., 11, 1965, 106). From *kauz-*, pres. *kauz-ya-*, pret. **kauzata-*. If *k-* varying with *x-* is assumed, as in Av. *karš-*, N.Pers. *kaš-* 'to draw', Oss. D. *xärsun* 'to carry', Yidγa *xīšk* 'he pulls', the Armen. *xoyz*, *xouzem* 'to seek' may be an Iranian loan-word here. IE *keu-ĝ(h)-* would vary with *keu-k-* if Yidγa *wuškunj-*:*wuškujəγ-* 'to seek' is also adduced here, from *us-kunča-* (not *-tunj-*).

kūysa- 'bent, crooked', Sid. 128v4 *kuysye duñe mäñaṃdūṃ* 'like a bent bow', BS *dhanu-skandha-*, Tib. *gźu hkhums bźin-du*; v 30, 73v5 *ṣä rro hämäte kāṇa atä kūysä bihīyä* 'he on his part is one-eyed (BS *kāṇa-*), very exceedingly bent'; Z 24·250 *śśīyäñi ggūne tcanä śśämäña kūysä tcāraṃ-phädīśta ttīya sārahu pulštä* 'white hairs, wrinkles on the face, bent, with staff in hand, then he asks the charioteer' (BS *sārathi-*). From *kauza-* (or *kubza-* ?), Sogd. *kwz*, *kwzz* 'crook-backed', N.Pers. *kwz*, *kwzah* (*ū* or *ō* ?), Armen. lw **kouz*, *kzout'iun*. With *-ž-*, N.Pers. *kwž*, Yidγa *kužo*, from base *kauk-* or *kaug-* (or secondary *-ž-* from *-z-* ?). Pašto *kōž*, Wanetsī *kōž*, hence secondary *-ǯ-* from *-ź-*. O.Ind. *kubjá-* from base *kaub-* with suffix *-ja-* from *-ĝ-* or *-ǵ-*. Hence various increments to base *keu-*, IE Pok. 588–92.

kūysa- 'pot, jar', III 80·30 *paha jsa nūḍā utcäla kauysä* 'the water-pot drawn from the bag'; III 104·32–3 *tcāṃ tcaiyāṣṭa kūysa bina ra tcaiyāṣṭa kūysai nauhya, bīsāṣe chatta pā tcaiyāṣṭa kūysi gvaḍināṃ ttradū kṣūna mauḍä* 'the fine ceremonial jar, admirable, delightful jar for a ceremony, as the son of the House I seek then the ceremonial jar; from the talkers(?) I entered, dying with hunger' (uncertain). From *kūza-*, N.Pers. *kūz*, *kūzah*, Arab.-Pers. *kūz*, plur. *kiwazah*, Syriac *kwz-'*, Armen. lw *kouz* (secondary, Parthian(?), *-ž-*), Uigur lw *küzäč*, Orm. *kuzəlī*, Parāčī *kīzaṛē* 'water-jar'. IE Pok. 588–92 *keu-*, *keub-*, Greek κύβος 'cup', with *kūza-* from base *keu-ĝ-*.

kuysva 'thrown down', v 66·8a *pūraka-ṃ ḳāya suhä beḍau, khu maṃ ni himāri pajsa kuysva niysīya, muttā paribhūta u pajsa śaṃdya hvasta ñāṃysirä-vāḍa pūra du⟨ra⟩* 'I am protective of my sons in time of happiness so that they do not become cast down greatly, depressed, beaten, defeated, violently beaten to the ground, lovingly nourished sons, daughters'. From *kauz-*:*kuz-* 'to throw down, lower', dyadic with *niysīya-*, to Orm. *nikizyēk* 'to throw down, sow, propel', Pašto *kūz* 'low', *kūzawul* 'make to descend', *kūzēdəl* 'to descend', Waxī *kīz*. Hence IE *keu-ĝ-*. The form *kuysvana-* is like M.Parth.T. *kfwn* **kafvan*, M.Pers.T. *khwn* **kahvan*, Zor.P. *kahvan*, N.Pers. *kuhan*, *kuhnah* 'old' from *kaf-* 'to fall down'.

kūra 'grapes(?)', II 71·9–10 *drai śiṃga huṣka kūra* 'three *śiṃga*-measures of *kūra* (grapes?)'; SDTV 78 *kūra ājeṃnūṃ* 'I bring *kūra*' (MT c iii 0081, 2, omitted from KT v). With Pašto *kwar* 'wild grapes', Vedic *kúvala-*, *kvàla-*, *kola-* 'jujube'. The two occurrences will exclude *kūra-* as a form of *gūra-* 'grapes'. The jujube is the 'thorny' plant, see s.v. *śiṃje*, BS *badara-*. Hence IE Pok. 958 *skheu-*:*skhu-* for needles and thorns of plants and *kūra-* from (*s*)*kuvara-*, IE *skhuuelo-*, beside Lit. *skujà* 'fir needles', Russ. *xvojá*.

kūra 'crooked, non-existent, false', Sid. 20v5 *cvai kurä gesärä hame* 'whose neck is crooked', Tib. *mjin-pa yo-bahi nad*, SuvO. 24r4 *kūro*, BS *abhūta-*, K 18·218 *kūra*, BS Divyāvādāna 448·8 *vitatha-*, v 117, 66r7 *kūra härа*, BS *śāṭhya-* 'trickery', v 117, 66v1 *śśaṭhānu kūrāṇu uysnaurāṇu*, BS *śaṭhyakara-*; Z 5·74 *kuīre ḳāmate* 'false thoughts', = Manj. 231 *kūra kāme*; I 137, 45 v4 *vittāla, būva u kūra hīra* '*vaitāla*-demon, *bhūta*-ghost and evil things', BS *vittāṇḍa*, *pūrtanā kraitta vidhaka* (= *vetāḍa-*, *puttana-*, *kṛta*, *-?-*). Compound, Manj. 160 *kūra-vadāya* 'on the false path'. From *kau-* 'to bend', *kūra-* from **kaura-* 'bent', specialized of blindness in Zor.P. *kōr* 'blind', N.Pres. *kōr*, Oss. D. *kurmä*, *kurm*, I. *kūrm*, *kūrmytä*. For 'blind' Khotan Saka has *hana-*, Av. *anda-*. O.Ind. *kora-* 'joint' is direct from IE Pok. 588–592 *keu-* 'to bend'.

kūra- 'membrum virile', Sid. 19r3 *cu mīriṃjsya ṣe kūri vanvāñe*, Tib. *na-le-śam ni ro-ća-bar mi byed-do* 'the *marica*-pepper does not cause lust'; IV 17·12–3 *ttrauvaṣä haḍā kuri vī u haṃdiru hurāṃ jīye* 'the thirteenth day he fails in the *kūra-* and the inner thigh'; K 34·67 *tta ttai kaurka spalīyi* = K 25·116 *tta tte aga spalīra*, = K 17·180 *///aga spalīra* 'the membrum trembled' and variant 'the limbs trembled', with *kaurka* from *kūra-*. From *kūra-*, *kura-*, Nāīnī *kur*, Bīyābānakī *kūr*, Zor.P. *kyl* **kēr*, N.Pers. *kēr*, *kīr* from **kurya-* (as Zor.P. *tyl* **tēr* 'butter', Av. *tūirya-*). IE Pok. 954 (*s*)*keu-* 'to thrust'.

kūrāḍa- 'falsity', v 149, 2a3 *vātco kyi uysānye kūrāḍa vajiṣḍi ///* 'then he who sees the falsity of the self (= BS *ātman-*)'. From *kūra-* with **kāḍa-* < **karta-* 'effecting'.

kurkuma- 'saffron, crocus', Sid. 10v2 *kurkuṃ*, Tib. *gur-kum*; I 185, 105v1 *kūrkūṃ*, BS *kunkuma-* (written *kūkūma-*), later with *-āṃ*, I 179, 97v3 *kurkāṃ*, I 187,

10815 *kūrkāṃ*. Adjective III 3, 915 *kurkumīnā sura prahaunā* 'clean dress of saffron'. From *kurkuma-*, Tib. *gur-kum*, *gur-gum*, *kur-kum*, Sogd. *kwrkwnph*, O.Ind. lw *kunkuma-*, Lat. *curcuma*, Tokhara B *kurkamäṣṣi*, *kurkkamäṣṣi*, *kwärkamäṣṣi* 'of saffron'. Chinese (K 555·9; 387·1) *ü-kin* from *·iuət-kiəm* for foreign **kurkum*. Assyrian *kurkānu* has been compared but without certainty.

kurrceta 'place name(?)', V 223·3·3 *himāte nīvā kurrceta*, SDTV 83–4. Uncertain, possibly a place-name **kurrcāta-*, loc. sing. *-eta* (as *gayseta*).

kuliraī 'a plant name', Sid. 13v3, BS *arjaka-*, Tib. *zin-thig-la* 'ocimum pilosum'; Sid. 134v1, Tib. *zim-thig-le*. For *arjaka-* see H. Lüders, Türkische Turfan-Texte 6·76. Possibly M.P.T. ⟨*qw*⟩*lylg* (W. B. Henning, Sogdica 57). Connexions unknown.

kuvaa- 'heap', Z 22·248 *kuvā mūrīnā daindi* 'they see heaps of jewels', Chinese parallel text 'heaps'; Z 24·411 *kuṣṭa bista śśāre kuvā khasta pāhasta* 'where they lie, heaps, pierced, beaten, stricken'; V 308, 10b2 *///u kuve u āṣṭāre* 'and heaps and camps'; K 100·274–5 *gara-kūvā khāhvā āṣaijvā ttājvā bīsā devatta* 'in mountain ranges (not to BS *kūpa-* 'well'), fountains, pools, rivers the *devatā*-deities'; III 80·32 *padvala kūve raṣṭā ttājā pharākye* 'many dark(?) hills, straight rivers'. From **kaufaka-* or **kufaka-*, to Av. *kaofa-*, O.Pers. *kaufa-*, Zor.P. *kwp* **kōf*, *kōfič* 'mountain men', Arab.-Pers. *qufṣ*, O.Pers. *akaufačiya*; M.Pers.T. *qwp'n*, Sogd. *kwβ* 'hill(?)', Pašto *kwab*, *kōb* 'hump', *ngūbai* 'pommel', Waxī *kap* 'hump'. With *-aka-*, Zor.P. *kōfak*, N.Pers. *kōhak*, Armen. lw *kohak* 'peak', Balōčī *kōpak* 'shoulder'; and Oss. I. *k'upp* 'hill' (dialectal). IE Pok. 588–592 *keu-* 'to bend', *keu-p-*, OHG *hubil* 'hill', O.Sax. *huvil*, Lit. *kaũpas* 'heap', *kaupiù*, *kaũpti* 'to heap'.

kuyāysa- 'side', Z 24·217 *merā kyāysāna dāsta* 'he appeared from the mother's side', = BS *pārśvena prādur bhavati*; Sid. 134r2 *kyāysā vīne* 'pains in the side', Tib. *rcibs-logs naba*. Inflected forms Manj. 236 *kvāysna*, Sid. 121v2 *kyeysa*, Sid. 102v5 *kveysvā*, Tib. *glo-logs-su*, II 52·11a *kveśa* (quoted at KT VI 49). From base *kau-*, *kau-š-* 'hollow; container', with suffix *-āza-*, to Sogd. Chr. *qwš* 'side of body', Zor.P. *kušt*, Armen. lw *koušt* 'side, belly', *kštapanak* 'armlet'; O.Ind. *kośa-* 'container', beside *kośa-*, see below *kūsa-*. IE Pok. 953 (*s*)*keu-* 'to cover', O.Ind. also *koṣṭha-* 'container, womb'. To the suffix *-āza-*, note also Zor.P. *tarāzūk*, N.Pers. *tarāzū* 'balance' (base *tar-*); Oss. D. *k'ärazä*, *k'ärazgä* 'window', DI. *k'abaz* 'branch', possibly Av. *varāza-* 'boar', Zor.P. *varāz*, Armen. lw *varaz*, N.Pers. *gurāz*, O.Ind. *varāhá-*.

kūś- 'seek', present to *kūys-*, participle *kūysda-*.

kūśā '*kūsa*-measures', plural to *kūsa-*, II 18, 7a5 *tcahau kūśä rruäśä jsa āḍä* 'four *kūsa*-measures flour from barley'; see *kūsa-*.

kuśāṃ 'awns, seed-vessels', gen. plur., III 80·19 *varava ye kaistajsārāsīyā kuśāṃ banai* 'there had been sown corn, sheaf of a hundred awns'. From **kaus-y-* or **kus-y-*, base *kaus-* 'to contain', with O.Ind. *kośa-* 'seed-vessel'. See *kūsa-*.

kuṣ- 'to observe, look at', Z 22·249 *nyaskya nä hämäte bihīyu ce ttäte āhvainā kuṣḍe* 'they feel great humiliation who look upon these fabulous things'; see *uskuṣḍā* 'look sidelong'. From *kauš-*:*kuš-*, Sogd. *tkwš-* 'to observe', IE Pok. 587 (*s*)*keu-s-* 'observe', Greek ἀκούω 'hear', Got. *hausjan* 'to hear'. See also *nijsuṣḍe*, *nijṣū* from **ni-čauš-*.

kūṣ- 'strive', II 87·53 *ysīra hathara rrvai dvī kūṣūṃ byaihai pasai ysāra* 'I have transferred harsh trouble (or 'in the heart'), I shall fight the worries, I shall obtain the tasty(?) syrups(?)'. From *kauxš-* 'to try, strive, struggle, fight' to Zor.P. *kōxš-*, *kōhš-* 'to fight', N.Pers. *kōš-* 'to strive', Oss. D. *kosun*, *kust*, I. *kusyn*, *kūst* 'to work, serve'. Base IE *keuk-s-*.

kūṣ- 'to flay', JS 28r2 *kuṣṭāde kaṃge* 'they flayed off the skin'; participle *kauṣṭa-*, K 28·177 *nūvara-kauṣ(ṭ)a pāsta prrahaiṣḍā*, = K 20·1 *nūvara-kauṣṭa pāsta prrahauṇḍya*, K 37·117 *nūvarä kauṣṭā pāsti prrihauṣḍe* 'she puts on a newly flayed coat'. Similar is Oss. NK 1946, 331 *nogstyyd biräγ-dzärmttä* 'newly-flayed wolf-skins'. For *pāsta-* 'coat' (**pāvasta-*). From *kauš-* 'to kill, cut, flay', Av. *kaoš-* in pres. *kušaiti*, glossed by Zor.P. *kušēt ku darrēt* 'he cuts, that is he tears, flays'; Zor.P. *kuštan*, N.Pers. *kuš-*:*kuštan* 'kill', Sarīkolī *kayў-*: *kaxt* 'to kill, cut, flay'. From *kauš-*: *kušta-*. Zor.P. *kuštan* is also the gloss to Av. *vīnaoiti* 'to cut'. O.Ind. *kuṣṇāti* 'to tear', *kuṣita-* and *kuṣati*; Tokhara B *kau-*, *kauṣ-*, A *ko-* 'to kill'. IE Pok. omitted. For *kauṣta pāsta* a doubt arises since it might be traced to *kauš-* in *cauṣka-* as *kauṣta-* 'covered, enveloped'.

kūṣ- 'to stir, churn', JS 34r4 *samudrre kauṣṭāṃde* 'they churned the great sea'; JS 24v2 *aysmu kauṣṭā* 'the mind was agitated', the *-au-* may be either from *-āu-* as *khoṣta-* 'moved', or for older *-u-* **kuṣta-*. Possibly to base IE Pok. 954 (*s*)*keu-* in O.Ind. *codayati*, N.Pers. *čust*.

kuṣṭa 'where', V 76, 11211 *ttā dva hvaṃdā kuṣṭa ysaṃthu nāṃdā* 'where did these two men take birth?', BS G 37, 73b2–3 *kutra bhagavan teṣāṃ satvānām upapattiḥ*, Tib. *sems-čan de-dag gav-du skye-ba žuho*; Sid. 102r4 *tta tta spāśāñā se kuṣṭi ṣṭe* 'so one must look where it is', Tib. *ga-la hdug-pa brtag-na*. Note *-štā* in Pašto *čarta* 'when' (**kari-štā*); *byarta* 'back' (**apari-štā*), and *učat* 'high' (**usča-šta*). See *ku* 'where'.

kūṣḍa- 'mansion, palace', V 107, 3012 *rruīyä kūṣḍä*, BS *rājadhānī*, V 109, 31v4 *rruīyānu kūṣḍānu*, BS *rājakulānāṃ*, N 76·9 *rruīyvau kūṣḍuau*, BS *rājadhāniṣu*; acc. sing., SuvO. 55v3 *kūṣḍu vātä*, K 42·101 *kūṣḍvī*, III 149·x2 *kūṣḍvī*, K 41·69 *kuṣḍvīrāṣṭā*, K 42·99 *kūṣḍvīrā* (*ū-* for *kū-*); I 251, 115v1 *kūṣḍu*, V 49, 57r6 *rrundä kūṣḍu*; abl. sing. SuvO. 36v4 *ttāna kūṣḍāna hālsto narāmāñu* 'one must go out from the palace', BS *tato rājakulād abhiniṣkramitavyaṃ*; III 122·31 *kūṣḍe*, BS *rājakula-*; K 147·28 *rāja-dīvya*, *kūṣḍi dīvye jaśta* 'the deity of the kingdom (BS *rājya-devatā*), the deity of the palace'. See also *pakūṣḍa-*, BS *rājadhānī*. From *kauš-*: *kuš-* with suffix *-da-*, Av. *kaožda-* in the compound *ašta.-kaožda-* 'with eight tiers'; with *-aka-*, Zor.P. *kōšk* 'castle', N.Pers. *kōšk*, *kūšk*, *kušk*, Georg. lw *k'ošk'-i* 'tower'; *kōšk* = Arab. *qaṣr* in the place-name *Kōšk i Qand*, Arab. *Qaṣr Qand* (V. Minorsky, Ḥudūd al-'ālam 373); Aram. lw *qwšq-*, Arab. *jausaq*. Possibly Sogd. *kwẓ'k* (Dhyāna 180) *šwnk kwẓ'k* 'head-dress'. IE Pok. 951–3 (*s*)*keu-* 'to cover', O.Ind. *kośa-*, *kośa-*, *koṣṭha-* 'container', Germanic Got. O.Norse, OHG, O.Engl. *hūs*. For *-ṣḍ-* beside *-šk-*, see also *jūṣḍa-*.

***kūṣḍa-**, *kuṣḍa-* 'hole', also *kauṣḍa*, *kūḍai*, *kuḍi*, Bcd 45r4 *sūmīrä garä māñaṃdā kuṣḍyāṃ jsa cuṇyau jsa* 'with

hollow hands, with powders, like Sumeru mountain', BS *cūrṇa-puṭebhi ca meru-samebhiḥ*, Tib. *phye-mahi phur-ma* 'medicinal powders', but Khotan Saka translates BS *puṭa-* 'hollow, cavity'. For *kauṣḍi*, v 387·48 with K 46·49 *cū va ttye āhāṃ kauṣḍi bidä ba khauysa byāṃdä* 'what was a small piece of cloth on the pit (and) hole, she found it' (dyadic with *āho* 'hole'); II 66·2–3 *śaṃdā gärye avīmya gaṃtsa kūḍai vīra* 'bought land, stoneless(?), possessing pits, holes' (see SDTV 54; note p. 58); II 39·22 *haña kuḍi āvu* 'I came into the same pit' (see SDTV 120). From **kūṣḍa-*, *kauš-* with suffix *-da-* (like *kūṣḍa-* 'palace'), base *kau-š-* 'to make a hole, dig', see JRAS 1970, 61–2 on Zor.P. *kōmiš*; Oss. D. *k'oskä*, I. *k'usk* 'niche, hole in wall', =D. *k'os-donä*, I. *k'us-don* 'niche, hole in wall'. For *-ṣḍ-* beside *-šk-*, see s.v. *kūṣḍa-*, *jūṣḍa-*. IE Pok. 588–592 *keu-* 'hollow', Av. *kava-*, Greek κύσθος, Got. *huzd*, O.Engl. *hord* 'hoard' (IE Pok. 951 *(s)keu-* 'to cover').

kuṣḍa- 'clearing, glade, opening in a wood', III 69·95–6 *murrdāṃdä diśa vī tcaḍä, bāysaña caṃbva kuṣḍa* 'they (Rāma and Raṣmaṇa) ranged in the region nearby, woods, thickets, glades'. From base *kauš-*:*kuš-* to IE Pok. 588 *(s)keu-* 'be clear', ZorP. *škōh*, N.Pers. *šikōh*, *šukōh* 'splendour', Got. *skauns* 'conspicuous', O.Norse *skygginn* 'clear', like Lit. *laūkas* 'field', O.Lat. *loucos*, *lūcus* 'opening in a wood', O.Engl. *lēah* 'field', if correctly traced to IE Pok. 687–9 *leuk-* 'be bright'; for the 'opening in a wood' Ossetic had D. *ärdozä*, I. *ärduz*. Hence *kuṣḍa-* **kuždа-* from *kuš-* with *-da-*, as *kūṣḍa-* 'mansion' Av. *kaožda-*, and *kuṣḍa-* 'hole'. O.Ind. *kuṣṭhā-* 'opening (of a basket)' can also be set here with suffix *-thā-*.

kūsa- 1. 'vessel', 2. 'drum', 3. 'a *kūsa*-measure', Z 2·16 loc. sing. *o ūtco maṃthāte kīśśa* 'or churns water in a vessel'; SuvP. 59v1 *kūsä*, BS *bherī*; SuvP. 61r1 *kūsä*, BS *dundubhi-*, like Sogd. Dhuta 216 *δrm'yk kws pyzt* 'beats the drum of the *dharma*-doctrine'; plural K 34·74 *ysārä kūsä hvastāṃdi* 'they beat a thousand drums', =K 17·188 *ysāra kūsa hvastāda*; III 114, 6r3 *khu jastūnä kūsä pāhi* 'as one strikes a celestial drum'; II 129·72 *kūsä śau* 'one measure', plural II 100·224 *dasau kūsai*, II 18, 7a5 *tcahau kūśä rruäśä jsa āḍä* 'four measures of flour from barley'. From *kausa-*, Oss. D. *k'os*, I. *k'us* 'cup, bowl'; N.Pers. *kōs* 'drum', Armen. lw *gos* 'drum', Munjānī *kyesa* 'cup' (or from *kūsa-*?), Sogd. *kws* 'side', M.Parth.T. *kws*, Armen. lw *koys* 'side'; with preverb Zor.P. *pātkōs* 'province', M.Parth.T. *p'dgws*, M.Pers.T. *p'dgws*, *p'ygws*, Armen. *patgos*, *patgosapan*; Balōčī *pathōs* 'a measure for the date fruit'. IE Pok. 588–592 *keu-* 'to bend' or Pok. 953 *(s)keu-k-* 'cover'.

kusi 'hollow', II 85·16–7 *śpaṭa-garbā kusi-jsihāra* 'with hollow womb', with *kusi* to N.Pers., Balōčī *kus* 'vulva', Av. *kusra-* 'hollow', base *kaus-*:*kus-*, see also *kūsa-*. With *jsahāra-* 'belly'. In *śpaṭa-* one can see either BS *peṭṭa-* 'belly' (Mahāvyutpatti 8889, Tib. *gsus* 'belly') or Waxī *peṭ*, *put*, Sarīkolī *pet*, *puṭ* 'round'.

kūstai 'you transferred liquids', JS 29v2 *ttre kūstai uce* 'you carried over drops of water'. From base *kauθ-* (or *kaut-* or *kaud-*), 2 sing. preterite, IE *(s)keu-t(h)-*, in Oss. D. *fälgotun*, *fälgocun* (*t* < *θ*, *c* < *θy*), pret. *fälgutton* 'to scoop, filter, ladle out', *fälgotän*, *fälgocän* 'scoop'. IE *(s)keu-* in Sogd.B *nšk'w-* (Vim. 162 *nšk'wnt*, Frag. III 64 Reichelt) *nšk'w'y* 'to draw out', and P 5·32; 3·274). With increments, Sogd. Chr. *nyšqwyd'rṭ* (Luke 10·35), Greek ἐκβαλών (Math. 21·39), *nyśqwxd'r⟨nṭ⟩* 'they thrust out', Greek ἐξέβαλον. See *uskoś-*, and *naṣkoś-*; and *kauvāle*. IE Pok. 955 *skeu-g-*, *skeu-b-*, *skeu-bh-* 'to shove, scoop, shoot'. Got. *skiuban* 'to shove', O.Engl. *scofl* 'shovel', Mid.Engl. *scope* 'scoop', Lit. *skumbù*, *skùbti* 'begin to hurry', *skubùs* 'fast, eager'; Mid.Engl. *schokken* 'shock'.

kuhana- 'old', Sid. 141v3 *kuhaṃ thau jsa ā vā perāṃ jsa* 'with old cloth or leaves', Tib. *ras-ma ham lo-mas*; Sid. 144 r2 *u ttye biṃdä hā kuhaṃ: thau jsa ñūṣṭāñā śirā īṃdä* 'it must be bound round with an old cloth, it makes it well', BS *caila-paṭṭādibhir baddhvā*, Tib. *dehi sten-du ras-la sogs-pas dkri-ba ni bzaṅ-ste*. From **kafvana-* 'fallen = old', M.Parth.T. *kfwn*, M.Pers.T. *khwn* **kahvan*, Zor.P. *khwbn*[1] **kahvan*, Pāzand *khun*, *kuhan*, *kuhun*, N.Pers. *kuhan*, *kuhnah*, quoted above s.v. *kuysvana-* for the suffix *-vana-*.

kṛṅga- 'cock', v 341, 83v2 *kṛṅga*, BS G 37, 78a3 *pakṣiṇaḥ kukkuṭāḥ*; v 263, 89r4 *kṛṃgga*; Sid. 17r2 *krriṃgä*; first component Sid. 121v5 *krreṃga-rūvya*, BS *guda-*, Tib. *gźan*, Sid. 142v4 *krriṃgūha* 'excrement of fowl', Tib. *bya-gag . . . tug-pa*. Adjective v 141, 18v2 *kṛṃggīñu*; Sid. 148v4 *krriṃgīñe āha hīvī dalai* 'shell of fowl's egg'; Sid. 9r3 *krrigīña gūśti* 'flesh of fowl', Tib. *bya-gag-gi śa*. From **kṛnka-*, nasalized to *karka-*, Av. *kahrka-*, Zor.P. *kark* N.Pers. *kark* (Sogd. SCE 352 *kr'ynčh* 'duck') for 'cock', Wanetsī *čirag*, Pašto *čirg*, Yazg. *k'arǰ* 'hen', Pašto *čirga* 'hen', Waxī *kerk* 'hen', Šuγnī *čuš* 'cock', *čaš* 'hen'; O.Ind. (AV 5·31·2) *kṛka-vāku-* 'cock', Greek κέρκος 'hawk', Lit. *karkiù*, *karkti* 'to croak, caw'. With *-n-*, O.Engl. *hringan* 'to sound', *hrang* 'noise'.

kę 'message', K 34·69 *pyari gyastä kę hūḍi ysīrasthi* 'to his father the *deva*-king he gave a heart-felt message', =K 25·118 *rrespūra rrauda haṣḍa yūḍe ysīrasta*, =K 17·182 *rrispura rrauda *vī haṣḍa* (written *vhīṇḍa*) *hęṣṭa ysī(ra)sta*. Here *kę* = *haṣḍa-* 'message, report'. From **kaiša-* to base *kaiš-*:*čiš-* 'to make known', Av. *kaēš-*, *ṯkaēša-*. See *kṣī'a-* 'teacher' from **kaišīya-*. For the loss of *-ai-*, note also *jṣ-* 'to boil' in the causative *jṣāñ-*, with 3 sing. pres. *jīṣḍi*, and *-au-* in *näṣa-* > *nę* 'immortal food', BS *amṛta-*, from **anauša-*.

kę 'to think', infinitive to *kāṣ-*:*kāṣṭa-*. See also *ka*.

kai 'if to him', from *ka* 'if' and *yi*, K 4, 141r4 *kai va*, with plural ibid. v3 *ka nä va* 'if to them'.

kai, read *ṣaikai *saṃ* in K 39·147, 'this for him', =K 30·217 *ṣaika*.

kai 1. 'heroic', 2. '*ārya*-monk', plural *kā*, gen. plur. *kāṃ*, *kau*, II 129·72–4 *cu jsāṃ tta mājā rrispūra ṣṭāre u śiṃka ṣä āṃ tta kai u hītala-tsai . . . khva tta hamidā śiṃkyerä kā u hīvala-tsā, pātcä jsi ma gyastūñi aysmya saṃdauṣṭyerä paryāmina hamye* 'as to who are our princes (each one) is heroic and strong; . . . if indeed they are better, heroic and strong, next we shall here be the more content with you in our divine (=royal) mind'. For the second meaning, II 10·160–2 *śrībhadra pyāste sa tta ⟨ā⟩ kau au aścai kaiṇa hāysa bāya: u māñau jsāṃ ma aścai kaṇa paśa u pakūṣṭa auna kau baida tcauttai paijsāṃ arīśa avājsāmā yūḍai* 'Śrībhadra spoke saying, So conduct them away for the sake of the peace of the *kavi-āryas*; and for the sake of the peace send our own men; and from the official residence (=*pakūṣḍa-*) he was injurious to the *kavi-āryas*, he did them great unpleasant disrespect'. Here the *kau*

baida is parallel to ibid. b5 *āśąu baida* 'to the *āryas*', that is, the *bhikṣu*-monks. The *kai*, plural *kā* (beside the dialectal K 73·40 *kabi* above) has retained the two original meanings specialized of 'royal hero' and 'wise man'. From *kavi*-, Av. *kavi*- of the king Vištāspa-, later *kai Vištāsp šāh*, and the *kavi*- 'wise man' with the *karapan*- 'incantator' (connected with Armen. lw *karap* the 'singing' bird, the 'swan' as O.Engl. *swin* 'song', *swan* 'swan bird'), and with the professional suffix *-anyú-* O.Ind. *kṛpaṇyú-* 'singer' (debased in Chorasmian *krb-* 'to mutter'). Later Zor.P. *kai* 'title of king', *kayān*, N.Pers. *kai*, *kayān*, *kayānī*, and dialectal *kav* 'hero'. The Manichean used *kavi*- of the Giants, M.Pers.T., M. Parth.T. *k'w*, *k'w'n*, for Greek γίγαντες and Arab. *al-jabābirah*, Sogd. *qwy*, *kw'y*, plur. *kwyšt*. In Sasanian inscription archaistic *kdy* **kai*. For the *kavi*- with *karapan*- the Zor.P. gloss is *kyk* **kaik* or **kayak*. IE Pok. 587–8 *(s)keu-* 'to observe', O.Ind. *kavi-*, *ākúvate* 'intend', Greek κοέω 'to notice, hear', κόης, κοίης 'priest'. In Anatolia, Hittite *kawi*-, Hieroglyphic Luwian *kawai*-, Lydian *kaveś*, Greek acc. κανειν 'priest' to Artemis and other deities. From *keu*- also O.Engl. *hāwian* 'to look'. The word *kai* therefore suited well for the monk, the *bhikṣu*-, called honorifically *ārya*-. See SDTV 33.

kẹca 'cleft, ravine', JS 9r4 *gara kẹca māñaṃdä* 'like a mountain ravine', JS 11r3 *gara kẹca khuṇāstā-raṃgą* 'the mountain ravine with banks full of caves'; loc. sing. JS 5r4 *hīña ttūrre kẹcaña ṣṭāṃ thīyẹ* 'in (=from) your own jaw you pulled (the tusks) out in a cleft'; JS 13r2 *cuai vāṣṭä thīyai gara kẹceña ṣṭāna* 'for whom you pulled them out in a mountain cleft'. The syllables *-ẹca-*, *-eca-* occur in *tcalcā*-, later *tcẹca* 'border, edge', and *haṃbeca* 'compact, summary', older *haṃbirsta*-; hence **kart-čā-* or **kirsta*- to base *kart*- 'to cut', like *dara*- 'ravine', from *dar*- 'to split, tear', N.Pers. *darrah* 'defile'. Parallel to BS *giri-kandara*- 'mountain cave, defile'. For base *kart*-, see *pätält*-. Armen. *karč* 'short', and *kirč* 'defile, pass' may be Iranian loan-words.

kej- 'to strike', see *kalj*-.

kaiḍyānai 'deeds', Manj. 399 *kaiḍyānai harbaiśa jāre* 'all deeds (BS *karma*) perish'; Manj. 431–2 *dīra kaiṇḍ(ā)na jyāre* 'all evil deeds perish'. To Manj. 399 corresponds Z 9·21 *käḍäyāne*.

kaiṇe 'for', Manj. 339 *satva kaiṇe* 'for the being', see *käḍäna*.

kaitta 'thinks', K 106·260; *kạitta* K 113·385; K 33·47 *vari kairä* 'take care there', =K 16·154 *vara kaira*, =K 24·96 *vara kīra*, V 308·17, 121 *kạidī* 'they care for him'; Manj. 200 *jaḍa keda* 'the foolish ones think'. See *käṣ*-, *kẹi*-, *kẹ*-:*kāṣta*-.

kaimeja 'covering', see s.v. *kaimaśkä*.

ker- 'to sow, plant', see *kar*-:*kälsta*-.

kạivą jsa 'with gruel', Sid. 137r2 *kạivą jsa pajsāñä* 'to be boiled with gruel', BS *saṃsiddha*-, Tib. *thug-pa čhos-par byas-nas* (*thug-pa* 'gruel'; *hčhos-pa*, pret. to *hčhod-pa* 'cook'). From **kaš-va*-, with *-va*- (hardly *-va*- < *-ya*-, since *šy* > *ś*), to IE *kak-s*-, beside IE *kāk*- 'to strain', in Lit. *kóšiu*, *kósti*, Let. *kast*, *kašu*, *kasu*; Slav. Russ. *káša* 'gruel', O.Bulg. *kašica*, from **kās-ịā*-. Base *kak*-, *kāk*- not in IE Pok.

kạista- 'sown, planted' II 91·117 *cu jsārä ttū jsāṃ bakā kạistä yuḍāṃdā* 'who had sown that small amount of grain'. See *kar*-, pres. *ker*-:*kälsta*-.

kesta- 'ornament', see *kalsta*-.

ko 'if indeed', V 333, 27r5 *ko ju sarvaśūra ṣä hvẹ āya kye* . . . 'if indeed there may be a man, Sarvāsūra, who. . .', BS G 37, 24a5–6 *tataḥ sarvaśūra kaś cit satvo bhaved yaḥ* . . . ; V 337, 36r5–6 (=V 75, 43r6–VI) *kau ju* (variant *ja*) *sarvaśūra ṣä hvẹ hämäta kye balysāna cīya hatcaña* 'if indeed, Sarvaśūra, there may be the man who may destroy Buddhaic shrines (BS *caitya*-), BS G 37, 33a5 *tad-yathā kaś cit satvo bhaved yaḥ stūpa-bhedaṃ kārayet*; Z 5·72 *kau ju* = Manj. 228 *cī ja*. From *ka* with *u* (< *uta*).

kạu a particular art taught to a young prince, mentioned after *cakṛṇa* 'with discus weapon'; Z 24·241 *iṣvastu cakṛṇa kạu rraukyo haṃkhīysgyo* 'archery, discus-throwing, slinging, calculation, counting'. From **kaupa*- to *kaup*- 'to throw' in Zor.P. *kwpyn'* **kōpēn*, gloss to Av. *fradaxšan*- 'sling', but N.Pers. *kōbēn* 'hammer'. Possibly with *kau*- 'send out, shoot', see s.v. *kūstai*, *uskoś*-, *naṣkoś*-. For the hook note also *ḅū* 'perfume' from **bauda*-, Oss. D. *bodä*.

kauce 'hindrance, obscuration', dyadic with BS *āvaraṇa*-, III 129, 158·20–1 *ttrāmą ttā satvā bāji karmi āvarṇa kauce, baśdẹ ṣadāvā dīśẹ yināmane* 'so for the beings we, being believers, can make confession of *karma*-deeds, hindrances (BS *āvaraṇa*-), obscurations, sins'. From base *kaud*- 'to cover', from IE *(s)k(h)eud*-, to Pok. 951–3 *(s)keu*-, O.Pers. *xauda*- 'hat', Waxī *skīd* from **skauda*-. The *-c-* of *kauce* is due to secondary contact *-d.č*-. See *khoca*.

kaucāhạra 'covering', II 110, 17–18 *pajsa kīṇa jsāṃ kaucāhạra va hūḍaudū* 'five *kin*-pound (value) we gave for coverings (dresses ?)', II 110, 19–20 *pātca vā āṣe kaucāhạra ā śau hatca ḍausvera jsa* 'then Āṣe took one covering together with cover(?) (*ḍausvera*)'. The *ā* marked for deletion may stand for *nā* 'took'. Possibly from *kauca*- 'covering', see *kauce*, and **āhạra*- from *ā-fara*- to base *(s)p(h)ar*- 'to cover', as in Zor.P. *spar*, Armen. lw *aspar*, *spar*-, N.Pers. *sipar* 'shield', Greek-Pers. σπαραβάραι, 'shield-bearers', note Armen. *aspara-pak* 'covered by shield'. The same base in Oss. D. *p'aruä*, *p'arä* 'skin, film', I. *xārv*, Armen. *p'ar* 'thin skin, film; shirt' (see BSOAS 20, 1957, 52–3); IE Pok. *pel*- 803. Georgian *p'arva* 'to cover' may be from Iranian. Bud. Sanskrit has *phara*-, *pharaka*- 'shield' from Iranian. Vedic *pharva*- occurs in *prapharvī*. The compound *kaucāhạra* 'covering' is dyadic.

kaujsä 'bud', see *kujsä*-.

kaumadai 'trousers', see *kāṃmadä*.

kauysä 'pot', III 80·30 *utcäla kauysä* 'water pot'. See *kūysa*-.

kaura 'sheep', III 89·178 *kaura hvāṣi* 'the herb *kaura*-' or 'of the *kaura*-animal', II 59·4 *kāṃra kagä* 'skin of the *kaura*-animal', and ibid. 60·22. From **kāura*-, **kāvara*-, with Kurd. *kaur*, Aurāmī *kawrā*, *kawir* 'lamb, sheep, ram'. If with *-u*- from older *-p*- to IE Pok. 529 *kapro*- 'goat', Lat. *caper*, O.Norse *hafr*, O.Engl. *hæfer*, Greek κάπρος 'boar', Celt. Welsh *gafr*, O.Ir. *gabor*.

korakä, kaurakä 'pigeon', Sid. 9r5 *korakä*, BS *kapotaka*-, Tib. *thi-ba*; Sid. 17r5 *kaurakä*, BS *kapotaka*-, Tib. *thi-ba*. Both Khotan Saka *aṣṣäṇakä* 'pigeon' and Sogd. *kp'wt'yčh* **kapōtīčā*- 'pigeon' are named from the colour 'blue,

grey'; one may expect the same for *koraka-*. The base IE *keu-*:*ku-* or *ḱeu-* is found in Greek κύανος 'dark blue thing', Hittite *kuuanna(n)-*, *kunna(n)-* 'copper, copper blue'. To this *kau-* belongs *kora-* with suffix *-ra-*. For *kua-*:*kū-* see above s.v. *kūra-* 'grape'. For IE *ḱeu-*, see s.v. *svaṃdūṃ* 'sulphur', and *hīśśana-*.

kaurka, see *kūra-*, N.Pers. *kēr*.

kauvaji 'coat(?)', v 258, 1b1 *paṃñe hvaṃḍye kauvaji mūri 53* 'for each man a coat 53 *mūrā*-coins'. From base *kau-p-* (or *kau-b-*) 'to cover' from *kau-* 'cover' with labial increment (as often to a base in IE *-eu-*) to IE Pok. 951–3 *(s)keu-* 'to cover', see s.v. *buṣkve*, and *khoca*. Connected with O.Ind. *kavaca-* 'cuirass', BS *kavacikā*, Pali *kavaca-*, *koca* 'mail', Prakrit Kroraina *kavaji*, and the *ko-* of BS *kocava-*, *kocca*, Pali *kojava-* 'coverlet', O.Ind. (Arthaśāstra) *kaucapaka-*.

kauvāle 'magician', parallel to BS K 32·45 *sādhaka*, K 24·93, K 16·150 *sādaka*, from *sādh-* 'to perform magic'; K 32·33–4 *cu ṣṭā pīrūyi maṃdri sāhye kalpa kauvāle ṣaṃḍyu ī rāhä: nāve, raṣṭä* 'who prepared the ritual of an ancient *mantra*-charm a *kauvālaa-* possessing the faith (-force); at once truly he felt pain'; in place of *cu ṣṭā* the two other texts have *tta tta khu* 'so when'; K 32·42–3 *tta tta khū sādrra spāṣṭi kauvāle maṃdrra* 'so when the *kauvālaa-* looked at the potent *mantra*-charm'; here the two other texts differ, K 24·91 *tta tta khu ṣ(ā)-hyāṃ madrra sa(ttra)*, K 16·147 *tta tta khu sāhyāṃ madrra sattrra* 'so when he prepared them potent *mantra*-charm'. Earlier proposals for *kauvāle* were uncertain (see BSOAS 29, 1966, 520–1). Here a new interpretation is attempted. From *kaub-* 'to practise rites, pray', attested in Oss. D. *kovun*, *kuvd* 'to pray, celebrate a communion offering', *kuftitä*, *kuvdtitä* 'offering', I. *kuvyn*, *kūvd*, *kūft* and derivatives, Vedic *kobh-* attested in RV 5·52·12 (Marútas) *kubhanyáva útsam á kīríṇo nṛtuḥ* 'the ritualists danced, the *kīrin*-beings at the well (soma vat)'. See E. Benveniste, Études sur la langue ossète 12–3 for base *kaubh-*; and *kau-* s.v. *kūstai*, *uskoś-*, *naṣkoś-* for bases *kauθ-*, *kaus-*, Sogd. *kau-* 'to send out, give'. Pašto *cwab* 'longing' is excluded by the meaning. IE Pok. 955 *skeu-g-*, *skeu-b-*, *skeu-bh-* 'send out'. Thus *kau-* of *kauvālaa-* is from **kauba-* 'practice of magic'. The second component is *vālaa-* from older **varda-ka-* 'practiser'; this *vard-* is either a dialectal form of *varz-* 'to work', Greek ϝεργ-, with *-d-* from *-ĝ-*, as Khotan Saka *paḍā-* 'axe', acc. sing. *paḍu*, plur. *paḍe* from **par(a)-tu-*, Oss. DI. *färät* 'axe', beside O.Ind. *paraśu-*; or the increment is different, then *var-z-*, *var-g-*, *var-d-*. The form *varda-* is attested in Armen. lw *vardapet* 'teacher', and the proper name in the Sasanian inscription of Šāhpuhr I. Parth. 27 *wrdpt pršthpty*, Pers. 33 *wrdpt ZY plstkpt*, Greek 64 *goulbad* τοῦ ἐπὶ τῆς ὑπηρεσίας 'over the service'; and Parth. 28 *bgdt wrdptykn*, Pers. 35 *bgdt ZY wldptkn*, Greek 67 *badou goulibēgan*. This same *-vālaa-* is below in *mātṛvālaa-*, BS *deva-pālaka-*, Tib. *lha bon-po*. Elsewhere Prakrit *pālaka-* 'protector' occurs in JS 4r2 *hasta-vālaa-*, =BS *hastipālaka-* 'elephant-keeper'. Here *sādrra*, *sattrra* 'potent' will be BS **sādhra-*.

koś-, see *uskoś-* 'give', *naṣkoś-* 'scoop out', and s.v. *kūstai* 'you scooped up'.

kauṣṭa-, see *kuṣṭa-*, s.v. *kūṣ-*.

kauṣḍi 'hole', see *kūṣḍa-*.

kyahāri 'they itch', 1 157, 69v4 *cū aṃga kyahāri* 'whose limbs itch'. See *kahaittä*.

kyä 'whose', *kyi*, see s.v. *ci*.

kyindäku 'how much', K 1, 135v2 *kyindäku halci pyūṣḍe harbiśu ttu pyūṣṭu pyūṣḍe* 'however much he hears, all that matter heard he hears', Tib. *gaṅ ci thos kyaṅ de thams-čad mnon thos-pa ñid thos-pa yin-gyi*. See *cändäku*.

kyera-, see *cera-*, relative to *ttera-*.

krraḍiñä 'planning times', 11 54·26 *sera hvūṃ-śī haḍāṃ krraḍīñä śe* 'the second, the organiser of the envoys, Sera Hvūṃ-śī' (Chin. *fəng-ṣï* 'censor', K 30·7; 526·2). From **kara(t)-rata-* 'making the rota' with the suffix of position or status *-īñä* (see *bāṃdabīñä* 'relationship'); adjective *dahīña-* 'male'. From the governing compound **kara-rata-*, with *rata-* 'row, turn', Zor.P. *ratak* 'rank' (Dātastān ī dēnīk 36·19), N.Pers. *radah*, Tokhara lw B *retke*, A *rätäk* 'troop'; with *-ā-* Oss. D. *radä*, I. *rad* 'row, turn', *rad känyn* 'to make the row, turn', Khotan Saka, below, *rrāyä* 'turns, times' (see VI 302). Hence **kara-rata-* > **krarta-* and *krraḍa-*; for the lost *-a-*, note also *prūva-* 'fort', Kroraina *pirova*; and *pra-* < *parā-*.

krrasanīca 'plant name, BS *karkoṭa(ka)-*'; Sid. 107r5 *kākoṭā krrasanīca hīye bāta* 'root of the plant', BS *karkoṭa-mūlasya*, Tib. *karkotakahi rca-bahi phye-ma* 'powder of the *karkotaka* root'. From *kars-* (> *kras-*) with suffixes *-ana-* and *-īca-* (see also *salīca*), to IE base Pok. 938–47 *(s)ker-* 'to cut, bite, sting' with increment *(s)ker-k-*, Iran. *kars-*, beside *(s)ker-k-* in Zor.P. *karčang* 'crab', O.Ind. *karkaṭa-* 'crab', *karkoṭa-* 'poisonous animal', and Greek καρκίνος 'crab', Lat. *cancer* (**kar-kro-*), and beside *ḱer-k-* in O.Ind. *śarkóṭa-* 'poisonous animal'. Association of 'scorpion' and 'crab' is shown also in Tib. *sdig-pa* 'scorpion', *sdig-srin* 'crab' (*srin-bu* 'insect, worm'). Hence *krrasanīca* 'plant of the poisonous animal', mechanical rendering of *karkoṭa-*, as Khotan Saka *khuysaa-* 'the frog-plant' renders BS *maṇḍūkī* (1 179, 98v1). The *karkoṭa-* is the momordica mixta in Suśruta. For *sker-* see W. B. Henning memorial volume 25–8. Variation of IE *k-* and *ḱ-* can be seen also in *ker-*, *ḱer-* 'dark colour' in Pok. 573.

krriga- 'cock', see *kṛṅga-*.

krīya- 'beaten', *kalj-*.

krīs- 'to beat', see *kalj-*.

kṣāysa- 'side', see *kuṣāysa-*.

kṣajīda 'they long for', see *kṣiṃj-*, *kṣej-*.

kṣa 'six', see *kṣäṣa*.

kṣam- 'to please', v 388, 19r2–3 *dukha mä nä mäṣḍāna gyasta balysa nä kṣamīndä pyūṣṭä* 'bountiful *deva* Buddha, they do not please me to hear the woes', BS, G 37, 13b7 *duḥkhaṃ sugata notsahāmi śrotuṃ*; SuvO. 53v4 *huṣāñäte kṣamīyä* 'he would wish to increase', BS *vivardhayitu-kāmo bhavet*; with postposition *jsa*, v 65, 13a *kṣame muhu jsa* 'be pleased with me'; ibid. 3 *kṣama ma jsa*; v 66·4 *maṃ jsa kṣamyarä*; ibid. 5 *kṣamāta muhu jsa*. Pret. *kṣauda-*, *kṣāṃda-*, JS 18r1 *khue kṣaudi mīḍi vasve baysā dā* 'since the Buddhas' pure *dharma*-doctrine pleased you, bountiful one'; III 65·9 *cvai kṣāṃda* 'as it pleased him'. Causative *kṣamev-*:*kṣamautta-*, v 339, 77r6 *gyastai*

kṣamevāña 'the *deva*-god must be pleased with him', BS G 37, 72 bis a4 *devasyopakāraḥ kartavyaḥ*; 3 plur. K 29·188 *kṣamauttauda*; infinitive Z 2·126 *gyastu balysu kṣamvaittä* 'to please the *deva* Buddha'. Abstract, *kṣamauttātä* V 29, 47r2; adjective, III 25, 25b1 *kṣamauttitijä pārāma*, BS *kṣānti-pāramitā*; V 248, 18a3 *kṣamauttevīje hauva jsa* 'with power of receptivity', BS *kṣānta-bala-*. See also *kṣāma-*(?) 'wish, pleasure'. From Iranian *xšam-*, Av. Yasna 29·9 *xšąnmānē* 'to be pleased', but coalescent with Prakrit *kṣam-*, and causative *-ev-*:*-autta-*. See *kṣāda*.

kṣaṣṭa 'sixty', see *kṣäṣa*.

kṣā-gavu (uncertain k-) K 155·48–9 *kṣā-gavu satva* 'beings of the six-fold stages', beside K 155·55a *kṣa-gavī ysamaśadi* 'the six-stage world', = BS *ṣaḍ-gati-*, in place of the usual *panca-gati-*.

kṣāḍai 'he shamed him', III 11, 21r3 *ttū ahamañe kṣāḍai naṣphūstai* 'him he abused, shamed, expelled', with *kṣāḍe* and *yi*; Z 19·73 *kṣāḍä hämāre* 'are ashamed'. See *kṣär-*, *kṣārma-* (*ahamañ-*, BS *adhimany-*).

kṣāda vī 'in pleasure', 1139·16 from *kṣam-* 'to please', *kṣauda-* 'pleased', rather than lw from BS *kṣānti-*. See s.v. *ttāḍū*.

kṣāna- 'shoulder', Z 20·45 *pālsuve ṣṣūñi pātīve rrīmä hurā kṣāna kasīre tcabrīya śśāre pharu* 'many ribs, loins, legs, faeces, thigh, shoulder-blades, spines, lie scattered about'. From **fšāna-* 'flat thing', Zor.P. *šānak*, N.Pers. *šānah* 'shoulder', Sogd. Dhyāna 37 *γ'wzn'n γwt'wy m'n'ntk š'n'kh* 'shoulder like the king of stags'; adjective with *-čī-*, Oss. D. *äfsoj*, I. *äfsondz* 'yoke'. Yidγa *šfīna*, *šfīno*, *šfuna* 'instep' (like N.Pers. *šānah i pāy*); Balōčī *šānay* 'backbone, nape of neck'; Yidγa *rašan* 'instep; sole'. IE *psen-* beside *spen-* to IE Pok. 980 *sp(h)ē-*, Greek σφήν 'wedge', O.Engl. *spōn* 'spoon', *spada* 'spade', with Khotan Saka *phvai* 'spade', Oss. *fäjnäg* 'board', Pašto *xwai*, *xwaiye*, Yidγa *fīa* 'spade', N.Pers. *fīh* 'oar, spade', Waxī *pēi*. Distinct from N.Pers. *šānah* 'comb', IE Pok. 797 *pkten-*. See also s.v. *paśśāna-*.

kṣāṃdaa- 'husband', see *kṣundaa-*.

kṣāma- 'wish, pleasure', uncertain SDTV 84, MT c. 0025 (omitted from KT V) *pīrūyvā ysaṃthvā kṣāma pīsai* 'in previous births, pleasure(?), the teacher'; II 125·20 *śīña kṣāmūṃ jsa* 'in one pleasure with them(?)'.

kṣāma 'shame', K 42·116 *rispūrä thyautta kṣāma padide* 'the prince formerly felt shame', see *kṣārma-* 'shame'.

kṣāra- 'power, dominion', V 126, 2b4 *baysāṃ nva parau kṣārī bāysdye* '(and it pleased him) to look at his power according to the Buddhas' command'. Possibly *kṣāra-* < *xšaθra-*, as *pūra-* < *puθra-* 'son' (with short vowel note also *cira-* < *čiθra-* 'visible', *mara* < **imaθra-* 'here'), to Oss. D. *äxsarä*; Av. *xšaθra-*, O.Pers. *xšaça-*, Armen. lw *ašxarh* 'world', Zor.P. *štr*^{1}, N.Pers. *šahr*, M.Parth., Pers.T. *šhr*, Sasan. insc. Parth. *xštr*.

kṣārmä 'shame', III 68·77 *kṣārmä padiṃde* 'he felt shame', inst. sing. III 69·94–5 *hāysa tsvāṃdä kṣārmana haṃtsa* 'they went away with shame'; III 123·51 *kṣāramai tta naišta* 'has no shame', BS *lajjā na asti*; III 123·52 *akṣārma hve* 'shameless man', BS *nirlajja puruṣa*; Z 24·495 *kṣārmä hämäte* 'he felt shame'. See verbal *kṣär-*: *kṣāḍa-*, and *pakṣär-*; causative *kṣer-*.

kṣä-, *kṣi-* 'six', see *kṣäṣa*.

kṣi'a- 'teacher', dyadic with *āśirī*, BS *ācārya-*, II 68·2 *āśirī sureṃdra kṣī'a*, voc. sing. '*ācārya*-teacher Surendra, *kṣi'a*-teacher'. See KT IV 13. From **kaišīya-*, to Sogd. *kyšyk-* 'teacher', plur. *kyšykty*, Tokhara A *käṣṣi*, B *käṣṣi*, and *käṣṣī*, Uigur *kš'y*, *kšy*, to verbal Av. *kaēš-* 'to teach', *ṯkaēša-* 'teacher', Zor.P., N.Pers. *kēš*, Armen. lw k'*ēš*, M.Pers.T. *kyš*, *qyš*, verb *qyšyh'd*, Zor.P. *čāšītan*, *čāšt* (from **čāištan*); but M.Parth.T. *pdkyšg* 'requital' from *kaiš-* 'to observe, punish'. For *kṣ-*, note also *jṣ-* 'to boil', to *yaiš-*.

kṣiṃj- 'to long for', *kṣeṃj-*, *kṣij-*, *kṣaj-*, Sid. 124v4 *mijṣe vī kṣime*, *kṣije*, *khāysī ni kṣime* 'he desires a woman, he longs for her, he does not wish for his food', Tib. *bud-med-la dgah-žin sñeg-pa dan*, *kha-zas mi hdod-pa rnams yin-no*; Sid. 125v3 *ysaurrjä hame*, *pvāśkai kṣiṃe*, *satta kṣeṃje* 'he becomes angry, loves coolness, pursues beings', BS *kopa-šīta-icchā-tarjana-abhidravādibhiḥ*, Tib. *khro-ba dan*, *bsil-ba hdod-pa dan*, *sdigs-pa* ('threaten') *dan*, *sñigs-pa-la sogs-pa rnams yin-no* (*sñigs* = *sñegs* 'pursue'), where *kṣeṃj-* renders BS *abhidrava-* 'approach, pursue, attack'; Z 3·16 *puñaunda satva kye ne ne kṣiṃjīndä uvä ṣkogye* 'meritorious beings whose wits do not long for the *saṃskāra*-acts'; Z 2·226 *kṣiṃgyīndä*. From base *xšaik-*, with form like *haik-* pres. *hinča-* 'to pour', and *hai-*:*hi-* 'be sated', with *haik-*:*hik-*, see below *hīya-* 'sated'. Hence *xšai-k-* to *xšai-* in Oss. D. *äxsajun*, *äxsajdta*, I. *äxsajyn*, *äxsajdta* 'to long for, be attracted, be troubled', Pam. 2·57·32 *dä zärdä äxsajuj* 'your heart longs', I. *mä zärdä fexsajdta* 'my heart was troubled'. The IE is not traced.

kṣīna 'abandonment', JS 21r4 *jīye kṣīna yuḍai* 'you abandoned life'; JS 35v2–3 *yuḍai jīye kṣīna*, Z 2·8 (innate accusative) *ttärthānu kṣīnu paśśāndi* 'they abandoned the Tīrthya-sectaries'; Z 22·317 *mulśde kṣīṇo paśśändä* 'they abandoned mercy'. Verbal SuvO. 24r7 *ttätä natālsto kṣīn(ḍ)ä* 'they vanish downwards', BS *imau ca heṣṭā kṣayatāṃ vrajete* 'they two vanish downwards'. SuvO. 3r6–7 (loc. sing.) *kho kṣīña uysnaura handāḍe* 'how he favoured the beings in (his) abandonment'. From *xšai-*: *xšī-* 'cease; abandon', with Oss. D. *fexsujun*, *fexsud* 'be exhausted, rub away', I. *ixsijyn*, *ixsyd* (if from *xšai-*:*xšī-*, and not *xšau-*:*xšu-*), Balōčī *šīay* 'to rub away', Yidγa *fšīi* 'very soft, rotten'. By this connexion the base is IE *ksei-*, as a variant to Pok. 487 *g^{u}hdei-* in O.Ind. *kṣiṇoti*, *kṣīna-*, *akṣita-* (but *kṣ-* is highly ambiguous in O.Indian), Greek φθίνω, φθίσις, ψίσις 'perish', with initial variant *sk-* or *ks-* beside *g^{u}hd-*, as in the medial position in the word for 'eye', Av. *aši-*, O.Ind. *akṣi*, Greek ὀφθαλμός. See also *ysīta*.

kṣipalai 'a blow', K 42·116–7 *ka baucī vichuste ū ragyi biṃda kṣipalai hvaste* 'when he (the prince) threw down his hat and struck him lightly on the top of his head'. Translated in the Bulletin of Tibetology, Sikkim, 3, 1966, 11 (but with *kṣi* 'six'). The Chinese text has (K 685·8) *p'ai* 'strike lightly'. Possibly from *xšaip-* or *xšvaip-* 'to strike a sweeping blow', keeping *-p-*, to Av. *xšvaēwaya-*, Zor.P. *šēp-* 'to throw', Waxī *višīv-* 'sweep' from **abi-xšvaib-*, *rašīp* 'whip', Got. *sweip-*, O.Norse *sveipa* 'throw', *svipa* 'whip', Slav. Russ. *šibatĭ* 'throw'; Engl. *swipe* 'heavy blow'. To IE Pok. 625 *kseip-*.

kṣim- 'please', see *kṣam-*.

kṣiyāre, see *kṣäv-*.

kṣär- 'be ashamed', Z 20·17 *kṣärāre śśūjätena* 'they are mutually ashamed', pret. Z 19·73 *gyamāñi käḍāna nai jsa kṣāḍä hāmāre* 'for the ointment; they are not shamed by it'; III 11, 21r3 *ttū ahamañe* (BS *adhimanya-*) *kṣāḍai naṣphūstai* 'him he abused, shamed, expelled'. Causative *kṣer-*, III 11, 20r1 *ma ma kṣera* 'do not shame me'. See above *kṣārmä* 'shame', BS *lajjā*. From *fšar-*, Av. *fšarəma-*, Yid*γa fšarm*, *šfarm*, Oss. DI. *äfsärm*, Sogd. *šβ'r* 'shame', Man. *šf'r*, verbal, Bud. *'šβ'rs-*, Ch. *šfrs-* 'be ashamed', Bud. *šβ'rm'k*, *'šβ'rmyk*; M.Parth.T. *šfrs-* 'be confused', Zor.P. *šarm*, N.Pers. *šarm*, adj. *šarmindah* 'ashamed'. With preverb *pa-*, III 1, 6r1, and III 8, 16v1 *kṣārmä pakṣäre*, =BS *hrī-r-apatrāpya-*. With negative, Manj. 67 *akṣārmauña apakṣarāttai*; Zor.P. (DkM 790·3) *ppšyl-* **pafšīr-*, transitive (DkM 654·14) *ppš'l-* **pafšār-*. For *kṣ-* < *fš-* see also *kṣāna-* 'shoulder' above; and medial *sakṣa-* 'hair', Waxī *šāfš*.

kṣīra- 'country, kingdom', V 110, 32r7 *kṣīru*, BS *viṣaya-*, V 109, 31v1 *kṣīra* loc. sing., BS *janapada-rāṣṭra-*, V 109 31v4 *kṣīrañänu*, BS *rāṣṭrāṇāṃ*, V 111, 33r3 *kṣīrañuvǫ*, BS *nagara-*, III 67·60 *kṣīrañvā*; V 116, 65v4 dyadic *kṣīre ᾱmate*, BS *maṇḍale*; V 115, 64r2 *kṣīrañä vätä*, BS *bhavaneṣu*; V 115, 64r2 *kämiña kṣīra*, BS *yatra*; V 116, 65r3 *cu vara kṣīra hīyära väta*, BS *phalāni viṣayeṣu*. Compound, V 117, 66v2 *gyasta-kṣīra*, BS *surālaya-*; V 114, 63v4 *dvāvaredärśvo kṣīruvǫ*, BS *trayastriṃśad-bhavaneṣu*. From **šaiθra-* 'dwelling-place', Av. *šōiθra-*, O.Ind. *kṣetra-*, Tumšuq Saka *xšera-*, to IE Pok. *ḱþei-* 'dwell', Av. *šaēiti*, *šiti-*, O.Ind. *kṣeti*, *kṣiti-*, Greek κτίσις, Armen. lw *šēn* = Av. *šayana-*, Georgian *šeneba* 'to build'. Tumšuq excludes *xšaθrya-*.

kṣīruva- 'of the land', adjective to *kṣīra-*, plural V 108, 30v1 *kṣīruva uysnaura* 'beings of the country', BS *viṣaya-gatāni sattvāni*; gen. plur. V 108, 30r5 *kṣīruvānu uysnaurāṇu*, BS *viṣaya-gatānāṃ ca sattvānāṃ*; inst. sing. V 116, 65v3 *kṣīrūṇa*, Z 24·391 *kṣīrūna dātäna* 'law of the land'; acc. sing. V 114, 63v2 *kṣīrū bvānu* 'harm to the country'; JS 3r4 *biśä kṣīrva hvaṇḍä* 'all men of the land'; III 67·50 *kṣīrva hvaṇḍä*. Compound V 192, 10a3 *śau hve aśti kṣīrva-vīrai* 'there is one man concerned with affairs (*kīra-*) of the country', contrasting with II 21, 15b1 *kṣīrvāṃ kīrāṃ*.

kṣäv- 'to toss', Z 20·49 *khu ju dai mästä, kvī padamä kṣävätä puṣṣo* 'as a great fire when the wind tosses it about'; Z 2·43 *haṃdāri ṣṭāna kṣiyāre huṣka āhūḍe padamna*; Z 21·23 *padamäna kṣyāre* 'they are tossed by the wind'; pret. Z 2·44 *brīnthe jsa kṣautte* 'tossed by the storm'; Z 20·40 *ggūne padamna kṣautte* 'hairs tossed by the wind'. See also Z 21·12 *śśakṣautte*; and N 158·34 *prakṣauttändä*. From *xšaub-* 'toss', *xšubya-* > *kṣäv-*.:*kṣautta-*, see above *äkṣuv-*. But *kṣäv-* could also derive from *xšip-*; *kṣautta-* however is from either **xšāufta-* or **xšāfta-*, not from *xšip-*. For 'to beat' note Šuγnī *xēb-*:*xīvd* 'thresh, pound'; Waxī *xīb-*, Sarīkolī *xēb-* 'to beat' (**xšvaip-* or *xšaip-*).

kṣäv- 'to make noise, sounds', Z 4·63 *ṣṣundä kṣävīru* 'the ravens caw'; III 81·39 *kṣvīrä strīyi* 'women cry aloud'; III 108·36·6 *kṣavū*, 3 sing. with *-u* 'and' or *u* 'indeed'. From *xšai-*, *xšai-u-*, Sogd. *'yš'ywn* **axšēvan* 'lament', Armen. lw *šivan-k'*, Zor.P., N.Pers. *šēvan*, Av. Yasna 71·17 *xšayas-ča*, glossed by Zor.P. *šēvan*; verbal Yid*γa xštim* 'I weep' and pret. 'I wept', Iškāšmī *štn-* 'to weep'. From *xšai-*:*xši-*. The *-v-* of *kṣäv-* may replace older *-γ-*, or it could be a base *xšγ-au-*. If this 'grief' is from 'cut, gnaw, rub away, destroy' the following words belong here: Balōčī *šiaγ* 'to shear, devour, rub away', Waxī *šay-*, *ṣay-*, *šitt-*, *ṣīt-* 'to kill', Sogd. *'γšγ'k* 'to gnaw (infinitive)', Yaγn. *xšoγ-*, *xšasta* 'to gnaw, chew', Šuγnī *šitum* 'hare', as the 'docked tail', Orošorī *xutum*, Sarīkolī *xutum*, Oss. D. *äxsinun*, I. *äxsynyn*, *äxsyd* 'to gnaw', N.Pers. *xšāy-* (from *xšay-*, or *xšāvy-*, or *xšyāv-*?). See also *kṣīna*, and *ṣīmai* '(the dog) gnaws'; with preverb Zor.P. *apaxšīnēt* 'he destroys'. See also IE Pok. 400 *gi-eu-* 'to chew' for the increment *-eu-* to a base in *-ei-* (s.v. *haṃjvāme*).

kṣäṣa 'six', twice in I 234, 24r1; V 139, 1b4 *kṣaṭa indriye*; N 75·42 *kṣäṭa rvę* 'six seasons', BS *ṣaḍ ṛtūni*; with pronoun *yi*, Z 22·144 *kṣiṭai haska* 'his six tusks'; with pronoun *nä*, IV 3·4 *kṣatūṃ* 'six of them', and V 303, 02a4; Z 5·87 *kṣęi*, II 25·29·3 *kṣi*; III 85·63 *kṣi*; K 56, 21v4 *kṣa*; Sid. 5r1 *kṣą*; gen. plur. *kṣęitäṇu*, V 56, 115b1 *kṣęiṇu*, N 75·42 *kṣęṇu dātänu* 'of six dhātu-bases'; K 56, 21v4 *kṣęṇä*; K 50·5·1 *kṣiṃṇä*; Sid. 109r3 *kṣąyau gattyāṃ* 'of six kinds'; II 104·76 *kṣyāṃ pārāmvā jsa* 'with six perfections'; inst. plur. Z 10·10 *kṣyau*; Z 10·23 *kṣätyau*; loc. plur. N 176·24 *kṣvo*; IV, 3v1 *kṣvā au(vā)* 'in the six villages'; compounds, Sid. 138r4 *kṣe-padya haśą* 'sixfold swelling', BS *ṣophaḥ syāt ṣaḍ-vidho*; V 2·2·4 *kṣä-väśara* 'a six-year period'; K 5, 144r2 *kṣęi-padya*, =BS *ṣaḍ-vikāra-*. Spelling in Tibetan script V 382·340 and 424 *thra* 'six'; 425 *thras* '16', 338 *threr-hdes* '16', 423 *threr-hbes* '26'. Here *thr-* is Tibetan for a retroflex *ṭh*, hence for Khotan Saka *kṣ-* (inverse to *hakṣa* = *haṭhṭha* 'truth'). Ordinal *kṣęima-* Z 10·22 *kṣęima pārāmata*; II 33, 3b10 *kṣemye haḍai* 'sixth day'; II 89·55 *kṣiṃmye haḍai*; Sid. 122r5 *kṣiṃmä bhāgäna* 'with sixth part'; L 95·31 *pūhye u kṣemye* 'fifth and sixth'.

For 'sixty' *kṣaṣṭa*, IV 7v3 *kṣaṣṭa*, IV 45a1 *kṣaṣṭi*; Manj. 412 *kṣaṣṭā*; V 340, 79r5 *kṣaṣṭä kalpa vaṣṭa* 'through sixty *kalpa*-ages', BS G 37, 74a6–7 *ṣaṣṭiḥ kalpān*; loc. plur. V 331, 24r3 *kṣaṣṭuvo kūlvo*, BS G 37, 21a4 *ṣaṣṭi-koṭiṣu*; V 381, 3a1 *kṣaṣṭutuo*. For 'sixteen', *kṣasu*, Z 22·159 *kṣasu puke* 'sixteen cubits', Sid. 7r1 *kṣasä salä vī buri* 'up to sixteen years', Tib. *lo bču-drug-gi bar-du*; also *kṣąsä*, *kṣasą*, *kṣąsa*, *kṣasa*, *kṣasi*; inst. plural L 89·13 *kṣasyau mästyau* 'with 16 great ones'; with pronoun *nä*, III 58·14 *kṣąsūṃ* 'sixteen of them'; with suffix, V 180b5 *kṣasīna*; ordinal *kṣasama-*, II 17, 5b1 *kṣasamye haḍai* 'on the 16th day'; also V 236·24. For '600', V 215·70·2 *kṣe-se*, II 91·94 *kṣī-sse*, III 112, 1v4 *kṣi-se*. For 'six' with tens, *kṣei-vare-* 'six beyond' (from *paras-*, **paraz-*, **parai-*), K 4, 140r3 *kṣęivaredärsä* '36', Z 22·217 *kṣęi-varenotä* '96', later *kṣera-*, II 27·34·8 *kṣeradirsä*, K 96·150 *kṣairädersa*, K 154·44 *kṣairadairsa*, II 54a30 *kṣairähaṣṭą* '86', Sid. 107r2 *kṣīrinau* '96', K 60, 35r4 *kṣęranä* '96(?)'. In V 185, 2b2 *dvāvaridirsä* '32' (not *kṣa-*).

Iranian *švaš* and *šaš*, in Tumšuq Saka *xši* '6', *xšimana* '6th', *xšiṣta* '60', *xši saḍe* '600', *xšiyo sālyo* 'in six years' (inst. plural); Av. *xšvaš*, *xšvaš.dasa-* '16th', *xšvašti-* '60'; *xšvažaya* 'six times'; Oss. DI. *äxsäz*, *äxsärdäs*, D. *äxsäz-*

sādi '600'; Zor.P. *šaš, š'zdhwm* **šāzdahom*; N.Pers. *šaš, šānzdah, šast*; Pers.T. *šššwm, šst*; M.Parth.T. *šwḥ, šhwm, šwhwm, šst*; Sogd. *wγwšw*, Chr. *xwšw, xwšrts* '16', *xwššty* '60'; Yaγn. *uxš*, Chorazm. *uxs-*; Pašto *špaš*, Wanetsī *špōž*, Yidγa *uxšo*, Munjānī *dxša*; Orm. *šū, šūlēs, šwēšṭū*, Sanglēčī *xuāḷ, xuāḷədos*, Waxī *šād, šal*, Sarīkolī *xel*, Parāčī *xī, xudōs*, Šuγnī *xauš, xōγ*, Rōšānī *xūw*, Yazg. *xu*. IE Pok. 1044 *sṷeḱs, seḱs, ksṷeḱs, kseḱs, ṷeḱs, uḱs*, O.Ind. *ṣaṣ-*, Greek ϝεξ, ἕξ, Lat. *sex*, Celtic Welsh *chwech*, Tokhara B *ṣkas*, A *ṣāk*, Got. *saihs*, O.Engl. *siex*.

kṣista- 'thrown, tossed', III 42·2 *tha-kṣaisttai tcaṃjsä gaudä naumä haura* 'hair wildly(?) tossed, the leader called Gauda'; JS 11r1 *bikṣistä rrīma jsä kaśaṭā haṣprrī tcaṃjsa* 'he (Kalmāṣa-pāda), bestrewn with filth, disgusting (BS *kaṣaṭṭa-, kaṣaṭa-*, Pali *kasaṭa-*) hair dishevelled'; K 16·164 *vakṣaista hā aha* 'he threw the noose', =K 24·104. See also III 38·47 *vakṣesaca*, III 48·69 *vakṣisaca* with *brrāsakye* 'idle(?) questions'. IE Pok. 1042 *sueid-* 'to throw', Lit. *sviedžiu, sviesti* 'to throw', *svaidyti* 'to throw often', base *suei-*; and with other increments. Hence *xšuaid-, xšaid-*.

kṣū 'hunger', SuvP. 64r3 *kṣu ttarna haṃthrrī* 'tormented by hunger (and) thirst', BS *kṣut-pipāsārditena*; SuvP. 71v2 *kṣuṇa ttarrna*, BS *kṣut-tarṣa-pipāsa-*; Z 24·467 inst. sing. *kṣūna*; JS 6r1 *kṣuṇa*, 32r1 *kṣunę*, 17v1 *kṣu ttarrna*; Sid. 3r3 *kṣu*, Tib. *skom-pa*. Adjective Z 11·10 *kṣūta*, JS 22v1 *kṣuva*. From **kṣudh-*, Iran. Av. *šud-*, Zor.P. *šwd*, Oss. D. *sud*, I. *syd*; Balōčī *šuδa, šuδ* 'hunger', *šudīg, šuδīg, šuzī* 'hungry', verbal *šuδay, šusta* 'be hungry'. O.Ind. *kṣodh-:kṣudh-, kṣudh-* 'hunger', *kṣudhyati* 'be hungry'. IE *kseudh-*, isolated, see Pok. 625.

kṣuṇa- 'section, period of time', in datation 'period of rule in a year', also written: *kṣuṃṇa-, kṣāṃṇa-, kṣauṇa-, kṣāuṇa-* (or to be read *kṣuāṃṇa-*, or *kṣāuṃṇa-*), *kṣu, kṣā*; IV 20·8 *36mye kṣuṇä* 'in the 36th regnal year'; V 210·36·1 *15mye kṣuṇa*; II 33, 3b10 *33 kṣuṇi*; II 129·80 *tcūrmye kṣuṃṇä*; IV 18·1 *33mye kṣāṃṇä*; II 57·43 (=K 151·44) with *ā* and *u* on the one *akṣara, pūhye kṣāuṃṇä* 'in the fifth year'; IV 1·1 *sparadirsamye kṣu* (for *kṣu(ṇä?)*) 'in the 35th year'; II 22, 16b3 *sparadirsamye kṣā*; V 385·92 *naumye kṣauṇa* 'in the ninth year'; II 42·1 *hau kṣaṇyä* (in the initial incomplete words). The word occurs in five other sources: Tumšuq Saka *xšana-*, ed. S. Konow 1·1 *xšimane xšane* 'in the sixth year'; Surx Kotal Greek script χρονο from **xšana* or possibly **xšuna-*; Kroraina Prakrit 661·1 *iji'a kṣunami* 'in this period of time'; 121·1 *iśa kṣunaṃmi*, with dental *-n-*, not *-ṇ-*. Kharoṣṭhī inscriptions, with both *-n-* and *-ṇ-*, ed. S. Know 87·1 *iśa kṣunami*; 75·1 *iśe kṣuṇami*, rendered by Konow 'at that term', and 'at this instant'; 85·3 *iś(e) divasa-kṣuṇami*, rendered 'on this day-term'. Parallel is 39·2 *itra khaṇasa* rendered 'at this instant'. Tokhara B *kṣuṃ, kṣune, kṣuntsa, kṣuṃntsa* (see S. Lévi, JA 1913, 2, 8–10; J. Filliozat, JA 1958, to p. 88 facsimile). in datation.

I replace here my earlier proposals (references, see AM, n.s., 2, 1951, 5), by assuming a basic meaning 'section' of time, hence a 'period' and specialized in datation as a 'period of rule, regnal year', the 'rule' being secondary. Two derivatives give **ks-en-o-* in Tumšuq Saka *xšana-*, and **ks-un-o-* in Khotan Saka *kṣuṇa-*. This double derivation is found similarly in Greek τέρην, τέρενος 'tender', from **teren-*, Sogd. *trn* **tarana-*, beside Av. *tauruna-*, O.Ind. *tāruṇa-*. From **ks-en-o-* came also O.Ind. *kṣaṇa-* 'time, moment' post-Vedic, North-West Prakrit *khaṇa-* 'time', with parallel, inscriptional *kṣuṇami*. This base *kes-:ks-* is then a development from the base *sek-:sk-* 'to cut off', found also in *(s)ken, skei-, skeu-*, and here in *(s)kes-*. A similar development gave the other base Pok. 585 *kes-:ks-* 'to scratch, comb, shave' with *ks-en-, ks-es-, ks-eu-*. With O.Ind. *kṣaṇa-* belong also Baltic O.Pruss. *kīsman* from **kēs-*, acc. sing. 'time', and O.Slav. *časŭ* from **kēso-*, used for 'time, hour, moment' in Slavonic languages, Alban. *kohe* 'time' from **kēsā*.

kṣundaa- 'husband'; Z 22·123 *paṃjsasatä-saluvo anūḍo māta pāte kṣundai heḍä* 'the mother, the father gives the 500-year old unadult one to a husband', parallel to the Maitreya-vyākaraṇa, Tib. verse 12 *lo-na lṅa-brgyad-dag lon-nas khyo-la bag-mar ḥgro* '(the girl), having passed 500 years, goes as bride to the husband'; with *khyo* 'husband' = *kṣundai*; Pali Anāgata-vaṃsa 34 *pañcarassa-sat' itthīnaṃ vivāhā ca bhavissanti*; Z 19·74 *kṣundau jsīḍu yanīndā* 'they can deceive the husband'; Z 24·448 *nārä handaru kṣuṃdo nāste* 'the wife takes another husband'; JS 19v3 *strīya brrī kṣudai gvāysīnai dainą naṣaudai aysmya* 'you calmed the woman in mind, with fire of separation from her beloved husband'; K 46·25 *kṣuṃdai ysūṣṭe* 'the husband approved'; K 30·215 *manauhara hīya vā kṣaude ā* 'Manoharā's husband has come', =K 39·147 *manauharä hīyai vā kṣūṃḍai ā*, =K 39·151 *manauha:rä hīyai vā kṣaudai ā*; K 45·23 *kṣāṃḍaina pyāstā* 'she spoke with her husband'; N 164·8 in the colophon of the Jñānolkā, *haṃtsa kṣāṃdai vaśiradattina* 'with the husband Vajradatta'. Adjectives, II 57·3 and II 58·4 *kṣuṃdausta*, II 57·1 *kṣuṃdāṃsta*. With negative II 58a5 *cu ikṣuṃdā ṣṭe* 'she who is husbandless'. Abstract, V 327, 8b5 *ttī ṣi bujsaṃja, jīśka, kṣāṃdāṃña* 'then the lady, the girl, (desires?) possession of a husband'. Compound, III 68·69 *khu hamya kṣuṃdā-bāḍva* 'when she became nubile' with *bāḍa-* 'time'. From *fšau-:fšu-* 'to fatten cattle', Av. *fšaonaya-* 'to fatten', *fšaoni-* 'luxuriant', Zor.P. *fšōnēnītan, fšōnišn*, glossed by Parsi-Sanskrit *sphītayitum*; Av. *fšuyant-* 'husbandman', **fšuyaka-* in Yidγa *šifë, šfūi*, 'husband', Zor.P. *šwy* **šūy*, N.Pers. *šūi*, Parāčī *xāi*, Lurī, Kurd. *šū*. From a base Iran. *pah-:fš-* with *-au-* increment *fšau-:fšu-* 'to rear, feed', possibly to *pā-: p-* 'to feed' (IE Pok. 787) with increment *-es-, p-es-*, Iran. *pah-*, whence *fš-au-* 'to feed', beside Pok. 807 *pen-* 'to feed' to *pā-*. For *-es-, -en-, -eu-*, see Pok. 585 *kes-, ks-es-, ks-en-, ks-eu-* 'to scratch'. Thus *kṣundaa-* from **fšuvantaka-*, with *kṣ-* as in *kṣārma-*, Av. *fšarəma-*. Possibly O.Ind. RV 7·4·6 *apsavaḥ* 'without *psu*-nutriment' belongs here: *mā tvā vayáṃ sahasāvann avīrā mápsavaḥ pári ṣadāma mâduvaḥ* 'may we not sit around thee, O mighty one, without men, may we not be without nourishment(?), may we not be without gifts'. (Translated by L. Renou 'dénués de bétail', K. Geldner 'ohne Vieh', P. Thieme 'without vital force', Sāyaṇa *rūpa-rahita-* 'without form', Mādhava *aputra-* 'sonless').

kṣusti- 'serum', Z 8·32 *kyai dau ysū bīysma kṣuśtu daiyä samu* 'he who precisely sees its fire (=alkali), pus, urine,

serum'; Z 8·33 *ne ju vara dai kṣustā bīysma byode karä* 'there fire (=alkali), serum, urine, is not found at all', Manj. 253–4 *ne ja vara kṣārrū dai ne vā ysū kṣusta ne bīysma* 'not there alkali (BS *kṣāra-*) and fire is not, nor pus, serum, not urine'; Sid. 144r4 *ysu kṣoṣtä ṣālākyi hā arve pisalyāñä* 'medicaments are to be smeared on, absorbent of pus, serum'; Tib. *rnag dan, čhu-ser ḥjib-pahi sman-gyis bskus-te*; Sid. 142r5 *ṣaulāñä arvāṃ jsa ysu kṣaustä vasujāñä piṣkalyāñä* 'to be absorbed, by medicaments the pus, serum is to be cleansed, to be removed', Tib. *ḥjib-pahi sman-gyis rnag dan čhu-ser dag-par bsal-nas*; Sid. 142v5 *ysu u kṣaustä*, Tib. *rnag dan, čhu-ser* 'pus and serum'. From IE *kseu-d-* 'flow' beside *kseu-k-* in *paṣoj-* 'to rinse', without increment in *ṣaukala* 'rheum'; Av. *xšaoδah-* 'stream', *fraxšaostra-* 'flowing' (of waters, *apąm*), *xšudra-* 'liquid', *xšāudri-* 'liquor', glossed by Zor.P. *maδ* 'wine', *xšusta-* participle 'fluid, liquid', Yasna 51·9 *ayanhā xšustā* 'with molten metal'; Zor.P. *šusr* 'liquid', *ayō-xšust* 'molten metal', M.P.T. *"ywxšyst'n* 'minerals' for Sogd. Man. *šxt'ḥ ywšt* (W. B. Henning, Sogdica 17·21); Zor.P. *šōδ-:šustan* 'wash', N.Pers. *šōy-, šustan*, M.Parth.T. *šwwd-, šwstwd, šwstn*; M.Pers.T. *šwyy-, šwst*; Balōčī *šuδay* 'to wash oneself', *šōdag, šōδay, šōzay* 'to wash, bathe'; Armen. lw *šoušťak* 'cloth', N.Pers. *šustah* 'hand-cloth', Arab.-Pers. *šuštaqah*; *xšusta-* changed to *xusta-* in Yidγa *xusto, xust* 'wet', Waxī *xašč, xaič*, Šuγnī *xest*, Pašto *xušt*, Sarīkolī *xast*. IE Pok. 625, O.Ind. *kṣódas-* 'stream', RV 5·58·6 *kṣódanta ápo* 'the waters flow', but not to O.Ind. *kṣod-:kṣud-* 'to trample, crush'. For **xšaud-* beside **xšauk-*, see IE Pok. 835–7 *pleu-, pleu-d-, pleu-k-*, O.Engl. *flēotan* 'float', *flēogan* 'to fly'.

kṣej- 'long for', Manj. 197 *kṣejī*; *kṣeje*, see *kṣiṃj-*.

kṣaijsä 'message(?)', III 117·17 *khu jsāṃ vāsīja va hā vasva kṣaijsä hīśa* 'when there (*va*) the clear message(?) touching the desired matter (*vāsa-*, adjective *vāsīja*, like *bara* 'harvest', *barīja*) may come', in a context of the royal palace (*pakūṣḍa-, rrvīye*), a donation (*śkyesa*, Tib. *skyes*), and messenger (*haḍa*). Possibly *kṣaijsa-* 'message' with *kṣ-* in *kṣī'a-* 'teacher' from *kaiš-* 'to inform', like *kę = haṣḍa-* 'report'. For *vāsa-*, adjective *vāsīja*, see *vāsa-* 'desire', base *vas-* 'to will, wish'.

kṣautte 'thrown', Z 2·44 *ggūne pharu śśāre tcabrīye diśe vīri brīnthe jsa kṣautte* 'hairs abundant lie scattered everywhere tossed by the storm'. See *kṣäv-, vekṣotta-, nakṣautta-, prakṣauttai, śśakṣautta-*. From *xšaub-:xšub-* 'to disturb', Av. *xšaob-, xšufsąn*, M.Pers.T. *wšwb-, wyšwb-, "šwb-, wšwb'g*; Zor.P. *višōpišn, višuft, višōpēt*, N.Pers. *āšuftan, āšōftan, āšōb, gušuftan*. IE Pok. 625 *kseubh-* 'swing', O.Ind. *kṣóbhate, kṣúbhyati, kṣobha-, kṣubdha-*; Slav. Polish *chybać* 'swing' (Polish *ch* = *x*).

kha 'a measure for grain, grapes' used with high numbers, after *kūsa-*, before *ṣaṃga* and *śiṃga-*, from fuller spelling *khara*, as *pharu, phara, pha* 'much'; V 211, 39·5 *ąysaṃ kha 8 gūra kha 7* '*arzana*-millet 8 *kha*-measures, grapes 7 *kha*-measures'; V 181, 2a2 *ganaṃ kūsa 13 kha 5* 'wheat 13 *kūsa*-measures, 5 *kha*-measures'; ibid. 3 *gąusi kūsa 13 kha 5* '*gavarsa*-millet 13 *kūsa*-measures, 5 *kha*-measures'; V 174a2 (in a list of gifts) *aysdāṃ kha 4* 'the *aysdāṃ*-grain(?) 4 *kha*-measures'; V 126, 2a1 *ganaṃ kha 6 viśąkāṃnta pīha hauḍā* 'Viśąkāntā gave the price of wheat 6 *kha*-measures'; V 306·1·2 *barīja aśti 104 kūsa kha 9* 'the crop, there is 104 *kūsa*-measures, 9 *kha*-measures'. The fuller form *khara* is in three passages, II 36·10·4 *///anirūda khara śā* 'Aniruddha (gave) one *khara*-measure' (*śā* fem.); II 25·29·2 *58 khara u 6 ṣaṃga drrai śega* '58 *khara*-measures and 6 *ṣaṃga*, three *śiṃga*'; II 25·29·3 *u guñihaysāka hvaṃḍi tta hā jsārä jseṇi hauḍa 64 khara kṣi ṣaṃga 2 ⟨ś⟩ai⟨ga⟩///* 'and the carriers of sacks, so fine grain was given, 64 *khara*-measures, six *ṣaṃga*, 2 *śiṃga*'. Possibly a word basically meaning 'receptacle', not a loan-word, but cognate with O.Ind. *khāra-, khāri-, khārī-* 'of 18 *droṇa*-measures' and of other values. Variant *-ara-* and *-āra-*, note also *hara-, hāra-* 'red' (Asiatica, Festschrift Fr. Weller 16–9); O.Ind. *khara-* 'hard', N.Pers. *xār*. Base uncertain, possibly IE Pok. 925 *(s)kel-* 'to split', O.Norse *skāla* 'drinking-vessel', O.Sax. *scāla* 'cup' (as Oss. D. *k'os* 'cup', beside Khotan Saka *kūsa-* 'a measure'), O.Engl. *sciell* 'shell'; *(s)k(h)-*, see also IE Pok. 930 *skheng-* O.Ind. *khanjati* 'limp', Greek σκάζω, Celtic Mid.Ir. *scingim* 'jump', O.Norse *skaker* 'limping', OHG *hinkan* 'to limp'.

khaca 'food', II 120·195 *ṣacū śaika āvūā ca ma śau dva khaca haira yai ttuva-ṃ padāya khaysa u ca va baiśa ją* 'I came well to Ṣacū, what were my one or two things for food, that I ate on the road, and what there was, was all used up' (*khaysa* taken as **khaysita-* in 1 sing. 'I ate'). From *xad-* 'to eat', with suffix **xad-čā-*, see *khays-, khāysa-*. See also *khacai*.

khacai 'food', II 50·51 (miscellany) *hauṣką gūrai khacai* 'food of dried grapes'; ibid. 52 *bāṃrai khacai* 'comestible, food'. From **xačaka-* to *khaca*. Dyadic with *bāṃrai* 'food' from older **baura-* or **būra-* to base *barv-* in Av. *baourva-, baoirya-*, Zor.P. *bōr, bōrak* 'food' in the dyadic phrase *pit bōr* glossing Av. *pitu-* 'food'. For *bōrak*, DkM 850·18 *nān kē-š bōrak* 'bread which is his food'.

khace 'title(?)', II 49·10–1 *haṃgīñai thyai tvanä-kāṃ khace vara* 'to the Khace Thyai Tvanä-kāṃ of Haṃgīñai'. Possibly 'concerned with food (*khaca*)', like the BS *khādyaka-cāraka-* 'distributer of food' (Mahāvyutpatti 9059), an official in a *vihāra-*.

khaj- 'rise', from *khajs-* palatalized. See *uskhaj-, naṣkhajāmatā-* 'escape'; also *khajsā*.

khajsā 'rise, abcess', Sid. 111 *h aṃdaṃna khajsā*, =V 320·91 *haṃdaṃna khajsāṃ* 'interior abscess', BS *antar-vidradhi-*, Tib. *khon-ḥbras*; I 183, 102v1 *khajsā*; I 157, 69v3–4 *vāśarūṃ jaida khajsāṃ ādmāda ysiḍiṃ ttaviṃ kauṣta* 'it removes rheumatism, abscess, madness, jaundice, leprosy', BS *vāta-śoṇita-vidradhy-unmāda-pāṇḍurogaś ca kuṣṭha-*. From *khajs-* 'to rise, erupt'. See *khaj-, uskhajs-, naṣkhaj-*.

khaḍara- 'mule', five times in the Rāma text, III 73·184 *khaḍara jsāṃ hauṣka hvaḍāṃdä* 'the mules ate the dry (grass)'; ibid. 185 *aḍa aśparä khaḍarāṃ pyaṃtsa* 'the other, the lucerne before the mules'; ibid. 187 *khaḍarä ttyāṃ prrara viśūna* 'of the mule, their nature is bad'; ibid. 189 *khu hā haiṣta, khaḍarāṃ pana, haṣkaistai brraihā: khaḍarä* 'when he placed it before the mules, he struck the back of the mule'. From **xara-tara-* 'on one side ass', Sogd. P 2·771 *γrtr'k *xarataraka-* 'mule'; it

passed to Turkish *qatīr*, whence it was brought back to Oss. D. *qadir*, I. *qadyr*, beside I. *xärg-äfs* 'ass-horse'. The form is like Zor.P. *'stl* **astar*, N.Pers. *astar* from **assatara* 'on one side horse', O.Ind. *aśvatara-*. See also *khara-* 'ass'.

khaṇauśą 'a kind of reed plant', Sid. 14v4 *khaṇauśą gaysä hīya bāva* 'root of the reed', with *gaysa-* 'reed', BS *naḍa-* 'reed', Tib. *hdam-bu*; I 143, 52r3 *khaṇauśą gaysa hīyä bāvä*. From base *(s)k(h)an-*, *khaṇa-* with suffix *-auśą-* (see also *durauśą*), with Oss. D. *c'änodä*, I. *c'änud*, *c'änut* 'reed', adjective I. *c'änuddžyn*, *c'änutdžyn fätän* 'reedy plain'. IE *k^{u}an-* in Celt. Ir. *canach*, Welsh *pân* 'marsh grass, cotton-down plant', quoted without connexion Pok. 565.

khattāvīhā 'laughing (?)', III 106·28–30 *tta tta baiśmāśvarmai śīśte ā kaumadeva hamaiyą strrīyānyau bvaijsyā byauda khattāvīhā brrīyą khū dye* 'so Viśvakarman created her, or Kāmadeva himself, possessed of woman's virtues; in love when he saw her laughing (?)'. From **xandātaka-* with suffix *-vīhaa-*, to base *khan-* 'laugh'. For *-vīya-*, *-vīha-* also K 19·235 *adapuravīya strrīye* 'women of the inner chambers', =K 27·156 *attapūravīye strīye*, =K 36·102 *aṃtta-pūri strrīye*; and III 49·17 *piśāravīhä:* 'disgusting', K 44·198 *piśāravī*, =K 41·81 *pīśāravī*. *See* AION 1, 1959, 116–8.

khadīrakya 'receptacle', II 60·31 *jsaiṃyāṃ hīrāṃ jsa habaḍa pyaṣṭa-līkya khadīrakya śe* 'one receptacle, decorated, filled with small things'. From **xandīra-* beside Oss. D. *xändug*, I. *xändyg* 'receptacle to hold salt water for cheeses', with *k-*, Armen. lw *k'andouk* 'vessel to hold grain', M.Parth.T. *kndwg*, N.Pers. *kandū*, *kandūk*, Arab. *kandūj*, Syriac *kndwq-* 'large grain receptacle'. For variant *-ūr-* and *-īr-*, note Armen. lw *t'onir* 'oven', N.Pers. *tanūr*. The receptacle, if *hūnangyä* means 'plaited', will be a basket. The *śe* is oblique for fem. *śā*.

khan- 'to laugh', pres. 3 plur. Z 20·20 *khanīndi*, 3 sing. Sid. 125v3 *khīttä*, BS *hāsya-*, 3 sing. III 73·173 *khatta*; pres. participle Z 3·61 *khanandā*, III 134a4 *khanaṃce tcīre jsa* 'with laughing face', II 82·62 *śauma khanaca* 'laughing face'; noun, *khanaa-*, plur. Z 23·24 *khanā*, III 50·46 *khanā būśä vaṭākye* 'laughs, jokes, side-looks'; acc. sing. Z 2·232 *khano*, V 328, 7r5 *khanau cärä yäḍai*, 'he made visible a smile', BS G 36, 5r4 *smitasya prāduṣkaraṇāya*; N 6·40 *khanau ciru yäḍe* 'he showed a smile', BS G 36, 5a2 *smitaṃ prāduś cakāra* (=V 328, 7r3 incomplete); V 342, 84v2 *khanau dyāñätä* 'he shows a smile', BS G 37, 79a3 *smitaṃ prāduś cakāra*; V 78v3 *khanau dyāñätä*, Tib. *hdzum-pa mdzad-de* (BS lost); V 343, 85r2 *cu pracai khanau dyāñä⟨t⟩ai* 'why did you smile?', BS G 37, 79b3 *kaḥ pratyayaḥ smitasya prāduṣ-kāraṇāya*; gen. plur. JS 32v2 *sānīnāṃ khenāṃ vamurāke jenāke* 'dispeller, remover of enemies' laughs'; inst. sing. Z 21·25 *khanaina*. With preverb *naṣkhaṃtte*; with *bi-* *bihaṃtte*. See also *chadä* 'chattering (of monkeys)', and *bichän-* 'to neigh'. From *xand-*, Zor.P. *xandīt*, N.Pers. *xand-*, *xandīdan*; Sogd. Bud. *ynt'nt*; adjective *yntmyn'k* 'derisory', with *us-*, Bud. *sγ'ntčyk* 'ridicule', Man. *'sxnd-* 'mock', *q'ṯ-sxndyy*, *'(s)γ'nt*; Chr. *sxntnt*, pr *sxnt ʒγty* 'spoken in mockery'; with *pa-*, *psxnṯ* 'mockery'; M.Parth.T. *xnd-*, *xndynd*; *'sxnd-* 'to mock'; M.Pers.T. *xn-*; Balōčī *handag*, *kandag*, *xandag*, Pašto *xandəl*, *xandā* 'laughter', Waxī *kānd-*, *kandā* 'laughter', Orm. *xanōk*, *xanī* 'laughter', *xanak*, Parāčī *khan-*, *khanōī* 'laughing', Sanglēčī *xānd*, Yidγa *xond*, Šuγnī *šānd-*:*šīnt*, Sarīkolī *šānd-*; *šīnd*, Oss. I. *xyndžyläg* 'mockery', but D. *xodun*, I. *xudyn* 'to laugh' from **xau-d-*, possibly beside *xand-*, as IE *bhā-*, *bhen-* 'to speak' and *bhā-*, *bhau-* 'to shine'. For *xa-*, IE Pok. 634 *kha kha*, O.Ind. *kakhati*, Armen. *xaxank*, Greek καχάζω, Lat. *cachinnāre*, O.Engl. *ceahhettan*. Turkish *osyanćula-* 'to mock' may derive from Sogd. *us-xand-* (F. W. K. Müller, Uigurica I 9·15).

khapa 'dress', III 50·32 *haḍa khapa vāsta pamūha upakaraṇa-ṃ ṣada jsa he* 'cloak, dress, clothing, equipment he gives to them with faith'; V 214·8·6 *th⟨au⟩na khapa* 'clothing, dress'. See also *kava*, *khai*. From base *kap-* 'to hold, contain, envelope', Zor.P. *kp'h*, *kwp'h* **kapāh* 'dress', Balōčī *kawāh* 'overcoat', Arab.-Pers. *qabā*, plur. *aqbiyah*, Georgian *k'aba*, *qabać'a*, Oss. I. *k'aba*, *k'abatä* 'feminine dress', *k'abaxor dari* 'silk enough for a dress'. For IE Pok. 527–8 *kap-*, see TPS 1954, 155, Acta orientalia 30, 1966, 26, SDTV 96. Add Oss. I. *k'äbic*, *-tä* 'storeroom'. Variant *kam-*, see *kamaiśkä*.

khama 'summary, collection(?)', III 111, br4 *hāṃdamye haḍai khū tti baiśä kūśala dāśe*, *pustyau ttai beḍä baiśä khama yūḍāṃdū*, *pūstya ma haṃkhīysna tcahaisä ṣṭāre* 'on the seventh day when I finished all these excellent things, from the books we had made summaries; books of mine are forty (or fourteen) in number'; =III 112, bv3 *hāṃdamye haḍai khū baiśä kū⟨śala dā⟩śe*, *pūstyāṃ ttai beḍä baiśä khama yūḍāṃdū*. Uncertain, possibly from base *kam-*, *kham-*, variant to *kap-* 'to enclose', see *kamaiśkä*, *khapa*.

-khamista-, see K 152·17 *akhamista-* 'unchanged', to *hamista-*.

khamūḍa- 'container' as a measure, V 211·39·2 *///tsue rūpaiysjä khamūḍa 9* 'ground (barley, *hāmai*), Rūpaiysjä, 9 *khamūḍa*-measures'. From **kamṛta-* to base *kam-*, *kham-* (see *kamaiśkä*, and *khama*), beside *kap-* 'to hold, contain, envelope', see s.v. *khapa*. The base *kam-* 'to carry' is known in Rōšāni *pujumc* (*c* = *ts*), Xūfī *pajumc* 'pad worn on back to carry a burden', from **pati-kama-ča-*, and Tokhara AB *pär-* 'bear', suppleted by *kām-*. Similar Yidγa *kūmio* 'large basket' from **kamitā-* (from **kamṛtā-*?), beside, with *čam-*, Sanglēčī *čumōḷ* 'large basket', Šuγnī *cimūd*, Orošorī *camūg*, Sarīkolī *camúg*, all from **čamṛta-* 'container'. This *-uḍa-*, *-ula-* is Saka also in the ethnic name Khotan Saka *cimuḍa-*, *cumuḍa-*, Chin. K 1256·2; 617·2 *ʦ'u-mi* from *ʦ'iwo-miet* (**čumil*), Turk. *jumul* (**čumul*), probably also Kroraina *cimola*, a tribe speaking their own language (not 'jargon') in the 11th century, but speaking also Turkish as being associated with Turks at that time. The name means 'warriors' from *kam-*, *čam-* 'to stride out as warriors', as in N.Pers. *čamīdan* 'to stride boldly', M.Parth.T. *čm-* 'to run', *čmg* 'course', *č'm-* 'stride' in *fr'č č'm'h* 'stride forth', Armen. lw *čem* 'walking', *čemaran*, Greek περίπατος 'academy', *čemakan* 'peripatetic', Khotan Saka *tcāma-* 'locust', O.Ind. *camūru-*, *samūra-* 'antelope'. The concept is like Gaulish, O.Irish *cingeto-*, *cinged* 'hero', *cingim* 'to stride', and O.Ind. RV *kram-* with *vi kramasva* 'stride out' (RV 4·18·11). For the variation *cu-*, *ci-* (in *cumuḍa-*, *cimuḍa-*) note also *cakurīka-*, *cukurīkīji*, plant name oxalis

corniculata, wood sorrel' and *cakala-*, *cikala-* 'wood', *canda-*, *cindā* 'how much'. The same Saka *-ula-* is in the name *Mihira-kula-* from **miθra-kṛta-* 'made (fortunate) by Miθra', a name like the Sasanian *Yazdakṛta-* in Armen. lw *yazkert*, Zor.P. *yazd-kirt*, Greek Ισδιγέρδης (see Iran 8, 1970, 70), and in *Zābul*, O.Ind. *jāguḍa-*. Khotan Saka has *-l-* beside *-ḍ-* in II 101·12 *śalai* 'goodness' for *śāḍe*, and *habäla-* for *habaḍa-* 'full'. See also *tcāma-*.

khays- 'to drink', noun *khaysana-* 'eating and drinking, feast', K 26·129 *khaysana khaṣtauda* 'they feasted a feast', =K 35·80 *khāysani khaṣṭāṃdā*; II 85·14–5 *khaysaṃ paṃmarä pharāka*, parallel to ibid. 17 *hvīḍi tta paṃmarä pharāka* 'of food the report is abundant'; III 70·118 dyadic *hvaḍa khaysaṃ*, II 87·54 *khaysnạ hvāra*; II 86·49–50 *khaysa hīyai pīḍakä* 'letter about food', II 85·26–7 *padaṃja biṃdā khaysaṃ* 'food as usual'; III 66·20 *na ma distä khaysaṃ ūryāṃ* 'here is no food in the grove'; II 85·29–30 *muṣḍä īnū khaysaṃ vahajū* 'I will do favour, I will give food'; loc. sing. V 310v2 *khaysaña*. With *-ya*, noun, *khaśa-* 'drink', SuvO. 56r7 *khaśa*, BS *bhojana-*, I 147, 57v2–3 *khaśạ u mau*, 'drink and intoxicant', BS *madya-*; I 139, 47r4 *khaśạ*, BS *pāna-* 'drink'; Sid. 15r4 *khaśī-vīya*, BS *pāna-*, Tib. *btun-ba*; III 40·17–8 *jāstūñai khaṣạ jsä asphīratcaña* 'gushing with celestial beverage', =III 47·62 *jastuñe khaśạna asphīräci(ña)* (with variation *-ṣ- and -ś-*); *khāysa-* 'food', Z 2·26 *khāysu ne hvīḍä* 'does not eat food', Z 2·26 loc. sing. *khāśa*; plural, Sid. 132v4–5 *khāśe besā hā arva neśānä* 'the medicaments spices and the rest must be applied', Tib. *spod sna-chogs-kyis btab-la*; Sid. 5r5 *khāysą gvāchākä* 'digesting food', Tib. *zas bzu-ba dan*; Sid. 4r3 *ṣi khāysä hvaḍā īdä* 'that can eat food', Tib. *zas zos mathag dan*; compound Z 13·98 *khāysa-tīra-* 'act of eating'; *khāysānă-* 'stomach', from **xāza-dānā-* 'receptacle of food', Sid. 138v4 *khāysānai jsa*, Tib. *pho-bahi nan-na* (*-ai*, oblique *-e*); loc. sing. Sid. 4v4 *khāysānya*, BS *kāyasya⌣āmāśaya-sthāna-*, Tib. *pho-ba*; Sid. 121v1 *khāysāña ṣṭukä* 'being in the stomach', BS *pakvāśaya-*, Tib. *lon-ka-na* 'in the intestines'. See also *phiysgāna-* from **mizga-dānā-* 'bladder'. Adjective to *khāysa-*, Z 13·129 *khāysīnei*.

Verbal, *khāś-* 'to drink', participle *khaṣta-*, pres. 3 plur. Z 3·59 *hamvyau ratanīnyau khāśīndā* 'they drink from jewelled bowls'; III 35·30 *khāṣīdau ttū brrīvīnai ysaujsä ṇika-raysä* 'they indeed (*-u*) drink that savoury *amṛta*-food of love'; =III 37·28 *khāśīda*; infinitive, III 65·18 (*bāysa. . .*) *rruṃda va kūṣta ye khāṣẹ* '(the grove). . . where it is possible for the king to drink'; Sid. 9r2 *mākṣī ttaudye uci jsa ni khāṣāñā* 'honey must not be drunk with hot water', Tib. *sbran-rci chu dron-pos kphul-źin mi bzah*; Sid. 15r1 *khāṣāma* 'drinking', Tib. *btun-ba*; participle *khaṣta-* (beside *khāś-*, as *rrāś-* beside *rraṣta-*, like Oss. *arāst*, participle to intrans. *aräzun*, and trans. *arazun* 'be made, make'); Z 2·120 *khaṣta hämäte* 'it can be drunk'; as noun III 64·19 *hvaḍa khaṣta* 'food and drink'; Sid. 125v1 loc. plur. *hvaḍvā khaṣtvā*, Tib. *bzos-śin, kthuns-pa dan*; from **xašti-*, infinitive Z 5·64 *khīṣṭe*; and noun SuvP. 64r3–4 *hvīḍi kiṇau khīṣṭe*, BS *pāna-*, *bhojana-*. The causative participle is *khäṣta-*, Z 24·439 *pāḍä hämäte o vā khāṣtä* 'was fed or given to drink'. With preverb *par-* in Z 24·237 *parchāśa* 'he satisfies', pret. 2 sing. Z 5·89 *ṇei ma parchāṣtai* 'you gave me to drink *amṛta*-drink'; V 95r8 *ne parkhyaṣṭu yīndā*; SuvP. 70v1 *pachāiṣī* 'I would satisfy', BS *tarpeya*. From *xaz-* 'to consume' (either food or drink), **xašta-*, also M.Parth.T. participle *x'z'd *xāzāδ*, pres. *x'zyndg *xāzenday* 'devouring'. Beside *xad-* in Balōčī *khāδay* 'to eat', N.Pers. *xāyīdan* with O.Ind. *khād-*, *khádati*, *khāditá-*. See IE Pok. 634, a list of words with initial *kh-*, Armen. *xacanem* 'to bite'. See also *khaca*.

khaysma- 'abscess', Sid. 103r2 *khaysma ākrre herä hame* 'the abscess becomes painful', Tib. *ñam-thag-pa byed-pahi phol-mig hbyun-ste*; Sid. 105v4 *ttavai khaysme, haśä* 'fever, abscess, swelling', BS *jvara-visphoṭa-śopha-*, Tib. *rims dan, hbrum-bu dan, skran-ba dan*. From *khajs-*, *naṣkhaj-* 'rise, issue', see *uskhajs*. Also *khajsā* 'abscess'.

khara- 'measure of capacity', see *kha*. See also II 84·14 *śau khaysai kharä gināre* 'they buy one *khara*-measure of food' with ibid. 19 *khvaṃ śau khaysaṃ ni yināṃ* 'if we do not provide one repast for them'.

khara- 'ass', III 73·185 *strīya khara kharä ttī hvā* 'then the female ass addressed the ass'; III 73·186 *kharai ra tta tta hve* 'the ass so spoke to her'; plural III 73·185 *khara*; gen. plur. III 73·192 *kharāṃ*. Adjective, IV 33b1 *kharajä haṃbā* 'the amount for an ass'. See also *khaḍara-* 'mule' from **khara-tara-*. Compound, Z 13·25 *khara-bārai* 'ass-rider'. From *xara-*, Av. *xara-*, fem. *xarā-* 'ass', Zor.P., N.Pers. *xar*, Sogd. Bud. *γry* 'ass', *γr'*, and *γrtr'k* 'mule', Pašto *xar*, Orm. *xar*, *xrə*, Parāčī *khār*, Yidγa *xoro*, Waxī *xūr*, Sarīkolī *šer*, Yazg. *xûr*, plur. *xuraθ*; Nūristāni Kati *kur*. IE Pok. 634, in a list of words with initial *kh-* as not proven to be Indo-European.

khara- in the adjective Sid. 151r4 *kharīña āste* 'bone of deer', BS *plava-*, Tib. *gla-ba* 'musk deer'. See also adjective *khyera*. Possibly a colour name. See below *khara-*. For a colour name for an animal, see O.Ind. *eṇī*, *hariṇī*.

khara- 'dark(?)', K 109·314 *tta tta paḍā ya kharaña* 'so it was first in darkness(?)'. From *xara-* base of *khīraa-* 'depressed', N.Pers. *xīrah* 'gloomy, dark, dim'; possibly in the deer name *khara-*. Kroraina *khara-ṿarna-* 'dark-coloured' or 'ass-coloured'?, see Asiatica, Festschrift Fr. Weller 18. Oss. D. *xärä* 'dark', *xärämeγä* 'dark cloud' may have either older *x-* or *h-*.

khara- loan-word from BS *khadira-* 'acacia', Sid. 13r4 *kharä*, BS *khadira-*.

kharaṃbette 'plant', Sid. 17v3, BS *kalambukā*, Tib. *kalama*, convolvulus repens. It may be a local adaption of the name.

kharasaṃnä II 85·31, *khvä ṣa kharasaṃnä* 'like this ass-dung', from *khara-* 'ass' and *satana-*, *saṃna-* 'dung', in an uncertain text.

kharījä 'thong(?)', V 355, TM b2 *gvahe u baṃña kharījä* (space) 'weave and bind the *khara*-thongs(?)'.

kharūkā 'loving(?)', V 66·14–5 *dūtakā ñāṃysirä tsumaṃ⟨ca⟩ x kharūkā* 'daughters, intimate behaving, loving'. From base *(s)k(h)ar-* 'to love', Celtic O.Ir., Welsh *car-* 'to love', Tokhara B *krent*, A *krant* 'good' to IE Pok. 515 *kā-*, *kā-ro-* 'desire'.

kharai 'faeces(?)', K 100·295–6 *kharai pulāñi gūhai* 'faeces, efflatus, excrement'. From **kaxra-* to IE Pok. 521 *kakka-*,

Lat. *cacāre*, Armen. *k'akor* 'dung'. See also *kajaka-*. Also II 116·292 *khara*.

kharsalāṃ 'name', V 269, Dum I, 142.

khal- 'defile', only in *saṃkhal-* 'to defile'. From *xard-*. See also *khārga-* 'mud'.

khalānā 'pool', V 80, 8r2 *surūtca, āṣiṃgye khalānā, gyahe, nātā* 'clear water pools, ponds, pools, fountains, streams'. From *xard-* 'to flow(?)', see s.v. *khārga-* 'mud'. See also *halā* 'pit'. For *-āna-*, see *baysāna-*.

khavä 'foam', Sid. 101v3 *gūlą hīvī khavä* 'foam of molasses', Tib. *bu-ram-gyi sbu-ba*; III 135, 1r2 *u eha khavä narāme* 'and foam comes from the mouth'; Manj. 113 *kāṇa ka pr(ā)ṇa utca khavā hagrīha kamala* 'if the one-eyed animal lifts its head to the foam of the water'; Z 6·53 *samu kho khavä o kho marīca kadalä khuysmūlä ūca o cāya-närmäte* 'like foam or mirage, *kadalī*-plantain, bubble in water or magic-made'; E s 9 (p. 351) *kadalä māñaṃde asāre samu kho khavä ūcai bätäva* 'like *kadalī*-plantain without inner matter, just like foam in water, lightning'. Parallel in comparison of insubstantiality, *phena-piṇḍa-, marīci-, budbuda-, māyākāra*. Adjective, III 49·25 *khavīnai peṇḍai ttye na aśtä eṣṭāma sārä drūmä rū* 'a mass of foam, of it, there exists no stability, inner matter (BS *sāra-*), such is form (BS *rūpa-*)', the comparison with BS *phena-piṇḍa-* and *rūpa-*. From *xafa-*, Av. *kafa-*, Zor.P. *kp, kwp* **kaf*, N.Pers. *kaf*, Oss. D. *xäfä*, I. *xäf* 'pus', *xäf-dändag* 'with bad teeth', Waxī *xūf, xep*, Munj. *xaf*, Šuγnī *xīf*. IE Pok. omits; O.Ind. *kapha-* (post-Vedic) 'phlegm, foam', only Indo-Iranian.

khavara- 'plant name', Sid. 10r5 *khavari bā* 'root of *khavara-*', BS *bhārṅgī*, I 187, 106r3 *khavara bā*, I 149, 60v1 *khavare*; BS *bhārṅgī*, Tib. *ga-bra* (lw from Saka *khavara-*), clerodendrum siphonantus. Tibetan-Mongolian Dictionary VI 260 *ga-bra-ste kaṇḍakari smug* 'red *kaṇḍakāri* (solanum)'. Possibly Greek κάππαρις, N.Pers. *kabar*, Armen. lw *kapar* 'caper'.

khavä 'from the foam', see *khava-*.

khaś- 'drink', see *khays-*.

khaṣṣa- 'pleasant', Z 23·5 *ciṅgānu ciṅgau dätä kaspärau ttera khaṣṣa phaṣṣä* 'for the Chinese the *dharma*-doctrine in Chinese, in Kashmīrī is so pleasant, delightful'. From **hvašša-*, Zor.P. *hvašš, xvašš*, N.Pers. *xvaš* 'pleasant', beside Prakrit *phaṣṣa-* from *sparśuka-*.

khaṣṭa-, *khäṣṭa-* 'drunk, made to drink', see *khays-*.

khasta- 'beaten, pained', participle to *xad-*, V 31, 86b5 *khastä kuhye jsa* 'injured by deceit' (BS *kuhā-* 'deceit'), Z 13·81 *khastä kuhe jsa*; Z 274·43 *khastu ne yīndä* 'he cannot injure'; I 161, 76r2 *cū pyahasta khasta vīraṃ* 'what is a wound corrupt, contused', BS *duṣṭa-tāḍa-vraṇeṣu ca*; pret. JS 7v1 *cu (śaṃ)dai khastādä* 'who beat the ground'; pres. *khaittä* from **xadati*, V 153, 141 *gahai ttu ne khaittä* 'the shaft does not injure him'; conjunctive 3 sing. Z 13·81 *khvei ño khā pau vätä ggeiha* 'since the splinter would not wound his feet'; IV 17·3 et seq. *khaitti* 'it pains'. Noun, Sid. 156r3 *khaiyi trāmāre* 'the pains enter', Tib. *zug-čin na-ba rnams*. Adjectives, Sid. 124r2 *khaiyuḍa-* 'painful', Tib. *zug-čin*; Sid. 136r3 *khgyājsa*, BS *todavān* 'suffering contusion'. With preverbs, *pä-* Z 7·22 *pähāmata* 'striking', participle *pähasta-*; pres. *piha-, pyiha-, pyäha-*; with *va-*, Z 24·416 *vahasta-*; with *gu-* V 69, 8r5 *guhei*, K 26·140 *aguhasta-*. From *xad-*: *xasta-* 'to beat', Av. *vīxaδa, vīxaδaṭ*; M.Parth. T. *xst*, noun *xdm* 'wound', with *-s-* from *-ds-, wyxs-, wxs-* 'be wounded'; Sogd. Man. *'nxst*, Chr. *'wxsδ'rt, 'wxstγ* 'broken'; Orm. *waxa-* 'to dig' from **apa-xad-*; Zor.P. *xastak* 'injured', N.Pers. *xastan* 'to hurt'. See also *kaṃma-* 'wound' from **xadma-*. IE *(s)k(h)ed-*, not traced.

khasta- 'arrived', to pres. *khaittä*, II 128·47 *ttī hā drāṃ herä khaste* 'then such a thing has happened' (translation AM, n.s., 11, 1964, 19); III 67·61 *tti ra khu mī samavāyä khaste* 'when the conjuncture occurred'; K 27·155; 157 *tta tta khu hā khaste haḍā* 'so when the day arrived'; K 19·234 *dīda khu hā khasta haḍā*; K 19·237–8 *tta tta khvai hā khaste haḍā*; K 36·103 *tta khvai hā khaste bāḍä* 'so when the time arrived'; K 42·125 *ṣā jsāṃ hā kālai khaste*, = K 40·4 *ṣā jsāṃ hā kālai khaste* 'this time (BS *kāla-*) arrived'. Pres. *khaittä*, II 126·12 *ṣi pā hā viña ni ri khaittä* 'he has not yet arrived'. See *uskhasta-, naṣkasta-, naṣakhasta-*. From *xah-*: *xasta-* beside **kah-*: *kasta-* 'to move', *kah-* in Armen. lw *nšk'ahem* 'to reject, rebel, rise against, despise' from **niš-kāhaya-* 'cause to go out'; O.Ind. *kas-* in causative *kāsaya-*, with preverbs *ud-, nis-* (*niṣkāsaya-* 'to drive out'), *pra-, vi-, anuvi-, pravi-, sam-*. Kroraina *akas-, akasida, aǵas-, aǵajh-* 'take away' from **ā-kāsaya-*; Ardhamāgadhī *nikkas-*, Khowar *kas-* 'wander about'; Paṇini 7·4·84 *canīkasīti*. IE *(s)k(h)es-*, not in Pok. See also *kas-*, possibly from **kas-s-*. Uncertain III 131·5–6 *ū samūvā garśä khaste*.

khahāni 'plant name(?)', II 25·29·2 *nūvarä khahāni haurāta ttīmä ttye jsārä|||* 'may you give the new seed of *khahāna-*; of the corn. . .'. Not traced.

khā- 'to open', Sid. 150v4 *rrā-v-ī khāñä* 'his veins must be opened', Tib. *rca gtar-ziṅ*, parallel to BS *sirāṃ mocaya-, asṛṅ-mokṣaṇa-, asṛṅ-mukti-*; K 19·222 *ttyau hyai rri khauña*, = K 27·146 *ttyau hīye re khauña* 'their veins must be opened'; = K 35·90–1 *re khūmāña*; participle II 4·60 *garśa khā* 'with open throat' from **khāta-*. See *khūm-, khūṇā-, kūḍai* 'hole'. From base *khā-, kā-* 'to open, make a hole', Oss. DI. *kom* 'mouth', from **kāma-*, Oss. D. *igon*, I. *-jgom, gom* 'open', D. *sär-igon* 'with bare head', from **vi-kāma-*; D. *ärgon*, I. *ärgom*, Megrel. lw *argam* 'open, clear'. Base *kau-* in Oss. D. *k'olä*, I. *k'ul* 'nook', D. *k'um*, I. *k'üm* 'nook'; Zor.P. *kwmyk* **kōmīk* 'belly', Fars dialects *kum, kom, kōm* 'belly'; N.Pers. *kōmiš* 'digger (of wells)'; *kōlīdan* 'to dig'. Waxī *parköl-* 'to dig'. With *-m-*, Khotan Saka *khūm-* 'to open'. Base *kauk-* see *bekhauṭe* 'by digging in'; Nuristanī Prasun *kučə* 'to dig', Parāčī *kus-ēw* 'to dig'. See JRAS 1970, 61–2.

khājaña, *khāje* 'in mud', see *khārgga-*.

khāṃdalaja adj. 'of a sharp thing', second component in I 141, 49r4 *hva-khāṃdalaja āstai* 'bone of boar's tusk', BS *ārūka-* a medicament, literally rendered from *āru-* 'boar' (like *khuysaa-* for the plant BS *maṇḍūkī*). See s.v. *hva-* 'boar'. K 32·44 *khaudalą kāḍirani*, K 16·150 *khaudala kāḍa(ra) jsa* 'with sharp(?) sword' varies with *-au-*. If *khāṃda-* is primary, the base may be *(s)k(h)an-d-* 'to cut', see s.v. *hatcan-*. If *-auda-* is primary the base could be *(s)k(h)ap-*, **xafta-*, as *ttauda-* from *tafta-* 'heated', IE Pok. 930–3 *skep-, skap-* 'to cut with sharp tool', N.Pers. *kāftan* 'split'. For tusk, note Av. *tiži.asūra-* and Khotan Saka *haska-* from base *as-* 'sharp'.

khāysa- 'food', see *khays-*.

khāysde 'moves', Manj. 343, see *khoys-*; and Manj. 343 *akhāṣṭa*.

khārāva- 'shining(?)', II 103·57 *strīyastrīśāna katha khārāva-ttīṣą gyasta-bhävanyāṃja* 'the city of the *trāya-striṃśa*-gods, bright-splendoured abode of the *deva*-gods'. From base *kā-*, *kai*:*či-*, *kau-*:*čū-* 'to burn', possibly **kārāva-* with suffix *-āva-*. See also *cirau-*, *tcūlye*, *haṃjsūl-*. AM, n.s., II, 1965, 104; III; AION 1, 1959, 120–5. The word *hvāṣṭa-* beside Av. *hvōišta-* shows that *ā* may also derive from older *-āi-*.

khārgga- 'mud', acc. sing. Z 19·53 *kho ju ye khārggu hudūtā* 'as one beats mud (to shape things)'; Z 5·90 *kho ju ye viysu thaṃjäte khārja* 'as one pulls a lotus out of the mud'; without *-r-*, Sid. 136v2 *ḳhāje māñaṃdu* 'like mud', BS *kardamopama-*, Tib. *rdzab-hdra*; Manj. 278 *vas(v)a khu veysa ḳhāje sūrai* 'pure like a clean lotus in the mud'; JS 23v1–2 *jala haraṣṭai thu khājaña* 'you threw your matted hair (BS *jaṭā*) in the mud'; JS 27v4 loc. sing. *kheja*. From *xar(d)-* 'to dirty', see cognates s.v. *saṃkhal-*.

khāvara- 'a tool(?)', III 109·8 *drāmakyi khāvarā ma bīysaṃja styūdā* 'do not seize such a hard *khāvara-*'. Possibly from IE Pok. 930–3 *skep-* 'to cut, split', Zor.P. *kāft* 'cloven' (Gr.Bd. 95·1), *škāf-* 'open', *parr škāfēt* 'opens wings', gloss to Av. *pazdaya-*; N.Pers. *kāftan*, *šikāftan* 'to split'; Zor.P. *gukāftan*, M.Pers.T. *gwg'ftn* (BSOS 9·83). See also *khaudala-*.

khāś- 'to drink', see *khays-*.

khāśąna- 'abode, place', II 115·31 *sājū brraura kūṣta tta khāśąnvā śavāpaśama va aṣajvamāna mīraudai hīsīdai* 'I make (them) happy so that being unattached in the objects of sense with a view to calming woes they may die (and) come again (to birth)'. Here *khāśąna-* corresponds to BS *viṣaya-* (which is normally retained) by literal rendering 'dwelling, place', as in Tib. *yul* 'land' with the rare BS *śava-* 'misery' for the usual BS *duḥkha-* in *śava-upaśama*, and with BS *aṣajyamāna* 'not attached' (note *-ṣ-* as in BS and Kharoṣṭhī Dharmapada in this word *-ṣang-*), here written *aṣajvāṇa* (with *ma* below), Kroraina *aṣajamaṇa*, Pali *asajjamāna-*, with *-jv-* archaistic from *-jj-* < *-jy-*. For *khāśąna-* either *khāśą-* with suffix *-āna-* or *-akāna-*, or compound *khāśą-dāna-* (as *khāysāna-* 'belly' **khāysa-dāna-*) to base *kaz-* or *khaz-* as in N.Pers. *kāz* 'hut', *kāzah* 'house', Armen. lw *kazm* 'arrangement' (see s.v. *pyays-*, *kāysū*).

khāṣīda 'they fasten', III 41·30 *spyakyą khāṣīdā gauṇe* 'they tie up flower garlands', ibid. 34 *spyakyai khāṣīdā haṃtcā* 'they fasten flowers in bouquets', with *-ṣ-*, not *-ś-*. For 'garland-making' O.Ind. *mālya-grathana-*, hence possibly *khāś-*, *khāṣ-* equates with BS *grath-*. Variation of *-ś-* and *-ṣ-* can be traced to older *-z-* and *-x́š-*, yielding a base *xaz-* and *xaš-*, to IE *k(h)eĝ(h)-*; if the *-ĝ-* alternated here with *-k-* (as in Pok. 739–40 *merk-* and *merĝ-* 'to rub'), O.Ind. *khacayati*, *khacita-* = *grathita-* could be adduced.

khāśkya, II 78, b2, see *khauśka*.

khāṣīdä 'they fasten, tie up', see *khāṣīda*.

khāṃṣa, see *khauṣa*.

khāhā- 'spring, fountain, well', Z 22·138 *myāño kīnthai khāha* 'in the midst of his city is a well'; Z 3·42 *khāhe ysarrīje paste āṣṣiṃje gyahe* 'golden wells, pools, ponds, fountains'; SuvP. 72r2 *khāhi āṣaiji viysāṃji*, BS *utsāḥ sarāḥ puṣkariṇī-taḍāgāḥ*; III 86·87 *khāhāṃ hīye ūci jsa* 'with water of fountains', K 100·274–5 *khāhvā āṣaijvā ttājvā*, loc. sing. K 12·13 *madāhaña khyiha*, K 64, 8or1 *madākaña khyeha* 'in Mandākinī lake'. From **xāxā-* to base *xā-* 'to open', see *khā-*, recalling Zor.P. *čašmak* 'fountain' from *čašm* 'eye', Zor.P. *hh* **xāx*, Sogd. B *γ'γh*, adj. *γ'γ'yk*, Man. *x'x*, Yazg. *xēx*, Yidγa *xūγo*, *xūga*, Waxī *kōk*, *kīk*, Sarīkolī *kauk*, Orm. *xāka*. Without suffix Av. *xā-*, nom. sing. *xå*, O.Ind. RV *khå(s)*. With *-n-* Zor.P. *xān*, adj. *xānīk*, N.Pers. *xā* 'sewer, sink', Pašto *warxa* **fra-xā-* 'field channel'.

khijsā 'convex(?)', II 129·77 *vari...cvai daśtāṃ u gvą khijsā-tcīrika u nakhauṣai ejsīnā ṣṭāre* 'a bowl(?)...whose handle and ears and convex(?) surfaces and covering are of silver'. Possibly with *khajs-* 'to rise up'.

khäṇḍa- 'way, manner, guise, likeness', Z 1·51 *ttū khäṇḍu* 'so'; Sid. 156v3 *uskātta bisai khiṇḍä* 'as above', Tib. *sva-ma bžin-du*; Sid. 150r4 *khadyauttą prāṇai khiṇḍä* 'like the insect firefly', BS *khadyota-*, Tib. *srin-bu me-khyer...lta-bur*; adjective *khiṇḍaa-*, Sid. 7r3 *huñi paśāme khiṇḍai krra striha ni tcerā* 'such a severe treatment as letting blood is not to be used'. Tib. *gtar-ka lta-buhi dpyad*. Triadic use in IV 23·17 *kheṃḍä veṣiṇa rūna* (BS *veṣa-*, *rūpa-*). The medial vowel is written also *-a-*, *-ai-*, *-e-*, *-iṃ-*, and *ṇḍ-* varies with *-ṃd-*. Compound, K 68·211 *ttī khu hama-khiṇḍya bvāñi* 'then it is to be understood as homogeneous'. From *khah-*:*khasta-* 'appear, arrive', see *khasta-*, through **xahant-a-*, see also *-ndaa-* in *jūndaa-* 'alive'.

khīttä 'he laughs', see *khan-*.

khīnā, plural 'low, depressed, sad', III 130·24 after invitation of the *āśąrya* 'teachers', *khīnā nimiñāṃdi* 'they invited the low beings'. Parallel to III 130·38 (the same text) *āśąrī āstaṃma yāvi audi sarva-nivāña būre* 'beginning with the teacher down to all the low (BS *nivāta-*) ones'. See KT VI 137 *nävāta-*. From *khī-na-ka-* with *khīrājsa-* 'sad', Z 12·76 *khīrājsa uysnaura bitanda yīndā* 'he makes the low ones confused'; and *khīraa-*, SuvP. 66v2 *khīrai ysaṃña* 'sad at heart', BS *dīna-mānasa-*; N.Pers. *xīrah* 'dark, moody, dim'. Base *(s)k(h)ei-*, *(s)k(h)ai-*, Celtic Mid. Ir. *scīth* 'weary', *escid* 'unwearied', from **skīto-*, Greek σκιός, Lat. *scaeuos*. See TPS 1955, 62. For variant suffix *-n-* and *-r-*, see IE Pok. 540–1 *kei-* 'dark colour', in Old Slav. *sěrŭ* 'grey', *sinĭ* 'dark blue', with Lit. *šývas* 'whittish', *šėmas* 'blue-grey'.

khiṃnyau jsa 'from thorns', Sid. 14v3 *khiṃnyau jsa hamye paṃcimulä*, Tib. *čher-mahi rča-ba lna-pa* 'the five roots produced from thorns'; variant V 324·164 *kheṃnyāṃ jsa*; with suffix *-uḍa-*, JS 37r3 *khainuḍe kerāśe* 'thorny creepers'; JS 25r3 *khainuḍvā baṣkhvā* 'in thorny thickets'. From *khaina-* for older **khän-*, possibly connected with the *kan-* in O.Ind. *kaṇṭa-* 'thorn', and, with non-palatalized *k-*, to Greek ἄκανθα 'thorn', to IE Pok. 18–22 *ak-*:*ḱ-* 'to be sharp'. See T. Burrow, BSOAS 34, 1971, 538–59 on retroflex consonants.

khīys-, see *usakhīysde*, *uskhaysde* 'rises'. With *ch-*, see *pachīys-* 'to cause'.

khīys-, see *haṃkhīys-* 'to count', and *chīyā*.

khīraa- 'depressed, sad', SuvP. 66v2 *khīrai ysaṃña* 'sad

at heart', BS *dīna-mānasa-*; III 70·108 *ysīra aśtä khīrai kāṣcya* 'the heart is gloomy with sorrow'. From *xī-ra-ka-*, with N.Pers. *xīrah* 'dark, dim, moody'. Sogd. Bud. *γyr'k* 'stupid' has *γ-* in Man *γyry*, hence either *yīraka-* or secondary *γ-*. From *(s)k(h)ai-*:*(s)k(h)ī-*, see *khīnā* 'low'.

khīrājsa- 'sad', Z 12·76 *khīrājsa uysnaura bitanda yīndä* 'he makes the sad beings to be confused'; Z 5·23 *vadṛta u khīrājsa* 'oppressed and sad'. From *khīra-* with suffix *-ājsa-*, see *khṛyājsa-* 'painful', *khūṇājsa-* 'with holes'.

khäṣṭa-, *khi⟨ṣṭa-⟩* 'causative to *khays-* 'to drink'.

khīṣṭa- 'beverage', see *khays-*.

khīṣṭe 'to drink', infinitive to *khays-*.

khu, *khū*, see *kho*.

khuāysda (or khāuysda) 'moves', Manj. 92 *samvadrra ne ne khuāysda* 'the great sea does not move'. See *khoys-*; and *khāysde*.

khuī 'waves', Manj. 56–7 *kaumījai khuī vara baysga* 'there abundant waves of *kāma*-desire'. See *khvī*.

khuīśakyā jsa 'with wavelets', III 34·17 *vaṣicha khuīśakyā jsa raga spyakya bīysaśta* 'the stream with its waves seizes the flowers of the bank'; =III 37·11–2 *vaṣaicha khvauśkyāṃ jsa raga spyakya bīysaśte*, =III 46·26–7 *vaṣicha khvīśakyāṃ jsa raga spyakya bīysaśte*. From *khvī* with suffix *-śkya-*. See *khvī*.

khūṇā- 'hole', Sid. 145r3 *pārihā va-ṃ khuṇā ṣte* 'for them the base is the hole', Tib. *gnas khun-bu yin-pas*; K 145, 3r2–3 *cu mūrakyāṃ hīya khuṇā ṣte* 'what is the birds' hole'; Sid. 102r5–v1 *mista khūṇe padīmāñā drriye tcauri bure* 'great holes must be made up to three (or) four', Tib. *bu čhen-po gsum-ćam byas-te*; III 67·48 *natca khuṇe vāṣṭä naraṃda* 'they issued from the hole'; Sid. 102v1 *kālanāṣṭä arji hamāte khuṇe hāṣṭä paśāñā* 'wherever the pile is, it must be put into the holes', Tib. *hbrum-bu ga-la yod-pahi thad-kar gtad-de*; loc. sing. Sid. 109v2 *khūṇya āna dūmā* 'smoke from the hole', Tib. *khuṅ nan-nas dud-pa*; Sid. 102v3 *ttiña khuṇyāṣṭä niṣpaṣḍāñā* 'it is to be produced in the hole', Tib. *hbrum-bu gan-gi byun-ba-la*. With *-ka-*, III 73·169 *māṃjāna khuṇaka dye* 'he saw hole(s) of the ants'. Adjective, N 50·30 *butta haḍe ttye nvye gaṃjso cu khūṇājsa u rrätaṭajsa* 'he would know the defect of the boat which is full of holes and rifts'. From *khū-* with *-ṇā-*, to *khūm-* 'to dig a hole' (see *khā-*, *kūṣḍa-* 'hole'); Oss. D. *xunk'*, plur. *xunk'itä*, I. *xūnk'*, plur. *xūnć'ytä* 'hole, pit'; Pašto *xuca*, plur. *xuce* (*c* = *ts*); with *k-* Zor.P. *kūn*, N.Pers. *kūn*, Kurd. *kun* 'hole (of a snake)'; Armen. lw *nkoul* 'hollow, ditch, cavern' (**nikūla-*), like BS *nikūla-* 'depression in the ground', see s.v. *āho* 'hole'.

khūm- 'to open', K 35·90–1 *re khūmāña* 'veins are to be opened', =K 19·222 *rri khauña*, =K 27·146 *re khauña*. From *khū-* with *-m-*, see also *phūm-* 'to blow', and *tsumaṃdaa-* (with *-u-* and *-ū-*), see *khūṇā* 'hole', and *khā-* 'to open'. Note also *-m-* in Sogd. Bud. *ptsrwm-* 'to speak a charm'.

khuysaa- 'tortoise; frog', JS 30r1–2 *beśuña prrāṇā kave khuysā meysairka, mere myāña simāṃdrre* 'all kinds of huge animals, fishes, tortoises, here in the great sea'; as name of a plant, I 179, 98v1 *khuysiṃ* (*-iṃ-* = older *-ai*) BS *maṇḍūkī*, literally rendered by 'frog-plant', a name of various plants, Bower MS *maṇḍūka-parṇi-* 'Hydrocotyle asiatica, pennywort'. From **xavsaa-*, **xafsaka-*, Oss. D. *xäfsä*, I. *xäfs* 'frog', *ūorjin xäfs* 'tortoise', similarly, Avar *qverq* 'frog' with epithets *c'ili*, *šurun* ('skull'), *t'ala* ('stone') means 'tortoise'. Metathetic from *kasyapa-* 'tortoise', Av. *kasyapa-*, Zor.P. *kšwk* **kaśavak*, N.Pers. *kašap*, *kašp*, *kašaf*, Sogd. *kyšph*, Pašto *kašap*, Parāčī *kasabaka* 'tortoise'. O.Ind. *kaśyápa-*, *kacchapa-*. Base possibly *kasā-* 'innermost part', O.Ind. *kákṣas-*.

khuysmūlaa- 'bubble', plural Z 6·15 *khuysmūlā ūca* 'bubbles in water', v 217, 2a3 *ā khu khuysmūlā ūca ā khu pruha* 'or like bubbles in water or like dew', in the Mādhyamika list of types of unsubstantiality; III 29, 42b2–3 *saṃ khu khāysmūlā ūcā bāna paṣkauta asāra* 'like bubbles inflated by wind, without inner material', Manj. 104 *uca khuysmvala*. Compound with *gūla-* 'ball'; *khuysma-*, possibly *khaysma-*, 'outburst, BS *visphoṭa-*'. Sogd. *γwzpr'yčk* (Soghd. Texte II 8b4).

khai 'dress', K 25·110 *rana ttī jsā khai* 'the jewel and likewise the robe'; K 17·171–2 *rana ttī ⟨jsā⟩ khai*; =K 36·104 *ttu raṃnā ttī jsāṃ vāstā hāvai hūḍā* (=K 33·60); K 27·159 *ca ṣa ya bvaiyausta rana ttī jsā khai ttuve hā hūḍā* 'she gave to her what was the jewel and likewise the robe (and) dress'; K 26·138–9 *rana ttī jsai khai ttuve hā hūra*, K 18·210–1 *cai ṣa bveyausta rana ttī jsā khai ttuvai hā hura*, K 19·239–40 *cai ṣa ye bveyausta rana ttī jsā khai ttuvai hā hūḍā*. Also *khai* beside *khai tta*, III 37·12 *pargeśa skāṃda sämū brre māṃṇḍāṃ va khai*, =III 34·18 *parageśa skādaka samū brra māṇḍvā khai tta*, =III 46·27–8 *parigeśa skāṃdaka samū brre māṃṇḍvā khai tta* '(the stream) twisting about secretly like the dress on the beloved breasts, so'. From base *kap-*, *khap-* 'to enclose, envelope, hold', **k(h)api-* to **xavi-* to *khai*, as *kavi-* 'wise; prince' to *kai*, plur. *kā*. See *khapa*, and *khaivāṃ jsa*. In *khaiva-*, secondary suffix to *khai*.

kheja 'in the mud', see *khārgga-*.

khaittä 'it beats, wounds' v 153, 1a1 *gahai ttu ne khaittä* 'the arrow-shaft does not wound him'. See *khasta-*.

khaittä 'it appears', see *khasta-*.

khainuḍa- 'thorny', see *khiṃnyau*.

khaiya- 'injury', see *khasta-*.

khaiyuḍa- 'painful', see *khasta-*.

khaivāṃ jsa 'with dresses(?)', III 40·24 *ttagyau khaivāṃ jsa* 'with tight dresses'. See *khai*, formed by suffix *-va-* to *khai*.

kho, *khu*, *khū* 'how, as, like; when, so that'; 'as', with noun, v 338, 36v6 *kho padīya stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūṇaṃ*; 'as, how' with verb, v 108, 30v5 *kho...śuru yäḍändä sta* 'as you did good', BS *yathā...kṛtādhikārā(ḥ)*; v 338, 61r1 *kho pä⟨ṣajsi hve haṃ⟩guṣṭo paṣkāliye* 'as a strong man might snap his finger', BS G 37, 57a3 *tad-yathāpi nāma balavān puruṣo cchaṭā-saṃghāṭaṃ kuryāt*; II 87·9–10 *brraṣṭāṃdūṃ si... khu ṣte* 'we asked, How is it?'; v 74, 42v2–3 *kho rraṣṭu ttai aysmūna paysānūndä* 'so by mind they know it as it is', BS G 37, 32b2 *yathā-bhūtaṃ prajānanti*; 'how not', K 45·20 *tte hve si khū nä nvāśūṃ* 'he said to her, How should I not cry out'; *khvaṃ na* 'how for me not', III 73·172 *khvaṃ na hame ṣkūṭa ragai* 'how should there not be for me liquor in my throat?'; like Oss. D. *kud nä*; 'when', v 340, 79r6 *kho haḍe ysaiye* 'when however he is born', BS G 37, 74b1 *jāta-mātra-*; 'when not yet', Manj. 241

khu būre vā ne sarbe masta urmaysdī bvāmavīja 'when the sun of great knowledge has not yet risen', =Z 5·82 *kāmā na ro sarbāte urmaysde bvāmatīno māstā*; 'so that', I 151, 61v2 *pāchai khu ra va śuma rūṃ harśta* 'to be cooked so that only oil remains'. The latest form *kha* occurs in K 112 363 to read: **gu* (*gū* 'escaped') *kha va ttī*; K 113·384 *kha vara*; K 113·386 *kha jai*; and the same text 351; 249. The three forms *kho*, *khu*, *kha* as *tso*, *tsu*, *tsa* 'go', 2 sing. imperative, like Oss. D. *co*, I. *cu*. From **kaθā uta* (rather than **kaθām* or **kaθāu*), Av. *kaθā*, *kaθa*, O.Ind. *kathā*, *katham* 'how', to base *ka-*.

khaukeja 'quail', Sid. 17r3, BS *lāva-* 'quail', Tib. *čo-ga* 'quail, lark', see *kakva*, possibly to Greek κακκάβη 'partridge', N.Pers. *kabg*. Čečen *qoqa* 'pigeon' could be an Iranian loan-word (Čečen *q'oq'a*, Inguš *q'oq'*).

khauca, *khoca* 'face', from 'covering', v 125, 10a5 *khauca dirsa sai(ra)* 'a covering (hat?) worth thirty *satera*'; II 60·29 *namaviña thavalakañā khauca haudūsā sera* 'in a felt bag, covering worth seventeen *satera*'. In the compound *heinā-khoca* 'red-faced' it is the epithet of the Tibetans *gdon-dmar* (see SDTV 15; Acta Or. 30, 1966, 27); adjective *khaucīja*, II 59·5 *khaucīja khauśka śā* 'one khauška-covering for making a khauca-covering'. From base *(s)k(h)eu-* 'to cover' with O.Pers. *xauda-* 'hat', Oss. D. *xodä*, I. *xud*; see *buṣkve*, *kauvaji*. To IE Pok. 951–3 *(s)keu-*.

khoje 'plant name', Sid. 18r4, BS *śṛngāṭa-*, Tib. *śriṃgāṭa* 'trapa bispinosa'. The name has *śṛnga-* 'horn', with suffix, with horny thorns of the fruit, hence translation by **xaujā-* or **xaučā-* to *khauk-* in *askhaukara-* 'protuberance', BS *utsedha-* (as *khuysaa-* 'frog' for the plant name BS *maṇḍūkī*), by etymology to *śṛnga-* 'horn'.

khauña 'to be opened', see *khā-*.

-khauṭe 'he dug', JS 35v3 *pāyve jsai gvaṣṭai ttāre bekhauṭe* 'with the claws you (the tiger) split the forehead by digging into it'. From **abixauxtyā* to base *k(h)auk-* 'to dig', see *khā-* 'to dig'. For the form see also *rrauṭe* 'by desire'.

khauṇḍa 'lumps', JS 10v4 *burbulye ysāta khauṇḍa mauṇḍa pharāka* '(on the body) arose pustules, lumps, many lumps', dyadic with *mauṇḍa-* = *muṇḍa-* 'lump' (**marganta-*), from base *khau-* = *kau-* 'bend, form a heap', in *askhaukara-* 'heaped part, protuberance', BS *utsedha-*, from *kau-k-* to IE Pok. 588–9 *keu-*, *keu-k-*. Hence **xauant-a*, **xuant-a-* > **khuṇḍa-*.

khaudala- 'sharp', K 16·150 *khaudala kāḍa(ra) jsa* 'with sharp sword', =K 32·44–5 *khaudalą kāḍirani*. See *khāṃdala-* in *hva-khāṃdalaja* 'made from a boar's tusk'. Base *(s)k(h)an-* 'to cut', see s.v. *hatcan-*.

khoys-, *khauys-* 'move', Sid. 15or3 *khoysaṃdā u mvīraṃdā vijiśde* 'he sees moving and disturbed things', BS *calaāvila-*, Tib. *g-yo-ba dan*, *lon-lon-por snan-ba yin-no* (ed. Pekin)', Tib. *lon-lon-po* has not been found; JS 33r2 *rakṣaysyo maryo khoysaṃdai* 'moving with *rākṣasa*-demons, with *makara*-sea monsters'; v 184, 40r1 *khauysaṃdā-bāysva* 'with moving arms'; 3 sing. Sid. 8r2 *tta tta khu ni khauysde*, Tib. *de-las mi hgyur-bar*; Manj. 31 *mvīrau khauysda*; participle *-khauṣṭa-* 'moved', with negative K 104·227 *akhauṣṭa*, gloss to BS *acala* 'motionless'; noun *khauysāma*, K 109·310 *nai khauysāma naišta* 'there is no movement of it'; with negative K 111·354 *akhauys(ā)ma jsa naṣaṃna* 'with non-motion, with cessation'; K 111 355 *akhauṣṭai jsa dharma-kāya ṣta* 'the *dharma*-body is with non-motion'. Causative *khauṣ-*, Sid. 153r5 *tta ttai hala khauṣāṇą* 'so it is to be thoroughly shaken', Tib. *čhub-par bsgul-žin*. With *ā-* K 4·142r3 *ākhośā* 'behaviour', Tib. *spyod-lam*. III 100·12 read: *hūña a sa khauṣina ttāṣta hālai ku tsai* 'I myself in a dream might move towards you whither you go'; infinitive v 340, 80r5 *ākṣutte khauśā* 'it began to be shaken', BS G 37, 75a7 *vāta-kṣobhena* 'by agitation of wind'. From **xauz-* beside **kauz-* in *khoys-*:*khauṣta-*, to IE Pok. 955–6 *(s)keu-* 'to move swiftly', with increments *-b-*, *-bh-*, *-g-*, *-d-*, as O.Engl. *scēotan* 'to shoot', *scēot* 'swift', O.Ind. *cod-*, *codaya-*, N.Pers. *čust* 'swift'; here from *(s)keu-ĝ(h)-*. Armen. *xoyz*, *xouzem* 'to seek' may belong here if the basic meaning was 'move towards', see also *kūys-* 'to seek'. With *naṣ-* see *naṣkhauysā* v 264 b18; with *us-*, see *askhauysa*.

khauysa 'piece of cloth, rag', K 46·49 *ba khauysa byāṃdā* 'she found (*byaudātā*) a small rag'. From *xauz-* 'to cover', beside *xaud-*, see *khauca-*.

khaurä 'spitting', K 100·291 see *khaurga*.

khaurga 'spittle', Sid. 8r5 *u khorga nirāmīda* 'and spittles issue', BS *kleda-*, Tib. *mčhil-ma man-du hbyun-ba dan*; I 147, 57v3 *u naṣṭausai hūjīnāvai khaurga hamāre u pahvettā u ttara* 'and burning, spittles with blood occur and dryness and thirst', BS *rahta* (=BS *rakta-* 'blood')*-naiṣṭīvana-śauṣa* (=BS *niṣṭhīvana-śoṣa-*); v 317·45 (Sid.) *khaurga*. From **xāurka-*, **xāvarka-*, **xurka-* (see *-rgg-*, *-rg-* in *birgga-* 'wolf', *purga* 'lees', *orgā-* 'reverence'), possibly to Oss. D. *xorx*, I. *xurx* 'throat'. Base *(s)k(h)eu-* 'to spit', with *sk-* beside *sp-* in IE Pok. 999–1000 *(s)p(h)eu-* and *(s)t(h)eu-* O.Ind. *nihṣṭhīvati*, *ṣṭhyūta-*, Av. *spāma* 'spittle', Greek πτύω 'to spit', πτύαλον 'spittle', Lat. *spuo*, *spūtum*, Got. *speiwan*, O.Engl. *spīwan*, Lit. *spiáuju*, *spiáuti*, O.Slav. *pljujǫ*, *pljīvati*; also O.Ind. *kṣīvati*, Greek σίαλον 'spittle'.

khoś-, see *khoys-*.

khauśka 'covering(?)', II 59·5 *u khaucīja khauśka śā* 'one *khauśka*-covering(?) to make a *khauca*-covering'; II 78b *yaragakava dva u khāṃśkyava śāṃ* 'two rain-coats (Turkish *yargaq*) and one covering'. Formed by *-ka* to *khauṣa-*.

khauṣa 'shoe', II 59·4 and 60·22 *kāṃra-kagä khauṣa* 'shoe of *kaura*-skin'; see also *naṣkhauṣai*. From *kafš-*, by *-š-*, to *kap-* 'enclose', Zor.P. *kafš*, *kafšak*, N.Pers. *kafš*, Armen. lw *kaušik*, BS *kavaṣi* (see TPS 1954, 148), Tib. *kab-ša*, Turkī *kābiš*. See *khapa*.

khauṣta- 'moved', see *khoys-*.

khausa 'proper name', v 200, 8b1 *spāta khausa hau* (*hauḍe* 'he gave'?).

-khye 'fort(?)', II 79·7 *śāvąkhye kīthe* 'in the city Copper Fort', from first component *śāva-* 'copper' (**syāva-*) and **khata-* = *kata-* 'covered place' used for 'house' (see AION 1, 1959, 118–20). Note also II 55·1 *hīśanijiṃ* (*-iṃ* = *-ai*) *katha vī āṃ* 'from the Iron City'. See also the legendary N.Pers. (Šāhnāmah) *rōyēn diz* 'copper fort'; and Buxārā was called in Arabic *madīnah al-ṣifriyyah* 'copper city'.

khyainā 'causing fatigue(?)', Manj. 324 *nai ja khyainā stāma mañāre* 'they do not think it a fatiguing effort', as

if from **khidaa-* with *-īnaa-*. But possibly from *khay-* in *khaiya-* 'injury', to *khasta-*.

khyera 'of the musk deer', see *kharīña*, BS *plava-*, Tib. *gla-ba*, III 87·109–110 *khyera ṣvīdi jsi peṃḍai pāchai* 'with deer's milk a poultice must be boiled'; III 92·248 *khyera ṣvīdäna*; III 91·223 *khyera saṃna* 'faeces of deer', III 91·221 *khyerä tcārä, ulīña tcārä* 'deer's fat, camel's fat'; III 88·147 *ulīñe tcāra jsä u khyerye tcārä jsä*; III 87·120 *khyerye tcāri jsi*. From **xārya-* adjective to **xara-* in adjective *kharīnaa-*.

khyeha 'in the lake', see *khāhā-*.

khva, *khvaṃ* from *khu* with the pronouns *-aṃ*.

khvī 'wave', SuvP. 69v1 *khvī*, BS *taranga-*, inst. plur. JS 15r2 *ābeṣyau khvīyau vyaulasta bajāṣa* 'noise horrific from the whirlpools, from the waves', plural Z 5·41 *khvīyä*; Z 24·238 *maraṇīgye khvīyā ysyāmatīgya ttaragga* 'waves of death, waves of old age (from *ysr-*)'; Manj. 203 *khu khvī samvadra* 'like a wave in the sea'. From *khava-* 'foam'. See also *khuī*.

khvīh- 'to be agitated', SuvO. 4r4 *akhvīhānau, akṣubhyā* 'Akṣobhya unshakable'; Z 13·22 *pharuī käḍe khvīhätā ūtca* 'much, greatly the water is agitated for him'. From *(s)k(h)eubh-* to **khūh-* with *-ya-* **khūhya-* to *khvīha-*, to IE Pok. 955 *skeubh-* 'move swiftly'. Not to Slav. *xvejatsja* 'be moved'.

ggą 'foulness', v 123, 19v4 (Sukhāvatī-vyūha) *ggą pyauca ggaṃjsä ⟨jsa pahiṣṭä⟩* 'counteragent to foulness, free of fault', BS *khila-* (of the mind) 'hardness, badness', *khila-mala-, khila-doṣa-*, Tib. *tha-ba* 'bad, hard, compact'. From *gau-:gū-* 'be foul', **guvā-*; see s.v. *ga, gū* 'faeces', *-ūha-*. For counteragents, see s.v. *pyauca*.

ga 'faeces', Sid. 18v2 *ga haṃbīṭhe* 'the faeces is compacted (retained)', BS *grāhī*, Tib. *phyi-sa sri-bar byed-čin*. With *nāṣṭä* 'downwards', Sid. 16r5–v1 *nāṣṭä ga styūda padīme* 'it makes faeces hard', BS *saṃgrāhī*, Tib. *phyi-sa bgag-par byed-čin* (*bgag* 'stop'); Sid. 18v4 *nāṣṭä ga bañe*, BS *viṣtambhi*; Sid. 19r4 *nāṣṭä ga baitte*, BS *vibandha-*. From *gau-:gū-* 'be foul', s.v. *ggą, gū, -ūha-*.

gą 'group', of things or people, Sid. 9v4 *arvāṃ hīyāṃ gą hīya piṣkalä* 'the chapter of the group of medicaments', BS *gaṇa-*, Tib. *sman-gyi sde-čhan-gyi lehu*; Sid. 10r1 *ṣą arvāna gą* 'this group of medicaments', =v 319·73 *ṣą arvāna gę*; Sid. 10r3 *ṣą arvāna gą hīya hamālā*, =v 319·77 *ṣą arvāna gę hīya hamālā*, Tib. *sman-gyi sde-čhan hdi ni*; dyadic with *saṃgha-* in K 53·9·6 *gą bīsaṃgīja* 'the group of the *bhikṣusaṃgha*'; K 135·853 *miśte bisaṃgīje gį jsa haṃtsa* 'together with the great group the *bhikṣusaṃgha*'; v 30, 79r5 *⟨bo⟩dhisatvīṃjo ggą haṃgrīyo dāte* 'he saw the group of the bodhisattvas assembled'. See *ggäṣä-*.

ga- preverb from *ava-* 'down', dialectal to *va-*, see *gganīhätä* 'it moistens'; *gatcya-* 'to break', *gatciña-* 'to break', *gatcasta-*; *gachānaa-* 'woe', beside *vatcasta-, vaysgasta-*.

ga 'mountain' for older *garä*, K 100·272 *cū ra ttī ga auṇaḍvā devatta paravālą* 'who also are then the *devatā*-deities, guardians dwelling on the mountain', parallel K 100·273–4 *ca gara-veysaña ysīnī pastai nāve* 'who has deigned to receive as a pledge the spaces(?) on the mountain'. See *ggari* 'mountain'. Loss of *-ra-* as in *pharu, pha* 'much'; *khara, kha* 'measure'.

gachā adjective 'of the well', Sid. 20r2 *gachā utca* 'well water', BS *kaupya-*, Tib. *khron-pahi čhu*. Adjective to *ggaṃtsa-* 'hole, pit'.

gachākāṃ 'of the kernels', III 84·51 *vinau gachākāṃ* 'without stones', see *gechauka-*.

gachānai 'misery', Sid. 12sv1–2 *pvąnā jsa, harīysāme jsa u kāṣṭyi jsa, gachānāṃ jsa, aysmu uvī, byātaji ttai paraṃjsa vaṣṭīdä u āphūrāre* 'from fear, from trembling, and from sorrow, from woes, mind, wits, memory are so for him turned back and disturbed', Tib. *hjigs-śin sdaṅs-pa, mya-ṅan-gyis gduṅs-nas yid daṅ, blo daṅ, dran-pa daṅ log-čiṅ hkhrugpa yin-no*, whence Tib. *sdaṅs-pa* 'tremble', *mya-ṅan-gyis* 'grief', *gachānaa-* = *gduṅs-* 'misery'; K 42·113 *rrispūrā hīvī gachānai byāta himye* 'resentment against the prince was remembered'; K 35·83 *ṣą maṃ gachānä īdū asalāma padīme* 'he makes misery and creates unpleasantness', =K 26·135 *asalāma padīme*, =K 18·206 *u aslāma padīme* (BS *a-saṃ-loman-*). From *ga-chāna-* with *ga-* dialectal = *va-*, older *ava-* 'down, reversive preverb'; *-chāna-* from *čyāna-* 'happiness', to *tsāta-* 'rich', *tsāṣta-* 'quiet', with *-ch-* as in *pachāre* 'are cooked', and reversive *ava-* (as O.Ind. *ava-mok-* 'to unharness', beside *prati-mok-* 'to put on', and *ava-grah-* 'to separate'); see also *nicho* 'reverence', *patāchu* 'reverent approach' to *tsva-:tsuta-*.

gaja 'exuberant(?)', III 101·31–3 *vauma vī parauysadā-jīya, naiśta ra satsaira jva gaja ma vā thājai khva ṣa vā hīsī ṣāka ca ma ysīra aśta* 'in the sea, in the *saṃsāra*-migration, there is no woman whose life is drowning, the young exuberant(?) woman draws me; when she comes hither, it is she who is in my heart'. From **ganačī* > **ganjā-* > *gaja* 'exuberant', to base *gan-* 'to abound, be exuberant' of waters, in Av. *agānyā-* (Yasna 38·5); with O.Ind. RV 2·13·1 *āhanas-* used of the *jánitrī-* 'mother', as in the Yasna. IE Pok. 491 *g^{u}hen-* 'to swell', Armen. *yogn* 'much', Greek εὐθενής 'abundant', Lit. *ganà* 'enough', O.Slav. *goněti* 'to satisfy', see BSOAS 20, 1957, 44–9.

ggañu 'smell', Z 20·32 *ggañu puraude* 'he removed the scent', acc. sing. to *ggani-*.

ggaṃjsā- 'defect, fault, BS *doṣa-, chidra-*', v 116, 65v4 *anaṃkhäṣte ttändräme ggaṃjse hämāre* 'countless such defects occur', BS *aneke hi∪dṛśā doṣā bhavanti*; Sid. 20r3 *cuai va gaṃjsa ni heme ṣe asthajāñä* 'what (water) has no defect, that is to be drawn', BS *udakaṃ grāhyam ebhir doṣair vivarjitaṃ*, Tib. *skyon de-dag med-pahi čhu ni blaṅbar byaho*; v 77, 145r3 *śkaugyānu gaṃjse byāta yanāre* 'they remember the defects of the *saṃskāra*-factors', Tib. *hkhor-bahi ñes-pa rnams dran-nas* (*ñes-pa* 'wrong, evil, fault, sin')'; with negative, *aggaṃjsa-* Z 2·6 *cu biśśä padya aggaṃjsi* 'who is wholly complete'; Bcd 48r1 *ahatcastä naṣirrīmä īyāṃdä agaṃjsä* 'always unbroken, not filthy, not defective', BS *nityam akhaṇḍam acchidra careyaṃ*. The Iranian base for 'defect' is *gau-:gu-*, Oss. D. *γäun, γudtän*, I. *qāun, qūdtān, qūd* 'to fail, be needed', D. *γäuagä*, I. *qūag* 'lacking; lack'; Sogd. Bud. *γw-* 'be needed', 3 sing. *γwt*; *γw'n, γw''n* 'defect, fault'; M.Parth. T. *gwyndg* 'fault, offence'; West Central Iranian dialects *gū* 'is needed', pret. *gā*; Yazg. *γu*; *mun γu vad* 'it was wished by me, I wished'; *dimi γu* 'her wish', *na-γu* 'it is not wished', *zənayaǰ-ay γu* 'it is necessary to wash'. Hence *ggaṃjsā-* is from **guančā* . See also *ggaṃtsa* 'hole'

from **gu̯ancya* to base *gau-*:*gu-* 'be hollow'. The O.Ind. *ganj-* 'to scorn', O.Engl. *canc* 'scorn' is excluded by the meaning.

gaḍ- 'to turn, lie around, be', 3 plur. Z 2·44 *cile varata baysgu muḍīñi haṃtsa hīṣyo jsa ggaḍāre* 'there garments thickly with excrements are lying'; K 40·38 *bveyausti raṃna vi gaḍāra* 'shining jewels lie there (*vi* = *va*, *vara* 'there'), =K 43·155–6 *bvāyausta rāna vi gaḍārä*; 3 sing. Z 24·450 *ggaltte* 'he lies', with *ham-*, Z 5·84 *haṃggaltte* 'evolves', participle *haṃggälsta-*; with *naṣ-*, II 49·70·13 *naṣagaista*. See incohative *ggeils-*. From base *gar-t-*, Zor.P. *gartītan* 'to turn', N.Pers. *gardīdan*, *γardah* 'wheel', Waxī *γürt-*: *γortt* 'to collect', M.Pers.T. *grd-*. See G. Morgenstierne, EVP 27 *γaṛəl*. For *gaḍ-* see also *ggaḍaā-*. IE Pok. 385–90 *ger-* 'to turn'.

gaḍaa- 'throat, neck', loc. sing. Z 20·57 *bātä ggaḍya kalste* 'the wind beats in the throat', Z 22·117 *kho ju ggaḍäya pāḍä murāsä* 'like the (cover =) colour on a peacock's neck'. From **gartaka-* to base *gart-* 'to turn, roll'; Zor.P. *gltn*, *gldn* **gartan*, *gardan* 'neck', N.Pers. *gardan*, M.Pers.T. *grdn* 'neck', Sogd. *γrδ'kh* **γarδakā-* (hardly **γarθakā-*), see G. Morgenstierne, EVP s.v. *γaṛaī* 'throat', *γāṛa* 'neck' (EVP 27). For *gart-*, see *gaḍ-*, *gaḍā-* 'roller', *ggaltte*. For the loc. sing. *-iya*, *-äya*, *-ya*, note also *pūstiya*, *pūstäya*, K 139·963 *pūstya* to *pūstaa-* 'book'.

gaḍā- 'roller', first component, II 59·2; 6; ibid. 60·9; 10; 16 *gaḍā-hvasta-* 'beaten with a roller, beetle', 59·6 *u gaḍā-hvastä śīyi haysänā-līkä thauracaihä dva* 'and two roller-beaten white coverings for bathing', always with *thauracaiha-*. From *gartaka-* 'roller' to base *gart-*, see *gaḍ-*, parallel to *kūlaa-* 'roller' with *āvul-* and *ākūṭ-* from Prakrit *ā-* with *kol-* and BS *ā-* with *koṭ-* 'to beat'. Note also Šuγnī *warδān* 'weaver's beam', *warδ*, *wardan(a)* 'rolling-pin; axle-tree'; N.Pers. *gardanah* 'rolling-pin'; Armen. lw *grtanak*, *grtnak* 'rolling-pin'.

gaḍä 'stone(?)', IV 49a2 *thau va mūri pajistä 500 u ttī ra gaḍä hajsāmā haraṣṭādä* 'he demanded for the (silk-)cloth 500 *mūrā*-coins and then also they presented parcels of (jade?) stone'. Possibly *gaḍa-* < **garta-*, with *g-* < *v-*, to **varta-* 'stone', see s.v. *ūḍāra-* 'crystal'; and N.Pers. *vard* in *lāžavard* 'lapis lazuli'. The stone of Khotan was *īra-* (=BS *śilā-*) 'jade'. For *hajsāmā* 'collections, parcels', possibly older **haṃjsāmākā-* 'collection'.

gaḍana- 'watcher(?)', III 137·3 *khu ttyāṃ gaḍanau pajsa kṣamī, jastyāṃ beysāṃ u bauda(satvāṃ)*; and III 137·4–5 *khu ttyāṃ gäḍanau pajsaṃ kṣamī, jastyāṃ beysāṃ u baudhasatvāṃ aurga tsvāñi* 'if he desires worship of these guadians(?), to the *deva* Buddhas and bodhisattvas he must go with reverence'; ibid. 8–9 *khu au vaña īmījsū ttyau gaḍanāṃ jsa ttu pvaisai pvaisū* 'if now to-day from these guardians(?) I should ask this question'. From the context epithet of the protective Buddhas and bodhisattvas, hence like the *parvālaa-*, BS *paripālaka-*. Possibly from base *gar-* 'to watch' or *gar-* 'to observe' if a second base with agent suffix *-tana-*, as in Pašto *caṣtan* 'master, husband', *taṣtan*, Orm. *čēštan*, royal name *Caṣṭana-*, Uigur Turk. *čšt'ny*, from *čaxš-* 'to command' (see BSOAS 13, 1949, 125), and the epic name Oss. *ŭärxtänäg* (**varxtanaka-*) 'commander' as the ancestor, 'master of the Great House'; beside the noun of action *-tana-* in infinitives O.Pers. *nipištanaiy*, Zor.P. *nipištan*, N.Pers. *navištan*. Hence **gartana-* 'watcher' to *gar-* 'be awake' (or *ham-gar-* in Oss. D. *änγälun*, I. *ānqälyn* 'think'), Av. *gar-* 'to watch', O.Ind. *gar-*, pres. *jágarti*, IE Pok. 390 *ger-* 'to watch', Greek ἐγείρω; Sogd. Bud. *γ'r-* 'to watch', *γ'r'nt* 'they watch', *γ'r'k* 'watcher', plur. *γ'r'yt*; Pašto *zγōrəl*, *zγōṛəl* 'to watch' (**uz-gar-*). With *-ā-* in M.Parth.T. *wygr'-* 'to become awake', *wygr'd* 'awake', M.Pers.T. *wygr's-*, causative *wygr'syn-*, participle *wygr'd*. See s.v. *brāta-*.

gaṇḍye 'edifice (?)', in a list of places taken under protection by the *paripālakas*, K 99·255–6 *bīsa prūva ysīmā ttala gaṇḍye śalaba ysīnī nāṃda īye* 'may he have taken into his charge the houses, fortresses, covered places (**zarmyakā-*), halls (*tala-*), edifices, abodes (base *śar-* 'to cover')'. Possibly (like *muṇḍa-* 'lump', from **marganta-*, Sogd. B *mrγwntk*, Man. *mrγwndyy*, N.Pers. *muγund*, *muγundah*) *gaṇḍa-* may derive from **garganta-* to base IE *gherghbeside gherdh-* of an enclosure, Pok. 444 Av *gərəδa-*, O.Ind. *gṛhá-* 'house', Finno-Ugrian lw. Wotyak *gurt* 'village', Ziryen *gort* 'house', Got. *gards* 'house'. The *stūpa* name in Khotan *Go-ma-sa-la-gan-dahi mčhod-rten* (variant Derge edition *-gan-dḻahi*), in Mongol translation *kwym-' s'l' suburgan* (omitting *ganda*), may contain a Khotan Saka *ganda-* to go with this *gaṇḍā-*, in the Derge edition Sanskritized with *-dh-*. The context excludes *gaṃḍyā-* 'gong', BS *ghaṇṭā-* here. The Derge edition may have had in mind the BS *gandha-kuṭi-*, Prakrit in Tibetan *gandḻola*, see *būspāṃja*.

gatcasta- 'broken', participle to *gatciñ-*, *gatcy-* 'to break'; II 91·110 *tti tta gatcastä tta tta burṣṭā* 'so broken, so burst'; III (ed. 2) 145·002 *u āysāja gatcastä-līka* 'and favour infringed'; present, K 145, 3r4 *u samai gatcyāma u parau gatciñāmä mistä gatcasta samai ṣṭai* 'and the breaking of the vow and infringement of the command is a great vow broken (*samaya-*, Tib. *dam-ćhig* 'oath', Vajrayāna term)'. From *ga-* < *ava* 'down', dialectal beside *va-*, with *tcasta-* to base *skand-*, *skad-* 'to break', see *hatcañ-* 'to break'. Here *tcy-* from *sčada-*, and *-iñ-* from *-añ-*. See slso *vatcasta-*.

gatcaustada 'they were detained', II 119·176–7 *raispūra gatcaustada u haḍa ra vā na paste paśāvai* 'the princes were detained and he also has not deigned to let the envoys go'. From *ava* with **skafsta-* to base *skaf-* 'to hold' as *parosta-* to *parāh-*, base *rāf-*, *rap-*. Hence *-fšt-* replaced by *-fst-*. To IE Pok. 930–1 *skabh-* 'to hold firm', Av. *skamb-*, O.Ind. *skabhati*, *skabhnoti* 'supports', Lat. *scamnum* 'bench'.

gatsä 'gypsum', III 89·174 *styūdi śaṃdai dīrą juṣṭīnainai gatsä padīmāñä* 'under compact earth a gypsum vessel with jute-cloth must be made'. III 80·27 *dī pai jsā vaṣṭä ragä būña būña gatsä* 'under foot continuously in various holes of the bank (was) gypsum'. From **gačya-*, with *gītsara-*; Zor.P., Pāzand, N.Pers. *gač*, Syriac *g'ṣ-'* (**ga'ṣ-ā*), *gṣ-'* (**gaṣṣ-ā*), Arab. lw *jaṣṣ*, *jiṣṣ*, *qaṣṣ*, *qiṣṣ*, Akkadian *gaṣṣu*; Zor.P. adjective *gačēn*, gloss to Av. *vīčičaēšva*. Mesopotamian word from the Zagros oil regions. See *gītsāra-*.

gatsauñä 'swelling', second component with abstract suffix *-auñä*, to *ggaṃtsa* 'hollow, hole', I 195, 11611 *rahta-pitta stūra-gatsauñä garśa būsā ächā jida* 'of blood

(and) gall, thick swelling, diseases of the throat it removes', BS *rakta-pitteṣu śūlaṃ* (for *śūlaṃ*) *kaṇṭha-vikāraś ca ye*. See *stura-* 'thick, large'; and for 'hole' from 'swelling', note IE Pok. 593–4 *keu-* (s.v. *sūra-*, *sau*) with Armen. *sor* 'hole', Greek κύαρ 'hole'.

gan- 'to smell', noun **gani-*, acc. sing. Z 20·32 *ce ggānu purauḍe būta biśśā byūta puṣṣo* 'who dispelled stench, all the *bhūta*-demons, the owls, at once'; Manj. 27 *āhūsā ganā ṣa utca* 'that liquid is sweat stench'; adjective *gganānaa-*, N 52·12 *ttarandarna atapīna gganāneina* 'with the unclean stinking body'; fem. Z 20·28–9 *ulatāna... gganāṃjya stauru muḍā pharu śśāre käḍe* 'a cemetery stinking badly, the dead lie very many'; V 102, 16v3 *brīyau paśśāta gganāṃja* 'abandon (2 plur.) stinking lust', Tib. *hdod-pa dri-nan spaṅ-bar byos*. In a plant name, III 85·79 *ganānai bā ttīma* 'the seed of the stinking root', III 92·231 *ganānai bā*; see *ganāṃ bā*. Either a Prakrit loan-word or Iranian, V 153, 17a4 *ganā hasta* (so) 'the scent elephant', BS *gandhi-hastin-*. From *gan-d-* (*-n-* from *-nd-*) 'to smell pleasant or unpleasant', Av. *gainti-* (from *gan-*); M. Parth.T. *gnd'g* 'stinking', *gndgyft* 'stench', Zor.P. *gandak*, N.Pers. *gandah*. O.Ind. *gandhá-* 'smell', *sugandhi-* 'scented'. IE Pok. 466 *g^{u}edh-* 'to injure' is unsuitable for the meaning.

gan- 'to seize', in the name of the raptor bird *uysgana-* 'vulture'.

gan- 'to make, do', see *yan-*, *tan-* from **kṛn-*.

ganama- 'wheat', Sid. 16r2 *ganaṃ*, BS *godhūma-*, Tib. *gro*; IV 25, 7 *ganaṃ*; compound II 28, 37b2 *ganama-kerai* 'sower of wheat', II 113·81 *ganama-drīyāṃ bāḍā* 'time of wheat harvest'. From **gandama-*, Av. *gantuma-*, Zor.P., N.Pers. *gandum*, M.Pers.T. *gnwm*, in Greek script γανδόμη; Sogd. *γntwm*, Yaγn. *γantum*, Wanetsī *γandəm*, Pašto *γanəm*, Orm. *ganum*, Yidγa *γādəm*, Šuγnī *ǯindam*, Waxī *γ̌idīm*, *γudīm*, Sarīkolī *ǯandam*. Indianized, O.Ind. *godhūma-*, details in M. Mayrhofer, Skt Et. Dict. s.v.

ganamąvi 'wheat-men(?)', V 259, 4a3 *rrvīya ganamāvi 10 7* '17 royal men for the wheat'. See *ganama-*.

ganāṃ bā 'plant name', III 78·6 *hīnāṃ ganāṃ bā* 'stinking root' of the *hīnā*-plant.

ganāyai 'leader(?)', II 104·71–2 *ṣi ganāyai śauva-hamara aika-raysä gūstya ū ysānai mahākaraṇā-naiṣanā naravā-nāṣṭä bāyāmava ṇaista* 'the leader having the one feeling (*mar-* 'to notice'), having the one taste of release, and placed to lead to escape and nirvāṇa-, the admirable result (BS *niṣyanda-*) of great pity' (BS *karuṇā-*). From *ga-*, older *ava-* and base *nai-*:*nī-* 'to lead', rather than from a BS **gati-nāyaka-* 'leader in the stages of life'. See *ānāña-*.

ganīma 'moisture', III 18·19 *ganīma bīsai kuṃbā pattevāña* 'the flax which is kept in the vessel of liquid(?) is to be heated'. From **ganaidma-* to base *ga-naid-* > *gganīh-* 'to moisten'. A loc. sing. to *ganama-* 'wheat' seems not to fit here.

gganīh- 'to moisten', participle *ganista-*, Z 301·66 *o kho śśāru dīru gganīhäte samu ū⟨tca⟩* 'or as water surely wets the good, the bad'; I 147, 56v1 *ganīhāña u hvaiñāña* 'to be moistened and to be dried', similar Sid. 149v3 *paherāña u hvaiñāñā* 'to be steeped and to be dried'; Sid. 153v3 *cu hā arve hīvī raysą traṃdą ganaiste* 'what is the medicinal juice entered (and) moistened', BS *tad-rasaḥ*, Tib. *gśer bag yod-pa* (*gśer* 'wetness'); Sid. 6v3 *ganaistä hālai* 'wet region', BS *anūpa-*, Tib. *gśer-bahi phyogs*; III 21, 9b1 *ganistä ysä(ta)* 'born of moisture', BS *saṃsvedaja-*. From *ava* and base *nai-* with increment *-d-*, IE Pok. 761 *neid-*, O.Ind. Vedic *ned-*, *ati-nedati* 'overflows', adjective *nindu-* 'having a miscarriage' (see T. Burrow, S. K. De Memorial Volume 1972, 50); other forms of *nai-* 'to flow' are quoted BSOAS 23, 1960, 22. See also *nīra-* 'water'.

ggaṃtsa- 'hole, pit', Z 2·28 *ce tta hvate ggaṃtsu ye kaṃggīndi* 'one spoke so, someone will dig a pit'; loc. sing. Z 2·29 *cīyi hā jsāte ggaṃcha pīttä* 'when he goes away, he will fall into the pit'; loc. sing. K 47·57 (corrected number) *ū gaṃtca vihārāṃsta cala bastā* 'and in the hole she bound on him the clothes for walking out (BS *vihāra-*)'; JS 9r3 *pāttāla gaṃtsä bihī pveṣtyu tvare* 'the *pātāla*-underworld pit is greatly, very horrific'; JS 25r3 *cu gaṃtsvā pasta garyau saṃgyau hvasta* 'who (were) fallen into pits, struck by stones from the mountains'; II 66·7·3 *gaṃtsa kūḍai vīra* 'with pit, hole', dyadic with *kūṣḍa-* 'hole'. With adjectival *-ya-*, *gachaa-*, Sid. 20r3 *gachā utca* 'well water', BS *kaupya-*, Tib. *khron-pahi ču*. From **guančya-* to base *gau-*:*gu-* 'be hollow, hole', IE Pok. 393–8 *gēu-*:*gū-* Greek γύαλον 'hollow'; with *-p-* or *-b-*, Iranian Zor.P. *gwp*, plur. *gwp'n* **gupān*, Sangleči *γōv*, Orm. *ǯūv*, Sarīkolī *ǯēv*, Waxi *γōv*, *γ̌ūv* 'corn-bin', Yazg. *γùv* 'store-room', and Yidγa *γuvē* (**gaupaka-*) 'trough', Greek γύπη 'hole in the earth', O.Engl. *cofa* 'cove, hole'. With suffix *-r-* also Zor.P. *gwbl* **gaβr*, *gōr*, N.Pers. *gōr* 'hole, tomb', and place name *Gōr* in Fārs, Arab. *ǰwr*, modern Fīrūzābād. For *gu-* > *g-*, see also *ggaṃjsā-*. See s.v. *guryā*.

gam- 'to go', in *jsā-*, 3 sing. *jsāte*; *āta-* 'come' **ā-gata-*; *naljsem-*, *haṃjsam-*, *hajsam-*; *jsīmā*. IE Pok. 464 *g^{u}em-*, O.Ind. *gman*, *gacchati*, Av. *jam-*, *jas-*, Greek βαίνω, βατός, Lat. *uenio*, Got. *qiman*, *qam*.

gam- 'to seize', see *ggamuna-* 'robber'.

ggamuna- 'robber', V 125, 6b1 *pūhä kvī gamuna ysänī(ndä)* 'fifth (danger) where the robbers rob him', BS *cora-* 'thief, robber', in the list of dangers from *agni-* 'fire', *udaka-* 'water', *rājan-* 'king', *cora-* 'thief', *apriya-dāyāda-* 'hostile heir'; Z 19·75 *ysāru ggamanānu* 'a thousand robbers'; Z 22·137 *ggamuna hārṣṭāyā ni īndā* 'there will not be robbers at all' in Keturnatī city; Z 24·467 *ggamuna jsanīndi* 'robbers kill'. From *gam-* 'to seize' with suffix *-una-*, Sogd. *γ'm* 'brigand, thief', *pr γ'mh* 'by violence', IE Pok. 368–9 *gem-* 'to seize', Greek ἐγεντο 'he seized', Let. *gumstu*, *gumt* 'to seize', O.Slav. *žimǫ*, *žęti* 'press together'.

ggaṃpha- 'extent, expanse', Z 22·116 *alava ggaṃpha säyate* 'forests, plains, sands' (*alava*, BS *aṭavī-*); K 15·120 *attīṣą gapha*, =K 23·70 *attīṣą bahya*, =K 31·25 *baiśä gapha attīṣą̈* 'unprosperous plains', 'unprosperous trees'. Thence as a measure of length, BS *yojana-*, V 341, 83v3 *pusparebästä ggaṃpha* 'twenty-five ggaṃpha-measures', BS *pañca-viṃśati-yojana-pramāṇaṃ*, Tib. *dpag-ćhad ñi-śu-rća-lna*. See also *jāphau jsa*. From *gamb(h)-*, elsewhere of extent in depth, Av. *jafra-*, *jafnu-*, *jaiwi-*, Zor.P. *zufr*,

M.Parth.T. *jfr*, M.Pers.T. *zwwpr*, N.Pers. *žarf* 'deep', Pašto *žawar*, Orm. *γauć*, 'deep', N.Pers. *γaućī* 'deep well'; with O.Ind. *gabhi-*, *gabhīra-*, *gambhīra-*, lw in Khotan Saka *gaṃbhīra-*, *gabīra-*; M.Parth.T. *gmbyr*.

gaysa- 'reed', Sid. 14v4 *khaṇauśą gaysä* 'reed', BS *naḍa-*, Tib. *hdam-bu*; I 143, 52r3 *sauthaja gaysä hīyi bāva khaṇauśą gaysa hīyä bāvä* 'root of sauthaja reed, root of *khaṇauśą* reed', Manj. 20 *cakala gaysa kīḍā u auysama* 'wattle, reed, creeper and clay'; Manj. 137 *cakala gaysa gītsarū gūla* 'wattle, reed, gypsum, and clay'; III 90·187 *mūlaṣkiñä padīya gaysä virä ysaṃbaste* 'garlic upon reeds burnt in a clay-pan'. With suffix *-kya-*, III 46·25 *gaysakye* 'flute'; adjective *ggaysīnaa-*, Z 22·276 *damānu ggaysīṃgyo* 'house of reeds', BS *nāḍāgāra-*, Tokhara A *kärwāṣi wastt oki* 'like a house of reeds'. From *gaza-*, Oss. D. *qäzä*, I. *ċäz* 'reed', N.Pers. *gaz* 'tamarisk', Pašto *γōza* 'firewood', Šuγnī *žīz*, Sarīkolī *žez*, Waxī *ɣ̌ūz*, Sanglēčī *yōz*.

gaysañāṃ II 51·58 *gaysañāṃ ḍaivūā kharuṣa*, possibly a place-name.

gaysāta- 'place name', 'reedy place(?)', II 65·3·1 *gaysātaja*; II 27·33·6 *gaysāyī vidyadatti*; loc. sing. *gayseta*, II 76·2·1 *gayseta hālai*.

gaysñvā 'place name(?)', V 222, 17·3 loc. plur. to *gaysña-* 'place name(?)'; SDTV 79.

gara-, ggari- 'mountain', and *ggara-*, gen. plur. Z 17·21 *ggariṇu*, Z 16·66 *ggarāṇu*; V 11·11 *garānu*, JS 7v4 *garāṃ*; I 252, IV2 *⟨ga⟩rānu rrundā* 'king of mountains', BS *giri-indra-*; III 140v4 *garu vīrā sarbīmā* 'I mount the hill', BS *parvate mūrdhni gacchāmi*; III 69·91 *garä hīya ttraikha* 'peaks of the mountain', K 10, Ab5 *ggari burṣṭu yanīmä* 'I can burst the mountain'; plural, V 380, IV3 *dirṣḍa ggari* 'firm mountains', =Z 4·57 *dārṣḍa ggare*; Manj. 57 *maista gara ṣṭāra* 'there are great mountains'; loc. sing. III 79·3 *mahā jsa haṃtca gīra parya tsve* 'with me together deign to go in the mountain', ibid. 4 *tsūṃ pā gīra* 'I will then go in the mountain'; Sid. 10v3 *gīri bisai buśānai* 'perfume of the mountain', BS *jaṭā-maya-*, Tib. *stag-gi sder-mo dan span-spos*; Sid. 17r5 *gīri bisai aṣṇai* 'mountain pigeon', BS *pārāvata-*, Tib. *phug-ron*; loc. plur. III 139r3 *ggaruvo* x *trāmä* 'I enter the mountains', BS *parvata-giri-kandareṣu praviśāmi*, III 67·53 *garvā aśtä* 'he lives in the mountains'; inst. plur. Manj. 423 *sūmīry(ā) garyā hamaga* 'equal to Sumeru mountains'; allative, JS 7v3 *garañāṣṭä sata* 'they ascended into the mountain'; place name, V 224, 74·1·1 *⟨)mye haḍai gara vara jsārä* 'on the. . . day, corn to the Mountain (=*Mazār Tāgh*)', V 204·83 *gara vī besai tāgutte dyerä-ṣī haurāñä* 'to be given to Dyerä-ṣī the Tibetan living on the Mountain'; compound, K 26·136 *gara-vachīśą sauna* 'enemies inhabiting the mountain', =K 18·207, =K 35·84 *garä vadade śi kīthi* 'in one city situated on the mountain', with *pachīys-* = *padīm-*; K 100·27 3–4 *tta tta khu mahābala paravāle ca gara-veysaña ysīnī pastai nāve* 'just as the protector (BS *paripālaka-*) Mahābala has deigned to take in charge the mountain ranges'; K 100·274 *gara-kūvā khālvā āṣaijvā ttājvā bīsā devatta parvālā* 'the *devatā*-deities protectors (BS *paripālaka-*) in the mountain ranges (here not to BS *kūpa-* 'well'), in lakes, pools, rivers'. Manj. 175 *ga rrū prraśvena pakyarma* 'mountain, the form outstanding by nature'; V 209·8·1 to read: *gąrana byaude* (not *h(i)ra*). By lost *-rā*, K 100·272 *ga auṇaḍvā devatta* 'the deities living on the mountain'. Adjective, *garaja-*, II 86·48 *garaja jasta hamīḍa* 'the *devas* of the mountains together', JS 2v2 *ttī garaja, gyaśta daśāpāla hamīḍa* 'then the mountain goddess (BS *devī*), together the region-protectors (BS *diś, pāla*)'. From *gari-*, Av. *gairi-*, Sogd. *γar*, Yaγn. *γar*, Pašto *γar*, Yidγa *γar*, *vəna-γaro* 'high hill', N.Pers. in eastern place names; *γarčah*, *γalčah* 'mountain-dweller', *γarčistān* 'mountain terrain', Orm. *girī*, *grī*, beside Wanetsī *γar*, Yidγa *γar*, Sanglēčī *gar*, Waxī *γār*, Šuγnī *žīr* 'stone', Yazg. *γərčug*, plur. *γərčəgaθ* 'mountain', *γār* 'stone, rock' adjective *γarin* 'of stone'; compound Pašto *γar-canai*, Orm. *γir-canai* 'mountain goat', with *γar-* = *pā-* in Zor.P. *pā-čan*. IE Pok. 477–8 *gʷer-*, O.Ind. *giri-*; Alban. *gur* 'rock, stone', Greek θεiρός 'hill', Lit. *giria*, *gire* 'forest', O.Slav. *gora* 'mountain' and dialectal 'forest'.

gara- 'limb', SuvP. 62v1 *sujsaṃdyāṃ garyau ṇihīya* 'oppressed with burning limbs', BS *ādīpta-prajvalita-agni-gātrāḥ* ('limbs alight, blazing with fire'). From *gam-*:*ga-* 'go' with *-θra-* of agent (like Av. *zbaraθa-* 'foot'); beside BS *gātra-* from *gā-*, present *jigāti*.

gara 'ethnic name', originally 'mountain folk', Tib. *mgar*, *sgar*, *hgar*, and probably also *gar*, the early inhabitants of the region of Kan (Kan-ṭsou), with its capital centre Θογάρα (recorded in Ptolemaios' Geography), that is, the 'great Gara (place)'. For *to-* 'great' see s.v. *ttumāṣa-* 'great field', BS *sukṣetra-*. Within Tibet the Mgar later aspired to royalty. The Chinese reported the 'Great *γar*' in the Oxus region; this *γar* transmits the same Iranian *γara-* 'mountain folk'. The Chinese sign (K 136·1) *gʿå* > *γa* > *hia*, Japan. *ka*, is transliterated in Khotan Saka by *hara* and *ha* (BSOAS 30, 1967, 100), that is, pronounced either *xar* or *γar*, for which in Tibetan *kha'a*, that is, pronounced with laryngal *-'-* beside Khotan Saka *-r-*. From these *γara* on the Oxus the *Gara* of Θο-γαρα were emigrants, later returning westwards under the name *To-gar*, O.Ind. *Tukhāra-*. The *γar-* is retained in N. Persian in *γalčah*, *γarčah* 'mountain folk', and place name *γarčistān*. See above s.v. *ggari-*. The form *gara-* is adjectival from the base *gar-*, not by way of *gari-*. A statement on the *Gara* with references was given, but in now out-of-date analysis, in AM n.s., II, 1964, 5–6, and this above reconstruction was set out in a lecture to the Philological Society (London) in 1968 (still unpublished), and was read at a seminar in the Australian National University, Canberra in 1970. A full study is in preparation. Note that the pronunciation with initial fricative *γ-* is important for Chinese spellings.

ggarkha- 'heavy; reverend', loc. sing. *ggarcha*; Sid. 8v2 *garkhä*, Tib. *yor-yor-bu* 'heavy', Sid. 104v3 *garkha-*, BS *guru*, K 4, 142r4 *garkhättetu*, Tib. *gus-pa* 'reverence'; compounds, Sid. 16r2 *garkha-gvāchä* 'hard to digest', III 119·33 *garkūṣṭānä* 'reverence' (see *uṣṭana-*); Z 23·38 *ggarcha padandāndä* 'they thought it hard'. From *gar-*, Av. *gouru-*, Zor.P., N.Pers. *garān*, Yidγa *γarγ*, *γorg*, *γarx*, Waxī *γərūng*, Sarīkolī *garun*, Yazg. *γərən*, with suffix *-kha-*, as Sogd. Ancient Letter *mz'yxk* 'great' and Oss. D. *urux*, I. *uäräx* 'wide'. IE Pok. 476–7 *gʷer-* 'heavy', O.Ind. *gurú-*, *gárīyas-* *gdriṣṭha-*, Greek βαρύς, βάρος, Lat. *grauis*, Got. *kaúru-*.

garba- 'belly, womb', Manj. 285 *phtra-garbaña ysatha* 'births in many wombs'; II 85·16 *ṣpaṭa-garbā kusi-jsahāra* (dyadic) 'round-bellied (or bent-bellied), concave-bellied', with *ṣpaṭa* = *kusa-* to Av. *kusra-*. In *garba-* may be archaic *-rb-*, as *baṃda-* 'bond' has older *-nd-*. From *garba-*, Av. *garəwa-*, *gərəbuš-* 'young animal', Zor.P. *gbl*, *gwbl* **gaβr*, as gloss to Av. *garəwa-*, also *gylp*, *gpl*, *gypl*, with abstract *-īh*, *gwblyh* **gaβrīh*; M.Parth.T. *gr'b*, M.Pers.T. *gbr*, O.Ind. *gárbha-*, IE Pok. 473 *g^{u}elbh-*, Greek δελφύς, ἀδελφεός, ἀδελφός, OHG *kilbur*, O.Engl. *cilfor* 'young animal'.

garma- 'hot', as first component III 101·39–40 *pātca kaśa jsāvä garma-māṣṭai nūtte* 'then he goes to the inner chamber, heat-oppressed he lies down'; III 101, 39 *khvai pā hūnū ga[ri]rmą-māṣṭai kaśą nūyą* 'when I speak to him, heat-oppressed lie down in the inner chamber'; parallel to JS 6v1 *ttaudäna haṃthrrī* 'oppressed by heat'. As simplex see *grāma-*. From *garma-*, Av. *garəma-*, O.Pers. *garma-*, Zor.P., N.Pers. *garm*, M.Pers.T. *grm'g*, Sogd. *γrm*, Yaγn. *γarm*, Oss. D. *γar*, I. *qārm*, Sanglēčī *γōrm*, Sarīkolī *žürm*, *žürm*, IE Pok. 493–5 *g^{u}her-* 'be hot', O.Ind. *gharmá-*, Greek θερμός, Lat. *formus*, Celt. verbal forms, O.Irish *fo-geir* 'heats'.

garśa 'in the throat', loc. sing. to *garsa-*.

garṣva 'stones(?)', III 87·114 *vastaña bīsā garṣva* 'stones in the bladder (BS *vasti-*)'; Sid. 100r1 *phaṃṇā garṣva* 'stones in the paunch(?)' in a list of medicaments, see *phaṃṇā* 'paunch'. Possibly the bezoar stone. From *graš-* or dialectal from *garš-* 'to be hard, rough', to base IE Pok. 439 *gher-* 'be rough', O.Ind. *gharṣati* 'rub', beside *ĝher-* in Av. *zarštva-*, glossed by Zor.P. *sang*, *sangēn*. See also *gruīca-* 'grains of sand'.

garsa- 'throat', K 24·106 *brrūmaudā-garsa* 'with weeping throat', =K 33·55–6 *brraimaṃdā-gārsye*, different K 16·166 *byemadā tsvauda ysairakha* 'they went weeping bitterly'; loc. sing. Sid. 4v4 *garśa*, BS *kaṇṭha-*, Tib. *lkog-ma*; III 75, 232 *garśa jsai bastāṃdä* 'they bound him by the throat'; also V 281, 8a3 *garśi hama diśi ṣtā⟨vi⟩*; III 131·5–6 *ū samūvā garśä khaste*; compound *ī-garśä*, V 330, 20r5 *ākṣuttāndä ī-garśä bremä* 'they began to weep with the (one =) whole throat', BS G 37, 17a7 *aśrukaṇṭhā paridevanti*, Tib. *nu-žin mčhi-ma zag-pa* 'weeping, pouring tears'. From *gart-* 'to turn', with *-s-*, **gart-s-a-*. See *gaḍ-*.

gala 'sparks(?)', III 79·15–6 *hīśā gala ttaudä herä hvālai kauṣḍau* 'iron sparks, hot ashes, both, from the holes'. From *gar-* 'be hot', IE Pok. 493 *g^{u}her-* 'heat', O.Ind. *háras*, *ghṛṇá-* 'heat', *ghṛṇóti* 'glows', Greek θέρος 'heat', θέρομαι 'become hot', Lit. *gāras* 'steam', O.Slav. *goritĭ*, *gorĕti* 'to burn'. See also *garma-*, *grāma-*.

ggalä *-ī-*, V 309·17, 1b2 *ni gga lä u ni|||*; 2. *u ni vara va|||*. Possibly BS *gala-* 'throat', see also Sid. 121v3 *galā*, BS *gala-graha-*.

galaṃna (or *galąna*) 'necklace(?)', JS 33v4 *keste keyure hāre graune galaṃna*, a list of ornaments. Adjective to **gardana-* 'neck'; see *gaḍ-*.

ggalū 'family', SuvO. 4v1 *o kāmiña biśśa o ggalū-gga⟨luvǫ⟩ haysgamata īyä* 'or in what house or various families there may be grief', BS *kuṭumbādiṣv apadrutāḥ*, Tib. *bram-ze la gćes-pa dan*. From **garduv-*, adjective to *gard-*, Av. *gərəδa-* 'house', Zor.P. **gil-šāh TYNA MLKA* 'master of the house(?)' epithet of *Gayōkmart*; *gilistak* 'abode', M.Parth.T. *gryhčg* 'cave', possibly O.Ind. RV 10·119·13 *gṛhá-* 'house-man', 'man of the house', Zor.P. *gāl* (see H. S. Nyberg, B. Karlgren Volume 1959, 320, fn. 8) or *yāl*; Aramaic *grd-*', Akkadian *gardu*, *gardu-pati-*, Elam.-Pers. *kurtaš*, *kurta-pattiš*. See also above *gaṇḍye*, and *gūla* 'clay'.

ggalj- 'to roar', Z 4·107 *ātāśi ggaljäte pyaura* 'in the sky (BS *ākāśa-*) the cloud thunders'; Z 2·19 *ggaljīndi kho pyaure* 'they roar like the clouds'; Z 3·125 *nauniku ggaljīndi kho gyastūña svara* 'softly they sound like the celestial voices' (BS *svara-*); Z 23·158 *orña ggaljīndi pāyore* 'in the sky the clouds thunder'; Z 24·502 *ggaljīndi ttä nāga* 'the nāga-serpents hiss'. Parallel Pali *megho thanayaṃ*; Itivuttaka 66 *yathāpi megho thanayitvā gajjayitvā*. From base **garg-* or **garz-* with *-ya-* (for *-rz-y-* > *-lj-*, see *ṣpuljei* 'spleen'), to IE *ger-* 'make noise', Iranian *gar-* for various sounds; Khotan Saka *graī-* 'roar' of a tigress, JS 17v2 pres. participle *graīaṃca*; Sogd. Chr. *γryntq*, *γryn-* 'to roar', Yidγa *γənīl* 'to roar, bleat', Balōčī *garand*, Seistānī *grand* 'thunder', Zor.P. *γarrānāk* 'thunder', *γarrānišn*, Pāzand *grīnā*, rendering Parsi-Sanskrit *ākranda-*, Zor.P. *gryn'k* (GrBd TD2 138·5); Pašto *γarā* 'thundering', *baγāra* 'scream', *žarəl* 'to weep', Parāčī *jar-* 'to say', N.Pers. *γurrīdan* 'to roar'. IE Pok. 383–5 *ger-* 'to make noise', with increment *gerg-*, O.Ind. *garjati*, Armen. *kark-*, *karkač* 'noise', O.Engl. *cracian*, *cearcian* 'to echo'. If Khotan Saka *garz-y-*, the IE base is *ger-ĝ-*; O.Ind. *garj-* is ambiguous.

ggaltte 'he turns', 3 sing. to *gart-*, 3 plur. *gaḍāre*, participle *-ggälsta-*. See *gaḍ-*. With preverbs *naṣ-* and *haṃ-*; and *ggeils-*.

-gav- 'desire', see *hagav-*.

gaśnä 'reedy(?)', IV 52a2, uncertain, possibly to *gaysa-* 'reed', see SDTV 5.

gahaa- 'arrow-shaft', III 81·173 (174) *gahe* subscript to Turk. *ūlūnä* = *ulun* 'arrow-shaft', V 153, 1a1 *gahai ttu ne khaittä* 'the arrow-shaft does not wound him'; II 60·13 *gahai śau* 'one pointed shaft'; II 61·b4 *maistä gahai śau u valakä śau* 'one large pointed shaft and one small'; II 60·18 *gahai va maistä śau u valaka gahai śau* 'one large pointed shaft and one small pointed shaft', associated with *aiysna* 'awl' and *nauṣṭara-* 'lancet'. Possibly connected with *geiha-*, *gęha-*, and Oss. D. *γädä*, I. *qād* 'wood', Av. *gaδā-* 'club'.

gahaā- 'covering', II 60·17–8 *dāṃrmīnai ṣkāma dale śau u habastā gahā ś(ā)* 'one *dalaa*-covering of the skin of *durma-* and one joined(?) *gahaā*-covering'; II 61, b4 *aura-mūṣa paṃjsa u gahā ś(ā)* 'five *aura-mūṣa*-coverings and one *gahaā*-covering'. Compound, II 110·23 *pātca gahāvara bema nāva* 'then she received a woven cloth of *gahāvara*-covering'. From *gah-* 'to cover' < *ǧuah-*, older *gu-ad-* beside *gaud-*:*gud-* 'to cover', see above *uysgun-*, *uysgusta-* 'uncover'. Two forms *gaud-* and *guad-* (note also IE Pok. 596 *kuep-*:*keup-* in O.Ind. *kopa-* 'agitation', Lit. *kvāpas* 'breath, vapour'). For *gu-* > *g-*, see *ggaṃjsā*, and *ggaṃtsa-*.

gahāvara 'covering', II 110·23 *gahāvara bema* 'woven stuff for covering', from **guadaa-vara-* or *-bara-*. See *gahaā-*.

gahvardama 'pipe-blower, flautist', III 38·36 *pyatsa ñīdä pau gahvardama grrūsīdä* 'they sing in front; then they call upon them, the pipers', =III 47·55 *pyatsa ñada, pau gahvardama grrausīda*, =III 35·37 *pyatsa ñada pā gahvadama grrausīda*, with variant III 40·12–3 *pyaṃtsä ñīdä [paṃ] pau gaḷveradränä g(r)ūsīdä*. Compound *gahvara-* and *dama-* 'blower', from *ga-* < *ava-* and *hvar-* 'to sound'. To IE Pok. 1049–50 *suer-:sur-* 'to sound', O.Ind. *svárati* 'to sound' (*sūrmí*, *sūrmi-* 'pipe' (also with *ś-*)); Lit. *surmà* 'flute, pipe', O.Slav. *svirati* 'to pipe', Russ. *svirelī* 'flute, pipe', *svirati* 'play flute', O.Norse *svarmr* 'noise', O.Engl. *swearm* 'swarm', Lat. *susurrus* 'whisper'. With *ava-*, note RV 8·68·9 *áva svarāti gárgaro godhā́ pári saniṣvanat* 'let the gargara-instrument sound, let the gauntlets(?) ring'.

gaḷvera-dränä 'sounders of pipes or flutes', III 40·13 *gaḷvera-dränä g(r)ūsīdä* 'they call on the sounders of flutes'. From **ava-hvārya-*, to base *hvar-* 'to sound', see *gahvar-dama*; and base *dran-* 'to sound', in IE Pok. 255–6 *dher-* 'to make sounds', O.Ind. *dhráṇati* 'to sound', Greek θρῆνος 'lament', O.Sax. *dreno*, *drān*, O.Engl. *drān*, *drǣn* 'drone', Got. *drunjus* 'sound'. From *dran-* to *drän-*, as *yan-*, *yin-*, *īn-* 'to do'.

ggāka- 'bell', III 131b3 *pajustä ratanīnyau gākyau* 'covered with the jewelled bells' (misprinted with *-ny-* for *-ky-*); Z 280·113 *ggavākṣā pale ggāka* 'windows, banners, bells'. Parallel to BS *ghaṇṭā-* and *kinkiṇī*. See *ggätāka-*. From **gauśāka-*, base *gauś-* 'to sound; hear'.

gāḍai 'trouble', see *ggārīva-*.

gāṇāṃ 'plant name', Sid. 100v4 *koṣṭa gāṇā pattoda mījsāka* 'costus, *gāṇaa*-plants, roasted kernels'; III 90·186 *gāṇā mījsākä*, III 90·198 *gāṇāṃ*, III 90·195 *pattaudä gāṇā mījsākä*; older form, III 85·78 *guṇāṃ u gichanä mījsāka*. From *guṇa-* or *guṇaa-* not yet traced.

gāṃna '(animals for) mounts(?)', V 310, vii v3 *u ttī vara gāṃna bvestaṃdū* 'and then there we mounted the mounts'. If *gāṃna-* from **gauna-*, or **gāvana-* or **gavāna-* the word could be a colour name from *gau-* 'yellow' (see *gvā-*).

ggāma- 'place' (from 'movement', as O.Iran. *gātu-*) and 'swift'. 1. 'place': Z 24·181 *handara-gāma* 'of the other sect', parallel to BS *anya-tīrthika-*; III 70·113 *haṃ gāṃ ā* 'he returned to the same place(?)'. 2. adjective 'swift': Sid. 4v5 *gāmaña tcerai* 'it must be done swiftly', BS *kārya-avilambitā* 'treatment not delayed', Tib. *bsmyur-te byaho*; III 121·22 *gāma tsū* 'I go swiftly', BS *śīghraṃ gacchāmi*; dyadic Z 24·115 *ggāmañu rraysgu*; Z 16·1 *ggāmañi rraysgä* and Sid. 156v5 *gāmañä thyau*, Tib. *myur-te*; III 94·32 *raysgą vī gāmaña*. From *gāma-* to base *gā-* 'to go', see *jsāte*, *haṃjsam-*. For 'swift' expressed by the verb of motion, note Oss. DI. *fardāg* 'swift' from *par-* 'go'; also *uaj-tayd*, *tayd-tayd*, Khotan Saka *thatau*, *thyau*, O.Ind. *táku-*, *takvá-*; Lat. *celer*, *cito*.

gāraą 'trouble', K 148·64–5 *gāraą satva vīṣauna* 'trouble; bad beings. . .'.

ggārīva 'trouble', SuvO. 4v2 *kāṣca u vadravä īyo gārīvä o puvaṇä o ahvarīysä īyä* 'sorrow and distress it may be or trouble or fear or belly-trembling', BS *artha-nāśair upadrutāḥ śokāyāse 'py anarthe ca bhaya-vyasana eva ca*; V 146, V5 *satvānä ggārīvä* 'trouble to beings'; II 103·45 *gārīya gārīya-gāra* 'trouble trouble-causing'; III 63·142 *gārī na jsāte* 'trouble does not pass'; K 150·16 *hatharkyi gārīyų hūnä vīṣunä amaṃgalīyi* 'oppression, troubles, bad dreams (BS *viyona-*) in unauspicious thing'; II 44·52 *gārī ni hamīya*; K 74·59 *ka ṇā gāriya padīmi* 'that it would not, cause trouble for you'; II 112·59 *vina gārai* 'without trouble'; V 3·11 *kīrāṃ gārī bīḍi u auya ninnāṃ yanāte mūrāṃ gārī barīdi*. Participle *gāḍa-*, II 5·77 *vīna sāna vīna gāḍai mara āvūṃ drunai* 'without enemy without trouble I have come here in good health'. From base *gar-*, pres. *gār-:gāḍa-*, as *pār-:pāḍa-* 'to rear, nourish'. Base either IE Pok. 439 *gher-* 'to rub', or Pok. 493–4 *g^{w}her-* 'be hot'.

gāvu 'at all', indefinite to the *ka-* interrogative, SuvO. 24v7 *cu härā ahämätänä gāvu niśtā, ahämätäye härā pracaina*, BS *yasmāc ca bhūtā hi asaṃbhavārthe* (MS G)'; SuvO. 27r4 *ne ye gāvu haṃkhāṣṭu yīndä* 'one cannot at all count it', BS *na śakyaṃ gaṇayituṃ*; Z 3·146 *ne ne gāvu*; Z 12·47 *nai ne tātu*; Z 23·134 *ne ni tāvu*; K 4, 141v3 *ne gāvu vamasīro* 'they would not realize', Tib. *mos-par mi hgyur-te*, Chinese 'not believe, not accept'. See also *duru tātu*, > *dūrvā*, *durā*.

gāṃrśte 'is called', K 152·6 *gāṃrśte vajrra-satvä* 'is called Vajrasatva'; K 152·8 *ṣā mahāpārauma gārśti vasvą* 'that great perfection is called pure'; K 152·11 *cu pārāma gārśte*; K 153·31 *ttye keṇā gāśte vajrra-gaṇḍą uvāra* 'therefore it is called the exalted *Vajragaṇḍa*'. See *grūs-: gurṣta-*.

gāśti 'in coitus', loc. sing., II 39·17 *jauhya ñā ysīraka pañä gāśti* 'in amorousness the heart pouring out in every coitus'. From *gā-* 'futuere' with *-s-* (as *grā-*, *grā-s-* 'awake', *stā-*, *stās-* 'be weary'), hence **gāṣṭi-* loc. sing. *gāśti*, to base *gā-* Zor.P. *gātan*, N.Pers. *gāy-*, *gādan*, Oss. D. *qājun*, I. *qājyn*, *qad* (hesitantly in IE Pok. 469–70 *g^{w}iā-* 'be violent'). See the full text s.v. *ttāḍū*. Emending SDTV 119.

ggāha- 'verse', V 337, 36r3 *śśau ggāhu pyūvāṃde* 'they may hear the one verse', BS G 37, 33a1 *gāthāṃ śroṣyanti*. From **gāθa-* with suffix *-θa-*, beside Av. *gāθā* , O.Ind. *gāthā-*, frequent also in BS, to base *gā-* 'to sing, sound', N.Pers. *afyān* 'cry'. IE Pok. 355 *gē-:gī-* 'sing, call, cry', O.Ind. *gāyati*, *gāti*, *gītá-*, Slav. O.Russ. *gaju*, *gajati* 'to crow', with *-d-*, Lit. *giedu*, *giestu*, *giedóti* 'to sing, crow', *gaidỹs* 'crow', *giesmė̃* 'hymn'.

gāha- 'ox, cow', as first component V 207·5·1 *gāha-kaṃgä* 'hide of an ox', see *gūha-*.

gichanaa- 'plantain, BS *moca-*', III 84·55–6 *gūrvāṃ gichanāṃ mījsākāṃ jsa* 'with marrow of ground plantains', III 87·113 *gichanä mījsākä*, III 85·78 *u guṇāṃ u gichanä mījsāka*; Sid. 101v2 *gichanāṃ hīvī raysä* 'juice of plantain', Tib. *čhu-śin-gi hbras-bu* 'fruit'; Sid. 18v5 *gechane*, BS *moca-*, Tib. *čhu-śin*. From **ga-chana-ka-* adjective to **ga-chana-* 'split, skin', hence the 'plant with the outer sheath, within which the stalk with fruit grows', to base *(s)k(h)en-* in IE Pok. 929 *(s)ken-* 'to split off', O.Norse *skinn*, O.Engl. *scinn* 'skin', MHG *schint* 'shell of fruit', O.Sax. *biscindian* 'to peel, shell'. Initial *ga-*, *gi-*, *gī-*, *ge-* from *ava-*, see *gichauka-* 'inner part'. Medial *-ch-* from *-kh'-* palatalized *kh-*.

gichauka- 'inner part', Tib. *sñin-po* 'chief part', rendering BS *sāra-*, and Tib. *rus-pa* 'stone of a stone-fruit'; III

84·51 *halīrai, vihīle, aumalai, vinau gachāṃkāṃ* 'the three myrobalans without the inner parts'; Sid. 152r1 *halīrāña āna gichauka thaṃjāñā* 'the inner part of the myrobalan is to be drawn out', Tib. *'arurahi sñiṅ-po phyuṅ-bahi*; III 88·133 *vīna gīchāṃkāṃ halīrā dvyī mācāṃgye* 'without the inner part, the myrobalans, two *mācāṃgyā*-measures'; K 145, 3v1 *ganaittrai, u āstīnai u vargastā bahyā hīyāṃ gīchaukāṃ jsa na habūsa* 'rosary, and made of bone, and from the inner parts (nuts?) of the fruit-bearing trees is not suitable'; Sid. 140v4 *vehīlai hīye gechauka mase māṃṃdakä* 'lump as much as the inner part of the *vihīlaa*-myrobalan', Tib. *skyururahi rus-pa hdra-bar smiṅ-bur gyur-pa*. From **ga-chau-ka-* 'covered, hidden, inner part' to base *(s)k(h)eu-* 'to cover, hide', with *-ch-* from palatalized *-kh'-*. IE Pok. 951–3 *(s)keu* 'cover', see *khoca*. Initial *ga-, gi-, gī-, ge-* from *ava*, as in *gatcasta-*.

gäḍa- 'made', K 6, 146r2 *kye paṃjsa anantanarya käḍägāne gäḍa ā||| '* who has committed the five *anantarīya*-immediate evil acts', to present *gīndi* 'he makes'. See *gan-, tan-, yan-* 'to make'. The *k-* is kept in *käḍägāna-* 'act', and *kīra-* 'work'.

ggäṭāka- 'bell', Z 14·83 *padama hīsīndä kye jālānu ggäṭāka trāmu kaljändä kho bīnāñi vācätträ* 'winds come which so strike the bells of the nets as various music', parallel to the Maitreya-vyākaraṇa Tib. 17–8 *dril-buhi dra-ba* 'net of bells' and *rluṅ-skyod* 'struck by wind'; Z 280·113 *pale ggāka cī hataljsāre padamä⟨na⟩* 'banners (and) bells when they are moved by wind', parallel to BS *vāterita-*; III 131, b3 *pajustä ratanīnyau gāṃkyau* (with *-ky-*, not *-ny-*) 'with jewelled bells'; III 40·25 *mūvāryau gāṃkyau ājsāvä paijäkyai* 'the breasts adorned with delight-causing bells'; V 296v4 *kāmä ttätä dasau hāva ce balśa gāṭau bañätä* 'what are these ten advantages for him who fastens bells on a *caitya*-shrine'; later form, III 124·72 BS *ghaṇṭā, gai* 'bell'; V 304, b4 *gai bajāṣṣä pveme jsa* 'with the hearing of the sound of the bell'; K 72·19 *gai ṇiyi u bui padaśtä* 'he places a bell and burns incense', parallel K 49·3·8–9 *mīrākyau raṃnyau jāla, buśañä bvañä* 'nets with pearls (and) jewels, scented incenses'. Adjective, Z 22·138 *ggäṭākīnai vara jālä pagyūni* 'a covering there of net-work of bells', parallel to BS *kiṅkiṇī-jāla-*.

gītti 'he accompanies, assists', present 3 sing. to *ggīh-*.

gītsara- 'gypsum' building material, Manj. 137 *cakala gaysa gītsarū gūla* 'wood, reeds, gypsum and *(-ū)* mud'; III 89·175–6 *grīṃja lakāna vīstāñä, ā vā mistä gītserä* 'it must be placed in a clay *lakāna*-vessel or in a great gypsum-jar'; III 92·228 *gitsīrīña bājinañä* 'in a gypsum vessel'. Derivative to *gatsä* 'gypsum', with suffixes *-ara-, -ārya-, -īra-*, as in *gesāra-, gīsāra-* 'neck'. See *gatsä*. Possibly two dialectal forms, 1. *gatsä*, Zor.P. *gaċ* from older **viċċi-*, passed from the Zagros oil regions to Old Babylonian; and 2. **viċċi-*, here *gitsa-, gītsa-*, and Av. *vīċi-ċa-*, glossed by Zor.P. *gaċēn* 'made of gypsum'. Variation of *ga-, gi-, gī-, ge-* occurs from older *ava*. This **viċċi-* then belongs with IE Pok. 1134 *ṷei-s-* 'to flow' (especially of rotting plants, impure liquid and poison), see s.v. *biṣka-, patäbätāñä-*. The bad odour of *naft* is familiar.

ggän- 'to buy', with *uys-, -gärn-*, later *gīn-, gyīn-, geṃn-*, Z22·209 *uryānu ggändä* 'he buys the garden', parallel Pali *gahito ārāmo*; later K 41·68 *giṃde*, =K 44·185 *gidi*, IV 8·3 *gyedä*, plur. II 84·14 *cvaṃ jsa hamidä śau khaysai kharä ginäre* 'from whom indeed they buy one *khara*-amount of food'; IV 8·3–4 *pātcä hamīḍa kṣyau auyau jse gyinīrau* 'then together you should buy it from the Six Towns (line 3 *aśa* 'horse')'; IV 18·2 *ulä ginīrau* 'you should buy a camel'; V 204, 5b *thyau gini u haura* 'at once buy and give'; II 36, 9b3 *vara āna jsāṃ vā pasi geṃnä* 'thence indeed buy for us a sheep'; II 63, a9 *vā aśau gänāña himi* 'a horse must be bought for us (or 'you'?)'; preterite, Z 13·76 *strīyai ggärätätä* 'she bought a woman for him'; II 23·20·2 *vära tcaṃna mau girye* 'the portion with which he bought liquor'; II 84·20–1 *mau u hāmai u rruṃ giryāṃdūṃ* 'we bought liquor and barley and oil'; II 37, 11b2 *gäryeṃ* 'I bought'; infinitive, V 339, 77v5 *paṣṭīndä hvaṃdu ggärāte* 'they go away to buy a man', BS G 37, 72 bis b5–6 *gaccheyuḥ paśuṃ puruṣaṃ kretuṃ*; II 34·5·2 *pastādä gärye* 'they deigned to buy'; participle as noun, III 130, a5 *cu ysiri spatte girye parā thyau hime* 'if his heart quivers, at once buying (and) selling is done' (*parāta-* 'sold'); II 29·11 *gīrai-varā vā ye* 'there was buying (and) selling'; V 204, 3b1 *⟨g⟩äryä pāḍana*; II 116·42 *gīryai-vaḍā na īḍaudū* 'we did not make purchase (or) sale'; III 103·23 *gīryai-vārāṃ aśta*; IV 17·26–7 *būtaśä haḍā girye parā tcerä* 'on the twelfth day buy (and) sell'. See above *uysgärnu, uysgrī, iysgärya-, uysgināte, iysgede*. From base *xrai-:xrī-*, Sogd. Bud. *γr'yn-:γr'ytk*; Chr. *xryd't* 'he bought', Bud. *γr'yn'k* 'buyer'; with *pati-*, Bud. *ptγr'yt δ'r'y*, with *us-, syr'yn-* 'buy back'; M.Parth.T. *xryd*, M.Pers.T. *xryn-, xyryd*; Zor.P. *xrīnēt, xrīt*, N.Pers. *xarīdan, xarad*; Oss. DI. *älxän-:älxäd*, Sangl. *xərn-*, Yazg. *xarn-:xarnt*, Orm. *ṣrīn-:ṣrīyēk*. IE Pok. 648 *kᵘrei-:kᵘrī-*, O.Ind. *krīṇāti, krītá-*; Greek πρίαμαι, Celtic O.Ir. *crenaim, crith* 'purchase', Welsh *prynu, prid*, Lit. (gen.) *krieno* 'bride-price'; Slav. O.Russ. *krīnuti, krenuti, kriti*, Tokhara B *karyor* 'purchase', A. *kuryar*.

gīndi 'he makes', 3 sing. to *gan-* 'to make', V 150, 524 *gīndi*, with *yīndi* beneath; K 6, 146r3 *pyūṣṭu gīndi* 'he can hear'; K 6, 146v1 *gīndä*. See *yan-*.

gīmā 'of a fountain', Sid. 20r2 *cu gīmā ūtca ṣe tavadye jenāka* 'what is fountain water, that removes bile', BS *audbhida-* 'fontanus', Tib. *ċhu-mig hphar-bahi ċhu ni mkhris-pa sel-to*. From possibly **ava-yahma-ka-* to base *yah-* 'to splash, seethe', in *gyahā, jahā-* 'fountain' and *jīṣḍi* 'it boils', *jiṣṭa-, jeṣṭa-* 'boiled'. For *-hm-* note *īmä* 'I am' < *ahmi*, and for *ga-* see *gatcasta-*.

gir-, gīr- 'take, keep(?)', II 71·11 *tta rai va tta śira ja girau u ṇāyarī* 'then so keep it well and *(-u)* put it away'; II 39·3 *hvā-cū masarīka gīrī* 'the *hvā-cū* official would take the mattocks'. See SDTV 73–4. If *gīr-* means 'to take', from **gṛbya-*, Zor.P. *gīr-, grift*; N.Pers. *gīr-, girift*. IE Pok. 455 *ghrebh-* 'to seize', O.Ind. *grabh-, grah-*, Av. *grab-*, Lit. *gróbti* 'to grip', O.Norse *grāpa* 'seize', O.Engl. *græppian*, O.Slav. *grabiti* 'to rob'. See also *bīr-* to base *barb-*. Below *hagrrāṃdä*.

gīra 'in the mountain', loc. sing. to *ggari-*, IV 9·2 *tti śūṃdasi gīra tsvādi* 'the eleven went to the Hill (=Mazār Tāgh)'; III 82·13 *sakāya-gīra* 'in the Sakāya mountain'. See *ggari-*.

gīrāna ṣvīdā 'plant name', Sid. 14r2 BS *hema-kṣīrī*, Tib.

bya-nu. If Tib. *bya* 'bird', is rendered by *gīra-*, gen. plur. *gīrāna*, it may be 'the mountain bird', see above s.v. *gari-*, *gīri bisai aṣṇai* 'mountain pigeon' (Sid. 1715).

ggīrai 'objector', Z 24·42 *ggīrai ṣṣu braṣte* 'the objector on his part asked', parallel BS *codakaḥ pṛcchati* 'the objector asks'. From base *gar-* 'to speak', see *pajarūṇa-* 'abuse', from **pati-jarauna-*, Parāčī *jar-* 'to say', with *-īr-* < **garya-ka-*.

gīrai 'red ochre', Sid. 1071r5 *svaṃna gīrai*, BS *gairika-*, Tib. *bćag*, beside O.Ind. *gerukā-*. Sid. 1091r1 *svaṃna-gīrai*, BS *kāṃcana-gairika-*, Tib. *bćag*. If Iranian, *gīraa-* could be **gauryaka-*, to *gau-*:*gu-* of the colour name, see s.v. *gvā-*. But the compound with *svarṇa-* suggests rather a loan-word from Prakrit to BS *gairikā-*.

gärrtu 'taken(?)', v 262·02a1 *vrīsuvọ nāsä gärrtu* 'in the clothes(?) he received the share'. Possibly **grafta-* or **gṛfta-* to present *gīr-* from IE Pok. 455 *ghrebh-* 'to take'; or possibly a form of *ggäräta-* 'bought'. See *gir-*.

gärn- 'to buy' in *uysgärnu*, see *ggän-* 'to buy'.

girma 'excellent', II 84·17–8 *biśi girma ṣtāre* 'all are good'; beside *gyerma* (not *gyemi*) II 117·7 *khāysä biśä gyerma ye* 'all the food was good'. See s.v. *jarma-*, *bijairma-*, *pakyerma-*.

girya- 'bought', older *ggäräta-*, see *ggän-*.

gīś- 'to turn round', K 151·39–40 *saṃtsārī baiśa bāvaña gīśīnä ttī* 'being in *saṃsāra*-migration may I revolve in all *bhāvanā*-meditation then'. From *gīś-* to *gīs-* 'to turn' in *gīsāra-* 'neck', beside *ges-*, *geś-* to base *gart-*, *garts-*, *gṛts-*. See cognates s.v. *gaḍ-*.

gäṣṣ- 'group', SuvO. 36r4 *biśo ro andīvärāṇo gäṣṣ* 'the whole group of the inner chamber', BS *sarvāntaḥpura-gaṇāḥ*; SuvO. 27v3 *gyastūñānu ggäṣṣānu* 'of the groups of *deva*-gods', BS *deva-gaṇa-*; K 3, 139v1 *ttīña gṣṣto* 'in this group', Tib. *hkhor de-nas*; Z 24·424 *ggäyyo jsa*. See *gṣ*.

gīs- 'to turn', to base *gṛt-s-*, see *gīsāra-* 'neck', beside *ges-* to base *gart-s-*; see also *vīs-* to base *vṛt-s-* in *navīsa-*, *vīsārai*, and *gīś-*.

gīsana 'braid of hair', III 81·174 (173 corrected) *ttulūnä* with *gīsana* below, Turk. *tulung* 'braid of hair, lock of hair on the temples'. From **gaisanā-*, to *ggīsai* 'hair'; N.Pers. *gēsanah* 'rope'.

gīsāra- 'neck', K 46·50 *ttūtū pūra auda gīsāra pirstā* 'she covered the son up to the neck'. From *gṛt-s-* 'to turn' to *gīs-*. See also *gesāra-* 'neck', and cognates s.v. *gaḍ-*.

ggīsai 'grass', Z 2·13 *kye ggīsā bāste* 'someone consumed grass', parallel to Pali *tiṇa-bhakkha-*; Sid. 1091v1 *gīsai hīya bāta* 'root of *gīsaa-*', Tib. *rćva kuśa* 'root of *kuśa*-grass'; Sid. 14v4 *gīsā bāte* 'roots of *gīsaa-*', Tib. *rćva kuśa*; in the list of transients, Z 23·172 *kho pruha ggīsai nūhya* 'like the dew-drop on the tip of grass', v 217, 2a3 *khu pruha|||*; III 29, 42b1 *saṃ khu praha gīsai nauhya bakä burä āstä u pīttä* 'just as the dew-drop on the grass tip rests a short time and falls': Manj. 269 *sa khu prraha gīsai nāṃhya ba burai ja āsta khu pītta*. See *gīsana* 'lock of hair', and *gīska* 'rope'. From base *gai-s-* 'to twist' in Av. *gaēsa-*, 'hair', *gaēsu-* 'having hair', Zor.P. *gēs*, *gēs-var*, N.Pers. *gēs*, *gēsah*, M.Pers.T. *gysvg*, *gyswgwr*, Armen. lw *gēs*, *gisak* 'long hair', N.Pers. *gēsanah* 'rope'; Waxī *reyīš* 'beard' from **fra-gais-ya-*. See also base *gai-p-* 'to twist' (IIFL. 2·211; 535; 537). Below *gaihe* 'he twists'.

gīska 'rope', K 69·219–20 *tti khu śaysdi saṃña jsä gīska pvaṇi heḍi avaysāṃdi ṣṭāna* 'just as through imagination of a snake a rope gives fear to the ignorant'; K 69·220–1 *śaysdä ttiña gīskañi gvāna ttrāmāma dyāma niśti* 'the snake has no entrance, no being seen at all in the rope'. The snake imagined in the rope is a frequent comparison in Buddhist and Brahman texts, as in the Vedānta-sāra 6 *asarpa-bhūte rajjau* 'in the rope not being a snake'; Mūla-madhyama-kārikā 523·1 *rajju-sarpa-bhaya-ādivat*.

gīsta 'arrived(?)', II 39·16 *ttiña ysītha khva gīsta* 'when arrived in this birth' see s.v. *ttāḍū*. From *vi-yat-*, *vi-it-ta-* > **vīsta-*, with *yat-* s.v. *bīsta-*, *nīsta-*.

ggīh- 'to accompany, assist', present *ggīh-*, participle *gīsta-*, v 116, 65v3 *adātyānu pakṣä vaṣṭātä u gītte nä* 'he stands in the part (BS *pakṣa-*) of the irreligious and assists them', BS *adharma-pakṣa-saṃsthitaḥ*; noun *gīha-*, Tib. *hphrad-pa* 'meeting', = BS *saṃgama-*, SuvP. 68r4 *asidāṃ hayunāṃ gīhna* 'with contact of evil friends', Tib. *sdig-pahi grogs dan phrad-pa ñam-na dan*, BS *pāpa-mitra-āgama-saṃkaṭe* (meaning rather *saṃgama-*); Z 12·51 *ne parīmä härṣṭei karä u kari nä ggīhä* 'I do not order and I do not assist at all'; 3 sing. Z 12·114 *ni gītte śśärku* 'he does not well assist'; III 25, 27b1–2 *artha biśä parī hālai gītti* 'the meaning fully assists towards deliverance'; 2 sing. imperative Z 23·105 *vā ggīhu aysuryau juśtä* 'help to fight the asura-demons'; 2 plur. III 69·103 *aḍarä vā gīhya:rā jse* 'help to slay the other one'; pret. III 1, 5r5 *ggīste īmä yuḍe*, =III 8, 16r1 *gīstemä īmä yuḍe* 'I have assisted'. Agent noun *ggīhaa-* Z 24·256 *māru ggīho nāte* 'takes the *Māra*-demon as assistant'; IV 65b3 *mattiśkāña gīhai* 'the assistant Mattiśkāña', v 259, 4b1–2 *phaṃnāje gīhānau hālai* 'towards the assistants of the (village) Phaṃnā'. Infinitive IV 7·9 *śerū vā pastāṃda gīśte* 'they deigned to assist you well'. Noun in *-ta-*, II 130·4–5 *ttyai gīsta jsa maista baiysūśtä bvīryau* 'by its assistance may you attain the great bodhi-knowledge', =III 100·15 *gīsta jsa baiysū-śta bvīryau*. Noun *gīha-* frequent inst. sing. *gīhna* 'with help of', K 108·293 *bāvaña gīhna* 'by help of *bhāvanā*-meditation'; III 130·31 *dānivā gīhaṇi pārśa paṃjsaṃ pajāysīryau* 'by help of patrons (BS *dānapati-*) may they get honour, worship'; SuvO. 5r1 *haṃtsa hīñe jsa gīhäna bāryau* 'with army, with help, with vehicles', BS *sa-sainya-bala-vāhanāḥ*. Adjective *ggīhāka-* 'assisting', K 144, 1v1 *gīhāka daivatta* 'deities assistant', Z 23·102 *uhu nu hā ggīhā väta sta* 'you have been their helpers'. Different is K 152·15 *devatta gīttä* 'the deity song (personified)', BS *gītā-*. From **ava-yad-* to base *yad-* 'to accompany', through **ga-yaθ-* > *ggīh-*:*ggīsta-*, the *-st-* proving the dental *-d-*. Note *-d-* > *-θ-* > *-h-* in *gga-nīh-* 'to moisten', base *naid-*. For *gī-*, see also *gīmā* **ava-yahma-*. Base *yad-* in O.Indian RV *yādamāna-* 'accompanied', with present *yād-*; with adjective *yādura-*, RV 1·126·6 *dādāti mahyaṃ yādurī yāśūnāṃ bhojyā śatā* 'the lusty one gives me a hundred enjoyments of lovers'. Here both *yad-* and *yaś-* are from IE Pok. 293–7 *ei-*:*i-* in sexual sense, like Sogd. SCE 131 *šw'yt* 'he approaches', *rty-kδ k'w ywtmt s'r šw'yt* 'if he goes in to his relatives' as an evil act. Note also from O.Ind. *jar-* the compound

anujīrṇa- 'approach sexually' (BSOAS 21, 1958, 525; 23, 1960, 35). For base *yat-* see *bīsta-*, *nīsta-*, and *gīsta-*.

ggu- with verbal and nominal forms, see *gukṣapa-*, *gujsar-*, *gujsabalj-*, *guḍa-*, *gumaly-*, *ggumāta-*, *ggumai*, *ggumerāñ-*, *gumesta-*, *guryā*, *gūrva-*, *gguhamaṃgattātä*. From *vi-* preverb 'in various directions'.

gū 'faeces', Sid. 10v3 *kava hīvī gū* 'faeces of fish', BS *śukti-* 'mother of pearl', Tib. *ña phyi-sa*; compounds, Sid. 142v4 *krriṃgūha-* 'dung of fowls' Tib. *bya-. . .tug-pa*, Sid. 142v4 *aṣṇūha-* 'pigeon droppings', Tib. *thi-ba(hi) tug-pa*, Sid. 142v4 *biṃjūha-* 'sparrow droppings' together *aṣṇūha u krriṃgūha u biṃjūhā āstaṃna*, BS *kapota-dakṣa-vidyukta-*, Tib. *thi-ba dan, bya-gag dan, mčhil-pahi tug-pa rnams*. From *gūθa-*, Av. *gūθa-*, Zor.P., N.Pers. *gūh*, Sogd. Bud. adjective *γwδ'ynčh* fem., Yaγn. *γūt*, *γūta*, Pašto *γul*, Yidγa *γoh*, Šuγnī *γaθ*, Waxī *γaθ*, Yazg. *γ°oθ*. IE Pok. 483–5 *g^{u}ōu-:g^{u}ū-* 'excrement', O.Ind. *gūtha-m*, *guvāti*, *gūna-*, Armen. *kou*, *koy*, Slav. Russ. *govno*. See also *agūṃ* 'not filthy', Celtic Welsh *budr* 'dirty', O.Engl. *cwēad* 'excrement', O.Frisian *quād* 'bad'. See *ggą*, BS *khila-*, Tib. *tha-ba*; and *gūhai* (K 100·295).

gū 'ear', K 56, 19r3–4 *u nä gū bijāṣä prrara butte, nä vā bijāṣä gvaunä* 'and the ear does not understand the nature of sound, nor the sound (the nature) of the ears'; K 56, 19r2 *gū haysgyi biśą ttaraṃdarä* 'ear, nostrils, tongue, body'. See *gguya-*. From *gauśa-*.

gū 'escaped', Manj. 302 *ne haḍai gū śau-masI satva* 'but not even one being escaped'; K 55, 17 bis v3 *aysą bīśvā sarvadharmvā gū ive* 'I have escaped (in the case of =) from all elements' (*ive* from **āye* 1 sing. optative). From *gūta-* participle to *gūch-*, *gūs-*. See also *gūva-*. K 112·363 to read *satsārna *gu* 'escaped from *saṃsāra*-migration'.

guem 'I have attained', K 151·42 *gyastuñi guem pūṣa dyau vajrra-satva* 'I have attained the celestial vision of Vajrasatva'. From **gutaimä* to base *gau-:gu-* 'to go', with transitive preterite as *tsutaimä* 'I went'. If this is not the base in *gūch-:gūta-* 'release', the connexion lies with the *gau-:gu-* of Oss. D. *ayuyun* 'to frequent', *evγuyun*, *evγud* 'to pass', *evγauun* 'to make pass', D. *änγud*, I. *ämγūd* 'time', Zor.P. *plgwtk pargutak* 'omitted', see Zor.Prob., ed. 2, xxxiv. Possibly Av. Yasna 48·8 *javarō* 'result(?)'. KT 6·73 rendered 'I escaped'. See also *pāttigvāna* 'opposition'.

gūkyaina 'time', III 116·43 *śau gūkyaina* 'once', but probably *gū* for the similar sign *śū* with II 100·232 *drai śvakyaina* 'three times' and II 12b12 *drayau śūma* 'three times'. See *śūma* 'alone'.

gukṣapä 'large', JS 10v3 *ttina himye ttaunä gukṣapä aṃgna maysirkä* 'thereby he became fat, huge in limb, vast', the story of Kalmāṣapāda. Dialectal or archaic form **višapa-* (like *haräysa*, *ttaira haraysä* for Av. *harā bərəz*, *taēra-*). Here *gukṣapa* follows *ttaunä* 'fat, stout' and is dyadic with *maysirka-* 'huge'. In Khotan Saka *kṣ* and *ṣṣ*, later *ṣ*, replace older *xš* or *ś* and *kṣ* can replace *fš* also; in later texts variations occur, note *haṭhṭha* 'truth', *hakṣa*, *haṣa*; *kṣusta-* 'serum', *ṣaukala* 'rheum'; *hīṣṣtai* 'he studied'; and *parakṣa* 'belt(?)', with *-xš-*; loan-word BS *viṣama-*: *viysama-*, JS 25r2 *vīṣṣamera* 'more unfavourable', K 144, 1v4 *vāḳṣāma-*. The *-p-* intervocalic retained is like the *-p-* of *khapa* 'cloak'. Since my proposal (quoted by M. J. Dresden, Jātakastava, p. 473) to trace here BS *kukṣimant-* 'pot-bellied' is now unacceptable, it is preferred to trace *gukṣapa-* to older **višapa-* (or **višāpa-* with shortened second vowel) in the sense of 'extended hugely'. The suffix *-pa-* (*-apa-*, or *-āpa-*) is familiar in Av. *kasyapa* (and frequent in Old Indian). The base is then *vai-:vi-* 'to extend' (in the indeclinable Av. *vi* and all later Iranian) and with increment *-g-* in the base *vaig-* 'to extend, expand', M.Pers.T. *wyhm* 'broad, wide' in *wyhmdr* 'broader', *wyhmyh* 'breadth', Av. *vaējah-* 'expanse', Zor.P. *wys *vēs* Gr. Bd. TD2 127·4; 128·14 'plain' in the phrase *kōf ut vēs* 'mountain and plain' like *kōf ut dašt* (*vēs* from **vaixša-*). Av. *vīšāpa-* is an epithet of *aži-* 'snake, dragon', hence possibly 'huge', Armen. *višap* is used of anything monstrous (see C. Dowsett, BSOAS 19, 1957, 466; E. Benveniste, REA 7, 1927, 7–9), the *-i-* pretonic may represent Iranian *-ī-* as in *hamširak* 'foster-brother', or *-ē-* (< *-ai-*). Georgian *vešap'-i* 'dragon' may have retained Iranian *-ē-* (see also *sp'et'ak'-i* 'white') or have replaced Armen. *-i-* of *višap* by *-e-*. Note also Av. *mazan-* (and later) 'huge' used of demons.

ggūch- 'to release', *gūs-* 'to escape', participle *gūta-*, *gūva-*, *gū*; SuvP. 66v3 *gūchīde mūhū ttina bayāna* 'may they release me from this fear', BS *mocayantu ca māṃ bhayāt*; dyadic, III 5, 12r3 *vyaysanyau jsa ggūchūṃ u parrījūmä* 'I will release and save from troubles'; triadic, adjective, III. 4, 10v4 *trāyākī ggūchākī parrījākī* 'you are deliverer'; V 134, 69a5 *gūchīñi jānīñi* 'I would release, remove'; noun, Manj. 305 *venā gūchāme gūva* 'escaped without escape'; III 128·3 *saṃtsārū baṃdani-śāl(e?) guchāme ūdiśāyi* 'for escape from the *saṃsāra*-migration prison'. Intransitive, *gūs-*, V 131·56, 1b4 *ne ggūśtä* 'is not released', Tib. *mi grol-ba*; Z 5·58 *hīvyāmata harbiśśa gūśtä* 'every appropriation is removed'; I 137, 46r5 *vīraṃ hīye gaṃjsa jsa gūśta* 'is cured of the defect of an opening', BS *vraṇādiṣu pramocyate*; SuvP. 73v2 *gūsīde baysa himāṃde* 'may they be released, may they become Buddhas', BS *mokṣita bhontu*, Tib. *bčiṅs-pa khrol-bar śog*; III 43·34 2 plur. imperative *gūsyara*, =III 39·55 *näraumyara* 'go out'. Participle *gūta-*, Z 3·142 *vikalpa ysotta hīvyauṣce ggūte* 'the imaginations flowed away, the appropriations ceased'; V 263, 89v2 *ttä dva hva(ṃ)ḍä ggūvändä* 'they released the two men', BS G 37, 77a2–3 *tau puruṣau tataś carakabandhanān mocayitvā*; JS 35v4 *sāṭhīke gūve* 'the merchants escaped' (BS *sārthavāha-*); III 49·27–8 *saṃtsāräna gū* 'escaped from *saṃsāra*-migration'; K 55, 17 bis v3 *gū ive* 'I have escaped'; K 59, 31r3 *śąña jsa saṃ gū ṣṭe* 'he has escaped from duality'. Noun with suffix *-kyā-* see also *kāṣcā-* 'thought, care', *gūscyā-* 'escape, release', dyadic with *nirvāṇa-*, Manj. 343 *gūsca nairvāṇa*; Manj. 12 *gūstya*; Bcd 48v2 *gūscya*, BS *vimuktu*; adjective III 47·59 *gūscyīnai āsparä* 'the road to *nirvāṇa*-release'. From **avaauk-* 'to remove from the home', through **ga-auč-* to *ggūch-*, **ga-uxś-* to base *auk-*, Av. Vid. 22·7 *aočayata* 'he instructed'. IE Pok. 347 *euk-* 'be at home', O.Ind. *ok-*: *uk-*, *ókas-* 'home', *úcyati* 'is accustomed', *ucitá-* 'wont', Lit. *jùnkstu*, *jùnkti* 'be used to', *jaukinti* 'to tame', O. Slav. *učiti* 'to teach', *ukū* 'teaching, science'. For *-ch-* see *pachāre* 'they boil'.

gujsabalj- 'to defeat', K 153·27 *gujsabrrīyi, ịdryā* '(the beings) defeated by the faculties'; K 60, 37v3 *cu na diṃna sūśti ne uci jsa parāṃysye ni padaṃna gūjsabrrīśtạ* 'which is not burned by fire, is not drowned in water, is not scattered by wind'. See *tcabalj-*; *diṃma* = *daina*.

gūjsarīṃdā 'they injure', III 73·187 *kiṇa mahā gūjsarīṃdā* 'therefore they will injure me'; translation BSOAS 10, 1940, 569. From **vi-čar-* 'act against'. See cognates s.v. *yan-* 'make'.

gūñä 'sack', V 174, 321 et seq.; gen. plur. ibid. b6 *gūñāṃ*. Perhaps rather loan-word from Kroraina *goni* 'sack', O.Ind. *goṇī*, with *-ñä* as *dārañä* '*dhāraṇī*'; unless from Iran. *gauna-* 'hair', see *ggūna-*; Sarīkolī *γɛwn* 'coarse sack', Pašto *γūnj* 'bag for straw', Kābuli *gūnī* 'charcoal sack', Balōčī *gōn-dōš* 'packing needle'.

guḍa- 'told, narrated', II 90·90 *guḍe*, see present *gvar-*.

gūṇaṃba 'assault(?)', III 123·69–70 *na ttaṇḍaya, na dvya, samaśana, gūṇaṃba, dveṣī, ysaiṣta*, 'do not beat (BS *daṇḍaya*); assault (BS *saṃmarśana-*?); hostile'. The context of glosses is of 'hostility', hence possibly *gūṇaṃ-ba* 'causing violence', from **vṛśna-* 'male' and 2nd component *pa-* 'working', base *pā-* beside IE *pen-* in Greek πόνος, πονέω. See s.v. *pa-*.

gūṇā 'worm', I 139, 47r3 *gūṇā ysyāṃsajā* (read *ysāysajā*) *jsva* (read *jsa*) *dūrṣta* 'bitten by worms residing in herbs (grass)', BS *tṛ⟨ṇa-⟩bhu-kīṭa *kair daṣṭa* (*-d-* and *-ṭ-* hard to distinguish in this text). Hence *gūṇa-* for BS *kīṭa-*. The form *gūṇā* for **guṇyau* inst. plural. Possibly from IE Pok. 400 *geu-* 'chew, bite, gnaw', O.Engl. *cēowan* 'chew', OHG *kewa* '*jaw*', Lit. *židuno*s 'jaw'. See s.v. *haṃjvāme* (from *gyeu-*). Pali *guṇa-*, Suśruta *ghuṇa-*, Vedic ŚB *ghúṇi-* 'worm-eaten', Panjābī *ghuṇ*, Hindī *ghun* 'wood-worm, weevil, wood chewed by the worm'. O.Indian aspirate is then secondary. Sogd. Bud. *γwnt'kh* 'tarantula' may contain the same *gun-*.

guṇāṃ 'plant name', see *gāṇāṃ*.

guthalaka 'quivering part', III 102·54 *aysamū ṣtau kauma paimaiśja guthalaka* 'the mind in love (BS *kāma-*) touches (**pati-marśde*) the quivering parts (?)'. Possibly from *gvanθ-:gunθ-* 'to quiver', in *gvīth-* 'to quiver'. See also III 104·48 *gvathaṃna guchạ* 'escapes from the quivering'. Forms like *nuvanth-, nvīth-* 'to change'. For 'quiver', note GrBD 105·7 *kēr drafšēt* (with Balōčī *drafšant* = *larzant*).

ggūna 'ear', inst. sing., III 7, 14v2–3 *vasvena ggūna* 'with pure ear' see *gguva-* 'ear'.

ggūna- 'colour', SuvP. 69r3 *arīmajsa vīrūlya vistārya-gūna, biśūnya-padya śāvä byūsā-gūna* 'undefiled berylline vast colours, of every kind, dark, with shining colours', BS *vaiḍūrya-nirmala-viśāla-vicitra-varṇais tāmrāruṇai rajata-sphāṭika-lohitāngaṃ*, whence *ggūna-* = BS *varṇa-*; SuvP. 68v2 *ysara-gūna* 'of golden colour', BS *suvarṇa-varṇa-*; K 142·1042 *ysarra-gūnä*, Tib. *gser-gyi kha-dog-čan* 'having the colour of gold'. As second component also Z 20·36 *āṣṣeiṇa-ggūna puva* 'of grey colour, rotted'; III 124·77 *ysarūna-*, BS *harita-*; V 342, 84v4 *ttarūṇe* 'of madder colour', BS G 37, 79a6 *maṃjiṣṭhā-. . .varṇa-*; Sid. 145v3 *ttarūna-*, BS *tāmra-*. Three forms in III 41·31 *lākṣä-gūna* (with *gauṇe* below), =III 46·30 *lākṣa-gū*, =III 37·14 *lākṣūna* 'of the colour of lac (BS *lākṣā-*)'. From **gauna-*, Av. *gaona-*, Sogd. B *γwnč* 'colour', Zor.P. *gōn*, N.Pers. *gōn*, Pašto *γūna* 'colour of skin'. See also III 40·11 *hvū* (**hugauna-*).

ggūna- 'hair', Z 2·44 *ggūne pharu śśāre tcabrīye* 'hairs, many, lie scattered'; Z 24·250 *śśīyānī ggūne* 'his white hairs'. From **gauna-*, Av. *gaona-*, Pašto *γūna* 'hair on the body', Parāčī *gīnō* 'single hair' (**gaunaka-*), Sanglēčī *γenōk*, Yidγa *γunia*, plur. *γunī* 'hair', Waxī *γanī, γēno* 'goat's hair', Oss. D. *γun*, I. *qūn* 'hair', D. *lägun*, I. *lägūn* 'hairless' (**fra-gauna-*). Possibly **gauna-* beside O.Ind. *guṇa-* 'bow-string', as Balōčī *jōγ* 'yoke' beside O.Ind. *yuga-*, Av. **yuga-* (written *yuya-*), with secondary retroflex *-n-*.

ggūnaa- 'mark, sign', Sid. 8r4 *ttye hīvī gūnai* 'its mark, symptom', Tib. *dehi mćhan-ma*; Sid. 122v5 *harbiśāṃ gūnāṃ jsa haṃphve hame* 'it is joined with all marks', Tib. *mćhan-ma thams-čad dan ldan-pa*; Sid. 125v4–5 *harbiśāṃ gūnā jsa haphve* 'possessing all marks', BS *sarva-linga-anvita-*, Tib. *mćhan-ma thams-čad dan ldan-te*; with negative, *aggūnaa-*, BS *animitta-* 'causeless'. From **gaunaka-* to **gauna-* 'colour'.

gunaḍa 'with marks', K 109·308 *ṣa nairv(ā)ṇa hamaga gunaḍa ttatva ya* 'that was the marked reality equal to nirvāṇa-'; K 108·305 *agunai ttuśai anạusa*, parallel to BS *animitta-, śūnya-, apraṇihita-*; Manj. 362 *gūnaḍa byāvaje raṣṭa*. From **gauna-kṛta-*.

ggupha 2 sing. imperative 'speak against, abuse', III 9, 18r2 triadic, *ma ma ttājsera ma ma ggupha ma ma ahamañā* 'do not pass me over, do not abuse me, do not depise me (BS *adhimanya-*)'. From **gaub(h)-:gub(h)-* > **gauf-*: *guf-*, with *-ph-* kept, with *-ph-* like *dapha* 'is possible' in K 35·95 *kuṣṭi byaude dapha* 'where it is possible to get it', =K 27·149 *kuṣṭa byahā* 'where you may get it' (conjunctive = potential), from *dab(h)-* to Av. *dab-*, Got. *ga-daban* 'happen, befit'. From base *gaubh-*, O.Pers. *gaubataiy* 'speaks of himself', Zor.P. *gōβ-, guftan*, N.Pers. *gōy-, guftan*, Sogd. Bud. *γwβ-* 'to praise', Man. participle, *γwβṭ-, γwβṭyy xčy* 'is praised', *pčγwβṭ-* 'praise'. Armen. lw *gov* 'praise', *govem, govest*. For O.Ind. *gobhila-*, W. Wüst, BSOAS 8, 1935–7, 835–73. For the pejorative sense in *gguph-*, note both meanings in O.Ind. *katthati* 'to praise, abuse', and *krośati* 'cry out', *ākrośati* 'to abuse'; and below *pajarūṇa-* 'abuse' to *gar-* 'to greet, praise'. IE Pok. omitted. See also Tumšuq Saka *guphi* (I 12, not *zuphi*), cited in Languages of the Saka 154.

gubrrīs- 'to scatter', III 38·38 *gūbrrīsīda dīśạ vī paskyāṣṭạ hāysa tsīda* 'they scatter in all directions, back they travel afar'. From *vi-* with *balj-*, see *tcabalj-*, 'to scatter'.

gūma-ttīrai 'being of Gūmattīra-, Tib. *hgum-tir*', town in Khotan region, V 242·5 *gūmattīrai tsue* 'the man of Gumattīra went'; adjective V 222·20·4 *gumattīrya bisaṃja* 'in the *bhikṣu-saṃgha* community of Gūmattīra'. See *Goma-sala-ganda*, s.v. *gaṇḍye*. Probably an Iranian name.

ggumal- 'smear, anoint', Sid. 122r1 *gūmalyāñā* 'to be besmeared', Tib. *bskus-te*; Z 21·11 *ggūne ggumälste naṣpuṣte ṣkaunde käḍe* 'the hairs besmeared, arranged, greatly piled up'; transferred meaning, II 44·41–2 *cvai cimūḍvā gūmaistāṃdūṃ* 'what we preserved among the Cimuḍas'. Present *-l-, -ly-* from *-rd-*, beside participle

-lst- from either *-ršt-* or *-rst-*. From base *mard-* and *marz-*, see cognates s.v. *malys-*. Also *gumesta-*.

ggumāta- 'measured, exact', fem. *ggumācā-*, V 164, 21113 *hajū ggumātā sāñūvä* 'wise, trained, full of plans'; JS 11v3 *kuśalai yai daśtā gumā* 'you were good, skilled, trained', parallel to BS *upāya-*; JS 20r1 *vījä yai daśtā gūmā* 'you were the skilled trained physician' (BS *vaidya-*); II 81·52–3 *pakyairma daśta u gumā* 'outstanding, skilled and trained'; Manj. 283 *khu çāyara daśta gūmā* 'like skilled trained magician'; K 51·6·10 *byūtarrji daśtā gūmā* 'skilled trained memory'; fem. V 87, 23r1 *ttū mirāhīnai hārā dye ggumācai yuḍe si* 'he saw that pearly necklace, he felt sure that. . .'; Z 2·65 *tvī hīvyo bvāmata balysa ggumāce yande* 'he, Buddha, makes that his own knowledge sure'. From *vi-māta-* 'measured in details', beside *pamāta-* 'measured', Av. *bišiš.framāta-* 'skilled in medicine'. IE Pok. 703–4 *mē-*, O.Ind. *māti, mitá-*; Av. *mā-, māta-, mita-, mīta-*, Greek μέτρον, Lat. *mētior, mēnsus*, O.Engl. *mæd* 'measure'. With negative, see *agumāta-*, N 148·31 (lost fragment to V 101, 102b2), *kye vara agumāta.*

ggumai 'at will', Z 3·61 *ggumai barīndā buśśānā grauṇe pharu* 'at will they carry away scented garlands'; Z 20·31 *ggumai barīndi banhya väte rrūva mura* 'at will the birds carry away the intestines to the trees'; K 23·68–9 *gumai hījsara dava* 'at will the wild beasts in their haunt', parallel to III 96·6 *mūrą hayarīda nva kṣama āṣaijvā* 'the birds sport at will in the pools'. Parallel in Sogd. Bud. *ryzy'n* 'at will', *rzy'n*, and O.Ind. *svecchayā, svacchandaḥ*. From *vi-māya-* 'to experience with pleasure', M.Parth.T. *wm'dn* 'to endure', M.Pers.T. *gwm'y-, gwm'yd* 'endure', Sogd. *wm't* 'he was', to Av. *mayā-, māyā-*, 'good state', *humaya-* 'prosperous', N.Pers. *humāyūn* 'auspicious'. The form in *-ai* is like *härṣṭai, härṣṭāya* 'in reality' from **härа-štaya-*. Parallel also in Av. Vid. 2·11 (of cattle) *hvąm anu uštīm zaošəm-ča* 'according to their own will and pleasure'.

ggumerāñāte 'presses', Z 5·11 *ttāna ggumerāñāte klaiśīno beį* 'thereby it (the Buddha's teaching) crushes the poison of *kleśä*-affliction'. From **vi-māraya-*, formed like *berāña-* 'to make to rain', to base *mar-* 'crush, press'. See also *hamārgyā-* 'alleviation', *hamurdä* 'it crushes'. For pressure as 'touch', note Av. Yašt 14·29 *āpō urvaēsəm mārayeite* '(the *kara-* fish) feels the turning of the water', Zor.P. *mārtan*. Oss. D. *lämarun*, I. *lämaryn, lämärst* 'to press out', DI. *don-marän* 'weir' ('holding back the water'); D. *yezämarä*, I. *qizämar* 'torture'. Iranian *mar-* may derive from IE either Pok. 716 *mel-* 'to crush', or Pok. 735–6 *mer-* 'to rub away'; a third *mar-* is in *ṣumar-* 'to count', below.

gumesta- 'rubbed', for *ggumälsta-*, present *gumal-* 'besmear', V 34, 14b1 *khara gumesta paṃ⟨jsa?⟩///* 'five groomed asses'; ibid. 4 *khara ṣi nāsti* 'he takes the asses'; 1 plur. *gūmaistāṃdūṃ* 'we preserved', s.v. *ggumal-*.

ggūysna- 'stag, deer', V 142, 13r4 plur. *ggūys⟨n⟩a*, BS G 36, 5b6 *mṛgāḥ*, Tib. *ri-dvags*; JS 16r1 dyadic *rurä guysnä* 'the Ruru stag'; III 135, 3r1 *gūysna rūna* 'in stag form' (with picture of a stag); Z 13·77 *samu naḍe dastyau ggūysnä suprāśśä rrundi nijsaṣṭe* 'the man just showed the stag in his hands to the king Suprāśśa'. For Z 2·12 *ggūgno kaṅgo* 'deer skin' parallel to BS *ajina-*, read *ggūśno* with *-ś-* (**ggūysnya-*). From **gavazna-*, Av. *gavasna-*, Sogd. *γ'wzn*, plur. *γ'wzn'n*, Zor.P. *gw'zn*, N.Pers. *gavazn*, Oss. D. *γäüanz*, plur. *γäüänztä*, I. *qüazn, quaz, qäüüaz*. Possibly named from the colour *gau-*:*gu-* 'reddish yellow', see s.v. *gvā-*, as O.Ind. *hariṇī* 'antelope', and *eta-, enī* 'kind of antelope'; not to *gau-* 'bovine'.

gūysma 'alternative(?)', Sid. 100r3 *khu hvaṃḍye jsahera ttauda sāḍa gūysma bāta hame* 'when in a man's belly there arises hot (and) cold wind alternating'. Possibly from **ava-auz-* 'to change', to Oss. D. *uozun, ozun*, I. *ūzyn, ūzt* 'to swing, rock, stagger'; *uzgä-uzgä zyory* 'he swims swingingly'; from *auz-*, a variant to *vaz-* 'to move', see *bays-*.

gūra- 'grapes', Sid. 12r2 *gūra*, BS *mṛdvīkā*, Tib. *rgun*; I 171, 87v5 and I 153, 63v5 *hauṣka gūra* 'dry grapes', BS *drākṣā*. Compound I 153, 63v5 *gūrūtca* 'water of grapes'. Adjective III 41·29 *ysarūṃ gūrāṇai mau* 'red (or yellow) grape wine'. From **angaura-*, Zor.P., N.Pers. *angūr*. Suγnī *angūr*δ, Yidγa *agldro*, Munjānī *aglero*; Yidγa *γīro* 'cluster of grapes'.

gūrakä 'uvula, part of mouth', Sid. 156v1 *gūrakä*, Tib. *lčehu čhun-ba* in *gūrakä hasvāme hīvī āchai* 'the disease of swelling of the uvula', BS *gala-śuṇḍikā* (*śuṇḍaka-* 'swelling of uvula'). See *gūra-* 'grape'.

gūraphusta- 'abundant' from 'thickened, thick', as *baysga-* 'thick, many', and Armen. *bazoum* 'thick, much, numerous'; JS 2r1 *gūraphusta vyaṃjana ṣai vṛttā anvaśta* 'the figurative expressions abundant, the metre itself difficult' (BS *vyanjana-, vṛtti-*). From **vi-frusta-* 'thickened, inspissated', to base *frau-d-*; with traject *-r-*, as in *harthīštä* < **fra-θraxśati*, and *nṛhīya-* < **ni-θraxta-, nṛhīśśa-* **ni-θraxśaya-*. Hence **guphrusta-*, **gūrphusta-*, to *gūraphusta-*; contrast *θrau-d-* in *harahusta-* 'thrust away' **fra-θrusta-* to IE Pok. 1095–6 *treud-*. See also *phrrūmä* 'inspissated milk', BS *kilāṭa-* from base *frau-* or *frau-d-*. To be set beside the base *frau-š-* 'to thicken' in two uses, 1. culinary, N.Pers. *farōšah, āfrōšah*, Armen. lw *hroušak, xroušak*, Talmud Aram. *'brwšk* 'a sweetmeat made of flour, butter and honey or sugar'; 2. of milk, N.Pers. *furšah, firšah, haraš, *huršah* 'thick milk, biestings', Zēbakī *filla* < **frəla*, Sarīkolī *rašč*; M.Pers.T. *prwšg* 'thickening stuff' (G. Morgenstierne NTS 5, 1932, 55; W. B. Henning, BSOS 9, 1937, 86; BSOAS 11, 1946, 719). Possibly to IE Pok. 802 *pel-* of 'flour, dust, chaff', Greek πόλτος 'milk pap', Lat. *pult-*, nom. sing. *puls* 'thick pap of flour', *pulmentum* 'condiment, sauce', *puluis* 'dust', O.Ind. *palāva-* 'chaff'.

ggūrāsa- 'quarrel, dispute', V 115, 64v3 *ggūrāsa haṃdrūṣa yaule hämāre* 'disputes, quarrels, tricks occur', BS *vivādāḥ kalahāḥ śāṭhyā bhavanti*; V 341, 80v1 *gūrāsu gūrāśāre* 'they dispute a dispute', BS *vivadataḥ*; V 124, 42a3 *gūrāsa pharā⟨ka⟩* 'many disputes'. From either (1) **vi-rās-*, **vi-rās(a)ya-*, if *ggū-, gū-* anticipates later *gū-* for older *ggu-*, with *rās-* 'make noise', beside *rāz-* (see *rrāys-*) with variant *ǩ* and *ǧ*, as in IE Pok. 787 *paǩ-, paǧ-*; 795 *peiǩ, peiǧ-*; 857 *reǩ-, reǧ-*; 984 *speǩ, speǧ-*; or (2) from **ava-vrā-s-*, **ava-vrās(a)ya-*, through **gaurās-* to *ggūrās-*, hence base *var-*:*vr-* 'to assert, make oath', with *-ā-* (type *tar-, tr-ā-*), rendering more closely BS *vad-* 'to

speak', as Av. *urvāta-* 'command', Greek ῥρᾰ́τρᾱ 'dictum, treaty' (IE Pok. 1162). The *-s-* suffixed to a base in *-ā-* is found also in *stāta-* 'wearied', present *stās-*; *tsāta-* 'rich', present **tsās-* in *tsāṣṭa-* 'quiet', to base *čyā-* (IE Pok. 638 *kᵘiē-*), and in M.Path.T. *wygr'd *vi-grāta-* 'awakened', present *wygr's- *vi-grās-*. Note also that *-s-* palatalized to *-ś-* is frequently found in older texts as a variant to *-śś-*, not indicating *-ż-*, as *araṃdīśśāmata*, *araṃdīśāmata*, BS *upekṣā*; N 158·4–5 *śo*, *śśo* 'one'; and III 134b5 *hīśśäḍostä* 'friendship', V 98, 1r4 *hīśśiḍauśtīnai aysmū* 'kindly mind', BS *maitra-citta-*, and Z 5·2 *hīśśäḍai*.

gurmä 'a kind of pea', Sid. 16v1, BS *kalāya-*, Tib. *če sran* (ed. Pekin). From base *gau-:gu-*, *gur-* 'round', IE Pok. 393–8 Greek γῡρός 'round' of a round 'pea', form like Oss. D. *kurmä*, *kurm*, I. *kūrm* 'blind' beside Zor.P. *kōr*.

gurmāña- 'to be broken(?)', III 87·109 *īraṃde gurmāñä*, *nauka ārāñä* 'the castor-oil plant is to be broken, it is to be ground fine'. From **vi-ram-*, so far isolated in Iranian, to base IE Pok. 674 *lem-* 'to break', O.Slav. *lomljǫ*, *lomiti* 'to break', Russ. *lom* 'break', Lit. *lìmti* 'break under a load', O.Sax. *lam*, O.Norse *lami* 'lame', Celtic Mid.Ir. *lem* 'faded, foolish, impotent'. Note also III 87·120 *gūrve īraṃde* 'crushed castor plant'.

guryā 'of the reservoir', Sid. 20r1 *guryā utca* 'reservoir water', BS *cauḍya-* from *cūḍa-* 'small well', Tib. *čhu-mig-gi čhu* 'well water'. From either (1) **vi-riya-* to base *rai-*: *ri-* 'to flow' (IE Pok. 330–1), see s.v. *rrīma-*; or (2) *gaβra-* 'hole', with suffix *-ya-*, Zor.P. *gaβr*, *gōr*, N.Pers. *gōr* 'hole, tomb', see above s.v. *ggaṃtsa-* 'hole'.

gūrva- 'broken(?)', III 89·174 *gūrvyau haṣänyau jsä* 'from broken fragments'; and III 87·120 *gūrve īraṃde* 'broken castor oil plant'. From **vi-ruxta-* to base *raug-*, in *narūj-*, *narva-* 'break', IE Pok. 686 *leug-* 'break', Av. *uruxti-* 'break', Oss. D. *lux*, I. *lyg* 'cut off; a piece'; O.Ind. *rujáti*, *rugṇá-* 'break'. O.Engl. *to-lūcan* 'destroy'; and *leuĝ-*, Lit. *láužiu*, *láužti* 'to break'.

gūrva 'grains', Sid. 9v2 *kavīña gūśta u rīysva gūrva u rruṃ u biśī haṃtsa haṃbirstä ṣṭāna ni hverai* 'flesh of fish and rice grains and oil and curds is not to be eaten together', BS *naᴗaśnīyād ekato mīna-dhānān sarpiṣy udaśvitāṃ*, Tib. *ña-śa dan*, *yos dan*, *mar dan*, *dar-ba rnams lhan-čig mi bzah* (*yos* 'slightly roasted rice'); Sid. 10gr1 *rrīysva gurva haṃtse haṃbrīhāñä* 'to be mixed with rice grains', Tib. *hbras yos rnams lhan-čig-tu sbyar-ba dan*; Sid. 123v3 *rrīysva gūrvāṃ hīya caṇya* 'powder of rice grains', Tib. *hbras brnos-pahi phye-ma* 'flour of parched rice'; III 90·186 *āḍa gūrva* 'grains of flour'. The Tibetan text clearly alludes to parching. But *gūrva*, BS *dhānā-* seem to refer only to 'grains'. See *ggurvīca* for cognates.

ggurvīca 'small grains', V 184, 1v5 *kho jseindama ggurvīca* 'like finest grains'; V 184, 1v6 *kho jseiṇa gurvīca* 'like fine grains'; with *gru-*, V 68, 8r4 *kho ggaṃggä nätāyä gruīcyau* ⟨*syata*⟩ 'like sand from the grains of Gangā river'; V 74, 42r4 *kho nuevǫ ggaṃgguvǫ nitāvuǫ grīcyo syata*, BS G 37, 32a5 *navati-gaṃgā-nadī-bālikā-samāni* 'like sand from grains in ninety Gangā rivers'; V 245, 7b1 *gaga ñāyą grīce sye jsa hamaga* 'equal to sand from grains in Gangā river', BS *gangā-nadī-vālukā-upamānaṃ*; Bcd 44r3–4 *parimauṇava grīca* 'atoms grains', BS *rajas-* 'dust'; V 314, 3b2 *grūcyau syatā*; V 43, 2b1 *gruīcau sye myāñanda*; K 103·96–7 *khu gaṃgi ñāya gruīcyau sya*; V 252·829–30 *khu gaṃgä nyāya gruīcyau sya*. From either 1. *gurva-* 'broken' to **vi-ruxta-*, or 2. base *grau-* 'rub to pieces', with *grauśę* 'groats' (Sid. 134v2), BS *śaktu-*. IE Pok. 460–2 *ghreu-*, Greek χρεύω 'scratch', O.Sax. *griot* 'sand', O.Norse *grautr* 'groats' from base *ghreu-d-*; O.Engl. *grūt* 'coarse flour', Lit. *gráužas* 'gravel'. See *gruta-*.

gurṣṭa- 'called', see *grūs-*; 3 sing. present *gurśte*.

ggūla 'clay', Manj. 137 *cakala gaysa gītsarū gūla* 'wood, reeds, gypsum and (*-ū*) clay-clods', parallel to Manj. 20 *cakala gaysa kīḍā auysama* 'wood, reeds, withies, clay', Pali Majjhima-nikāya I 190·15–9 *kaṭṭhaṃ...vallīṃ... tiṇaṃ...mattikaṃ ca paṭicca* 'with wood, withies, grass, clay'; Z 6·5 *kho ju ggūli o vā ggeiha* 'like clay or wood'; Z 19·56 *kho ju rraysä ggūla katsäre* 'like empty clay, mud lumps'; Z 22·116 *nä nä katsirä saṃgga ggūla byori* 'there are not found lumps of mud, stones, clods of clay'. From **gṛdā-*, Zor.P., N.Pers. *gil*, *gir*, like *mūla* 'clay' from **mṛdā-*.

gūla- 'ball', in *khuysmūlaa-* 'bubble', from two forms **gaula-* and **gauda-*, Oss. D. *γolä*, I. *qul*, Pašto *star-γalai* 'eye-ball', N.Pers. *gōl*, *gōlah* 'ball', Yidγa *γūlak* 'pellet-bow'; Zor.P. *gōδ*, plur. *γōδān ī čašm* 'eye-balls', N.Pers. *gōy* 'ball'. IE Pok. 393–8 *geu-* 'bend, be round', O.Ind. *gola-*, *golā*, Greek γυλιός 'long pocket', γύαλον 'hollow, valley', O.Engl. *cēol*, O.Norse *kjöll* 'round boat'. See also *gūlyā-* 'pill'.

gūlyā- 'pill', Sid. 101v5 *gūlye* 'pills', BS *guḍikā-*, Tib. *ri-lu*. If the *-ū-* is older Khotan Saka *-ū-*, it is from **gauliyā-*, but it may be *ū* < *u*, hence BS lw from *guḍikā-*. See **gūla-* 'ball'.

gguvą- 'ear', SuvO. 5v1 *ttānu ṣei hvanei gguvǫ pīttä* 'in their ears falls this talk', BS *yeṣām iyaṃ karṇa-puṭe deśanā ninādiṣyati*; K 1, 135v2 *guvǫ hīśti* 'comes to the ears'; V 246, 13a2 *gvąña hīsī*, BS *karṇa-puṭe nipatsyati*; nom. sing. Z 8·35 *gguvä*, K 56, 19r4 *nä gū bijāṣä prrara butte* 'the ear does not understand the nature of sound', inst. sing. III 7, 14v3 *ggūṇa*, Z 2·22 *ggūṇa*; plur. Z 5·1 *gguvą*, Z 24·209 *gvą*; V 334, 32r2 *gvą ätä* 'come to the ears', BS G 37, 29a3 *śrotra-avabhāsam āgataṃ*; gen. plur. K 56, 19r4 *nä vā bijāṣä gvaunä* 'nor the sound understand (the nature) of ears'; inst. plur. Z 8·35 *gguvyǫ*; III 141v2 *pyūṇāmane guvyau jsa* 'we hear with the ears'; loc. plur. L 99·7 *satvānu gvǫ hīśtä* 'it comes into the ears of beings'. With suffix *-ka-*, JS 10r1–2 *tvānā gvaka* 'your ears'. Adjective, K 56, 20v4 *gvają aysmū* 'the *vijñāna*-knowledge of the ear'. From *gauša-* 'ear', Av. *gaoša-*, O.Pers. *gauša-*, Zor.P., N.Pers. *gōš*, Sogd. *γwš*, Yaγn. *γuš*, M.Parth.Pers. T. *gwš*, Oss. D. *γōs*, I. *qus*, Pašto *γwaš*, Yidγa *γū*, Sanglēčī *γōḷ*, Waxī *γīṣ*, Šuγnī *γūš*, Rōšānī *γōw*, Yazg. *γəvon*; *γəwāg* 'ears of kettle'. Verbal, see *pyūṣ-*, *haṃgūṣ-*, Av. *gaoš-*, *guš-*, O.Ind. *ghoṣati* 'to sound', *ghoṣa-* 'sound'. IE Pok. 454 *ghous-*.

gūva 'escaped, released', see *ggūch-:gūta-*, Manj. 410 *basta...gūva* 'bound...freed'; Manj. 414 *sattsārna gūva* 'escaped from *saṃsāra*-migration'. See *gū*.

gguvaṭhuta 'burnt in various parts', Z 2·43 *gguvaṭhuta dāña* 'burnt in fire'. From *vi-* and *paṭhuta-* 'burnt'.

guvaśte 'it cracks', Z 2·179 *vaśāra ṣṣai aśka guvaśte* 'even the vajra-bolt may perhaps crack' (as an impossibility);

Sid. 132r4 *gvaysde* 'it cracks', Tib. *hgas-pa*. See *gvays-*. For *gvaśte* 'it digests', see *gvach-* < **vi-pak-*.

gūvai 'freed', Manj. 337–8 *anāsrrava spāśāña mārga l(au)-kāttara śkaujyau gūvai na pachusa satvā vīra kṣamau kū ttā kṣamī uvāra baiśa satva asatva dyāña* 'the path (BS *mārga-*) is to be seen to be without *āsrava-*influences, transcendental, freed from *saṃskāra-*factors; kindness to the beings fails not (*kṣamau* = BS *maitra-*); where it favours, being exalted, all beings are to be seen to be non-beings'. See *ggūch-*, *gūta-* 'to deliver'.

ggūśtä 'escapes', V 14, 10v3 *harbäśśau avāyyau ggūśtä* 'escapes from all evil existences (BS *apāya-*)'; Manj. 183 *hīvyauṣṭau harbeśa gūśta* 'escapes from all concepts of self'; K 144, 2r2 *u satsāra jsa guśti* 'escapes from *saṃsāra-*migration'. See *ggūch-*, *gūs-*, *gūta-*.

ggūśta 'flesh, meat', Sid. 16v4 *pāśa guśta* 'boar's flesh', BS *māṃsaṃ vārāhaṃ*, Tib. *phag-śa*; Sid. 105r4 *gūśtai jīye* 'his flesh fails', Tib. *śa zad-pa dan*; Sid. 7r4–5 *ttye gūśti pārīsāme hīya krra tcerai* 'the treatment to lessen the flesh must be given', BS *sthūla-dehasya karśanaṃ*, Tib. *śa dbri-bahi sman byaho*; Z 20·53 *ggūśte jsa därṣṭä* 'compacted of flesh', later E p. 359, a4 *gūśta jsa däṣṭä*, Sid. 9r2 *pāśi gūśta* = V 318·58 *pveśä guśta* 'boar's flesh', BS *vārāha-*, Tib. *phag-śa*; III 49·30 *pathīsāñä gūśtina* 'one must abstain from flesh'. With *-sc-* (*s*, not *ś*), Sid. 17r1 *murāsä hī(ya) gūsca* 'peacock's flesh', Tib. *rma-byahi śa*. Adjective Z 13·119 *ggūśtīnai ttarandari* 'body of flesh'; Sid. 139v5 *gūśtīnāṃ raysä*, Tib. *śa khu* 'meat juice'; III 27, 34b1 *gūśtīji tcaiṃgñä*, 34b2 *gūśtaijä tcaiṃgñä* 'the eye of flesh', BS *māṃsa-cakṣuḥ*. Compounds, K 57, 23v3–4 *gūśta-hvārāme jsa pathīśtä* 'he abstains from eating meat'; III 49·33 *gūśta-hvārāṃñä* 'meat-eating'. From **gau-śti-* 'produced from bovine', with *-ä-* stem from *-i-*, to Zor.P., N.Pers. *gōšt*, Balōčī *gōšt*, *gōžd*, Pašto *γwaṣa*, but Orm. *gāk*^{a}.

gūṣṭā 'she called', K 47·52 *ttītī ṣi māva gūṣṭā* 'then the mother called him'. See *grūs-*:*gurṣta-*.

guṣṭe 'to call', infinitive, K 42·86 *rrīṇa kunālai rrispūra pastā guṣṭe* 'the queen deigned to call prince Kunāla'; ibid. 114 *yaṣi āmāci pastā guṣṭe* 'she deigned to call the minister Yaśas'.

gūṣprrīs- 'to spread out', II 88·24 *aurmaysdi guṣprrīsaṃcä* 'east', ibid. 26 *urmaysdi guṣprrīsaṃcāṣṭä* 'to the east'; III 95·45 *aurmaysda gauṣprrīsaca auna aurmaysda ttrāmacāṣṭä* 'from east to west'. From **vi-sprag-* with *-s-* incohative. See *sprag-*, s.v. *spargga-*, *vaṣprīṣtä*, *haṣpalgy-*.

gūs- 'to escape', see s.v. *ggūch-* 'to deliver'.

gūsca 'deliverance, release', Manj. 343 *gūsca nairvāṇa hvīde* 'it is called loosing, nirvāṇa-'; K 144, 2r4 *guscyi ni byaihe* 'does not get release'; K 56, 22v4 *gusca āṃ ma na byihīdi* 'they do not get deliverance here'; K 55, 17 bis v2–3 *u ttī vasve gūsca vī āste* 'and then he dwells in pure deliverance'; K 56, 17 bis v4 *ttī vasve gūsci dyāme parī vī āste* 'then he dwells in deliverance, vision, salvation'; Manj. 145 *ne bada ne ja vā gūstya* 'not bondage, nor release', =Manj. 305–6 *nai bada nai ja vā gūstya*; Manj. 149–50 *avārātta nerv(ā)ṇa gūstya* 'unbased nirvāṇa, release'; K 110·327 *acaidya gustya naiṣaima* 'release, inconceivable quiescence'; K 152·4 *gūstya raheṣä* 'in the mystery of release' (BS *rahasya-* > *rahāsa-*, *rahāśaa-*); Manj. 318 *gūstya naiṣāima*; Manj. 305 *cu nai byehī bada gūstya ttai prare jsa harbaiśa gūva* 'who does not get bondage, release, for him all is freed from nature', similar Manj. 305–6; K 144, 2r3 *rahāśai gūstya* 'mystic release'. See *ggūch-*, *gūs-*, *gūta-* 'to release; escape'.

***gūha-**, see *gū* 'faeces', and second component *-ūha-*; and *gga*, *ga*.

gūha- 'ox', *gūhā-* 'cow', II 36·10·5 *gūha śā* 'one cow'; Sid. 148v3 *gūhä: hīvī daṃdai* 'ox tooth', BS *go-danta-*, Tib. *ba-lan-gi so*; III 135, 3v2 *guha rū⟨na⟩* 'in ox form'; III 105·1 *gūha salyę*, III 14·20 *gūhi salya* 'in the Ox year'; inst. plur. II 28, 35b3 *haṃtsa gūhyau jsa* 'with the oxen'. Compound, V 259, 3b1 *gūha-kaṃga* 'ox hide'. From *gau-* with suffix *-ha-* (from *-kha-ī*), to Av. *gao-*, Zor.P., N.Pers. *gāv*, Oss. D. *γog*, I. *qug*; Pašto *γwā*, *γu-* as first component *γu-jal* 'cow-shed', Orm. *gōī*, Parāčī *gū*, Yidγa *γavō*, Waxī *γ̃īu*, Šuγnī *šōw*, Sarīkolī *šaw*, Yazg. *γew*; **gauka-* N.Pers. *gōg* 'calf', Šuγnī *γüej* 'deer, horned wild animal', *γüej vāz* 'female ibex'. IE Pok. 482–3 *g^{w}ōu* 'cattle', O. Ind. *gaus*, gen. sing. *gos*; Greek βοῦς, βῶς, Lat. *bou-*, nom. sing. *bōs*; O.Engl. *cū*; Lit. in the place name *Gúovainiai*, Let. *guovs*, Slav. Russ. *govjado* from **govędo*, Tokhara B *kau*, plur. *kowi*, Celtic O.Ir. *bō*, gen. *bōu*.

gūha- 'foot soldier', Manj. 138 *aśya hastya gūha rahya tc(u)ra-ysanya hīna* 'an army of four members (=BS *catur-anga-*) having horses, elephants, footmen and chariots', parallel to BS *hasti-*, *aśva-*, *ratha-*, *patti-* (Mahāvyutpatti 3638–41); pejorative, III 75·222 *sūpīyāṃ gūhāṃ: kṣīra* 'in the land of the Supīya brigands', the Supīya, in north eastern Tibet, marauders in Khotan, Kroraina *supiya*, Tib. *sum-pa*, Chin. *su-p'i*, older *suo-b'ji* (K 823·1; 714·8), whence also Tib. *so-byi*; written also Tib. *gsum-pa*. The *Supīya* occur also in II 51·54–5 *sūpīyāña ālaṣkau jsa* 'from the Supīya settlement', and Z 15·6 *huna ciṃgga supīya*. A footman of Māra in Manj. 332 *ṣā mārīña ahna gūha baiśā mārā hīna pūrāma* 'this is the footman from the noose of Māra; there is victory over the army of all Māra-demons'. A third meaning applies *gūhaa-* to the savage father of the girl in the love-story, III 105–6·18–9 *aumācą skarba ttuka ca mara māja kṣīra ttu gūhau grūsīda* 'the harsh minister (BS *amātya-*), him whom they call here in our country *gūhaa-* "brigand-like".' From base *gau-* with increment, but *-h-* may replace various older sounds: *-θ-*, *-x-*, *-f-*, *-ś-*, and *-θ-* from *-δ-*. If here the base is **gauda-*, it is to base IE *gheu-d-*, with the Runic Norse *gotna* (gen. plur.) 'warrior, hero', O.Norse *gotnar* 'men' from older **gaut-*; in reduced grade **gut-* in Got. *gutan-* 'Gothic man', *gut-þiudai* (dat. sing.) 'to the Goth people', Norw. *gut* 'young man'; Lit. *gùdas*, plur. *gudaĩ* originally 'Goths', now 'Poles'. Within Indo-Iranian it is likely to belong with O.Ind. *ghorá-* 'causing fear, and feeling fear'; Got. *gaura-*, *gaurs* 'troubled'.

gūhai 'faeces(?)', K 100·295 *khara pulāñi gūhai* 'faeces, breaking wind, defecation'. From **gūθa-ka-*, see *gū*, and second component **gūha-*, *-ūha-*.

gguhamaṃggatātä 'difference', Z 3·66 *kai ju hämāte gguhamaṃggatātä vara* 'if for him occurs a difference there'; K 2, 135v4 *ne uysānye nai uysnorāṇu nai päṣkalānu vätä guhaman⟨ga⟩tete|||* 'not a difference about the self,

not about his beings, not about (doctrinal) sections', Tib. *bdag-gam, sems-čan-nam, čhos-la kun-tu rtogs-pa rnam-pa sna-čhogs-pahi hdu-śes-su han ma byed-pa yin-te*, translation E. Lamotte, 138, qui ne fait aucune distinction entre sa propre personne, les êtres et la chose prêchée, ce bodhisattva, dis-je, est *bahuśruta-*.

gūhamagauña 'difference', Manj. 168–9 *gūhamagauña ṇehvaitta beśa* 'he overcomes all difference', with abstract suffix *-oñä*.

gūhImaga 'different', Manj. 299 *ṣā baysa gūhImaga ne īda khu śau dharma buttai* 'he does not make the Buddhas different when he understands the one *dharma*-doctrine', for older *gguhamaṃgga-*. See *hamaṅgga-*.

guhei 'he strikes', participle *guhasta-*, V 69, 8r5 *ysurgyā ṣṭānä ttarandaru guhei ku hūnä narämäte* 'being angry he strikes the body so that blood issues', BS G 37, 11b5 *duṣṭa-rudhira-cittam, utpädayet*, Tib. *gnod sems bskyed-pa-bas ni*; Z 2·199 *gguhaimä aysu* 'I strike'; Sid. 136r5 *guhäme jsa* 'with striking', BS *kṣata-*; noun JS 13v2 *rriscye gūhaiñä hvastāṃdä* 'they struck with a sharp tool', JS 16v1 *kharīja raisvi* (read: *raisci*) *gvahaiñä* 'a sharp knife of acacia wood'; action noun, Sid. 3r3 *gvahaiyi jsa panata* 'arisen from a blow', BS *vighātottha-*, Tib. *gnod-pa*; and with *gvi-, gve-*; participle with negative, K 26·140–1 *narada aguhasta tta tta kh(u) nārāya jasta*, =K 18, 214 *narada agvehasta khu nārāya jasta*, =K 35·86 *naraṃda agvihasti khū nārāyaṃ gyastä* 'he issued like the *deva*-god Nārāyaṇa', parallel to BS *nārāyaṇa iva durdharṣaḥ* 'like impregnable Nārāyaṇa'; K 39·152–3 *naraṃdä agūhastä khū kyesarä sarau* 'he went out like a maned lion'. From **vi-xad-*, see cognates s.v. *khasta-*.

gai 'bell', III 124·72 gloss to BS *ghaṇṭā*; V 304, 2b4 *gai bajāṣṣä pveme jsa* 'with the hearing of the sound of a bell'; V 296v4 *balśa gätau bañätä* 'he fastens bells on the *caitya*-monument'; K 72·19 *gai ṇiyi u bui padaśtä* 'he places a bell and burns incense'. See *ggäṭāka-, ggāka-*.

gechane 'plantain, BS *moca-*', see *gichanaa-*.

gechauka- 'kernel', see *gichauka-*.

geṃdi 'he buys', see *gän-, uysgärnu, geṃnä*.

ggeiśś- 'to turn, make to turn', causative to *ggeils-*, present Z 6·4 *ggeiśśindi dätī cakkru* 'they turn the Dharma wheel', preterite Z 2·1 *dätīnau ggeiśśäte cakkru*; 2 sing., Z 22·261 *ggeiśśätai dätī cakru*; Z 22·190 *ggeiśśäte*; 3 plur. Z 11·65 *ggeiśśätändä*; later *geś-*, present K 111·358 *geśe cakrra* 'he turns the wheel', SuvP. 61v4 *geśīde*, BS *pravartayanti*; noun, Bcd 51r1 *dätīnai cakrrä najsaḍä geśäme jsa*, BS *cakra-nayaṃ parivartayamāna*; *gaś-*, Sid. 131v1 *gaśīṃdä*; *gīś-*, K 151·40 *bāvaña gīśīñä* 'may I revolve in *bhāvanā*-meditation'; with preverb, SuvP. 70v1 *parigeśī* 'may I turn round', BS *parivartayeyaṃ*. See *ggeils-*.

ggeils- 'to turn (intrans.)', Z 1·50 *ggeilsāre*; Z 20·16 *ggeisāre*; Z 20·56 *ggeisāre*, 3 sing. Z 4·98 *ggeiste*; *gaiś-*, II 102·28 *gaisadai*, Sid. 100v4 *gaisanai*; *ges-*, JS 29r3 *gesane dūmī* 'its rolling smoke', III 4, 10v4 *paṃjvä ggavä ggesaṃdänu satvāni* 'of the beings revolving in the five *gati*-stages'; SuvP. 62v1 *gesaṃdä*, BS *paribhramanti*; *gesaca* 'turning, whirling, dancing', III 38·36; III 47·54; III 35·37; and III 40·12 *gaisaṃcä*; *ges-*, Manj. 314 *gesāre sattsāra myāña* 'they revolve in the midst of *saṃsāra*-migration'; Manj. 121·177 *gesāra gavuā* 'they revolve in the *gati*-stages'; *gais-*, II 9·142 2 plur. *gaisara*; *gas-*, Sid. 103r5 *gasaṃdai śaṃgä* 'spiral conch', Tib. *dun hkhyil-ba*; nouns, **ggälsāra-*, loc. sing. with *yi*, Z 22·149 *ggälserai* 'on his neck'; Sid. 20v5 *cvai kurä gesārä hame* 'who has a crooked neck', Tib. *mjin-pa yo-ba*; Sid. 103–4 *ūla-gīsārä* 'camel-necked', BS *uṣṭra-grīvaka-*, Tib. *rna-mo mgrin*; Sid. 8v1 *gasä* 'vertigo', BS *bhrama-*, Tib. *mgo hkhor-ba*, I 187, 105v4 *gisä jiṃda* 'cures vertigo'. Participle in *-āta-*, II 90·83 *khu vā viri āṃ tta gasāta* 'when they returned there'; II 121·215 *gaisāva*; II 100·233 *gesāttā*, II 12·55 *gaisāttā*. From **gṛtsa-* to base *gart-* 'to turn', see cognates s.v. *gaḍ-, ggaltte*.

gesava 'round'(?)', III 80.29–31 *pemä mase saṃgä bvaiysä gesava thāṃrsa* 'house-sized long, round (?), sharp (?) stone'.

gesti 'revolving' (**gṛt-ti-*), III 52·91 *gavāṃ gesti* 'revolving of stages of life', BS *gati-*'. See *gaḍ-* < **gart-*.

ggeha 'wood', K 11, 135v4 *saṃkalpa-mātrā ātma, parikalpa-māttrā ggeha vikalpa-māttrā hamjsārra* 'the *ātman*-self is *saṃkalpa*-concept only, the piece of wood is *parikalpa*-imagination only, the sphere is *vikalpa*-dis-discrimination only'. Here *ggeha* of the splinter which struck the Buddha. See *ggeiha*.

ggeiha 'wood', SuvO. 24v4 *upalatāñe ggeiha śśäte* 'in the cemetery the wood lies', BS *kṣiptaḥ śmaśāne yathā kāṣṭha-bhūtaḥ* 'thrown in the cemetery like a piece of wood'; Z 6·5 *kho ju ggūli o vā ggeiha* 'like clay or a piece of wood'; Z 13·81 *khvei ño khā pau vätä ggeiha* 'since surely a splinter would not hurt him on the foot'. See *ggeha* 'piece of wood', and *gahai* 'shaft of an arrow'. From **gādya-* to base *gad-* in Av. *gaδā-* 'club', Zor.P. *gaδ*; Oss. D. *yädä*, I. *qäd* 'wood'; O.Ind. *gadā-* 'club'. For *-h-* from *-θ-* from *-δ-*, see *gganīh-* 'to moisten', and *gūha-* 'foot soldier'.

gaihe 'he twists, spins', III 123–4·71–2 *bahai kathaiyattī, natca gvairrīda, karattī, gaihe, ghaṇṭa gai* 'they speak outside; he spins; bell'. Here *gaihe*, BS *karattī* 'he spins' where BS *karattī* is from older **karatti*, Vedic *kṛṇátti*, base *kart-* 'to twist, spin', Pali *kantati*, Prak. *kaṃtai* 'to spin'. In *karattī* the syllable *kṛṇ-* has been treated as in *kṛṇóti, karoti* 'to make'. Hence *gaih-* from base *gai-* with increment *-δ-, -θ-, -f-*, or *-š-*, to *gai-* in *jīdä* below; *gai-p-*, Pašto *yaiba* 'cotton thread' (G. Morgenstierne, NTS 11, 1942, 263); Yazg. *yib-*:*yipt* 'to spin', Waxī *žip-, žüp-*:*žövd* 'to spin', *žitr* 'thread', Sarīkolī *žayb-*:*ževd* 'to spin', *wažayb-*:*wažapt* 'return (trans.)', *wažefs-, wažafs-*:*waževd* 'return (intrans.)', Šuγnī *žēb-*:*žīvd* 'to spin'; *žīb* 'spindle', Yidγa *γium*:*γivdum*; *γīw-*:*γūvd* 'to spin'; with *uz-*, Yidγa *zɪγeum*:*zɪγivdum*; Munjānī *zɪγīvum*:*zɪγivdam* 'twist'; *yivδōk, ivduk* 'thread'; *gai-s-*, see above *ggīsai, gīska-*; *gai-z-*, Oss. D. *yezämarä*, I. *qizämar* 'torture'. To IE Pok. 354–5 *gei-* (only with increments) 'turn', *geiǧh-, geibh-, geim-, geis-* (but Oss. D. *zelun*, I. *zilyn* possibly with O.Ind. *hel-*, see E. Benveniste, Études sur la langue ossète, 1959, 29–30). See also *jsīr-* 'deceive'.

gau- 'to go', see *gueṃ*, and *haṃgva*.

gauṇe 'garlands', III 41·30 *spyaką khāśīdä gauṇe* 'they bunch the flowers into garlands'; ibid. 32–3 *gauṇai*

⟨*dāś*⟩*audā haṣaprrīyą haṃmārāne jsa dāśau*⟨*dā*⟩ 'they arranged the garlands; they arranged them with spread out *hamārana*-plants'. From older *groṇā-* 'garland'. Note the lost *-r-* also in *gūṣṭa-* 'called'.

gauda- 'emaciated, lean, dry', Sid. 131v4 *agai gauda hämāre* 'his limbs become exhausted', Tib. *lus skam-pa dan*; Sid. 7r4 *godä*, BS *kṛśa-*, Tib. *skem-pa*; SuvP. 71r2 *āchinaka duṣpya gauda* 'diseased, weak, lean', BS *vyādhitā durbalā kṣīṇa-gātrā*; Sid. 7v3 *gaudä u ysīrä* 'dry and rough', Tib. *skem-žiṅ rćub-pa dan*; Sid. 144v1 *gaudä*, Tib. *śa zad-čiṅ* 'flesh exhausted'. From **gafta-*, like *ttauda-* 'heated' from **tafta-*, to base *gamb-*:*gab-* 'to be exhausted', with **gafs-* in I 145, 54r5 *gausāma* dyadic with BS *kṣaya-* 'exhaustion'. Possibly here also *agaun-*⟨*d*⟩*a-*, Tib. *mi ñams-pa* 'unimpaired' from base *gāmb-*. Sogd. Man. *γmbn-* 'trouble', *pw γmb///* 'without trouble', rendering M.P.T. *'by-rnz *aβē-ranz*; Sogd. Bud. *γnp'wn* 'weariness, trouble', Sogd. *γmpn* 'with labour', beside verbal Sogd. Bud. *γβt'ynt* 'walk painfully', *γβs'nt* 'be wearied'. Further connexions uncertain, IE *g-*, *g^{u}-*, *gh-*, *g^{u}h-emb(h)-*.

gaumaña 'swift', K 64, 82r1 *gaumaña ttāja* 'swift rivers'. See *ggāma-*.

ggoṣtä 'hand', V 155, 185a3 *śśä-ggoṣtä phānä niśśāte* 'he deposited one handful of dust', parallel to BS (Divyāvadāna 366·9) *pāṃśv-anjali-* in the tale of Aśoka (J. Przyluski, La légende de l'empereur Açoka, 228): K 17·176–7 *tte hvauda jasta ṣa tta lāṃ*⟨*d*⟩*rre gauṣta*, =K 34·64 *ttai hvā*(*ndä*) *si gyastä ṣi ttä laudrai diśtä* 'they said to him, King, she is thus in the hunter's hand'; K 38·133 *raṃnīji pharhye gauṣtä baiśi hamaṃgä* 'the jewelled water-jars in the hand, all alike', =K 29·195 *ranīja phara būḍeda* 'they bore jewelled water-jars'; II 116·42 *gauṣta śau gūkyaina* 'in the hand one hand-covering', with subscript *mvakalai gauṣta* 'a *mvakalaa*-cloth in the hand'. As a measure, Sid. 100v1 *dūma-hauṣṭa gūra śā gauṣtą* 'one handful of smoke-dried grapes'. From **gabasti-* 'hand', Waxī *gawust* 'fist', O.Ind. *gábhasti-* 'forearm, hand' (beside Av. *gava-*, if from **gaba-*, Zor.P. *gwl*, *gwk*), to base IE Pok. 407–8 *ghabh-* 'to take', Celtic O.Ir. *gaibid*, Welsh *gafael*, Lat. *habeo*, Got. *gabei* 'riches', Lit. *gabanà* 'armful', O.Slav. *gobino* 'fullness', *gobĭzĭ* 'abundant'.

gauṣte 'is called', K 152·10, see *gurśte*, s.v. *grūs-*.

gaus- 'to be exhausted', I 145, 54r5 *ttavai rāja-yakṣ(m)a ca maṃgāra naṣṭausai kṣayāna gausāma, bauma phāhą* 'fever, consumption which is chronic dryness (=BS *śoṣa-*), exhaustion from *kṣaya-* 'phthisis', vomiting, ill breathing', BS *jvarija rāja-yekṣmā ca kṣata-kṣīṇe vapārava, cūdi kāsa* (BS *vipārita-*?; *chardi-*). From **gab-s-* to base *gab-* in *gauda-* 'exhausted' **gafta-*, Sogd. *γβs-* 'be fatigued'.

gausä 'millet, panicum italicum', Sid. 16r1, BS *priyangu-*, Tib. *khre*. From **g(h)euer-ko-*, N.Pers. *gāvars*, Yidγa *γavarso*, Pašto *γōš*, Parāčī *gâš*.

-gausta- 'covered', see *uysagausta-*, *haṃgusta-*.

gyedä 'he buys', IV 8·3, see *ggän-* 'to buy'.

gyerma 'excellent', II 117·7, see *girma-*.

gra 'instruction, advice', III 72·163–4 *gra hvāṃdä* 'they uttered advice', K 37·128–9 *gra hvādä*; K 37·129 *na ri nāve gra* 'he did not accept the advice'; see *gratä*.

graṃña 'enclosure(?)', III 69·96 *paśą kālä naḍa dyāṃdä graṃña, cu ṣṭāṃ ve kuṃjsa ttīma* 'in the autumn time they saw a man in an enclosure(?), where was sesame seed' (*cu. . .ve* 'where', with *ve* = older *vätä*). From *gar-* or *var-* 'to enclose', possibly to IE Pok. 442 *ĝher-* beside *gher-* or Pok. 444 *gherdh-*, as in Got. *garda* 'cattle yard', O.Sax. *gardo* 'garden'; or possibly with Oss. D. *goren*, I. *gärän* 'enclosure' from **varana-*, to IE Pok. 1160–1 *u̯er-*. Hence either **gira-* (from **gṛya-*), and loc. sing. as *ysära-* 'heart', loc. sing. *ysraṃña*; or **grana-*, **vrana-*.

grañaṃca 'growling' fem., of the tigress JS 17v2 *grañaṃca bīysaṃdai śāṃṇḍäna* 'growling, seizing with the jaw'. From *gran-* to base *gar-* 'make noise', see s.v. *ggaljīndi* 'they make noise'.

gratä 'instruction, advice', Z 2·75 *ttä mamä grati īñi prayseindi* (BS *prasad-*) 'they believe because of my instruction', parallel BS *anuśāsanā-*; acc. sing. Z 24·516 *gratu hvāñäte*, Z 14·73 *gratu pyūṣḍe*, Z 12·52 *gratu nändä*, K 20·249 *grra tsīye*; V 35, 2a4 *grata vīra*. With *vāś-* (Prakrit to BS *vācaya-*) 'to recite', coalescent, V 117, 66v7 *gratośśäte*, BS *śāsyate*, V 118, 67v5 *gratauśśäte*, BS *praśasti*, later II 106·133 *gra vāśi*, II 53·8 *grą vāṣṭidi*; dyadic III 49·33 *baysāṃ hīvī gra parau* 'the instruction, command of the Buddhas'; with pronoun *yi*, K 36·109 *ttai hvā si ggravai ma hūñye* 'speak to him my advice', K 28·164 *grave hūña*, =K 20·248 *grrave ma huña*, V 118, 67r3 *dātänai gratä hvāñei* 'by him the *dharma*-doctrine is to be spoken', BS *dharmaṃ samanuśāsayet*. Compounds V 142, 111 *grata-hvāñai* 'teacher', BS *śāstar-*, V 77, 145r4 *grata-hvāñā* voc. sing., Tib. *ston-pa*, V 15, 121 *grata-hvāñā*. See also *gra*. From *xratu-* 'expression of mind, wisdom', whence 'instruction, advice', Av. *xratu-*, O.Pers. *xraθu-*, M.Parth. Pers.T. *xrd*, Armen. lw *xrat* (*u*-stem), Zor.P. *xrat*. N.Pers. *xirad*, O.Ind. *krátu-*, to base *kar-* in Zor.P. *uškārtan* 'to think', M.Parth.T. *wd-ysg'r *vaδ-isgār* 'thinking evil', N.Pers. *sigāl* 'thought', Av. *čarəkərəθra-* 'thought', rather than to Greek κράτος 'power'.

grantha- 'knot', III 12, 22r1 *śśūvaribistä graṃthä viśtāña hvaraṃdai bāysū vīra bañāña* 'twenty-one knots must be placed, they must be bound on the right arm'; Z 20·56 *tcẹimañi ggūśta, ūce granthä päyä* 'eyes, flesh, water knots, fat'; V 139, 3a2 *graṃthä*; I 179, 98v2 *brrāṃja hīya grrathi* 'knot of birch', BS *bhūrja-grantha-*; K 145, 3r4 *ñāna bhīse gratha* 'knot of the bush *ñāna*'; II 85·20 *gratha ttīlā vī burikyā ūspuri* 'perfect down to the twisted strings'. With *ham-*, Z 4·110 *haṃgranthu*. From base *granθ-* 'to fasten', Sogd. *γr'nš* (**granθya-*), Yidγa *γurex* (**graθya-*), Sarīkolī *žirex*, *žerex̌*, Waxī *žerāx̌*, Yazg. *γərawθ*, Balōčī *garanč* (**granθači-*), N.Pers. dialectal *γilč* (**grθači-*), Zor.P. *gryh*, N.Pers. *girih*, Oss. D. *älxij*, I. *älxync'*, *lxync'*. IE Pok. 386 *gret(h)-* to base 385–90 *ger-* 'to turn', O.Ind. *granth-*, *grathnāti*, *grathita-*, *granthi-*, *grantha-*; O.Engl. *cradol* 'cradle', OHG *kratto* 'basket'.

graysa-, *graysya-* 'wild', K 15·114–5 *śau-kṣīra satva hatharaka dijsīya grraysya harahausta maiysdyaina* 'he held the beings of the whole land oppressed, he robbed the terrified, pitiful beings', =K 31·22–3 *cu ṣṭāna śau-kṣīra satva hatharakye dijsīyi, graysye harahausti satta cu pha patsyāṃdi kṣīri* 'who held the beings of the whole

land oppressed, robbed the terrified beings who, many of them, left the land'; K 20·252–4 *kūṣṭa hvīvaṣau vara hajsara naiśta vaṣanaurau yakṣau nāvąu jsa grrayse dūāha gara kaicai raḥąkṣajā jsa grrayse sthahę*, =K 28·166–8 *kūṣṭa (hvī)vaṣau vara hajsara naiśta vaṣanaurau yakṣau nāvąu jsa grayse dūāha gara kaicai rakṣajsā jsa grrayse strrahąi* '(*Kinnara-dvīpa*) where there is no place for humans, with its dangerous *yakṣa*-goblins and *nāga*-serpents, terrifying, distressful; mountain clefts (parallel to BS *giri-kandara*-), terrific, fierce with *rākṣasa*-demons'. See also *graysāñ-* 'to go wild, miscarry'. From *graza-* to base *graz-*, IE Pok. 353 *garĝ-* 'wild', Greek γοργός 'wild, terrifying', Celtic O.Ir. *garg* 'rough, wild', Welsh *graen* 'horrific' and 'sorrow', Lit. *gražóju, gražóti* 'to threaten', O.Slav. *groza* 'horror, shudder', *groznyj* 'terrible'. Note also BS *bhūta-graha-āviṣṭa-* 'crazy'.

graysāñ- 'to cause to go wild, to cause miscarriage', I 173, 91v2–3 *cū jsahira āna ṣika graysāñāri khū ysā hami ttī pharāka āchā bīḍa grahaja* 'what young ones in the womb are made to miscarry, when one is born then he bears many diseases caused by (demonic) *graha*-seizure'; I 173–5, 91v3–4 *cū jsahira āna ṣika grraysāñāri, laṃbaudara, laṃba-bhūja laṃba-karṇa, prralaṃbakā laba-sphīja, labanāsā laṃba-kyiśa, haṃdara miṃchāñāri haṃdara vā haṃtsa āchāṃ jsa ysyāñāri* 'what young ones in the womb are made to miscarry (so as to be) possessed of hanging belly, arm, ear, hanging forward, with hanging rump, nose, hair, some are made to miscarry, others are brought forth with diseases'. See above *grays-* 'be wild'. Here *graysāñ-* 'to make miscarry' is modelled on BS *mūḍha-* 'bewildered, miscarried' in the compound *mūḍha-garbha-*. Hence *graysāñ-* is dyadic with *miṃchāñ-* 'to miscarry'. Note also I 138, 47r4–5 BS *strīṇāṃ va mūcha-garbhāṇāṃ* (read *mūḍha-*), rendered by I 139, 47r4–5 *kāma tta strīye cū haṃjsyāre maichāṃ ā vā maichīde* 'or of women whose embryos have miscarried', translated by 'what are those women who are about to miscarry or are miscarrying'. For *mūḍha-garbha-*, see J. Jolly, Medizin 64.

grā 'hot', see *grāma-*.

grrāttā 'heat', see *grāma-*.

grāna- 'garland', see *groṇā-*.

grāma- 'hot', N. 76·2 *lukṣā grāmā* 'rough, hot', BS 179·14 *rukṣa-uṣṇa*; Z 20·2 *ysamaśśaṃdya grāmu hāmātu* 'in the world it has become hot'; Sid. 17r2 *cu krriṃgä hīya gūśtä ṣi tcārba u garkha u grāma ṣte* 'as to the flesh of fowl, it is fat and heavy and hot', BS *uṣṇo. . .snigdho guru-. . .*, Tib. *bya-gag-gi śa ni, snum-źiṅ lči-la drod čhe-ba yin-te*; Sid. 16r3 masc. *grāṃ*, Tib. *drod čhe-ste*; II 79·5 *grau aysmū jsa* 'with warm mind'; III 109·1–2 *grā aysmū jsa*; I 153, 63v5 *grrāma uca*; see compound *grāmūcä* 'hot water'. With *-ka-*, Sid. 153r5 *grāmaka-* 'tepid', BS *koṣṇa-*, Tib. *dron-po*. Comparative II 112·57 *grāmyera*; abstract, Sid. 8r1 *grauttā* 'heat' (**grāmatātā*), BS *anala-* 'fire', Tib. *mehi drod*; Manj. 28 *grrāttā*. Compound, III 18·22 *grāmūcä* 'hot water'. See also *garma-* in the compound *garma-māṣṭaa-*, and *gala* 'sparks(?)'. From *garma-*, Av. *garəma-*, O.Pers. *garma-*, Sogd. *γrm*, Yaγn. *γarm*, Zor.P., N.Pers. *garm*, Sangl. *γōrm*, Sarīkolī *žurm*, Oss. D. *γar*, I. *qārm*. IE Pok. 493 O.Ind. *gharmá-*, Greek θερμός, Lat. *formus*, Armen. *jerm*, O.Pruss. *gorme* 'heat', Let. *garme* 'heat', Lit. *garmaliúoti* 'to undulate, heave'. For *-rām-* from *-arm-* note also *śśandrāmatā-*, and M.Parth.T. *gr'b *grāβ* = Av. *garəwa-*, see *garba-*.

grāḥe:mā jsa, II 85·21 *tcaṃgiḍai grāḥe:mā jsa śūṣta* 'harp(?) equipped with holder(?)'. Possibly base *grab-* 'to take, hold' with Av. Yašt 15·52 *grāfe* 'clothes(?)' or 'envelope(?)'. See *gir-* from **gṛbya-*. For *-ema-* suffix, note also *parremā, paraima*, and *śaraima* 'covering(?)', from *-ām-ya-*.

ggrrī 'held, raised(?)', as first component, K 11v2 *ggrrīvakträ ggrrī-(pā)ysä u ggrrī-dasta*, with *-ī-* from *.-īta-* in composition as in *śśī-phīsa* 'white'. See *haṃggrīh-* 'to lift'.

grīca 'grain', Bcd 44r3–4 *parimauṇava grīca* 'atomic grains', BS *rajas-* 'dust' (BS *parama-aṇu-*). See *ggurvīca*.

grīṃja adjective 'of clay', III 89·175–6 *u ṣi hā bagalä pāstuṃgä viśtāña, dīnai hā grīṃja lakāna viśtāña, ā vā mistä gītserä* 'and this vessel is to be reversed, under it a clay bowl must be placed or a large gypsum vessel'. From **grai-* 'clay', see *grīha:, greña*, and *grrai*.

grīh- 'to lift', V 64·41 *ṣā rakṣa ūskyāṣṭä haṃtca grrīhāña* 'this protection (BS *rakṣā-*) is to be raised up together', =ibid. 44 *ūskāṣṭä haṃgrrīhāña*. See *ḥaṃgrīh-*.

grīta- 'bought', in *uysgrīya-* 'redeemed', beside *ggärāta-*, see *ggän-* 'to buy'.

grīha:- 'clay', Sid. 152r5–v1 *u haryāsą śaysdą, kamala pyahāñą tvā arva eha veśtāñą u grīhą jsa ttū kamala darą esalyāñä u phajiña viśtāñä, daṃdä khu ṣę grīhą suśtä u paskyāṣtą aysdemāñä* 'and head of a black snake is to be cut off; that medicament is to be placed in the mouth and with clay that piece of head is to be covered and to be placed in the oven so that the clay burns (becomes red) and again it is to be cooled', Tib. *sbrul nag-po śi-bahi* ('dead') *mgo bčad-pahi khar bčug-la, hjim-pas g-yogs te bsregs-la, hjim-pa ćhig-ste dmar-por gyur-nas phyun-ste bsgraṅs-la*. See also *grīmja, grrai*, adjective *ggrrainai, greña*. From Iranian *grai-:grī-* with suffix, Yidγa *γərāi, γuroi* 'earth, dust', Yazg. *γəruy* 'clay for plastering the hearth', Oss. D. *ärγä* 'mud', I. *älyg*, Sogd. Bud. *γr'yk-*, Man. *γryk*, Yaγn. *γirik* 'dust'. To IE Pok. 362–3 *glei-* from *gel-* 'to stick', Greek γλία 'clay', adjective γλοιός, Lat. *glū-t-*, nom. sing. *glūs, glūten* 'clay', Celtic O.Ir. *glenim* 'to stick', O.Engl. *clāg* 'clay', OHG *klenan* 'to stick', Lit. *gliejù, gliėti* 'to besmear', Slav. Russ. *glej* 'clay', *glina* 'clay'.

gruta- 'broken, scratched', Z 23·15 *ttäna hatäro sarvañi balysä hävye ttañi grute tcārma* 'therefore once the omniscient Buddha broke the skin of his own epidermis'; JS 18r1 *brrahä bedä kaṃga gurvai* 'he broke the skin upon his back', parallel in Chinese translation 'he scratched the skin' (E. Lamotte, Mahāprajñā-pāramitā-śāstra II 976·1). With *uys-*, Z 5·7 *hamatā balysi hivī uysgrute tcārma* 'the Buddha himself broke his own skin'. With *-s-*, Z 20·42 *samu kho ju bruṃjä uysgurśti banhyu väte* 'as he breaks out the bark on a tree'. Initial *gr-* derives from either *gr-* or *xr-*, hence either to IE Pok. 460 *ghreu-* 'to rub sharply', see above *gurvīca-* 'grains', or IE Pok. 622 *kreu-* 'to thrust, break', Greek κρούω 'beat' (*kreu-s-*), Lit. *krušt̀u, krùšti* 'to tread, beat apart'. O.Engl. *hrēowan* 'to make rue'. Possibly Av. *xrūta-*, Vid. 7·27 *xəmō. . .xrūtahe*

ayavatō 'winter. . . causing injury (Zor.P. gloss *rēš*), full of evil', rather than to *xrū-* 'raw flesh'.

grūṣka- 'covering, husk' of the fragile husk of rice, Sid. 101r5 *ysālve hīya grūṣkyi* 'skin of turmeric (or barberry?)', Tib. *skyer-pahi śun-lpags*; Sid. 101v1 *cigāṃ ttīrai hīya grūṣka* 'skin of azadirachta indica', BS *bhū-nimba-*, Tib. *nimpahi śun-lpags*; Sid. 143v3 *jambraṃ bahyä, hīya grūṣka* 'skin of eugenia jambolana', Tib. *dzambuhi śun-lpags*; III 86·106 *caittrai hīya grūṣkä* 'skin of the tree citraka-', plumbago zeylandica, parallel to BS *citraka-*, Tib. *kru-trug-tres*; III 86·106 *banījāṃ grūṣkyāṃ hīvī kṣārä* 'alkali of *banīja-* skins'. Adjective Sid. 14v2–3 *ṣi grūṣkīnai hamye paṃcamulä*, Tib. *hkhri-śiṅ-gi rca-ba lna-pa hdi ni* 'this is five-root of a creeper' (*hkhri-śiṅ* = *hkhril śiṅ* 'creeper'). Compound Sid. 15v2 *hiṃnä-grūṣkai rrīysu* 'red-husked rice', BS *rakta-śāli-*, Tib. *hbras salu śun-lpags dmar-po*. From *xrau-*:*xru-* 'to cover, hide', with *-š-* *xrauš-*, with Av. *xru-* in *paxruma-* 'roofed', Zor.P. *kwt-m'n* **kat-mān* 'roofed stall', see Studia classica et orientalia A. Pagliaro oblata, 1969, 147–8, to IE Pok. 616–7 *krāu-*:*krū-* 'to cover', Celtic O.Ir. *cráu, cró* 'stall, hut', Lit. *kráuju, kráuti* 'lay upon, heap', O.Slav. *krovŭ* 'roof', with *-b-*, Greek κρύπτω (naturally not to *xraušd-* 'hard').

grūs- 'to call', participle *ggurṣṭa-*, V 341, 80v2 *muho vara grūsa* 'call them to me', BS G 37, 75b4 *tau dvau puruṣāv ānaya* 'bring the two men'; V 341, 80v3 *u tta hvate se mäḍe gyastä grūstä* 'and so he said, The gracious god (= king) summons (you two)', BS G 37, 75b5 *etad avocat, rājā yuvayor ⟨āma⟩ntrayati*'; V 27, 279v3 *grūsu grūsīndä*; K 1, 134r4 *rrundu grūsīndä* 'they call him king', Tib. *rgyal-po. . .brjod-kyi*; III 63·129 *tta tta grūsīdä* 'so they invoke'; K 152·12 *cvai grūsīdą lāsą* 'whom they call *Lāsä* ('play')' (Vajrayāna personified play). Participle, V 328–9, 71r5–6 *ttīyä gyastānu gyastä balysä sarvaśūru mästu balysū-ñavūysau ggurṣṭe* 'then the *deva* of *devas* Buddha called Sarvaśūra the great bodhisattva', BS G 36, 54–5 *atha khalu bhagavān sarvaśūraṃ bodhisatvam āmantrayām āsa*; V 243, 1b3 *gurṣṭe*, BS *āmantrayate*, = K 94·96 *gauṣṭe*; III 27, 36a3 *gūṣṭe* 'he called'; infinitive, K 42·96 *pastā guṣṭe* 'she deigned to call'. From *xraus-*:*xrus-* 'to make noise, cry out', Av. *xraos-*, *xrušta-*, Zor.P. *xrōsišn*, *xrōsēnītan*, *xrōšišn-'ōmand*; *xrōsītakīh*, *xrōsītaktar*, *xrōsak*; N.Pers. *xurōsīdan*, *xurōs* 'cock'; M.Parth.T. *xrws-* 'to call', *xrwstn*, *xrwštn*, *xrws* 'a call', *xrwsg* 'caller', *xrwšt*, *xrwštg* 'called', *'bxrws* 'call, shout'; M.Pers.T. *xrwh-*, *xrwst'r* 'caller', *xrwh-xw'n* 'preacher', *nxrwh-*, *-yd* 'to blame'; Sogd. Man. *frxrws* 'anxious'. IE Pok. 567–71 *ker-* 'of harsh noise', *kreu-k-* 'call, cry', O.Ind. *króśati*, *kruṣṭa-*; *kreu-k-*, Lit. *kraukiù*, *kraũkti* 'to croak, caw'.

grrai 'clay(?)', IV 32b2 *drai hvaṃḍāṃ grrai pārrve*; IV 32b3 *grrai 12 kūsa kṣe ṣaṃgä* 'clay(?) 12 *kūsa*-measures, six *ṣaṃga*-measures'. Adjective, *grrainaa-*, Manj. 25 *padā grrainai* 'clay vessel', *padā*, older *padāna-* 'vessel'. See also III 92·232 *greña bājinañä* 'in a clay vessel', and *grīha-*.

grauṇā-, groṇā- (and *-n-*) 'garland', Z 3·61 *buśśānā grauṇe* 'scented garlands'; V 244·2b2–3 *buna spyau buśañau graunyau saṃkhalunyau jsa pajsaṃ yanī* 'he may do honour with perfume, flowers, scented garlands, unguents', BS *puṣpa-dhūpa-gandha-mālya-vilepana-*, omitted in K 94·108 *u spyau jsai u bvī jsa būśañāṃ jsa u sakhalyāṃnā jsai pajsa yanīye*; K 63, 78v3 *pṣārā grauna* 'crowns, garlands'; III 106·25 *spyakīnai tceṣū grāna haraṣṭā ttye baidāṣta* 'she placed upon him a flowery beautiful garland'; JS 24r1 *vīysīnai graunä* 'a lotus garland'; V 346b4 *grauṇyau palsāryau* 'with garlands, crowns'. The *grāna* of III 106·25 is called also (BS) *cakrraka* 'circlet' which may point to IE Pok. 935–8 *(s)ker-* 'turn, be round', 938 *(s)kr-eu-* in Greek κορωνός 'bent', κορώνη 'bent thing' (whence Lat. *corōna*), Celtic O.Welsh *crunn* 'round'. Then *grauṇā-* 'garland' from **krounā-*, and Greek *-ō-* from *-ōu-*. But other possible connexions are **grabana-* 'thing held', or **xrauna-* 'covering thing'. Sogd. Chr. *'grbn* 'fork' and Oss. D. *aryävnä*, I. *äryäc'k'* 'pincers' attest the base *grab-*. For *xrau-*, see *grūṣkā-*.

grauśä 'flour paste', V 315 Duldur Aqur 11 *āhärīja grauśä khāy⟨s⟩-* 'flour-cake baked in ashes(?), food. . .', see *grauśe*.

grauśe 'flour paste', Sid. 134v2 *mau jsa āḍe jsa grauśe* 'cake from flour with *mau*-liquor', BS *saktavaḥ* (*saktu-*, *śaktu-* 'coarsely ground barley', glossed by Tib. *phye* 'flour'), Tib. *čhaṅ hol-kon-gyi skyo-mar byas-pahi naṅ-du* (Pekin edition) in which *hol-kon* has not been traced; *skyo-ma* 'pap, paste'. From **grauz-yā-* to base *grauz-* 'rub small', Lit. *graũžas* 'gravel'. See also *grauśä* in older spelling with *-ś-* = later *-ṣ-* (= *-ž-*). IE Pok. 460–2 *ghrēu-*:*ghrū-* 'to rub into small pieces', Greek χρεύω 'beat'; *ghreu-d-*, O.Norse *grautr*, O.Engl. *grytt* 'groats'. See above *ggurvīca-*, *grīca-*.

gvą 'tell, speak', III 73, 174–5 2nd sing. to *gvar-*, by loss of *-ra*, see also *pha* from older *phara*, *pharu* 'much'.

gvą, *gva* 'ears' plural to *ggvą-*, from **gauša-*, O.Pers. *gauša-*.

gvaka 'ear', see *ggvą* with *-ka-*.

gvaka 'speaker', III 109·6–7 *asūlaka baudhasatta gvaka hīyāda*: 'the bodhisattva Asūlaka, the *gvaka*-entitled master'. As epithet of a Bodhisattva *gvaka-* can be analysed as *gva-* with the professional suffix *-ka-* (as in *malysaka-* 'treasurer') to derivatives *gauba-* > *gva-* or *gauša-* > *gva-* from a base *gau-*. For *gaub-* see s.v. *gguph-*; for *gauš-*, note Armen. lw *goušak* 'informer, diviner', *goušakem* 'to predict'; Aramaic Pers. *gwšk-* an Achaemenian official 'informer', Georgian lw *gušag-i* 'sentinel'. Hence *gvaka-* 'the preacher' or 'predicter'.

gvagye 'hills(?)', III 80·23 *mista ttraikhye gvagye baysgä hvālai phyaṣte* 'great peaks (Prakrit *tṛṃkha-*), many hills, both illuminated'. From base *gau-*:*gu-* with suffix *-agā-*, plural *-ye* to IE Pok. 393–8 *geu-*:*gū-* 'bend', Lit. *gugà* 'hill, knob', *gaũgaras* 'peak' (for the form see *askhaukara-* 'elevation', Lit. *kaukarà* 'hill'). Possibly loan-word in Megrel *gvala*, *gola* 'mountain'. See also *ggūla-* 'ball'.

gvach- 'to digest (food)', present 3rd sing. Sid. 4r2 *hvaḍä khaṣṭä gvaśte* 'food and drink are digested', Tib. *kha-zas źu-bahi*; N 75·40 *tta khāysä gvaśte* 'so the food is digested', BS *annaṃ ca pānaṃ ca tathā jīryate*; Sid. 130v1 *khvai ṣe arva gvaśte* 'when for him the medicine is digested', Tib. *źu-bar gyur-pahi hog-tu*; Manj. 27 *cvai gvaśte hvaḍū khaṣta*; III 114, 5v2–3 *hvaḍä khaṣṭä anāvaraṇä gvaśti* 'the food and drink is digested without hindrance'; Sid. 15v4 *garkhä gvaśde*, 'it digests heavy', Tib. *lčī-ba yin-te* ('it is heavy'); *gvach-*, Sid. 8r3 *ttī vai khāysä ni gvachāve* 'then

for him the food may not digest', Tib. *kha-zas ma źu-nas*; Sid. 3r3 *cu āvaṃdva āchā tti [gvachā tti] gvahaiyi jsa panata* 'what are the *āgantuka*-diseases, they have arisen from blows', BS *āgantavo vighātotthāḥ*, Tib. *glo-bur-gyi nad ni gnod-pa-las byuṅ-bahi nad-do* (*gvachā tti*, scribal error); Sid. 4r2 *gvachāme vī biraysde* 'it spreads in digestion', Tib. *hju-bahi ćhe ldaṅ-ṅo*; causative, Sid. 4v3 *ūśā gvachāñāka* 'causing the strength (BS *ojas*-) to be digested', BS **pakty-ojo-. . .kāraṇaṃ*, Tib. *hjug-par byed-pa daṅ*; noun, *gvācha*- 'digesting', Sid. 15v5 *uskātta bise raysa jsa u gvāchą u hauvi jsa dilakä ñaḍa* '(of rice) with the above juice and with digestion and power it is little, small', BS *kincid vināśitas tasmād aparo rasa-pākataḥ*, Tib. *sna-ma-las ro daṅ, źu-bahi mthu ćuṅ-zad ćam-gyis ćhuṅ-ṅo*; adjective, Sid. 5r5 *khāysą gvāchākä u pajsākä dai haṃjsulyākä* 'causing digestion of food, and cooking, kindling a fire', BS *pācana-dīpana*-, Tib. *zas hju-ba daṅ, ćhos-par byed-ćiṅ drod skyed-par byed-do*; compounds, Sid. 20r5 *garkha-gvāchä* 'of heavy digestion', Tib. *lći-ba yin-te*, Sid. 16r2 *raysga-gvāchą* 'of light digestion', Tib. *yaṅ-la*. See also *gvaha*- 'digestion', *agvaha*- 'non-digestion'. From **vi-pak*-, see *pajs*-, *pachāre*.

gvaja 'of the ear, aural', *-ja* suffix to *gva*-, K 56, 20v4 *gvają aysmū* 'the *vijñāna*- of the ear'. See *gguvą*-.

gvaña 'in the ear', Sid. 15313; *gvąña*, V 304, 2b5, V 246, 13a2; K 97·199 *gvaña*, BS *karṇa-puṭe*.

gvaḍa 'changed', K 63, 79r4 *pajsa gę satva gvaḍa prrabautta īde* 'the beings of the five life-stages (BS *gati*-) are changed, transformed', dyadic *gvaḍa*- and *prrabautta*-, *prabyūtta*- from *parā-byūh*-, not loan-word BS *prabhūta*- 'abundant'. From **vi-var*- 'change, to IE Pok. 1152–60 *uer*- 'turn'.

gvaḍināṃ 'talk(ers)', III 104, 33 *gvaḍināṃ ttradū kṣūna mauḍä* 'from the talkers, I entered, dying of hunger'. With *gvaḍa*- for *guḍa*-, present *gvar*- 'to talk' with adjective suffix *-ina*- 'having. . .'. See s.v. *gvar*-.

gvaḍauśą 'changeful', III 38·40 *nai ī gvaḍauśą bāvanījī mū-varga* = III 47·59 *nai ī gvaḍauśą bhavanīja mū-varga* 'he has not the changeful(?) present life-stage of the cosmos (BS *bhavana*-)'. For *-auśą*-, see also *durauśą*, *paḍauśa*-. From **vi-var*-, see *gvaḍa*-, different *byaḍa*-, *vi-tar*- 'cross'.

gvathaṃna 'from shaking, quivering(?)', ablat. to *gvatha*- or *gvathana*-, III 104·48–9 *thā jsā ma kaumadau gvathaṃna guchą* 'save me from the quivering of Kāmadeva-'. If *kāmadau* is from *kāmadevä*, otherwise from *kāma*- 'lust' and *dau*, archaic for *dai* 'fire'. For the base see *gvīth*- 'move'.

gvanastai 'free(?)', K 112·371 *hāmvaja gvanastai ṣṭāna* 'being free from forgetfulness'. Possibly *gvana*- **gutana*- 'escape, freedom' to *gūta*- with *-ana*- suffix, with adjectival suffix *-astaa*-.

gvamānīdeṃ 'is convulsed', Tib. *hgul-ba yin-no*, Sid. 128v3–4 *cu bęti jsa ākṣīpakä nāma āchai cu yādą aga ne ālurrī īdą u gvamānīdeṃ* 'what is the wind disease by name *ākṣepaka*-, (it is his) who is always unable to control his limbs and he is convulsed', BS *ākṣepako muhuḥ kṣepād*, Tib. *de-la rlun-nad dam-po źes-bya-ba ni ran dbaṅ med-par lus hgul-ba yin-no*. From *ava*- and *man*-, to base *man*- in Av. *vaēmanāṯ* (Nīrangastān 155v1), glossed by Zor.P. *RMYTN* = *aβkanēt* 'throws'. The *akṣara* here is *mā*, not *ha*. See also *manīndi* 'they injure'.

gvays- 'to part, separate', *gvaṣṭa*-, Sid. 132r4 *cve āstai gvaysde* 'whose bone cracks', Tib. *rus-pa hgas-pa gaṅ yin-pa ni*; V 115, 64r7 *brye nere jsa gvaysde* 'he parts from the beloved wife', BS *prāpnoti priya-bhāryā-viyogaṃ*; Z 4·116 *cu ye gvaysdä ysäṣṭāna haṃtsa* 'who parts from the hated one'; III 108·6·5 *gvaysārā* 'they part'; II 115·26 *khvau jsa na gvaysū* 'so that I do not part from them'; V 243·34 *ñāysaira dīryai khvā jsa na gvaśū* 'I have held you close so that I do not part from you (*-ā*)'; participle, *gvaṣṭa*-, JS 35v3 *pāyve jsai gvaṣṭai ttāre bekhauṭe* 'he split it with claws, in digging into the forehead'; II 4·59 *gvaṣṭaṃdūṃ* 'we parted'; II 116·37 *ahā jsa gvaṣṭū* 'I parted from you'; V 243·35 *gvaṣṭū, mā jsa* 'I parted from you' (*-ā*); II 115·29 (bis) *gvaṣṭūmā jsa* 'I parted from you'; III 101·28 *gvaṣṭī mā jsa* 'you parted from me'. Verbal noun, *gvaṣṭi*-, SuvP. 71r4 *byehīde pveṇyau gvaṣṭā* 'may they get separation from fears', BS *mucyantu tair bhaya-śataiḥ*; *gvāś*-, III 89·177–8 *jseṇä jseṇä gvāśąuñä bagīla pyanāñä* 'it must be separated in small pieces, it must be covered in a vessel' (*bagīla*, loc. sing. to *bagala*-). Noun, II 116·36 *gvāysū paiṣkaica* 'separation', dyadic; II 116·36 *gvāysa jāre* 'separations cease'; Z 11·11 *brāyo nuṣṭhurä gvāysä* 'cruel parting from the dear ones'; Z 11·14 *gvāysä brīna* 'parting from the beloved'; K 33·56 *juhai gvāysanä* 'through parting from the beloved'. Adjective, II 81·43–4 *gvāysīnai dai* 'fire of separation', and JS 19v3. See also *gvaṣka*-. From **vi-vaz*-, see cognates s.v. *bays*-. Older above Z 2·179 *guvaśte* 'it splits'.

gvar- 'open', II 75·55 *drāṃ-māṃjsakyä hva hva gvīracäkyä paṣṭīṃdä* 'holes (pores) of the hairs rise opening separately'. From **vi-var-* 'open', reversive to *var*- 'to cover, close', O.Ind. *vivara*- 'hole'. IE Pok. 1160–1 *uer*- 'close', Av. *var*-, O.Ind. *vṛṇóti, vṛtá*- 'cover', Lat. *operio* 'cover', *aperio* 'open', Lit. *užveriu, užvérti* 'shut', *atvérti* 'open'. See cognates s.v. *baṭha*- 'cuirass'.

gvar- 'assert, tell, speak', (1) present *gvīr*-, Z 23·141 *āljsanda harbāśśä gvīranda* 'singing, all, talking'; III 34·10 *sāhąna gvīradā tsīda hada spyalakau* 'amorously chattering they move among the buds'; participle, *gvīḍa*- K 27·160 *drra tcīra gvīḍa āśāṣṭa panava* 'reciting three times she rose into the sky' (BS *ākāśa*-); passive, Z 4·22 *ne samu saṃjñe jsa gvīḍe* 'it is not named with (the word) *saṃjñā*-'; (2) present *gvar*-, participle *gūḍa*-, III 73·175 *khu gvąrī varī ṣi mīḍe* 'if he tells, he dies at once'; III 70·123 *ṣai khvai gvąrī rruṃdä pyaṃtsai gvąre* 'even if she tell it, she tells it before the king'; III 70·122 *nai ṣa haḍa gvąre* 'she does not tell to the messenger'; III 70·126 *maṃ vā gvąra* 'tell it to me'; III 71·128 *vā raṣṭakä gvąra* 'tell it truly'; III 73·174–5 *gvą vā mūña pyaṃtsä* 'tell it before me'. Participle *gūḍa*-, K 26·143 *brrū haḍāe pūhyai pyatsa gūḍa* 'early in the morning he told it (the dream) before the *purohita*-chaplain', =K 35·88 *ttu hūnä brrū hiḍā prrūhī pyatsa gūḍe*, parallel Divyāvadāna 448·6 *nivedayām āsa*; III 70·128–9 *gūḍā hā* 'she told', III 71·134 *harbīśī gūḍā hāṣṭä* 'she told it all'; III 71·135 *gūḍā hā raṣṭa phara* 'she told the true story'; noun, see *gvāra*- 'business'; (3) *gver*- 'tell', from **gvāraya*- denominative to *gvāra*- 'speech, business', K 4·140v4 *ṣä ttutvī gverä* 'he tells

that', Tib. *lan ldon-par hgyuro* 'answers'; K 31·24 *cu rre gvāra ni gveri* 'what matter the king does not tell'; K 30·206 *raṣṭa ma pyatsa gvera* 'tell it truly before me'; II 127·33 *hvaṃḍä pvaisa u ttike ttā gverīdä* 'ask the men and they will explain it to you'; *gvairrīda* 'they speak', III 123·71 *natca gvairrīda*, gloss to BS *bahiḥ kathayanti* 'they speak out'. For *var-*, see also W. W. Malandhra JAOS 95, 1965, 266ff. From base *var-* 'to assert', Av. *urvata-* 'command', *varah-* 'ordeal', Zor.P. *var*, *varastān* 'court of ordeals', Orm. *γwar*, Yidγa *wor* 'oath', Hittite *ueriia-* 'to call, appoint', Greek ῥρᾱ-, ῥη- 'to speak solemnly', see IE Pok. 1162–3 *uer-*, O.Ind. *vratá-* 'command'. Base either *var-* or **gu-var-* from **vi-var-*.

gvar- 'distribute', present *gvār-*, K 14·88 *beysūñe dyaume kaiṇa gvāḍai* 'for the bodhi-vision he distributed', =K 12·6 *gvāḍe*; =K 22·49 *baiysūñe dyaume kaiṇa gūjsabrrīya* 'for the bodhi-vision he strewed'. With noun *vāra-* 'share', IV 1·8 *yaudarä hīye vāra mūri dvī-ysā dvī-sa paṃjsāsi* 'the shares of Yaudara 2250 *mūrā*-coins'. From *var-* or *gu-var-* from **vi-var-* to Oss. D. *iuarun*, *jurst*, I. *ba-juaryn*, *ba-juärst* 'to distribute, divide', Oss. D. *läuarun*, I. *luaryn*, *luorston* 'to sift', Yidγa *wārəm*, *watəm* 'to separate'. To RV *vā́ra-* 'treasure', *bali-* 'offering', Kroraina *vara*.

gvaśc- 'distribute', IV 3·6 *aysī āṃ ni bve si caṃdi gvaścāṃda u caṃdä va vāri ṣṭār⟨ä⟩* 'but I do not understand it, (thinking) how much they distributed and how many are the shares'; IV 3·11 *haṃbā uspurri biśa gveśce himye* 'the whole amount has all been distributed' (for the form with *-e-*, note *keṣṭe* 'to think'); II 68·9 *aysī hā gvaścī imi ra vā ttaṃdī drai kūsa ganaṃ hauryarä* 'I distribute it, you on your part give of it so much as three *kūsa*-measures of wheat'. From *vi-baxśaya-*, see s.v. *būṣ-*. See also *gvaṣc-*.

gvaśte 'it is digested', see above *gvach-*. III 101·29 *bai khaṣṭai na ṣṭau gvaśtai* 'you drank poison, it however is not digested'. But *guvaśte* 'it splits' to *vi-vaz-*.

gvaṣka- 'separation', Manj. 101–2 *dūkhyau jsa gvaṣka* 'separation from sorrows'; V 30, 79b2 *⟨ysä⟩ṣṭye gvaṣkäna* 'separation from the hated one'; V 30, 79b1 *bātamye gvaṣkä*, 'freedom from doubt'. From *gvaṣ-* with *-ka-*, see *gvays-*.

gvaṣc- 'to distribute', present stem, V 1·1·5 *tta tta nvī gvaṣcāñä* 'so the deposit is to be distributed', see *nvī* 'deposit, pledge(?)'; V 304, 5b2 *tti ṣanīraki hamaiyi vara gvaṣci* 'these Ṣanīraka himself distributes'; preterite, II 35·8·3 *haṃdira prū tsve thaunä gvaṣce cira jsāra-barā 3* 'he went to the Inner Fort, he distributed pieces of cloth (plural to *thaunaa-*), three carriers of corn of Cira'; II 65·2·3–4 *kāṃha thaunaka gvaṣcāṃdä drai-se paṃ-saya pḗmīnai-y-īṃ jsa thau gvaṣceṃ dirsä chā* 'hemp cloth in pieces they distributed, three hundred; I distributed cloth five-hundred (in value) woollen pieces, from them, thirty feet'; IV 19·18 *tti cu sūlya gvaṣcāṃ⟨di⟩* those which the secretaries distributed (or *sūly⟨au⟩* from the secretaries'?); noun, V 222·22·2 *hiśce gvaṣcye dvī-ysāra mūri pasi* '. . .income, distribution, 2000 *mūrā*-coins, sheep' (SDTV 82). See *hiśce* from *hataiś-* 'to send, give'. From *vi-baxśa-* with *-ka-*, verbal *-ča-*. See the similar *brūṣka-*, *brūṣcäte* 'rough; be rough', 2 sing. imperative *brūṣtya*, below.

gvah- 'to weave, spin', V 355, b2 (TM bilingual text) *⟨hvā⟩-ña haṣṭa ysāra jū*, *gvahe u baña kharījä* (space), '(the *dhāraṇī*) is to be recited 8000 times; twist and bind on the thong of deer's leather(?)'. With 2nd sing. imperative middle *-e* from *gvah-* 'to spin', from *vaf-* or *vi-vaf-*, note in the preceding clause *dasa jsa bañāña* 'to be bound with the thread'. The *kharījä* is from the adjective *kharīnaa-* 'of the musk deer', with *-ījа-* fem. to qualify the omitted *dasa* 'thread'. See cognates s.v. *auvya-*, *baudāha-*, and *-vaunä*.

gvaha- 'digestion', Sid. 134r5 *khu mau khāṣẹ khvai gvahä*, *hame* 'when he drinks liquor so that for him there is digestion', BS *jīrṇe madyāya dātavyaṃ*, Tib. *čhan sna-ma hthuvs-pa źu-bar gyur-pahi hog-tu*. With negative *agvaha-*, BS *āma-*, Tib. *ma źu-ba*. See also *pahä*, BS *pāka-*, Tib. *źu-bahi ćhad-pa* 'heat of digestion', and negative V 322·126 *apahä*, =Sid. 12v3 *ahahä*. From **vi-paxa-* or possibly **vi-paxθa-*. See *pajs-*, *pachāre*, IE Pok. 798 *pekᵘ-*; and *gvach-* 'to digest'.

gvaha- 'dwelling', K 49·3·7–8 *śira gvahe añi añi thāna* 'good abodes, various other places' (BS *sthāna-*); III 68·66 *vira biṃdä ttāja gvahaña*, *raṣayä ye* 'there at the river there was a *ṛṣi*-sage, in a hut'; JS 321 *ysāysīña gvahaña ṣṭāṃ bāśe ttuśaña* 'in the grass hut in the empty grove'. From *vivaha-* to base *vah-* 'to dwell', Av. *vaxhaiti*, O.Pers. *āvahana-*, IE Pok. 1170–1 *ues-* 'to dwell', O.Ind. *vásati*, *uṣita-*; Greek ἄεσα, Got. *wisan*, O.Engl. *wesan*, Tokhara B *ost*, A *waṣt* 'house'.

gvahan- 'to descend, send down', participle *gvahaṃda-*, III 74·207–8 *stūnä haśä hīye kasvā*, *haṃdarai dīśīra*, *haṃdarai hāṣṭā gvahaṃda* 'pillars in the inner parts of the tower, some were overthrowing it, others threw it down'; III 74·210–11 *naṃḍä makalä haśa gvahaṃda* 'Naṃḍa the monkey descended into the tower'. See *vahan-* 'sink'. Possibly to Av. *han-t-* 'to reach', in *hīsasaṭ*, *nišąsyā*, IE Pok. 908 *sent-* 'take a direction, go', Celtic O.Ir. *sēt*, Welsh *hynt* 'way', Got. *sinþs* 'time', O.Engl. *sīd* 'going, way, time', Got. *sandjan* 'to send', O.Norse *sinna* 'to travel'. Note also SuvO. 3v1 *āchā vahāñātä* 'he drives away diseases'.

gvahaḷiñä 'tool', JS 16v1 *kharīja raisvi* (for *raisci*) *gvahaḷiñä* 'with a sharp tool of acacia wood (BS *khadira-*)'; JS 13v2 *pa-sete rriscye gūhaiñä hvastāṃdä beda* 'they struck 500 sharp knives upon you'. From **ava-xadanī-*, to base *xad-* 'to strike', see s.v. *guhei* 'he strikes', participle *khasta-*.

gvahaiya 'stroke, blow', Sid. 3r3 *gvahaiyi jsa panata* 'caused by a blow', BS *vighāttotha-*, Tib. *gnod-pa-las byuv-bahi nad-do*; Sid. 155r3 *gvehaiya*, BS *ghāta-*, Tib. *brdol-ba*; Sid. 103v2 *gvihaiyä jsa*, Sid. 141v5 *gvihaiye*; I 187, 105v4 *ysira vī gvahiṃyi* (*-iṃ-* = *-ai-*) 'wound in the heart', BS not clear. From **ava-xad-* 'to strike', see also *guhei*.

gvahaiśkye 'probe', Sid. 151v4–5 *tceña bise arve hīye gvahaiśkye jsa esthaṃjāñä* 'to be drawn out with the probe used for the eye medicament', Tib. *mig-sman-gyi thur-ma-la mgo-źin* (*bgo* 'divide, distribute'); Sid. 151v3 *u gvehaiśkye jsa esthajāñą*, Tib. *mig-sman-gyi thur-ma bsgres-te* (*sre-ba* 'to mix'); Sid. 152v1 *gvehaiśkye jsa asthajāña*, Tib. *thur-ma-la bsgo-źin*. Tib. *thur-ma* renders BS *śalākā-* 'pointed tool, medical probe'. Hence *gvaha-*

iśkyā- 'small pointed tool' to *gvahaiñā* 'sharp tool'. From **ava-xadanī-*. Suffix as in *tcaimęśkya-* 'eye' in lyric verse, from *tcęiman-*.

gvā- 'yellow, green', as first component, Sid. 107v1 *gvā-ysirūṃ āchai* 'yellow disease', Tib. *nad ljaṅ-gu-kha*; Sid. 107v2 *cha gvā-ysirūna hame u śī āṣaṇa, dilakä ysīca* 'skin become green and white-blue, a little yellow', BS *haritā-śyāva-pīta-*, Tib. *mdog ljaṅ-gu-khar hdug-pa daṅ, swo-sans daṅ, ser-ba daṅ*; Sid. 107v4 *gvāṃ-ysirūṃ āchai halī-makä* 'the green disease halīmaka-', BS *pāṇḍuḥ. . .halī-makaḥ*, Tib. *nad ljaṅ-khu-kha*. Tib. *ljaṅ-gu, ljaṅ-khu*, and with added *kha*, 'green'; *halīmaka-* 'greenish yellow disease' (BS *pāṇḍu-roga-*). Tib. *ljaṅ* is also first component in several compounds. From **gauvaka-* or **guvaka-* with conjunct *-ā-*, to base *gau-:gu-* 'yellow, green', in Av. *gao-kərəna-*, Zor.P. *gōkarn, gōkart* epithet of the *hōm ī spēt* 'the white hōm plant' in apocalypsis, called *urvar* (GrBd TD2 149·10) and *draxt* (DkM 784·9); *kərəna-* to base IE Pok. 545–7 *kel-*, see s.v. *karāśśa-*; Zor.P. *gwklt *gōkirt*, N.Pers. *gōgurd, gaugird*, M.Pers.T. *gwgrd*, Sogd. *γwkt, γwqtt* 'greenish yellow mineral, sulphur' with *kṛta-* 'stuff'; N.Pers. *γōk* 'frog' if called 'greenish'; with adjective suffix *-ra-* **gaura-*, Balōčī *gōraγ* 'grey, white', Balōčī, Zor.P., N.Pers. *gōr* 'wild ass', Pašto *γyara* from **gauryā-*, Balōčī *gōr-dil* 'daphne mucronata', named from its red berries. O.Ind. *gaura-* 'whitish, yellowish, brilliant', *gaura-* 'ox, bos gaurus', with BS *gaura-khara-* 'a kind of ass', Ardhamāgadhī *gora-khara-* 'white ass', Pali, Prakrit *gora-* 'white, brown, grey, red'. This *gaura-* is rendered by Tib. *dkar-ba* 'white', Sid. 7v4 *śīya*. Two coincidences, unless loan-words from Iranian, are Tib. *gva-ba, gva-ma, gva-pa* 'red' and 'red horse with white spot on forehead', and Causasian Adəge *γua-, γo-* 'red', Qabardei *γua-* 'yellow; copper'.

gvācha- 'digestion', see *gvach-* from **vi-pač-*.

gvāḍa- 'divided', see *gvar-*.

gvāna- 'growth', only in dyadic state with *gotra-*, 'family, state, origin', Manj. 367–8 *baysāna krrañī kāṇa gūttairū gvāṇą nai haṣḍe baysūña gūttara ṣę cva baudha-caitta akhvauṣṭa* 'by the kindness of Buddhas he does not fail the *gotra*-basis of bodhi-knowledge; the *gotra-* of bodhi is what is the *bodhi-citta-* ('mind of *bodhi-*'), immovable'. The dyadic phrase with *-ū* 'and', as in II 116·36 *gvāysū paiṣkaica* 'separation'. From *gau-:gu-* 'to grow, increase', Av. *gūnaoiti*, Zor.P. *gōhr* 'growth, origin' (from **gau-θra-* or **gavaθra-*), also concretely 'precious stone, mineral or metal', N.Pers. *gōhar* 'gem, pearl', Zor.P. *gōhrak-dānākān* 'experts in physics', Sogd. *γwš* 'substance', Oss. D. *γom, γon, γom-bäl, äna-γom*, I. *qom, qomyl, äna-qom* 'grown, capable', and D. *γom*, I. *qom, qomtä* 'herd of cattle', *qom-vos* 'cattle' (see BSOAS 21, 1958, 537; TPS 1959, 100; E. Benveniste JA 1961, 106); Georgian lw *gvar-i* 'family', *gvarian-i* 'nobly born'; Armen. lw *gohar* 'precious stone'; Georgian lw *gvam-i* 'body, person'; with verb, O.Pers. *abi-jāvaya-*, Zor.P. *aβzūtan, aβzāyēt, vizūtan, vizāyēt, aβzōn*, N.Pers. *afzāy-, afzūdan, afzōn* 'to increase', M.Pers.T. *'bzw-, 'bzwyšn, 'bzwn*; M.Parth.T. *'bg'w-* 'to grow', *'bgwd, 'bg'w* 'growth', *'ng'wg* 'end', *wyg'w-* diminution', *frg'w* 'treasure'. Possibly also Zor.P. *gwb-* in *gwb'k-pit* to render Av. *ərədaṭ-fδrī-*. O.Indian only *gotra-* 'family, origin, basis'. The form of *gvāna-* is like *pvāna-* 'ointment' to base *pau-:pu-* (Z 21·13).

This *gvāna-* also corresponds to BS *jātu-* 'birth' in the negative phrase *na jātu* 'not at all'; for noun *jātu-*, note O.Ind. RV 2·13·11 *jātū-ṣṭhira-* 'firm in nature'. Bcd 48r4 *baudha-cittā na hanāśīmā hairṣṭi gvāna* 'may I not really at all destroy the *bodhi-citta-*' ('thought to bodhi-knowledge'), BS *bodhiyi-cittu ma jātu vimuhyet*; III 29, 41b3 (with *hu-*) *cī panami bvāma rraṣṭa ni jā nä āyāri hugvāna* 'when the true bodhi-knowledge arises, they (the senses) are not seen at all' (BS omits). This *gvāna* 'at all' is frequent, with variants Manj. 237 *guāna ne*, K 71, 12r1 *gvauna*, K 69, 2v1 *gūnä na*, =K 66·138 *gvāṃna ni*, Manj. 193 *hūgūna*, K 71, 10r2 *hūgvāna*. Manj. 237 *guāna ne bīde* 'it is not found at all', =Z 5·80 *härṣṭāyä ni byaude*; Manj. 237 *gvāna ne byede*, =Z 5·71 *härṣṭāyä ni byaude* 'actually it is not found at all'.

gvāra- 'statement, affair, business', K 31·24 *cu rre gvāra ni gveri*, =K 15·117 *ce rre gvāra na guḍe* 'when the king did not state the matter'; K 19·228 *ṣa pā hęysda ṣte gvāra* 'then this business is at hand'; III 50·45–6 *kūṣṭi lauvya gvāra hvāñāre ā khanā būśä vaṭākye* 'where they talk of worldly (BS *laukika-*) affairs or laughs, jests, jokes'; V 222·9·5 *///haḍai sūje jsa paphvādi gvāri haṣṭādi* 'on the. . . day they met each other and transacted the business'; K 18·204 *yāva ca ttu prrama gvāra hajsādai*, =K 26·134 *ca rrāda hīvī brrama ttu gā bausta* 'when the king's *brāhmaṇa* understood the matter'; II 120·203 *rrvī nva parau tta tta gvāra basta* 'according to the Court order the business was finished'; inst. sing. III 139, 15–6 *nätca ka ne aysu gvārna lovā baña, ārre jsa yäḍaimä* 'if I do not (shine = *ysān-*) outside in action before the world, I have acted with evil', BS *na śobhāmi ca bāhire, doṣa-hetoḥ kṛtaṃ pāpaṃ*. With suffixes, II 71·8–9 *ttītī vā gvāraḍāna stūrä barīdä* 'then for him they bring the *stūra-*beasts (horses) as negotiated', if from **gvāra-käḍāna-*. With *-āṣkyā-*, K 1, 135r3 dyadic, *pāṣkalyāmate gvārāṣkyo* 'statement of distinctions', Tib. *spobs-pa* (=BS *prati-bhāna-*); K 7, 147v3 *hvanai gvārāṣkyo* 'speech, explanation', Tib. *bśad-pa*. Compound, V 64·44 *gvāra-gviryau bahauysyau jsa* 'from business-transacting markets'. For the transfer from 'word' to 'business', note Syriac *mll* 'to speak', *mlt'* 'word, business'. From *gvar-* 'to speak'.

gvārai 'busy', III 79·7 *ysarīvā bura gvārai yiṃ* (=*vyeṃ*) 'even in the rough places I was busy'. To *gvāra-* business'.

gvāś-, see *gvays-* 'to separate'.

gvąsa rī 'style of dress(?)', if Tib. *gos ris*, V 220·3·7 *ttū gvąsa rī sūche* 'he calls it *gvąsa rī*'.

gvīth- 'expand(?)', III 47·65–6 *pi⟨ja⟩kyi gvīthārä*, =III 46·17 *paijakya gvīthārä*, III 34·9 *paijakya gvīthāre*, III 38·44 *piṃjakya gvīthāva* 'the breasts expand'. From **gvanth-y-*, **gvīnth-* to *vi-* (or *ava-*?)*panθ-*, with **ni-panθ-* in *nuvaṃth-* 'to change'. Note *-īh-* from *-aiθ-* (*haṃbrīh-* 'join'), *-īth-* from *-nthy-* (*brīnthe* to *branthi-*) and *-īṭh-* from *-rθy-* (*bīṭh-* 'to turn'). Possibly to base *paθ-* in *phatana-* 'broad', and *phāha-*, see cognates s.v. *phatana-*, IE Pok. 824–5 *pet-*, Lat. *pateo*. Hardly to be

preferred, base *pan-* in *pan-t-* here, and *pan-k-* in O.Ind. *pra-panca-* 'expansion'.

gvīr, see *gvar-* 'to open'.

gvir-, see *gvar-* 'to speak', v 64·44 *gvāra-gviryau bahauysyau jsa* 'from business-transacting bazaars'.

gvīha- 'of bovines', adjective to *gūha-*, Sid. 9r1 *gvīhā rruṃ* 'cow's butter', BS *sarpis-*, Tib. *mar*; K 6, 146v2 *gvīhu rrūṇu* 'cow's butter', Tib. *mar*; with K 6, 146v2–3 *kuṃjsatīnau rrūṇu* 'sesame oil', Tib. *hbru-mar*; v 42, 87r4–5 *gvīhä satäna* 'cow dung'; v 40, 63a2 *gvīha bīysma* 'cow's urine', v 276, 8b2 *gvīhä kaṃgi* 'cow's skin', see also *gūha-kaṃga*, *gāha-kaga*; later with : after *ha-*, III 75·215 *gvīhä: rrūṃ*. From **gauhya-*, cognates s.v. *gūha-*.

gvihaiya 'injury', see *gvahaiya-*.

gvại 'a medicament', III 90·192 *avaṣāyạ ,gvại, rahị piṃṇä, šīya baḥauyä* (uncertain medicaments). Possibly from **guaya-*, beside **vaya-* in N.Pers. *bīh* 'quince', Zor.P. *SPRGLYA bēh*, Georgian lw *bia*.

gve, gvại, gūta-, gūva- 'escaped', see *gūch-, gūs-*.

gvẹtāṃ 'observer (title)', II 114·116 *ttukä hā pā gvẹtāṃ vistāṃdūṃ* 'we appointed him (as) observer'; II 39·4–5 *japha gvevāna* 'observer of negotiation', II 39·4 *jipha gvevona*; K II 39·7 *japha gvīvāna*. Uncertain is II 28, 35b4 *hvaṃḍe gvavāṃna de jsārä thyau vā ṣapāñara haysa* 'the men here are observers(?) (reading *īde* 'they are'). Send the corn at once to the cooks'. From **vi-ā-aiša-* with suffix *-āna-* (as in *kāḍägāna-*), replaced by **gvāiš* to *gvẹt-*. This *aiš-* 'to seek to know, learn' is from *ai-* 'to teach, learn' with desiderative *-š-*, see BSOAS 20, 1957, 41–4; BSOAS 21, 1958, 536–8 for Tokhara AB *en-* 'to teach', B. *aik-* 'to know', Got. *aik-* (IE *ai-g-*) in *afaikan* 'to deny', Greek αἶνος 'decree', Av. *aēθra-*. For *vi-ā-*, note also Sogd. Bud. *wy'βr-*, *wy''βr-* 'to speak', Man. *wy'βr-* and Bud. *wy'rm-* 'be peaceful'. Without *vi-*, note Georgian *aešag-i* 'observer', from N.Pers. *'yš *ēš, 'yšh *āišah, 'yšnh *āišanah* 'scout, spy'. For *ā-aiš-* see also *hataiš-* 'send'. AM, n.s., 11, 1964, 5 and 17 *gvẹ-t-āṃ* 'in our ears' to be rescinded.

gver- 'to speak', see *gvar-* 'to speak', III 123·71 *bahai kathaiyattī* (BS *bahiḥ kathayanti*), *natca gvairrīda* 'they speak outside'.

gvaunä 'of ears', gen. plural, K 56, 19r4; to *gū* nom. sing. ibid. See *gguvạ-*.

gvyau 'with ears', inst. plural to *gguvạ-*, v 45, 99a7.

ca 'what', later for older *cu*, JS 38r4 *ca ṣị ci* 'who is that who', Bcd 55v4 *cu ṣị cu*; Manj. 398 *ca bāḍa* 'what time, when', =Z 9·21 *cīyä*; III 122, 30 *ca bāḍe* 'when', gloss to BS *kī kala* (*kiṃ kālaṃ*)'. For *-a*, note also *tco, tsu, tsa* 'go', 2nd sing. imperative to *tsu-*:*tsuta-*. See *cu, ci, calaka-, cilaka-, culaka-*; relative, JS 28r2 *prrāṇä ca* 'the breathing things (BS *prāṇin-*) which'.

ca 'how many', from *caṃ, canda-*, Sid. 124v3 *caṃ tcerai*; II 95·54 *ca masaṃ* 'to what amount'. See *canda-, canka-, cinda-*. From **čivant-*, Av. *čvant*, N.Pers. *čand*; but O.Ind. *kiyant-*.

caṃ-misū 'how great', II 126·22 *caṃ-māsū kari va ṇestā hame* 'how great the settlement is for the kara- ('camp')', translation AM, n.s., 11, 1964, 18 (to be emended); Sid. 103v5 *ṣai kaṃmạ cā-māsu bāñā ṣṭe* 'this wound how deep it is', Tib. *rma zabs či-čam yod-na dav*. See *masu*.

cakalä 'wood', III 141v3 *samu kho cakalä* 'like a piece of wood', BS *kāṣṭhā iva* 'like pieces of wood'; Manj. 20 (of building materials) *cakala gaysa kīḍā u auysama* 'wood, reed, creeper and clay', Manj. 137 *cakala gaysa gītsarū gūla* 'wood, reed, gypsum, and clay', parallel Pali *kaṭṭhaṃ...vallīṃ...tiṇaṃ...mattikaṃ*; v 19·2–3 *jseṃṇi cakalä haurāñä* 'fine wood is to be given'; v 145, 117b2 *cakala*. Either from reduplicated **ča-kala-* to base *kar-, kal-* 'part of trees', see *karāśśa-* 'creeper', *kīḍā* and *kīrä*; or from base *čak-* 'pointed', see *cakurīka-*. See also *cikala-* with *ci-* from *ca-*.

cakurīka- 'oxalis corniculata, wood sorrel', I 191, 111v1 *cakurīka*, BS *cāgārī* (=BS *cāṅgerī*); I 193, 114v1 *cakūrīkä*; I 155, 67r1 *cakūrīka*; I 155, 67r4 *cāṃgīrāda rūṃ* 'the oil from oxalis and the rest', BS *cāgīrī-ghṛrattaṃ* (BS *ghṛtaṃ*), and BS I 155, 66v3 *cāgirī*. Also with *čuku-* in Sid. 17v3 *cukurīkīji* 'product of oxalis', BS *cāngerī*, Tib. *čaṃgeri*. From base *čak-* 'be pointed, horned', with suffixes, *čaku-* with *-ra-*, as **ansu-* (Av. *aṣu-*), O.Ind. *aṃśu-* 'pointed stalk', rightly glossed by Zor.P. *tāk* 'stalk', with *-ra-* in Sogd. *'ns'wr*, Oss. D. *ännsurä*, I. *ssyr* 'tusk'; 'pointed', Av. without *-n-* *asūra-* 'tusk', and also Av. *bāzu-* 'arm', *snāvarə.bāzura-*, Oss. D. *bazur* 'wing', with further suffix *-īka-*, as *rranīka-* 'skin-diseases'; II 39·3; 5; 8 *masarīka* 'mattock'; and then *-īja-* 'produced by', as *barīja-* 'crop', Zor.P. *bar* 'fruit'; *kharījä* 'produced from the deer *khara-*'; the same *čak-* is in **čakundar* 'beet-root', in Armen. lw *čakndel*, N.Pers. *čagundar, čuyundur*, Kurd. *čavandar, čunār*, Chinese with loss of the first syllable *ča-, kūn-t'a*, older *kiuən-d'ât* K 508·1; 957·1 (with radical 140) for **kundar* (B. Laufer, Sino-Iranica 399). Possibly also in *cakala-* 'piece of wood' (if not from reduplicated **ča-kala-*). IE Pok. 537–8 *kek-, kenk-, keg-, keng-* 'be pointed; hook, peg'. From *keng-* comes O.Ind. *cāngerī* 'oxalis corniculata' from 'pointed' sorrel. For suffix *-era-*, see J. Wackernagel, Suffixe 512. The *-k-* is retained in *cakurīka-*, as the *-k-* in N.Pers. *čakuš* 'hammer', Av. *čakuš-*. The second base *keng-* 'to bend' is found in Saka Khotan *tcaṃgala-* 'elbow', Av. *čaŋkaδa-* 'elbow', N.Pers. *čangal, čang*, Pašto *cangal*; with O.Ind. *cangerī, cangerikā-* 'basket'. For *-ara-*, see also *tcādare*, BS *cillī*.

cakyāṃ 'sporting', K 42·104 *cakyāṃ thāña* 'by way of sport', see *tcarkā-* 'amorousness'.

cakṣa 'for eye(?)', v 386 b3 *khvau tciṃñāṣṭa cakṣa parī hauḍa* 'if he deigns to give *cakṣa* for our eyes'. Possibly from BS *cakṣus-* as 'eye-medicament'.

caḍa vī 'in the vicinity of', K 29·184 *kaidara-dvīpa caḍa vī hīšta* 'he comes near to Kinnara-dvīpa', but different K 21·10–1 and K 37·125. See *tcaḍa* 'beside'.

caḍāve 'he practised', K 148·61–2 *pārṣạ pajsaṃ avaṣṭaga caḍāve* 'he did worship (and) honour unceasingly (to the three jewels)'; II 82·57–8 *śau badraikalpe ṣā jsīnạ caḍāve* 'he lived a life for one bhadrakalpa'. With *tc-*, Bcd 53v1 *ttye nameṣä kūśala biśä kīra tcaḍāṃde* 'after him may all good deeds be done', BS *nāmayāmi kuśalaṃ imu sarvaṃ*. From (*s*)*kar-*, participle *tcaḍa-, caḍa-*, older **čarta-* or **čṛta-* 'done', with verb *ah-*. See also JS 28r1 *ūḍāṃde*, and Z 23·128 *ūḍāṃdu*. Similar in Oss. D. *kind, kindä*,

I. *čynd, čyndä* 'made, done' with verb *čyndä ūj* 'is made'; D. *arfä xädzari kindä ūuj* 'blessing is made in the house'. See also *ciḍa-, cūḍa-* 'having lived', to base *car-*.

caṃṇiṃ 'fountain(?)', III 80·25 *ttaurä saṃ ragye caṃṇiṃ vīrāṣṭā ttraṃdū* 'I entered towards the fountain(?) at the mouth by the bank'. Possibly (with *-iṃ* = *-ai*) ***čaśmnaa-* from ***čašman-* 'eye', as Waxī *čaśma* 'hot spring', Šuγnī *čašma*, Parāčī *čišma*, Orm. *cimī* 'spring', Zor.P. *čišmak*, N.Pers. *čašmah*; M.Parth.T. *čšmg*. See *tceiman-* 'eye'.

cada 'how many', see *canda-*.

cadana- 'shining', K 17·181 *cadana raha vare mī naiste* 'he placed her there on the shining chariot', =K 25·117–8 *cadane raha vare mī nesta*, with variant K 33·62 *ṇetsve... bveyāscye raha baidä* 'he went out on the shining chariot'; K 34·67 *bveyāstye rahä: bida varai mī ṇeste* 'he placed her on the shining chariot'. From *čand-* 'to shine' with *ca-*, not *tca-*, to IE Pok. 526 *(s)kand-, (s)kend-* 'to shine', O.Ind. *candati, cániścadat*, adjective *candrá-* and *-ścandra-*; Greek κάνθαρος 'coal', Lat. *candeo, accendere, candidus, cicendula* 'small lamp', Celtic Welsh *cann* 'white, bright', O.Breton *cant* 'grey-haired'. See BSOAS 29, 1966, 524.

canka 'how many', with dental *-n-*, not velar *-ṅ-*, Bcd 46b3–4 *cu ji haṃjsimāṃde mamī mara pūña ttaṃda, canka masi namasī ārūva jsa baysa sī yinī baysāṃ nva cirya padaṃja* 'what so many merits for me are gathered, as many as I would worship Buddha because of a refuge, may I be able to learn the practice according to the *caryā*-course of Buddhas'; Bcd 54v1–2 *ci tvā pariṇāmana rruṃdä māñaṃdä hvāṣṭa pyākä hve cankai ji hä vauḍä ysyāte* 'who is a man hearing of the *pariṇāmana* (maturation), the best, like a king, as much his devotion as is created', BS *yaś ca imaṃ pariṇāmana-rājaṃ śrutvā sakṛj janayed adhimuktiṃ*; III 111, 3v1–3 *u tta ttai hve si kāmä cankai ja na bisīvrrāṣāgaṃbhīrye hajvattetīje pārāme kūṣāma vä kṣamä ṣṭāna ttye ma khūsājāñä* 'and so he spoke to him, saying, O son of the (Great) House, what kind (and) how great for him is the desire to seek the profound perfection of wisdom, how he must study it' (repeated with variants in 4v3 and 6r2). From ***čivanta-ka-**, through *cändaka-*, see also *ttanka-, ttidanka-*.

canda- 'how many', III 27, 36b1–2 *caṃdä ṣi bisīvrrāṣai o bisīvrrāṣṣaiña puña kūśala-mūlä ysyāñe* 'as many merits, roots of good, this son of the House or daughter of the House may produce'; III 24, 21a3–4 *caṃdī puña kūśalä-mulä hamāri* 'as many merits, roots of good, may arise for him'; K 5, 142r5 *candye ṣä hve dāti padānä vātä ttaṃdvī dātä hvataimä* 'of how much this man has become a worthy recipient of the *dharma*-doctrine, of so much I have for him preached the doctrine'; see *cada*, and *cindä, cändäka-*. From ***čivanta-**, to Av. *čvant-*, M.Parth.T. *čwnd*, O.Ind. *kiyant-*, Lat. *quantus*, IE Pok. 644–8 *kʷo-*.

candarno 'military captain', acc. sing. to *candarnaa-*, with *-o-* as Z 24·256 *māru ggīho nāte* 'he took the Māra-demon as assistant', to *ggīhaa-*; III 127r1 *ttu balysūñavūyso āysda yanāre* 'they protect that bodhisattva'. Hence Z 24·378 *panä hvai hāde rro candarno grūśtä* 'every man however calls upon him, the captain'. Here *hvai* from *hvę* and *yi*, the pronoun anticipating the noun, as in III 75·227 *hamya-v-ī drūnā rrāmä* 'it became health for him, for Rāma'; and K 32·38 *samai āṣṭaṃdi brraima laudrai pana* 'but she began to weep before him, the hunter'. KT 6·80–1 derivation from *kan-* 'to sound' is to be rejected. The case is more complex. This military title *candarnaa-* 'captain of a troop' is clearly from older ***čara-daranaka-** 'one who holds, controls a troop', wherein *-r-...-r-* has been replaced by *-n-...-r-* in *candarnaa-*, as in *ysaṃgara-* 'old' from ***zara-kara-** to *zar-* 'be old', and *maṃgāra-*, oblique *maṃgere* 'old' from ***mara-kāra-** to *mar-, marś-* 'to be exhausted'. The Lat. *cancro-*, nom. sing. *cancer* 'crab' is of the same type, compared with Zor.P. *karčang*, Greek κάρκινος, O.Ind. *karkaṭa-*. In ***čara-** 'troop' there lies the cognate of Av. *čarya-* 'warrior', glossed by Zor.P. *kārēčārīk* 'warrior', in Aogəmadaēča 84 *narō čiryō taxmō* 'hero, warrior bold'; and in the loan-word Uigur Turkish *čärik*, Qipčaq *čäri* 'troop, army', whence Mongol *čärig* 'army', as loan-word also in N.Pers. *čarīk* (see V. Minorsky, Iranica 280, verse 5). The variation *k-* and *č-* is normal in verbal forms (as Av. *kar-* and *čar-* 'to do'), but occurs also in nouns, as Av. *kahrkāsa-*, Zor.P. *karkās*, N.Pers. *kargas*, but Sogd. *črks*, Oss. DI *cärgäs* 'vulture'; and Av. *kaēta-*, Sogd. *čytk*. The base *kar-* 'to fight', gave O.Pers. *kāra-* 'army, people', Zor.P. *kārīk* 'warrior', *kārēčār* 'battlefield', *kāravān* 'travelling troop, caravan', *patkār* 'fighting', Armen. lw *karavan, payk'ar, p'ayk'arim, payk'arim*, N.Pers. *kār* 'fighting', *kārzār* 'battlefield', *paigār* 'conflict', M.Pers.T. *k'rč'r, k'ryč'r, q'ryč'r*, M. Parth.T. *k'rw'n*; Greek has preserved κάρδακες 'mercenary troops', with Zor.P. *kāradāk* 'traveller'; M.Pers.T. *q'rd'g*, for Greek ξένος 'stranger'. The loc. sing. O.Ind. RV 3·49·3 *kāré* is rendered 'in battles' (translation K. Geldner; Sāyana's gloss *yajña-* 'sacrifice') in a hymn to Indra.

The non-palatalized *kara-* occurs in the Surkh Kotal inscription καρα-λραγγα-, corresponding to the contemporary Byzantine Greek of Prokopios, Persian Wars I 5·4 χαναράγγης explained rightly by στρατηγός 'troop-leader'. The translation by V. Minorsky. The older preface of the Shāh-nāma, p. 163, by 'Lord of the (Eastern) March' is etymology by a N.Pers., not even a Saka, word *kanār* 'edge'. The Arabic writers used *kn'rk, kn'ry, kn'r'*, and N.Persian has *kanārang* (as in the older preface to the Šāh-nāmah and in the poem Vēs u Rāmēn). There is the adjective in Zor.P. (GrBd 125·1–2) *kanārangakān dēh* 'the district of the Kanārang'.

This *kara-, kāra-* belongs with Indo-European (Pok. 615–6) *koro-*, Lit. *kāras* 'war', *kārias* 'army', Got. *harjis*, O.Engl. *here* 'army'. See earlier Mélanges E. Benveniste, 1974, 19–20.

The second component *-daranaka-*, Khotan Saka *-darnaa-*, Surkh Kotal *dranga-*, is from the base *dar-* 'to hold', as in Saka *bīsa-dāraa-* 'house-holder, BS *gṛhastha-*', present stem *der-* < *dāraya-*, Gilgit Manuscript names with first component *lera-*, and with preverbs Saka *padār-, haṃdār-*. The same use occurs in N.Pers. *sipah-dār* 'captain of a troop'.

This *candarnaa-* is also of importance for the title of Kaniṣka and of the king of Fu-nan (Cambodia). As Khotan Saka *handarna* 'inside, within' gave later *haṃdaṃna, haṃdana, hadana*, one would expect later ***caṃdana(a)-** 'captain'. This title occurs before the name of Kaniṣka in Chinese spelling *čandan*, written K 965·3,

967·3 *ṭṣan-t'an*, older *tśiän-d'án*, and K 1194·1, 967·3 *ṭṣən-t'an*, older *tśien-d'ân* (see S. Lévi, JA 1936, 1·80).

The Greek form of the title occurs as a name on the coin ΣΑΝΔΑΝΟΥ ΒΑΓΟ 'Sandanēs the god (=king)', see V. A. Livšic, Karatepe 2·71, to which the Brāhmī legend offers *candra-deva*. In the Periplous of the Red Sea there is the Saka king Σανδάνης of Ariakē, capital Soppara (Sūrpāraka). In the Sanskrit drama Mṛc-chakaṭika the three policemen are called Candana- or Canadanaka-, Śakāra, and Āryaka-.

The replacement of *candarnaa-* probably occurred also in Buddhist texts. In the Kaniṣka tale in KT II 107 the BS text begins with 156 *cadra kaṇaiskā* and is then rendered in Khotan Saka 160 *cadrra käṇaiska*. In Khotan Saka *-dr-* can represent either BS *-ndr-* or *-ṇḍ-* so that there is ambiguity here. But it was probably *candra-* since in the Tibetan translation of the Kanika-lekhā Kaniṣka is referred to by the word *zla-ba* 'moon', evidently translating BS *candra-*. All this has long been known, see JRAS 1942, 16 ff., 1949, 2 ff., BSOAS 13, 1951, 926 ff. Note that here the Khotan Saka word *cadana-* 'shining' is not concerned. For *čandra-*, note from Alalakh the name *Čandra-myazda-* (see E. Benveniste, Hittite et indo-européen 9).

It is curious that the other word BS *candana-* 'sandalwood' occurs in Uigur Turkish as *čantra*, see K. Röhrborn, Berliner Turfan-Texte 2·28, showing the same treatment of **čandana-*.

The reinterpretation of the title *čandana* as BS *candra-* 'moon', so as to make sense by a familiar word in Buddhist Sanskrit is like that of Patanjali (Mahābhāṣya I 406, commentary to Pāṇini 2·1·69) *śāka-bhojī pārthivaḥ śāka-pārthivaḥ* 'the Saka king is so called as "one who enjoys vegetables" (*śāka-*)', which is replaced in the Siddhānta-kaumudī by 'the king holding the Saka era dear'.

It is possible that the coin and the Buddhist Sanskrit author wished to associate Candra-deva and Kaniṣka with the mythic world of the Candra-vaṃśa or the Candra-garbha. But it has nothing to teach about the title *candarnaa-* or *čandan*.

A later Kaniṣka name has been found on a bulla clay sealing *MAYO KANHPKO*, see V. A. Livšic, Karatepe 2·63; A. D. H. Bivar, Numismatic Chronicle 15, 1955, 205; J. Brough, Henning Memorial Volume 81–8. Here the title *MAYO* is evidently connected with the Saka royal name *MAYOY* 'of Maua', Kharoṣṭhī *moga-*, *mo'a-*, like Kroraina *moġaya-*, West Iranian Μαυάκης, to which a meaning 'benefactor' or 'protector' could be ascribed, to an Iranian base *mau-*, as in Greek ἀμύνω 'help, protect', with thought of the Greek title εὐεργέτης 'benefactor'. Only faith in a Buddhist Sanskrit etymology and a limited knowledge of the largely lost Saka vocabulary could have suggested an explanation by *MAO* 'moon' of the Kušān coins.

cabẹ 'campaka-flower, Michelia champaka', III 104·27 *hā bvī cabẹ jūhā spyakye* 'the scented champaka, the flowers of the amorous ones'. See *caṃbaa-*.

cabaka 'champaka flower', see *caṃbaa-*, in K 64, 8ov3 *vāṣaka ttīla sūmana cabaka ttīla* 'the *vārṣika* plant, the jasmine, the champaka plant'.

caṃbaa- 'the champaka tree', Z 24·215 *caṃbai banhyä* 'champaka tree', Z 22·120 *caṃbā*; see also *cabẹ*, *cabaka*. BS *caṇpaka-*, *caṇpā*, Tib. *ćampaka* (Mahāparinirvāṇa-sūtra, ed. E. Waldschmidt, pp. 31, 33), Telugu *canupaka-*, Tamil *ceṇpakam*, *caṇpakam*. From *kamp-*, *ćamp-*, see *caṃbuve* 'bushes'. The spelling with *-ṇp-* may indicate earlier *ćanap-* or *ćan-pa-* from *ćan-* 'desire', and *pa-* 'to produce'. The usual O.Indian is *campaka-*.

caṃbula- 'disturbed', Sid. 150r2 *pajsä caṃbula vijiṣde* 'he sees things greatly disturbed', BS *dṛṣṭer ākulatā bhṛśaṃ*, Tib. *śin-tu zi-zi-por gyur-par yin-pa*; III 84·45 (of eye-disease) *drāmi hera haṃ-masä caṃbūla maṃ ṣṭāre* 'so for him the things here become wholly disturbed'; Z 2·10 *haṃgrīya...kho ju myo bāggare pārre biśśūnye caṃbule kaṣṭe* 'lifted up...like leaves, petals by storms, all disturbances occurred'. From *kamp-*, *čamp-* 'to bend, be disturbed, shake', N.Pers. *čambah* 'large bar', *čaftah* 'curved', Wanetsī *čamba* 'back of hand' (**čampyā-*), Sogd. Bud. *nk'np-* 'bend', *pk'np-* 'bend', Man. *"kmb-* 'suppress', *pčkβty* 'bent', Yidγa *čapē* 'door-frame', IE Pok. 525 *kamp-* 'bend' Greek καμπή 'bending', Got. *hamfs* 'lamed', Lit. *kampas* 'corner' with O.Ind. *kampate* 'shake'. See *caṃbuva-*.

caṃbuva- 'thicket, bushes', Z 24·420 *śvānā kārīndä muḍā caṃbuve vīri* 'the dogs drag off the corpses to the bushes'; JS 15r3 *baṃhya caṃbva ysāysa* 'trees, bushes, herbs'; III 69·95–6 *bāysaña caṃbva kuṣḍa*, 'woods, thickets, glades'; loc. sing. *cabvaña*, K 16·162–3 *ttu aha nāve cabvaña vīstā* 'he took the noose, he hid in the thicket', =K 24·103 *ttu aha nāve u cabvaña vastā*; K 16·149 *lāṃdrri cabvaña vaṣṭāṃ* 'the hunter went into the thicket', BS parallel to Divyāvadāna 443·10 *puṣpa-phala-viṭapa-gahanam āśritya*. From *kamp-* 'to bend', with meaning like O.Slav. *kǫpina* 'bramble', Russ. *kupina* 'bushes, thicket'. See *caṃbula-*. Possibly O.Ind. *campū-* 'alternate prose and verse' as the 'twisted composition', showing the suffix *-ū-*.

car- 1. 'go on a course', 2. 'be near', see *tcaḍa-*, 3. 'live', with attested two initials *ca-* and *tca-*, see also *cadana-* 'shining' for *ca-*; SuvP. 73r4 *carīde*, BS *carantu*; Bcd 48v1–2 *ysama-śaṃdai tsūma vara gūscya carīme* 'may I go the course of the world there towards deliverance', BS *loka-gatiṣu vimuktu careyaṃ*; Bcd 47v2 *bạysūña mista carya cu aysä carīme* 'the great course of bodhi-knowledge on which I am going', BS *bodhi-cariṃ ca ahaṃ caramāṇo*; V 155, 1b1 *dā carūṃ* 'I practise the *dharma*-doctrine'; middle, 3rd plur. K 110·337 *anābh(au)ga carya jsa bạysūña kṣīra cairārai* 'they go on the effortless course to the Buddha world'; K 59, 32r3 *ysyāri cerāre u vavajīḍą vā* 'they are born, and go on the course, they succeed'; participle fut. Manj. 165 *abyehāme jsa cerāña* 'they must practise without attainment'; noun, K 112·367–8 *ttīmara āch(ai) beḍa hasa pasta carāma śtāka* 'at the time of the *timira*-disease it is necessary to cause the swelling to decrease'. See *caḍāve*; *tcaḍa-*, *ciḍa-*, *cūḍa-*, *hajaḍa*.

carā 'lamp', see *cirau*.

carūtta 'plant name', I 161, 75v5 *dva sira hā carūtta haṃbrrīḷāña* 'two ounces (*satera-*) *carūtta* to be added'; Sid. 143v4 *cirūttā*, BS *śikṣā*, 'bignonia indica', Tib. *pracḥila* (for BS *pracīvala*); III 91·214 and 217 *ciruttā*; III 91·216–7 *cirūttāna*. According to S. Konow BS *cirāta-*.

cala 'dress', K 47·57 *vihārāsta cala* 'dress for walking (BS *vihāra-*)'; later form of *cilā-* 'dress'.

calakä 'how much, many', II 93·7 *calakä khāysa hvaḍai thā calakä nvaiya paraustai* 'how much food you have eaten, how much afterwards refrained'; ibid. 5 *salī calakya parye* 'how many years have passed'. With *cu-*, ibid. 6 *culakye māśca parye* 'how many months passed'. See *ca-* 'what' with *canda-* 'how much, many', suffix *-laka-*, as *dilaka-*, *vilaka-*.

caṣṭeṃ 'master, as a proper name', V 386 b1 *hiyaudi āmāci ṣṣau ṣṣau caṣṭeṃ vara tta haṣḍä yanāmä* 'we make report so there to the lord ruler (BS *amātya-*), the *ṣṣau* (viceroy, governor?) the *ṣṣau Caṣṭeṃ*', translated SDTV 78. In *Caṣṭeṃ* may be seen older **čaštāna-* from *Čaštana-*, royal name in Indian inscriptions *Caṣṭana-*, *Cāṣṭana-*, Kharoṣṭhī *Caṭhana*, Greek Τιαστάνης, Uigur Turkish *čšt'ny*, Pašto *caštan*, Orm. *čēštan*, *taštan* 'master', *ceštena* 'housewife', see BSOAS 13, 1949, 125; G. Morgenstierne, Irano-Dardica 94; NTS 5, 1932, 13. From *čaxš-* 'to instruct, command', to Oss. D. *fädzäxsun*, I. *fädzäxsyn* 'to entrust, enjoin', to base *kas-* 'to show', see *tcäṣ-*.

ca-sa '400', II 24·23·4 *ca-sa cahausä* '440', see *tcahora* 'four'.

-casta- see JS 36r4 *ācastai* 'you pleased', and Z 24·434 *pacaste* 'confesses'.

castāña 'to be taken, drunk(?)', present *-t-*, II 39·15 *ṣṭ karavā castāña* 'this is to be taken in the morning'. From denominative *casta-*, from older **čalsta-*, as *uysmalsta-*, *uysmesta-* 'rubbed', to base **čal-š-* in Armen. lw *čašak* 'bowl', O.Ind. *caṣaka-* 'cup', see also *cāśa* 'cup'. IE Pok. 550–1 *kel-* with *-ḱ-* and *-k-* 'cup'. For *-ls-* > *-š-*, see T. Burrow, BSOAS 35, 1972, 544. If the 'cup' is the 'drinking vessel', as O.Ind. *pātra-*, Lat. *pōculum*, then Sogd. *čš-* 'to drink' is the verbal base.

cahausä 'forty', II 34·4·5 *śau-cahausä* '41'. See *tcahora* 'four'.

cā 'whither', K 38·135–6 *ttai hve si cā bīri tvā utci amai* 'he said to her, Where are you carrying the water, old woman?', =K 29·198 *brraṣṭe sa māmā kūṣṭa ṣṭā bīra ṣa utca* 'he asked, Where is the water being carried, old woman?'; K 31·26 *hvaṇḍä cā tsvāṃda ḳṣīrä* 'where have the men gone to a country?', =K 23·70 *hvaṇḍa tcā tsaida kṣ(ī)ra*; =K 15·120 *hvaṇḍa cā ⟨tsvā⟩da kṣīra*; with *-ālsto*, Z 22·263 *vaysña nirvānä pṛhīyä cālsto trāmāre uysnora* 'now *nirvāṇa* is opened where the beings enter'; Z 24·453 *cālsto rre gyastu hālsto harbiśśä kṣīrä* 'whither the king *deva* (*gyastu* = *gyastä*), thither the whole land', later *cāṣṭa*, K 29·190–1 *brraṣṭa ysīrasta manahaura tta dyaude nai cāṣṭa tsvā* 'he asked, Have you seen my heart-beloved Manoharā where she has gone?'. Directional derivative from *ca-* 'what', as *ttā*, *ttāṣṭa*, *vā*, *vālsto*, *vāṣṭa*, *hā*, *hālsto*, *hāṣṭa*, with *-ā* from *-āk*.

cāṃkaliña 'of goat', adjective to *caukala-*, I 181, 100v3 *cāṃkaliña bīysma* 'goat's urine', BS *basta-mūtra-*, see *caukala-*.

cāṃṇä 'plant name', Sid. 13r2 *mauṣkakä bahyä ṣṭ cu cāṃṇä*, BS *muṣkaka-*, Tib. *mus-ska*; *muṣkaka-* = *ghaṇṭāpāṭali-* 'bignonia suaveolens'. From **čāšna-*, **čušna-*, uncertain. The bignonia is called also trumpet flower. With *-kya-* see *cāṃṇakya*. For bignonia see also *cirutta-*.

cāṃṇakavi 'cinnamon leaf', I 185, 105v1 *cāṃṇakavi*, *tvacä*, BS *tvaca* 'cinnamon leaf'; I 193, 113v5 *cāṃṇakavi*, BS *dala-* 'cinnamon leaf'. Uncertain connexion, possibly from **čāšna-* with suffixes.

cāṃṇakya 'plant name', III 38·37 *cāṃṇakya*, =III 47·56 *cauṇakya*, =III 35·38 *caurakya*, III 38·37 *hagrīsīdä cāṃṇakya bauṃvakya spyakyakvāṣṭa* 'they gather among the *cāṃṇakya* and *bauṇakya* flowers'. The *cauraka-* occurs in I 187, 107v1 *ṣala cauraka nīlātpala*, BS *śaṭhī caurakam utpala*; and I 187, 106v5 *cāṃraka*, from BS *cauraka-*, *coraka-* 'trigonella corniculata'. See for *cāṃṇakya* also *cāṃṇä*.

cāpaṇe 'garments(?)', III 37·16–7 *khauysadā nūvarra baudāha brrīyūnä, sa khu jīśkya mauṇḍvā phastārra cāpaṇe* 'moving the new delightful woven cloths, just as on the maiden's breasts the *cāpaṇa*-garments flutter', with variants III 44·46 *cāpaṃnai*, III 35·22 *capane*, III 46·34 *cāpine*. From *kap-* 'to enclose, cover with garments', see s.v. *khapa*, *khai*. With *k-*, note Zor.P. *kāpēn*, N.Pers. *kābēn* 'dowry', mainly of cloths, from **kāpanya-*.

ṣāya- 'magic, sorcery', I 252, 1v3 *ṣāyä marīci māñaṃḍ⟨ä⟩* 'like magic, mirage', BS *māyā-marīci-kalpa-samaṃ*; SuvO. 4v2–3 *ṣāyyau dāruṇä nuṣṭhurä* 'savage cruel with magic acts', BS *kākhorda-dāruṇa-grahe*; I 137, 45v5 *ṣāyūṃ jsa pātca biśa naṣaṃāri* 'from them all the magic acts are quelled', BS *khākhordāś ceva śāmyanti*; Manj. 395 *kīdeśa sa ttrāmo khu ṣāyo ṣāyo bvāma khu karma* 'the *kleśa*-afflictions are like magic, the magic is knowledge like *karma*-acts', =Z 9·18 *klaiśa samu trāma kho māya māya samu trāma khu karma*; inst. plur. K 136·870 *au beṇa, o ceyyau jsa* 'either with poison or by magic acts', Tib. (differt) *dug-dan, byad-kyis gnod-par ma hgyur-ba dan* ('and poison, harm from enemy'); *ṣāyī* (*ṣāyä* with *yi*) V 153, 1a2 *tcamna ṣāyī bvānu ne ⟨yīndä?⟩* 'whereby magic does not destroy him'. From *kai-*:*čï-* 'to have magic power, foretell', Av. *kaēta-*, Yašt 8·5 *kaēta-ča parō družintō* 'and the *kaēta-* previously injurious', Sogd. *čytk* 'genius, supernatural being', Zor.P. *kyt* **kēt*, *pēškētīkīh* 'foretelling', M.Parth.T. *qydyg* 'magician' (see TPS 1955, 66–7). In form *ṣāya-* may have the hook indicating recent loss of a consonant, hence **čāyya-* from **čāy-* by suffix *ya-*. Possibly also O.Ind. RV *cāyú-* in 3·24·4 *yajñéṣu yá u cāyávaḥ* 'and those who are *cāyú-* in the sacrifices'. The base may be a specialized used of *kai-* 'to observe', IE Pok. 636–7 *k^{u}ei-*. But if Sogd. *čδy* 'magic' is connected the base could be *kad-*.

ṣāyaḍa- 'bewitched', Manj. 94–5 *khu ja cāya-narmyā katha ṣāyaḍa hvaṇḍa stura umadā dyārau tsūka ttu māñada sattsāra bvāña* 'as the magic-built (BS *nirmita-*) city, magic-made men, strong, sleeping and walking appear, like that is *saṃsāra*-migration to be conceived'. From *ṣāya-* and *kṛta-*, for *-aḍa-*, see also *pajsamaḍa-* 'honoured'.

ṣāyara- 'maker of magic', Manj. 137 *sa khu daśta ṣāyara beṣṭa hagaja bāva vecettra* 'as the skilled magician pupil gathers various roots'; Manj. 283 *khu ṣāyara daśta gūmā ćāyau jsa nermye daitta* 'as the magician skilled, trained seems to have created by magic acts'. From *ṣāya-* with *-kara-*, like *jāyara-* 'maker of *jāya-*'. See *ṣāya-* 'magic', BS *māyā-*.

cāyūṃ 'I consume', BS *khādi* (=*khādet* 3 sing.), I 181,

99v3 *khviṃ* (*-iṃ* = *-ai*) *kṣamī sa khu vrrī cāyūṃ ṣvīdaniṃ* (*-iṃ* = *-ai*) *gūlya khāśāṇa, ttūṃgara* 'when it pleases him, to think (*sa*), How shall I consume a *vireka*-purgative, ginger must be drunk by him with milk, with molasses', BS *kṣīrānvita*(*ṃ*) *viriktaś ca khāde*(*d*) *viśva-guḍānvita*(*ṃ*) 'and let him consume with milk, ginger with molasses'. From **čād-* 'to consume', beside, with *x-*, N.Pers. *xāyīdan* 'eat', O.Ind. *khādati*, see above *khays-*, *khāysa-*, *khāṣ-*. For *č-* and *x-*, note above *cāpane* 'garments', and *khapa* 'dress', Zor.P. *kapāh*. Different is I 137, 45v5 *çāyūṃ jsa* 'magic from them', from *çāyä* 'magic with *-ṃ jsa* 'from them, thereby'.

cāṃraki, see *cauraka-*.

cāvāṃ 'top, peak' of a *stūpa*-monument, II 2·31 *cāvāṃ tta tta daittą khu raṃnā male ttraikha* 'the top so appears as rocks, peaks of jewels'. From **čāvāna-* to base *kau-* 'be pointed', see s.v. *askhaukara* 'protuberance', and *kuvā* 'heaps', parallel to BS *kūṭa-*, Prakrit *kūla-* 'pointed top' of a *stūpa-*, as in *kūṭāgāra-* 'gabled house', Khotan Saka *kulāra-*. IE Pok. 588–92 *keu-* 'to bend'. See BSOAS 21, 1958, 541; SDTV 20. The BS *kūṭa-* 'top' may have secondary *-ṭ-* from *-t-*, and then be from the same base *keu-*. Note also Balōčī *kitak* 'small insect', Sogd. *kyč'kh* 'worm', O.Ind. *kīṭa-* 'worm, insect'.

cāśa 'measure for fluids', Sid. 15r1 *arvāṃ jsa kaṣā padīmāñä jiṣṭā beḍa u kṣasą cāśa utca niśāñä* 'a *kaṣāya*-decoction of medicaments must be made at the time of boiling and sixteen measures of water must be poured on', Tib. *smangyi khu-ba dbyuṅ-žiṅ bskol-ba ni, čhu-sman-gyi bču-drug hgyur-du byas-la*. From **cāśya-* to base *čaš-* 'to drink', Sogd. *čš-* 'to drink', Armen. lw *čašak* 'cup', O.Ind. *caṣaka-* (for O.Ind. *caṣ-* as dialectal from *čalš-*, see T. Burrow, W. B. Henning Memorial volume 89–97). With IE Pok. 550–1 *kel-* with suffix 'cup', O.Ind. *kaláśa-* 'jar', Lat. *calix*, *calicis* 'bowl', Umbrian *skarse-to* '*ex patera*'. For 'drinking vessel' note O.Ind. *pātra-* 'bowl' from *pā-* 'to drink'. See also *castāña*, *tcaṣṭa*, and *-tcāṣṭa-*.

cāṣṭa 'whither', see *cā*.

cāṣṭä 'assessed(?)', II 58, b9 *cvāṃ maśū cāṣṭä ya tti hāhā pyatsä buḍāṃdū* 'what our amount (of them?) was assessed, those we carried before the *hāha*-officials(?)'. From **čāš-* 'to make known, teach', to Zor.P. *čāš-* 'to teach', *čāšītan*, *čāšt*, *čāšēt*. Form like *tsāṣṭa-* 'calm', *māṣṭa-* 'pressed'.

ci, *cä*, *kyä*, *kyi*, 'what?', Z 2·13 *kye...kye...ci...ci* 'some...others'; V 329, 7v2 *kyi käḍāna* 'for what', BS G 36, 5a7 *ko hetuḥ kaḥ pratyayo yat*; V 336, 35r6 *u cä ttä uysnora ce* 'who are the beings who...', BS G 37, 32a6 *yena* (but translating *yaiḥ*); Z 8·13 *dāyākä nä-śtä kyä va ju dai tcṣimāna karä* 'there is not a seeing one who with eye sees at all'; Z 13·66 *kyä jāta klaiśa* 'whose *kleśa*-afflictions have perished'; V 80, v4 *ci paḍā ysāta* 'who were born first', Tib. omits. See *ca*, *ce*. From older *čit*, *čiš* rather than later form of *ce*.

cī 'what', II 105·101–2 *prravārṇa cī ṣa salā ṣte* 'what is (means) the word *pravāraṇā*?'; II 105·103–4 *prravāraṇa jsa cī ṣai hāva hamai ū cūḍai* 'from *pravāraṇā* what is its advantage (BS *ānuśaṃsā*) and why?'; K 45·19–20 *cī ṣe hirä ye* 'what was the matter of it?'; Manj. 228–9 *cī ja vye ttatva dyāka vena prracai baiśa bvara daira* 'who had been the seer of it actually, without *pratyaya*-cause all would appear (*bvara* = older *bura*)', = Z 5·72 *kau ju varä dyākä vātāya vāna pracai haṃ vātä daira* 'if there had been there a seer, they would have appeared always without *pratyaya*-cause' (SuvO. 24r5 *haṃ vätä*, BS *sadā* 'always'); Manj. 420–1 *cī ja āya hadara hve* 'who might be the other man'; Z 11·6 *kyai ne brī yande...cī brī yande* 'who does not make him beloved...who makes him beloved'. From *ci* < *či-š*, with pronoun *yi*, parallel to *kyai* from *kye* with *yi*.

cī 'when', V 108, 30v2–3 *cī ṣä mäḍāna gyasta balysa hvaṃdānu rre ttä sūtrāṇu rrundänu däjsāka āśärya aśye ūvāysä ūvāysye śuru ṇu vätä yanīyä* 'when this king of men, bounteous *deva* Buddha, should do good to them, the keepers of the kings of *sūtras*, the *ācāryas*, *āryikās*, *upāsakas*, *upāsikās*', BS *yadā ca bhadanta bhagavan manuṣya-rājā sūtrendradhārakān bhikṣu-bhikṣuṇy-upāsakopāsikāḥ satkuryāt*; K 90·752 *cī āna śākyamunä gyastä baysä ttu sutträ hve* 'when Śākyamuni the *deva* Buddha preached this text'. See *cītä*, *cīyä*.

cī, *kyī* 'to lament(?)', Z 17·27 *ma thājsi cī hā ttu diśo heimä ayso* 'do not persist in lament; I will send you (plur.) to that district'; Z 17·1 *siddhaṃ ma thājsi kyī, drāha hā bīkä ttu däśu* 'success (auspicious beginning); do not persist in lament; hasten away as (my) beloved to that district', for the phrase note Statius, Thebais 1·688 *ne perge queri*. A second form II 116·38 *nai ṣaika sau khu ttā hīsū kyai vī* 'it is not profit in this that I come in grief'. With West Iranian, M.Pers.T. *čyyšn* 'complaint', inf. *čyydn*, pres. *čyyd*, agent plur. *čy'g'n*, base **čēy-* or **čīy-* 'lament'; Zor.P. *čy"k *čēyāk*, *čy'k*; *bēš ut zarīk ut čiyāk* 'hatred and grief and lament', with intruse *-l-* GrBd TD2 129·15 *čy"lk*. IE Pok. 519 *kai-* 'be hot, pained', Lit. *kaistù*, *kaĩsti* 'become hot', Let. *kaiste* 'pain', O.Engl. *hāt* 'hot'. See also *kasai*, 'fever', *cirau* 'lamp'.

cikalä 'bush, shrub', Sid. 10v4 *kaṇḍārya u vāttāka cikalä* 'the bushes *kaṇṭakārī* (solanum xanthocarpus) and *vārtāka* (solanum melongena)', BS *bṛhatī-yugma-*, Tib. *brihatī rnam gñis dan*; Sid. 10r1 *vāttāka, brihatta dva, kaṇḍārya, vrrīstya*, BS *bṛhatyau vṛścikālī ca* 'the two *bṛhatī* plants, and *vṛścikālī* (tragia involucrata)', Tib. (Pekin ed.) *brihati dan, briścikali dan*; V 211·42·3 *///va cikala rrāṣa parya yu⟨ḍe⟩* 'for..., order to authorize the wood'. To *cakala-* 'wood', but perhaps by reduplication **či-kala-* to base *kal-* 'of parts of trees', independent in form of *cakala-*.

cäkvakä 'as much', V 1·1·6 *ttī cakvakä spātana paphūji* 'then gather as much from the *spāta*-official' (SDTV 57); with *cu-*, V 19·6·1 (fragment) *///cukvakä pahai///*; V 90, r1 (=N 114) *///ṣi cukvakä ttyānä hīvyānä mārā-pyarānä///*. Derivative from *ca-* 'what', see *calaka-*, *cilaka-*, *culaka-*.

ciggu, see *ciṅga-* 'Chinese'.

ciṅga-, *ciṃgga-*, *ciṃga* 'Chinese', Z 15·9 *huna ciṃgga supīya* 'Huns, Chinese, Supīya (brigands, see s.v. *guhaa-*)'; Z 23·5 *ciṅgānu ciṅgau dātä kaspārau tterä khaṣṣa phaṣṣä kaspārai hāḍe tta sājīndi* 'to the Chinese the *dharma*-doctrine is excellent, desirable, in Chinese, in Kaspäraa- the Kaspära- however so learn it (so that they understand its meaning)', *ciṅgau*, *kaspārau* 'in the Chinese, Kaspära language' with the suffix *-au* from *-*āva-* of language; II 48·117 *ciṃgä rruṃdä vaską* 'for

the king of China'; III 95·66 *cīga kṣīra* 'land of China'; K 144, IV1 *ciga kṣīra jsa*; II 100·208 *caiga kṣira*; II 12, a46 *caga kṣira* II 10, a7 *cega kṣīrāṣṭa* 'to China'; K 151·45–6 *caiga rrāṃdāna rrāda hīye* 'of the king of kings of China'; loc. plur. II 47·97 *khu ciṃgvā hīsīṃdā* 'when they come to the Chinese'; allative, II 47·105 *ciṃgvāṣṭä mista haḍa* 'great messengers to China'; II 115·24 *caigvāṣṭä*; suffix, *-au*, II 101·248 *ṣa jsā auna aspaura caigau bauttai na jsā hvaṇau bauttai* 'he knows the Chinese speech fully, he does not know the Khotanese'. Adjective in *-āna-*, II 49·2 *ciṃgāna phara* 'Chinese speech'; II 118·141 *ciṃgānye jinave hīya* 'of the Chinese land'; II 59, b2 *caigānye janave vīra* 'on the Chinese land'; K 52·7·6 *mista ciṃgāni ṣi rrīna* 'the great Chinese queen'; II 39·13 *misti cigānyi gyaśta* 'the great Chinese goddess (=BS *devī* 'queen')'; III 93·250 *ceṃgāṃ būśānai* 'Chinese perfume'; III 84·58 *cigāṃ būśānai*; Sid. 111r2 *ciṃgāṃ ttīrai hīya perä* 'leaves of the Chinese bitter plant', BS *nimba-* 'azadirachta indica (with bitter fruit)', Tib. *nimpa*; Sid. 10r5 *mistä ciṃgāṃ ttīrai hīvī hīyārä* 'fruit of the great Chinese bitter plant', BS *mahānimba-*, Tib. *mahanimpahi hbras-bu*; Sid. 104r4 *cigāṃ ttīrai hīye perä*; Sid. 137v4 *cegāṃ ttīrai perä*, BS *ariṣṭa-* 'azadirachta indica', Tib. *nimpa*. Name, V 186, 50a2 *thau bistä chā ceṃgāñä jsa byaudä* 'received from Ceṃgāñä (Chinese lady) twenty feet of silk', parallel to ibid. 3 *krāntabhadräna byaudä*. Adjective as noun, Z 19·87 *ciggu hvāñīndä, se āhūḍäna sūtä* 'they name it Chinese incense, saying, it is burnt with the skeleton'. From Chinese (K 1082·1) *ts'in*, from *dz'ien*, Sogd. Ancient Letters *čynstn*, Armen. lw (from Persia) *čen-k'*, *čen-bakour* 'emperor of China', *čenastan*; Zor.P. *čēnīk* (*čynyyh*), *čēnastān*, O.Ind. *cīna-*, *mahācīna-*, N.Pers. *čīn*, *māčīn*, Arab. *ṣīn*, *māṣīn*. See P. Pelliot, T'oung Pao 1912, 727 ff. for the dynastic title from 255–206 B.C.: BSOAS 15, 1953, 537.

cījau 'plant colocasia antiquorum', Sid. 18r3 BS *kebuka-*, Tib. *kebuka*. Many variants *kacu*, *kacvī*, *kecuka-*, *kevuka-*, *kevūka-*, *kevikā*, *kevera-*. Possibly from Prakrit **cecuka-* to **cījū* and hence *cījau* (variant Prakrit as the name *kirāta-*, *cirāta-*).

cīñaka 'cover(?)', II 85·21 *śau pajūkä ttuṃna cīñaka* 'one cover, a covering of porous stone'. From *kan-*, *čan-* 'to cover', see *pacan-*, *kaṃga*, and suffix *-yā-*, **čanyā-* > *cīña-*, here dyadic with *pajūka-* from **pa(ti)-jaudaka-*.

ciḍa 'lives', V 244, 2a2 *jsīna diysde u ciḍa*, =K 94·100 *jsīna daiysde cūḍa* 'he maintains life (and) lives', BS *tiṣṭhati dhriyate yāpayati*. From *car-* 'to go on a course; live'. The 3 sing. *ciḍa*, *cūḍa* from *carati*, with short *-i-* and *-ū-*, beside *bīḍä* 'he bears' from *barati*. The meaning *čar-* 'to live' is normal in Oss. DI. *cārun*, *cāryn*, *card* 'to live'. Possibly K 59, 32r3 *ysyāri cerāre u vavajīḍą vā* means 'are born, live and prosper', rather than 'they keep a course', see s.v. *car-*.

***ciṇakä** 'millet', BS *canaka-*, Tib. *mon-sran čaru*, possibly to be read for the isolated Sid. 16r5 *viṇakä*, but see s.v. *viṇakä*.

cītä, *cīyä*, *cī* 'when', V 70, 8v4–5 *u cītī ṣä vraṇä haṃbruīttä ttītä butte se aysu dukhäna parrätä mä* 'and when for him the wound heals, then he knows, I have escaped from trouble', BS G 37, 12b3–4 *yadā parimukto bhavati tadā duḥkhāṃ smarati ahaṃ idāniñ jānāmi*; V 332, 24v5 *cīyä gyasta balysa vara ātumä* 'when, *deva* Buddha, I came there', BS G 37, 21b5–6 *yāvad ahaṃ. . .anuprāptaḥ*; Z 9·21 *cīyä*, =Manj. 398 *ca bāḍa* 'what time'. From *či-* 'what' with suffix.

cäte 'an ornament for the body', Z 3·44 *maula hāra cäte praḥoṇe* 'head-dresses, necklaces, *cäte* ornaments, dresses'; Z 13·137 *svarṇa-sūttära kalsta kyite paṃjuṣta parremä* 'gold-thread (brocades), *kalsta*-ornaments, *kyite*-ornaments, finger-rings, *parrema*-ornaments'; Z 280·112 *cite svarṇa-sūttära* 'ornaments, brocades'. From *čitā-* to base *(s)kait-* 'be conspicuous', IE Pok. 916–7 *(s)kāit-*, *(s)kaid-*, see s.v. *cira-*, Av. *čiθra-*. Armen. lw *čitak*.

cinda- 'how much, how many', III 128v5 *kho jve haṃdarye heḍä cindä hanu nasu yīndä* 'when one gives to another whatever share he provides'; with *-aka-*, V 172·309, 2v5 *cändäku ju///*; III 128, 29v3 *cändäkī ye vätä śśäru yīndä ṣī bvāñä* 'however much good he does, that of him must be known'; I 252, 2r5 *biśśānu rro dīvānu ciduku hanu mas(e)///* 'of all the *deva*-gods however much in amount . . .', BS *sarva-devānāṃ ca kiyan-mātraṃ kuśalaṃ pratyaṇśaṃ dadyāt*; Z 2·179 *cändaku ye tvī väte balysa śśäru yīndä kari ne panaśte* 'however much good one does to you, Buddha, is not lost at all'; K 1, 135v2 *kyindäku halci pyūṣde* 'however much he hears', Tib. *gaṅ či thos kyaṅ*. See *canda-*, and the correlative *ttändäka-*.

cipan- 'to cut up, shred', III 86·95 *śī pau phaji pajsāñä, cipanāñä, biṃdai śikarä parkūnāñä* 'white onion must be baked in the oven, it must be cut up, on it sugar must be sprinkled'; parallel to III 93·251–2 *śī pau, phaji pajsāñä bītcañāñä u ttye peṇḍai bidä starāñä* 'white onion must be baked in the oven, it must be broken up, and must be spread upon the *paiṇḍaka*-poultice'; III 92·240 *rrustirānä cipanāñä kaṃāña bañāñä* '(parts) of the plant *rrustira-* (BS *arka-*, calotropis gigantea) must be cut up, it must be bound on the head'. From *čipan-*, to base *čip-* with *-p-* retained, as in *khapa* 'dress', to Sarīkolī *cev-*:*cevd* 'to tear, shred', participle *cevj*; Waxī *čüp-* 'to cut, mince', and with second meaning 'pick'; with Yidγa *čūv-*:*čuvd* 'pick, choose'. Note also BS *cipp-* 'to crush, squeeze', Śikṣā-samuccaya 182·2 *naḍa-cippitika vā cipyamānasya* 'of one crushed like the crushing of a reed'; Pali *cippiya-*, *cipiṭa-* 'crushed flat'. IE Pok. 919–22 *skei-*, *skei-p-* 'cut off, split off'.

cimuḍa, *cumuḍa* 'name of an ethnic group', see s.v. *khamūḍa-*.

ciṃäśkyi 'eyes', K 40·26, =K 43·143 *ciṃeśkyi*, see *tceiman-*.

ciṃmeñi 'eyes', K 40·32, =K 43·150 *tciṃaña*, see *tceiman-*.

cīysa 'offspring(?)', II 87·55 *hauva-thauja pūra-cīysa jastvā* 'possessing power (and) force, being filial offspring among the *deva*-gods'. From base *kai-*:*či-* 'come into existence', to Av. *čiθra-* 'origin', O.Pers. *čiça-*, Zor.P. *čihr*, Armen. lw *čet* 'race, posterity', *ančet* 'without offspring', *ančitem* 'deprive of posterity'. To IE Pok. 538–9 *kei-* 'move', with *-eu-* in Av. *šyau-*, Khotan Saka *tsau-*, Oss. D *cäuun*, *cud*, I. *cāuyn*, *cyd*, and D. *cäüät*, I. *cot*, *coot*, *cūot*, *cäüät* 'fruit, growth, posterity' (see BSOAS 23, 1960, 18). Here with suffix *-za-*, see also s.v. *ysāysa-* 'bile' (**zālza-*).

cira- 'conspicuous, visible, manifest', V 343, 85v3 *śśau*

baṃhyä cärä hämätä 'one tree appeared', BS G 37, 80a4 *eko vṛkṣaḥ prādur bhūtaḥ*, Tib. *śiṅ . . .čig byuṅ-nas*; v 263, 89r4 *kūla kṛṃgga kyära hämäta* 'millions of cocks became visible', BS G 37, 76b5–6 *pakṣiṇaḥ kukkuṭāḥ prādur bhūtāni*; v 381, 2v3 *m⟨r⟩āhīnā hāra cira hämäta u gyastūñānu rro mandāra|||* 'pearl necklaces became visible and (rain) of *mandārava* (flowers rained down)', BS *muktāhāra-sahasrāṇi pravarṣitāni divyāni ca māndarava-puṣpavarṣāni nirgacchanti* (with interchanged verbs), Tib. *phabčiṅ*, and *bab-po*; K 137·910 *ḫāyānä hīvya harrūñāma cira himya* 'the shining of rays became visible', Tib. *snaṅ-ba byuṅo*; III 25, 24a2 *āṣki cira yuḍe* 'he made tears to be seen', BS *aśrūṇi prāmuncat*; Z 12·73 *ggūnä cira yīndä* 'he reveals the marks'; III 74·200 *steṃñe gūnä cairä hamya* 'the female marks appeared'; II 108·191 *apūrve gūnai caira hamävi* 'let an unparalleled sign become visible'. From *čiθra-* 'conspicuous', with short *-i-*, like the short *-a-* in *mara* 'here', and *ttara* 'there', but *pūra-* 'son' from *puθra-*. To Av. *čiθra-*, Zor.P. *čihr* 'form', *čihrēnītan* 'to form', M.Pers.T. *čyhr* 'form', M.Parth.T. *čyhrg* 'form', N.Pers. *čihr*, *čihrah* 'face', IE Pok. 916–7 *(s)kait-* 'be clear', O.Ind. *citrá-* 'conspicuous'. See also *cäte* 'ornaments'.

cira- 'what', see *cera-*.

cirāma- 'what kind of', K 37·127 *nai ñyāpe khvai va hame cirāṃ padīnä* 'he does not know how it will be for him there, by what way' (K 29·186 differt); III 59·20 *cirāṃ mäñaṃdä huṣṭyi śaṃde vīra* 'as upon the dry ground'; III 11, 20v5–21r1 *crrāmä maṃ āśśayä bvā cirāmūṃ ggautträ ⟨īyä?⟩ crrāmūṃ hettä īyä* 'as my *āśaya-* you understand, as my *gotra*-essence is, as my *hetu*-cause is', III 6, 13r5 *cirāmyau aysä. . .āvrrye īmä* 'by which I have been encompassed'; Manj. 297 *cerau śau-hauva baysa* 'what a Buddha having universal power'; Manj. 265 *cerā mäñada* 'just as'; Manj. 297 *cerāmau*. See *crāma-* from *či-* and *-rāma-*.

cirāminai 'of clay', Sid. 19v4 *cirāminai bhājaṃ* 'clay pot', BS *bhū-pātra-*, Tib. *sa-gźi dan smod*. From *čira-* with suffix *-āma-*, to Oss. D. *k'irä*, I. *č'yr* 'chalk, lime', adjective D. *k'irin*, I. *č'yryn*, Armen. *kir*, Georgian *k'ir-i*, adjective *k'irian-i*, *k'iris k'va* 'limestone', Aramaic *gīr*, Arab. *jīr*, Heb. *abnei gir*, of uncertain origin.

ciruttä see *carutta*.

cärau 'lamp', Bcd 51v3 *cärau dijsāka* 'holder of the lamp', BS *pradīpa*; III 124, 1a1 *cäro padajsāñä* 'the lamp is to be lit', BS *dīpa-*; JS 25v2 *cirau mäñaṃdä* 'like a lamp'; JS 25v3–4 *dātīnai carau* 'lamp of the *dharma*'; Manj. 157 *dāvīnai carau*; Z 6·15 *ciro*; Z 11·36 *späte bīḍä ḫū padaśdä ciro balśa* 'brings flowers, burns incense, a lamp at the monument'; K 40·22 *cirāṃ*, =K 43·139 *cärä*; K 154·39 *carä*; gen. sing. Z 14·10 *cäruai ārca* 'beam (BS *arcis-*) of a lamp'; Manj. 266 *cerau prracaina* 'by means of a lamp'; inst. sing. Manj. 151 *carauna*; plural, K 49·3·9 *cirāṃva*; gen. plur. III 124, 1a1 *ttänu cäroṇu*; inst. plur. Bcd 45r4 *carauvyau*; Frag. 151·15v4 *cirauv⟨yau⟩* 'with lamps' (BSOAS 36, 1973, 226). From **čira-* with suffix *-āgu-*, Sogd. Bud. *čr'γ*, *čr''γ*, Zor.P. *čr'γ* **čirāγ*, N.Pers. *čirāγ*, Jud.-Pers. *čr'*, M.Parth.T. *čr'g*, M.Pers.T. *čr'ẖ*. Oss. D. *ciraγ*, I. *cyraγ*, *cyräytä*; Aramaic lw *šrg-'*. With other suffixes Oss. D. *cirēn*, I. *cyren*, *cren* 'flame'; Ormuṛī *baciräi* 'spark', Pašto *bacərrai*, Waxī *cərax*. Base *kai-*:*či-*, see also *kasai* 'fever', *tcūlye* 'splendid', *haṃjsūl-* 'to kindle'. IE Pok. 519 *kāi-*:*kī-* 'to be hot', Got. *haizam* dat. plur., rendering Greek λαμπάς 'lamp', from **kai-es-*; Lit. *kaistù*, *kaitaũ*, *kaĩsti* 'become hot'. From IE *kā-i-*, beside *kā-u-* (see Pok. 595). The form *čira-* is like Greek σκίρον 'umbrella', from IE *skai-*, beside σκιά 'shade'. Earlier see AION 1, 1959, 120–5.

cirvā 'how', see s.v. *cera-*.

cile 'dress', plural, Z 2·44 *cile varata baysga muḍīñi haṃtsa hīṣyo jsa ggaḍāre* 'garments there thick, of the dead, lie with the excrements'; Z 22·329 *rrusto cilo vīri* 'against the red robe (of the *bhikṣu*-mendicant)'; parallel to K 41·50–1 *rrusti-vrrähāṃ satti*, =K 43·169 *rrusti-vrrīhāve satti* 'a person dressed in red' (that is the *kaṣāya*-red robe)'; K 47·57 *cala bastä* 'she bound on the garment'; adjective II 71·10–1 *cilaja namata* 'felt for garments'. From base *kai-* 'to cover', Rōšānī *cīl* 'large woman's head-dress', Yazg. *cil* 'head-dress', O.Ind. *cīvara-*, *cīra-*, adjective *caila-*, BS *cela-*, *ceḍaka-*, *cellaka-*, *caila-*, Pali *cela-*, Prakrit *cela-*. Possibly Lat. *cilium* 'eyelid', Oscan *kaila* 'house' (rather than base Pok. 553 *kel-*). See also *thauracaiha-*.

cilai 'name', v 3·10 *u cilai spāta* 'and the *spāta*-official Cilai'.

cilaka- 'how much', see *calaka-*, *culaka-*.

cälonyau inst. plur. 'with weapons', Z 24·408 *cälonyau nuṣṭhuru käḍe bīndi bihīyu* 'they pierce with the *cälona*-weapons very exceedingly savagely'. From **čilauna-*, Sogd. Man. *čyδnyẖ-*, Zor.P. (Vid. 8·90) *čyl'n-kl* **čēlān-kar* 'maker of weapons', to base *kai-*:*či-*, O.Pers. ακινάκης 'sword', Sogd. *kyn'k*, with IE Pok. 917 *(s)k(h)ai-* 'to cut', Lat. *caedō*, *caelum* 'chisel', and the *cī-* of BS *cīmara-* rendered by Chinese 'iron', Tib. 'copper', Waigalī *čīmār*, Pašai *čimār* (BS Saṃghāṭa-sūtra G 37, 85v3); R. L. Turner, Comparative Dictionary, p. 828), and Kharoṣṭhī of Kroraina *cina cimara* 'Chinese iron', but doubtful, since it is in a context of clothing, and may represent BS *cīvara-* 'dress' with *-m-* replacing *-v-*. Turkish *timūr* 'iron' may derive from this originally Iranian word. See also TPS 1955, 67–9.

cista- 'youthful', SuvP. 63r4 *gūttirna iśvarī tsāttauñä jsa u cistīye jsa ttye meva jsa* 'with *gotra*-family, ownership, riches and youth, with that intoxication', BS *aiśvarya-mada-mattena kula-bhoga-mada-mattena ca tāruṇya-mada-mattena*, whence *cistīye jsa* renders *tāruṇya-* 'tenderness'; I 163, 79r1 *ysāḍa paskyāṣṭi cista padīmi* 'it makes the old young again', BS *vṛddha-*: Z 3·62 *suhautta ḳāña biśśä drūṇā cista käḍe* 'all must be thought to be happy, healthy, very youthful (vigorous?)'; III 35·29 *brrīyūnakye cesta jīśke kṣaudā-bākve* 'splendid young girls, nubile', =III 37·26 *caista*, =III 47·45 *cesta*; with *-aka-* II 130b2 *chaugalakai aga añū caistaka jīyaka* 'ardent in limbs, untaught(?), youthful life'; III 69·92–3 *uma ca vaña caistaka ṣṭīrau* 'you who are now youthful'; III 44·47 *caistā hvaṇḍā* 'of young men'; K 38·133 *caistä hā pa-sse ttī kaidari āve* 'then five hundred *Kinnarī*-women came there'. From *kai-*:*či-* 'youth', with various suffixes Oss. D. *kizgä*, I. *čyzg* 'girl'; O.Ind. (AV) *kiśorá-* 'young animal'. So far not traced outside Irano-Indian. The *-ist-* indicates older *čid-* or *čit-* or *čiθ-*.

cihajsä 'slimy', Sid. 4v3 *cu śilīṣā ṣṭi ṣi hvarä u ṣūrä u tcārbą u garkhä u cihajsā* 'what is phlegm, that is sweet and saline and fatty and heavy and slimy', BS *madhuro lavaṇaḥ snigdho guru-śleṣmā 'tipicchilaḥ*; Tib. *bad-kan ni mnar-ba dan, lan-čhvahi ro bro-ba dan, hjam-po dan, lči-ba dan, śin-tu hbyil-baho*. From **čifa-* with adjective suffix *-jsa-*, to Oss. D. *c'ifä*, I. *c'yf* 'mud, slush, puddle', I. *c'yf-don* 'muddy place or water', adjective D. *c'ifgun*, I. *c'yfdžyn*; D. *c'if-dzast*, I. *c'yf-dzast* 'puddle, swamp, marsh', and adjective 'swampy'. Note also D. *c'umur*, I. *č'izi* 'dirty', *c'illon* 'dirtied'. Connexion not traced.

cu 'what', interrogative, relative; 'that' of subordinate clause, v 77, 145v4 *cu daiya vaṃña* 'what do you see now?', Tib. *či žig mthoṅ*; v 332, 25r5 *cu nāma gyastyau balysyau ṣā balysāna tcārīmä* 'what indeed, *deva* Buddhas (voc. plur.), is this Buddha sphere?', BS G 37, 22a7 *kiṃ nāma◡iyaṃ bhagavan loka-dhātuḥ*; v 328, 7r5 *kye kāḍäna cu pracai* 'for what reason, what is the cause', BS G 36, 5a3 *ko bhagavan hetuḥ kaḥ pratyayaḥ*; v 73, 41v1 *cu te saittä* 'what does it seem to you?', BS G 37, 31b3 *tat kiṃ manyase*; relative, v 69, 8r5 *cu ttye kāḍägānä ttattī kāḍätānä mästarä hämäte* 'whose is the evil, to him the evil becomes greater'; BS G 37, 11b6 *yaś cemaṃ saṃghāṭa-pratikṣiped ayaṃ tato bahutaraṃ pāpakaṃ*; 'that', v 329, 7v3 *śśiru śśiru...cu thu gyastānu gyastu balysu ttäte ttändrāme bätame pulśä* 'good, good that you ask the *deva* of *devas* Buddha these doubts'; *cu buro* 'whoever', v 335, 34r1 *cu buro vā tṛ-sahasrye mahāsahasrye balysāña tcārīma paryāvanna uysnora, u ttä biśśä pracīya-(saṃbuddha hä)māro* 'whatever beings have arrived in the three-thousand great-thousand Buddha world, they all become *pratyeka-buddhas*', BS G 37, 31a1 *ye tri-sāhasra-mahāsāhasryāṃ lokadhātau satvās te pratyeka-buddhā bhaveyuḥ*. See also *ca, cä, ci, ce, kyä, kyi, kye*. Base *ka-* and *či-* 'what'. IE Pok. 644–8 *kʷo-, kʷi-*.

cū 'who indeed', from *cu* and *u* < *uta*, v 343, 85r4 *cū haṃdaryau bal(ysā)nyau tcārīmyau uysno(ra ts)utändä muhu varä* 'what beings from other worlds have come towards me', BS G 37, 79b5 *janakāyaṃ āgacchantaṃ mama◡antike*.

cukvakä 'how much', see *cäkvakä*.

cūḍa 'he lives', K 94·100 *jsīna daiysde u cūḍa* 'he maintains life and lives', =v 244, 2a2 *jsīna diysde u ciḍa*, BS *yāpayati*. From *čar-* 'to go on a course, live', Oss. D. *cärun*, I. *cäryn, card* 'to live'. See *car-* 'to go on a course'.

cuḍa iḍāya, III 83·20 'may it be possible to practise', to base *car-*, with *iḍa-* and optative *āya*; here with 19 *padaidāya* from *padanda-* and *āya*, like Z 5·72 *vätāya*; see the full text s.v. *sudū*.

cūḍe 'why?', K 9, 43r2 *cūḍe cu pracai* 'why, what cause', parallel to v 328, 7r5 *kye kāḍäna cu pracai*, BS *ko hetuḥ kaḥ pratyayaḥ*, see s.v. *cu*; K 70, 6r2 *cūḍa*, =K 67·162 *cuḍi*; III 105·104 *cūḍai*; v 295, 435v3 *pulsīmä cūḍi ju* 'I ask why'; K 106·266 *cuḍai*. From *cu* and *käḍe*, like *kāḍäna* 'because of'.

cūḍana 'dispelling(?)', II 81·44–5 *ysīra tta na vīśtarä paijsa kāṣṭana baḍą; śkaisau vā cūḍana au mauñāṃ vaskä* 'so do not set (make) your heart greatly captive with sorrow; your gifts (Tib. *skyes*) are remedy for mine'. From **čṛ-tana-* with agent suffix *-tana-* to base *(s)čar-* in *skar-* 'force to move away or towards', see *haṣkarā* 'pincers, forceps', Oss. D. *äsk'ärun* 'drive, chase', Yidγa *škor-, škāṛ-* 'send', Sogd. Bud. *škr-, 'škr-, šk'r-* 'hunt', Zor.P. *viškar* 'hunting' N.Pers. *bišgar* 'hunting', *šikardan* 'to hunt', *šikār* 'hunting'; Sogd. Bud. *šk'r'k* 'hunter', adjective 'for hunting'; but also Sogd. Bud. *škr-* 'bring, lead, take to', *'βškr-* 'pursue', *ɣyškr-* 'explain' *'pškr-* 'reject', *pškyr-* 'be hunted', *wšk'yrtk* 'opened' *'nškr-* 'collect', Chr. *'yškr-* 'to pervert'.

cūḍāṃ 'a measure of length', III 79·8–9 *rrai tsvai śau bvaiysä aspaurä sparäbistä cūḍāṃ* 'I went on the plain, one long, full twenty-five *cūḍāṃ*-measures'; III 79·11–2 *drai cūḍāṃ nāṣṭā khu jsā āvū ttājä* 'three *cūḍāṃ*-measures till I came down to the river'. From **cuḍāna-*, with plural **cuḍānä, cūḍāṃ*, to base *čar-* 'to go round, about', with **čṛta-* > *cuḍa-* with suffix *-āna-* or *-akāna-*, as *cūḍa* (**cṛtai*) 'he lives', BS *yāpayati*. Hence to Av. *čarətu-* 'measure of length', glossed by Zor.P. *asprēs* 'racecourse', =1 *tačar* = 2 *hāθra*). See s.v. *car-*.

culaka-, see *calaka-*.

-cūly- 'walk', K 144, 1v2 *haṃdrrauysya tsūma u śaṃdya vecūlyāma u mahāsamāṃdrra kavä mäñaṃdä tsīya* 'he would go a movement through the atmosphere and walking on the ground and in the great sea like a fish' (in form like *tcūlye* 'brilliant', *haṃjsūly-* 'to kindle') with *-l-* suffix possibly base *(s)keu-*, IE Pok. 954 *skeu-* 'move fast', 955–6 *skeu-d-* 'move fast'. The preverb *ve-* here for *va-* 'down', older *ava-*.

cuvaṃ, *cūvaṃ* 'turmeric (in ointment)' (the *-u-* older than *-ū-*), Sid. 12v1 *tciṃña bisā aṃjana, cuvaṃ, priyaṃgä* 'ointment in the eye, turmeric, millet', BS *anjana-tākṣaja-śyāma-*, Tib. *mig-sman skyer khaṇḍa dan rča śyama dan*; I 177, 95r3 *prapūṇḍārī, cūvaṃ viṃysä khīysara*, BS *prra-pāṃṇḍarīka ca rasāyanaś ta kījalka-* 'root of nymphaea lotus, turmeric, lotus-filament' (*khīysara* < BS *kesara-* =*kinjalka-*; *rasāyana* name of various plants). Tib. *skyer-pa* is also translated 'barberry'. Possibly named from a colour name: **cutana-*, or **cūtana-* (if the *-ū-* is older, **cautana-*) 'reddish yellow' to base *kau-: ku-, kū-* 'to burn, be red'. This **cūtana-* could be placed with O.Ind. *cūta-* 'mango' as the 'orange-coloured' fruit. Base *kau-* in IE Pok. 595 *kēu-: kū-* (*k-*, not *ḱ-*), Greek καίω, καυτός, καυστός 'to burn', καυτόν 'torch', Lit. *kūlėti* 'to be blasted (grain)', Khotan Saka below *tcūlye, haṃjsūl-*, Pahl. Psalter ⟨č⟩*wl'dy* 'lamp', see AION 1, 1959, 122–3. O.Ind. *kūlayati, kūḍayati* 'to burn' belong here, if the *-l-* is primary with secondary retroflex. For 'burn' as the basis of a colour name see also *esūj-* 'be red', Av. *suxra-*, Oss. D. *surx*, N.Pers. *surx* 'red'.

cūvija 'the month Cvātaja', II 40·1 *pasa salya cūvija māśti* 'Sheep year, month Cvātaja', see *cvātaja*.

ce, *kye* 'who', nominative and genitive, v 335, 33v1–2 *kye śye ttye satvä hauru heḍä ce dädu phārru bustä* 'he who gives a gift to the one person who has realized the third stage (of fortune)', =v 72, 40r2–3 *kye śye ttye satvä haurä heḍä ce didu phārru bustä*, BS G 37, 30a7 *ya ekasya sakṛdāgāmino dānaṃ dadyāt*; v 328, 7r5 *kye kāḍäna* 'why', =v 329, 7v2 *kyi kāḍäna*, =N 6·43 *cä kāḍena*. See *ci* and *ca*.

kyai vī 'in grief(?)', see *cī, kyī*.

ceyyau 'by magic arts', see *çāya-*.

cera-, *kyera-* 'what kind, how great', V 330, 13v3 *tta cerä vā gyasta balysa ttye uysnorä käḍätānīnai haṃbīsä hämäte* 'so how great, *deva* Buddha, will the mass of evil be for this being?', =V 69, 8r3, BS G 37, 11a6 *kiyantaṃ bhagavann apuṇya-skandhaṃ prasaviṣyati*; V 329, 7r6 *kyerä sarva-śśūra uysnaura vā ttattī tsutāndä* 'what beings, Sarvaśūra, have come here', BS G 36, 5a5 *ye sarvasatvā ihāgatvā*; V 337, 36r2 *kyerä halci balysūñavūysä īndä* 'however many bodhisattvas there are', BS G 37, 32b7 *ye bodhisatvā mahāsatvā*, Tib. *gaṇ*; K 7, 147r4 *hamatä kyerī kṣamätä* 'of itself how much it pleases him'. With adjective 'how' N 165·43–4 *khu thu paranirvi cirvā dāri baysūñi śäśaṃ hamraṣṭi ṣṭi* 'when you have ceased (entered *parinirvāṇa-*), how long is the Buddhaic teaching (BS *śāsana-*) to continue?'. From *ce* with *-tara*. See also correlative *ttera-* 'such', with adjectives 'so'.

cev- 'to fetch', SuvO. 53r3 *ysāre uysnaura biśśūnyau ⟨suhā⟩vatānyau ⟨jsa⟩ hämāre avārūḍyatetu cevīndä* 'the thousand beings will become happy with all sources of happiness and attain (non-deficiency =) full contentment', BS *sattvā-. . .sahasrāṇi sarva-sukhopadhānena sukhitāni bhaviṣyanti avaikalyatāṃ ca pratilapsyante*; JS 27v4 *raysgena veyse murdai ne *vahaṃdī kheja, paphvai rrunde kīthe cevyai tvī ttā orga* 'swiftly you pressed the lotuses, you did not sink in the mud, you caught up the king, you fetched him into the city. Homage to you'. From *kap-* 'to hold, seize', causative **čāpaya-* > *cev-* (not *čy-*, which gave *ts-*). IE Pok. 527–8 *kap-* 'to grasp', Lat. *capiō*, see s.v. *khapa*.

-caiha- 'piece of cloth', from **čäixa-*, base *kai-* 'to cover' (see *cilā-*), below *thaura-caiha-*.

caukala- 'he-goat', III 73·193 *śä būysa caukalä tta hvā* 'the she-goat spoke so to the he-goat'; III 74·194 *caukalī tta tta hve hāṣṭä* 'the he-goat so spoke to her'; III 74·197 *caukalī tta tta hve hāṣṭä*; adjective, I 181, 100v3 *cāṃkalīña bīysma* 'goat's urine', BS *basta-mūtra-* (*-āṃ-* from *-au-*). From **čava-* > *cau-*, as *nau* 'nine' from *nava*; with suffix *-kala-*, as *braukala-* 'brow' from *brau-*, see below. To Oss. DI. *cäü* 'goat', *cäük'a* 'goat from 6 to 12 months'; dyadic phrase D. voc. sing *cäu bodzo* (see s.v. *būysa-*) in Pam. 2·15. For 'goat' note also Oss. D. *säyä*, I. *säy*, Jassian *saka* (J. Németh, Eine Wörterlist der Jassen 30); O.Ind. *chagalá-*, Pali *chakala-*; and Av. **sčani-* (K. Hoffmann, Münchner Studien 22·29–38), Yidγa *čana* 'kid', *nar-čan* 'he-goat', Zor.P. *pā-čan* 'mountain goat', N.Pers. *pā-zan*, Balōčī *pā-čin*, Pašto *γar-canai* 'mountain-goat' (*pā-* 'mountain' to *ap-*:*p-* in Oss. *äfcäg* 'top', Lat. *apic-*, *apex*, and *γar* 'mountain'), and Oss. I. *sänygk* 'goat up to 6 months' (if *s-* from *sč-*); Nūristānī Aškun *čänä* 'kid'. The Caucasian goat name belongs here, as in Avar *č'č'ani* 'goats', sing. *č'č'e* and many other dialect forms. See below *tcānai* 'goat'.

cauṇakya see *cāṃṇakya-*.

caudana 'plaint(?)', III 104·37 *khvai ṣṭāna kṣamū na vā caudana ṇeye* 'if I please him, I will not raise plaints'. Assuming that *cauda-* is connected with Oss. D. *caud*, I. *caūd* 'bad, unfitting' from **čäuta-*, to *kau-*. In *ttauda-* 'heated' *-auda-* is from *-afta-*, so here *caudana-* is ambiguous.

caurakya 'plant name', III 35·38 *hagrrīsīda caurakya bauṇyakya spyakakva* 'they gather flowers *cauraka-* and *bauṇyaka-*', =III 47·56 *cauṇākya*; =III 38·37 *cāṃṇakya*, see above. Possibly BS *cauraka-*, Sid. 10v2 *caurakä*, BS *cauraka-*, Tib. *bčah-ba*; I 187, 107v1 *cauraka*, I 187, 106v5 *cāṃrakä*, for BS *coraka-* 'trigonella corniculata'.

caurṣī 'goat's fat(?)', III 89·160 *tcārä*, *cau-ṛsī*, *tharka mījsā* (three fatty things) 'fat, goat's fat, walnut kernel'. Possibly from *cau* 'goat' (see *caukala-*), and **ṣī* from *śvī* with intruse *-r-*, from **suīya-* 'fatty stuff' to base *sau-*:*sū-* 'to swell', like IE Pok. 793–4 *pei-*:*pī-* 'swell, be fat', O.Ind. *páyate* 'swells', *pīnā-*, *pīvan-* 'fat'. See also *co-śvī*. Base IE Pok. 592–4 *keu-*:*kū-* 'swell'.

co-śvī 'goat's fat(?)', Sid. 100v3 *papeṣā drrai prūyą khāśāñą co-śvī cau-hna ttai uskātta bīsā ächā jāre* 'in the evening three *prūya*-measures are to be drunk goat's fat, goat's blood(?); so for him the above diseases vanish'. From *co* for *cau* 'goat' attested in *caukala-* 'goat'. See *caurṣī* and *cau-hna*.

cauṣi 'envelope(?)', III 80·16 *baysga cauṣi ttauda-brrathä drvanaka-gūnä* 'thick covering (of clouds), with hot winds, dark(?)-coloured'. Intervocalic *-ṣ-* may replace *-ṣṣ-* (as in *hvāṣṣa-*, *hvāṣa-*, *hvāta* 'herb') from *-xš-*, and *-au-* occurs in *āyoysa-*, *āyauṣta-* 'agitate' for *-āu-*, but *-š-* would normally give *-š-* replaced by subscript hook (see *kuvāysa-*). In *cauṣi* one might rather see older **čafša-* to base *kap-* 'to hold, envelope' (see *khauṣa-* from **kafša-* 'shoe'). See also *cauṣka-*.

cauṣka- 'covering', III 58·16–7 (summary of the Saddharma-puṇḍarīka-sūtra) *tti tta khu myāṃ cauṣkä bañīṃdä raṃnä avīhä:, hūsaṃdai hvaṇḍye biṃdä hayūñakyau jsa* 'just as in a covering (dress) they fasten a priceless jewel, upon the sleeping man among his friends'; BS *tad-yathāpi nāma bhagavan kasya cid eva puruṣasya kaṃ cid eva mitra-gṛhaṃ praviṣṭasya mattasya vā suptasya vā sa mitro 'nargha-maṇi-ratnaṃ vastrānte badhnīyād asyedaṃ maṇi-ratnaṃ bhavatv iti*; III 60·35–6 *ṣi jastāṃ baysāṃ tti khu cauṣkaña raṃnä* 'this (sūtra-) of the *deva* Buddhas (is) just like the jewel in the dress'. Here *cauṣka-* renders BS *vastra-* 'dress'. JS 22r2 *jaṃbuña cauṣkaña mura pura yuḍāṃdä* 'the birds bare the young in the golden (BS *jāmbunada-*) covering'. Parallel in Chinese rendering of BS *śankha-śikha-* 'head-dress'. From *kau-š-* or *kafš-* with suffix *-ka-*. If the base is *kauš-* 'to enclose', see Sogd. *qwš* from **kōša-* 'side', O.Ind. *koṣa-* 'receptacle', s.v. *kuvāysa-*. IE Pok. 953. *keu-*. If the source is *kap-*, *čaf-š-*, see *cauṣi*, and *khauṣa-*. Sarīkoli *caul* 'rag' has been traced to **čauša-* (G. Morgenstierne, NTS 1·41), but also as a loan-word to O.Ind. *cola-* 'woman's coat'.

cau-hna 'goat's blood(?)', Sid. 100v3 *co-śvī cau-hna* 'goat's fat(?), goat's blood(?)'. Assuming that *cau* is 'goat', and that *huna* is written *hna*, either by scribal error or a replacement of **cau-huna-* by phonetic change. See *hūnä* 'blood.'

cya, ca with numbers, V 6·2·2 *bisti yṣā cya haṣta-se* 'twenty thousand and eight hundred'; IV 19·14 *tcahausi yṣā cya* 'forty thousand' (or 'fourteen'); IV 13·10 *14 yṣā ca drrai-se 10* '14 thousand three hundred, 10'. From Tib. *rča* used with numbers.

crāma-, *crrāma-*, *cirāma-* 'what kind' adverb 'as'; V 388, 19r5 *dukha vaśīvūṃdä* (BS *upajīv-*) *naryo ṣṭāna crrāma karma yäḍāṃdä* 'they endure pains being in *naraka-*,

what evil deeds they have done', BS G 37, 1423 *yaḥ karoty aśubhaṃ karma duḥkham eva bhaviṣyati*; V 336, 3512 *crrāmu sarvaśūra niśtā uysnaurā ce va hautta mahāsamudrā ḫū* 'as, Sarvaśūra, here is no being who could dry up the great sea'; BS G 37, 32 1–2 *yathā sarvaśūra nāsti sa kaś cit satvo yaḥ śaknuyād eka-pāṇitalena mahā-samudraṃ śoṣayituṃ*; III 11, 20V5–21I1 *crrāmä. . .ttindrāmi . . .*; Manj. 210 *crrāma prrabebai uce* 'as an image in water'. See also *cirāma-*.

cvātaja 'first spring month', II 30·1·7, listed with the other month names in IV 11. See also *cūvija*.

cvī, *cve*, *cvai*, *cvau*, *cvaṃ*, see *cu* with pronouns.

cha, older *chatā-*, *chavā-* 1. 'colour', 2. 'skin, complexion', SuvO. 56V4–5 *ttä uysnaura ttīśäna pāṣaṇīyau chate jsa dätäna uspurra haṃphuta* 'these beings are fully fitted with splendour (BS *tejas-*), powers, with colour, with fine appearance', BS *tejo-bala-varṇa-rūpa-samanvāgatāni bhaviṣyanti*, Tib. *sems-ćan de-dag gzi-brjid dan stobs dan kha-dog dan gzugs dan ldan-par hgyuro*; I 251, 1I2 *hastamiñä che jsa haṃbaḍä jsa* 'filled with the best colour', BS *paramayā śubha-varṇa-puṣkalatayā samanvāgataḥ*; V 58, 128V4 *tcarṣū kāḍe chate jsa briy⟨ū⟩ni* 'very beautiful in appearance, lovely'; SuvP. 73I2 *dyena cha bujsā suṣṭya* 'with fine appearance, colour, virtue, fame', BS *rūpeṇa varṇena yaśena kīrtyā*; Sid. 127I4 *haryāsą cha*, 'black colour', Tib. *mdog gnag-pa*; III 105·11 *cha ttarū vaiysna hamaga* 'complexion like a red lotus'; Sid. 131V4 *haryāsą chava tta tta bvāñä* 'black colour must so be known', BS *kārṣṇya-*, Tib. *mdog gnag-pa*; Sid. 103I4 *chavai heje hame* 'his complexion becomes red', Tib. *mdog dmar-la*; Sid. 103I3 *chavīṃ* (for *chavai*) *hemji hame*, Tib. *mdog dmar-la*, Sid. 7V4 *chavī jsāṃ śīya hame* 'his complexion becomes white', BS *gaura-*, Tib. *śa mdog dkar-ba*; JS 21V2–3 *ysīrrä mäñaṃdä che jse* 'with skin like gold'; JS 28I1 *ysare-guṃ che jsa* 'with gold-coloured skin'. Compound, *cha-vrrasti* 'colour-inflamed', Sid. 105I4 *svīvai cha-vrrasti hamāre* 'his lungs become inflamed', BS *kṣaya-asita-*, Tib. *glo hgrams-pa dan* (*hgrams* 'be inflamed'). See cognates s.v. *vrrasta-*. See also *chala*, *ttaṃ-cchatä*. From palatalized *khau-* 'to cover' with suffix *chavā-*, to IE Pok. 951–3 *(s)keu-:sku-*, Greek σκῦτος 'skin', O.Ind. *chavi-* 'skin' (IE *śkheu-*); rather than loan-word from O.Ind. *chavi-* with shift to the *-ā-* stem.

cha-hvasta 'colour-reddened (?)', III 38·35–6 *cha-hvasta pākū gesaca rūsanakye śūje pyatsa ūīdä pau gahvardama grrūsīdä* 'colour-reddened the feet and dancing, beautiful, they make sounds (sing?) in one another's presence, then they call them, the pipers'; *hvasta* from older **hveśta-* from **hvalsta-* to base *hvar-* 'to colour', **hval-* from **hvar-d-*, to *hvāraka* 'colourer(?)'; N.Pers. *xvāl* 'lamp-black', Oss. D. *xūarun*, *xurst*, I. *axoryn*, *axurst* 'to colour', D. *xūarän* 'colour', I. *axorän*, I. *axūrsyn*, *axūrst* 'to be coloured' to IE Pok. 1052 *suer-d-*, *suer-b(h)-*, *suer-g-* 'to make dark in colour'. See the volume in honour of L. R. Palmer, 1976, pp. 1–3. Here *pākū* from *pākä* with *u* 'and'; *ūīdä* 'they make sounds' to base *nad-*, *ny-*, 3 plural. With variants; III 47·54 *cha-rrvana pā u gesaca rūsana[dye]kyi śūje pyatsa ñada, pau gahvardama grrausīda* 'colour-reddened the feet and dancing, beautiful, they (are) making sounds (singing?) before one another, then they call them, the pipers'. Here *rrvana* 'reddened' from **raudana-* to base *raud-* 'be red', with *rrūnaa-* the 'red thing' for 'madder', from **raudana-*; *ñada* present participle **nadant-a-*, *ny-*, *ñ-* 'to sound'. The same text in III 35·37 *cha-rrvana pā u gesaca rrvasanakye śūje pyatsa ñada pā gahvadama grrausīda*. With other variants in III 40·11–2 *śairchä hvū pā* [*pai*] *u gaisaṃcä rūsanädyai śūjai pyaṃtsa ñīdä* [*paṃ*] *pau gahvera-dränä gūsīdä* 'red-coloured, fine-coloured the feet; they make sounds (sing?) in the presence of one another, then they call them, the pipers'. Here *śaira-* 'red', and *hvū* from **hu-gauna-*, like Av. *hugaona-*, see s.v. *śaira-*.

chaka 'bud', JS 24V4 *hīyāra chaka bāgara hvāra* 'fruits, buds, leaves as food (or infinitive 'to eat')'; V 66·12–3 *hai vasva nūvara naṣkhasta uvārä, kāṃjane ysī⟨rrä jsa⟩ ramaña chaka* 'O pure newly arisen exalted with *kāncana-*gold, delightful buds'; adjective *chakīnaa-*, III 46·36 *chakīnyau daṃdākyau skauda byihänīdä* 'with bud-like teeth secretly they laugh' (or 'mock'). See *chai*, *chā*, *cheī*, BS *ankura-*.

chatta III 104·33 'I seek (?)', *bīsāṣe chatta pā tcaiyāṣṭa kūysi* 'as the son of the House I seek the ceremonial jar'; 1 sing. *-a* from *-ā* < *-e*. See *chattāñ-* 'find out'.

chattāñarä 'find out', 2 plur. imperative, II 113·102–3 *khu mājā gara ṣṭāre, khvāṃ tta ysira īye chattāñarä u haṣḍi vä yanīrau* 'how are our Gara-men, how (their) heart (=feeling, attitude) is for us, find out and make a report here'. See AM, n.s., 11, 1964, 5. From **chatata-* or **chanta-ta-* with secondary *-atta-* or *-antta-* (see *spattā*, *bihaṃtte*, *baṃtve*). Initial *ch-* is from palatalized *kh'-*. Here this *kh-* is from older *ph-* in the base **phant-* 'to 'find out', IE Pok. 808–9 *pent-* in Germanic Got. *finþan*, O.Sax. *fīthan*, *findan*, O.Engl. *findan* 'to find', *fandian* 'to seek out'. Variation *f-* and *x-* occur also in *f-*, *fu-*, *x-*, *xu-*: Khotan *phvai* 'spade', Oss. D. *fijjag*, *fijjagä*, I. *fyjag*, *fyjjag*, *fijjag* 'spade', Waxī *pēi*, Parāčī *phī*, Yidγa *fīa*, Tališi *hiya* beside Pašto *xwai*, *xwaiyē*, N.Pers. *fil*, *xwyh* **xvayah*, *xōyah*, to base IE Pok. 981 *(s)p(h)ei-* 'to be pointed', O.Ind. *sphyá-* 'spear, rudder'. See also *pīysgyau*, *pīysa-*, *phī⟨ra-?⟩*. Note also *phan-*, Yazg. *fin-*, *fūd*, *fadag* 'to descend', Khotan Saka *phan-*, *phān-* with preverbs, and Šuγnī *xwen-*.

chadä 'chattering', III 72·157 *makalānä hīvī chadä* 'chattering of monkeys'. Initial *ch-* from palatalized *kh'-*, base *khand-*, *xand-* 'to make noise', see *khan-* 'to laugh', and *bichän-* 'to neigh'. The group *-nd-* is either preserved as *-ṃd-* or *-d-*, or replaced by *-n-*, see *baṃda-*, and *cadana-*.

chadrasta 'pieces', I 147, 56I2 *ttrūysna chadrasta padīmāñä khu ysarūna hamāṃde ysīra kūṭāña* 'from the gourd pieces are to be made, so that they are reddish, they are to be ground roughly'. Prakrit *kūṭ-* from *koṭay-*. BS *tripūsā⟨ja⟩rjarī-krṭvā*, with *jarjara-* 'broken piece. From *chand-* 'to break', palatalized from *khand-* beside *skand-* in *hatcan-* 'to break', see *bitcañ-*, *hatcañ-*.

chays- with preverb infinitive, *pachaysāvai* II 118·158–119·159 *khū vaña ranījai janavai vīra alattuna hana mesta jasta rauśta jsa pasta pachaysāvai* 'when now in the Land of Jade the Altun Khan the great god (=king) has deigned to retire from sovereignty'. From **pati-khaz-*.

To a base *xaz-* 'to rise up', see *khays-*. Translation, BSOAS 30, 1967, 96.

chala 'skin', JS 36r3 *ūstairṣṭai chala guṣte agāṃ beda* 'you tore out the skin of the flesh upon your limbs'; JS 24v2–3 *ustairṣṭai aṃgāṃ bedä jsiṇakye chale* 'you tore the fine skin upon your limbs'; V 60, 10a8 *///-e hā khīṣte chalī yā///*. Possibly a name in V 200, 68a *///vari chala-vāysi śaṃdā haṃbujsai* 'to . . ., bowed down to the ground to Chala-vāysa-.' From *chava*, *cha* 'skin' with suffix *-la-*.

chavanū 'coloured(?)', II 60·24–5 *u thauna śacī nūvarä* [*-e*] *parekṣi śau u chavanū kāṃhä parakṣa śau* 'and one *parekṣa-* (belt, scarf ?) of *śacī* silk and one coloured(?) *parakṣa-* of hemp'. Adjective to *chava* 'colour', with suffix as in *kījsanū* adjective to *käljsa-* 'garden'. See *cha*.

chaska 'barley', II 20, 1102 *u chaski hā drraśīrau* 'and you should convey the barley here', parallel to II 16, 3·5 *ttū āysaṃ drraṣīrau* 'you should convey that millet'; II 15·3·1 *umānī (va) chaska-badara stūra ājimyarä* 'for yours bring the barley-loaded draught-animals', with (*va*) as in ibid. 4 *umānī va vūrä*; II 15·3·2 *u śe hvaṃḍye chaski 2 ṣaṃga paśā a⟨vaśāna⟩, hauḍa* 'and to each man barley 2 *ṣaṃga-* measures, for the commissioned and uncommissioned men, he gave'. Two *ṣaṃga*-measures = one BS *prastha-*. From **khaska-* palatalized *kh'-* to *ch-* to N.Pers. *kašk*, Armen. lw *kask*, Yazg. *kâsk*, Šuynī *čušč*, Sarīkolī *čušč* 'barley'. For *k-*, *kh-*, *ch-*, see *kas-* beside *pichaṣṭa-*. Base *ak-*:*k-*, *k-es-* 'be sharp' IE Pok. 18–22 *ak-* beside *ak̑-*; *ak-es-*, Greek ἄκοστή 'barley', Got. *ahs*, O.Engl. *ēar* 'awn, ear of corn', Lit. *akmuō*, *akmeñs* 'stone', *ašmuō*, *ašmens* 'sharp edge'. Hence *chaska-* 'the pointed grain, barley'. See also *kaivaṃ jsa*, Tib. *thug-pa* (= BS *yavāgū-*).

chaskāṃ 'forehead', III 81·174 (BSOAS 36, 1973, 227) gloss to Turkish *ttāḍai* 'forehead, top', loan-word from Iranian *tāla-*, *tāra-*, in the list here *chaskāṃ. . .ttāra. . . haṃdrrāṃgä* all three words for 'top' or 'forehead'. Hence *chaska-* 'pointed thing', with suffix *-āna-*.

chā 'a measure of length', plural, Z 22·143 *cakṛ. . .hauda chā mästä* 'the wheel, seven *chā* measures in size', parallel to BS *sapta-tālam uccaiḥ* 'seven *tāla*-measures high' (Lalita-vistara 11·18). In documents *chā* is the equal of one Chinese *ts'ī*, foot of about 10 inches (KT IV 53). The fabulous snake has V 62·15 *byūrä chā ttyi śaysdä stuḍe* 'the size of the snake is 10,000 *chā*'. With numbers as second component *-chāya*, V 10·2·2 *nau-chāyä thauna* 'silk nine *chā* long'; V 10·2·4; 5 *śūṃḍasa-chāya* 'of eleven *chā*'; II 74·42 *20-chāya-v-ī pyatsa haśirma* 'before it a *haśirma*-covering 20 *chā* in size'; IV 12·3 *bista-chāya* 'of twenty *chā*', ibid. 5 *20sta-chāya*; IV 46b *thauna dasi-chāya* 'silk ten *chā*'; V 220, 7b3 *thauna jīdä draya tcahausi-chāya* 'they demand silk three pieces, 40 *chā*'. See *cḥei*.

chāṃga-, *chauga-* 'excited, passionate', Sid. 7v4 *āhisinuḍa, chāṃgä, ysurrjä iṃdrrāṃ jsa* 'sweating, excited, sharp in senses', BS *prasvedī kopano budhaḥ*, Tib. *rnul sñi-ba dan, spro thun-ba dan, sems rno-ba dan*; JS 6r1 (of an old man) *mästä duṣpye chāṃgä* 'intoxicated, weak, passionate'; II 130b2 *chaugalakai aga aññ caistaka jīyaka* 'excited, limbs untrained, youthful in life'. Either *-āṃ-* or *-au-* could be primary, from base *(s)k(h)enk-* or *(s)k(h)eu-p-* to IE Pok. 596 *keup-*, O.Ind. *kop-*:*kup-* 'be excited', Lat. *cupiō*.

chāṃ-sū 'something given as a gift', V 221·5·3 *spāta utha ttā chāṃ-sū hauḍeṃ* 'the *spāta*-official Utha gave *chāṃ-sū*'; II 75·46 *kāṃbaṃdä haurä hauḍe śe u chāṃ-syū śau* 'he made a gift of one *kāṃbaṃda-* and one *chāṃ-syū*'. Possibly Chinese K 1174·1; S82·2 *ṭṣang* from *d'iang* 'long'; *siu* from *siəu*, Jap. *siu* = *śū* 'embroidery'; but s.v. *kāṃbaṃdä*, Turkish *ćangśu* 'shirt' is adduced.

cḥäte 'buds, twigs', see *cḥei*.

chīyā 'account (?)', II 64·4 *ttyāṃ brīyāsi u budarśaṃ chīyā yanīdä sīḍakä va gvārä näštä* 'of these Brīyāsi and Budarśaṃ make the account; for Sīḍakä there is not business'; IV 4·11 *ttīye hā chīyā tcera hämä* 'then the account is to be made'; II 64·10 *ci vañä ustaṃ brīyāsi jaṃpha himäde budarśaṇī hā chīyā yīdä* 'what now finally Brīyāsi may discuss, Budarśaṃ will make the account'; V 145, 71r2 *ttyänä chīyā tta tta bvā⟨ña⟩///* 'of those the account must be known so'. From **chītākā-*, to base *khai-*:*khī-* palatalized to *ch-* 'to count'; with increments *-k/g-* in Oss. D. *xincun*, *xinst*, I. *xyncyn*, *xyγd*, *xyxton* 'to count'; Zor.P. *nikēxtan*, *nikēž-* 'to account, detail'; with *-ĝ(h)-* in *haṃkhīys-* 'to count', participle *haṃkhiṣṭa-*; and *pachīys-*, *pachīṣ-*; Av. *ahaṃxšta-* 'uncounted, innumerable'. Parallel to BS *iti saṃkhyāṃ gacchati* 'is accounted to be'.

chīys-, see *pachīys-*, and *haṃkhīys-*.

chus- see *pachus-*, *parchuta-*.

chai 'shoot, bud, twig', plural *chā*, Sid. 156v4 *chai khiṇḍä* 'like a sprout', BS *ankurātmikā*, Tib. *myu-gu ltar*; Sid. 143v2 *ñagraudä bahyä hīye ysihe u chā* 'of the fig-tree top and branches', Tib. *śiṅ batahi yal-gahi thor-to*. With suffix *-ka-* see *chaka*, and adjective *chakīnaa-*. See also *cḥei* 'bud'. The measure *chā* plural may have meant 'the measure of a rod'.

cḥei 'sprout, bud, herb', Z 13·153 *ne ne cḥei hämäte ne skandhä ne ṣṣiṃgya bāggare chāya späte hīyära nä yīndä* 'there comes not bud, not trunk, not branch; leaves, twigs, flowers, fruit are not'; Z 7·20 *kuṣṭä hämäte banhyä cḥäte skandhä u ṣṣiṃgya späte hīyära kuṣṭa* 'where comes tree, buds, trunk and branch, flowers, fruits, where'; Z 14·79 *ttīma vicätrū cḥei yande* '(water) creates various seed and bud'; Z 180v12 *cḥätu trṇa* 'bud, herbs'. This *cḥei*, plural *cḥäte* and *chai*, plural *chāya*, *chā* 'sprout', if compared with *kṣäṣa*, *kṣäṭa*, *kṣei* 'six' from **xšaš*, may derive from older **chaṣā-*, with palatalized *kh-* variant as often with *k-*; hence **chaššа-*, with Nūristānī Waigalī *kāčik* 'thorn', Pašai *kāč* 'tinder', Khowar *koç* 'jungle', O.Ind. *kákṣa-* 'undergrowth', Pali *kaccha-* 'grass, rush'. See also *käṣa-* 'armpit', Av. *kaša-* for *-šš-*. Uncertain in IE **kokso-*. Possibly a base *ak-*:*k-* 'pointed' with *-ā-* (as *k̑ā-* in O.Ind. *śisāti* 'to sharpen', *śāṇa-* 'hone'), whence Oss. D. *k'ado* 'branch', *xalä*, I. *xal* 'grass stalk' (variants *k-k'-x*), beside *k-ak̑-* with *-s-* in IE *kok̑-so-*, O.Ind. *kákṣa-*.

choda-, in *avachoda-* 'uninterrupted, from *kh'-* palatalized with **kafta-*. See *avachoda-*.

chva- 'to cover' in *pechvāmę jsa* II 104·75, and V 223·3·7 *vachvāñe*. From *(s)k(h)eu-d-*, see s.v. *khoca*. O.Pers. *xauda-* 'hat', Waxī *skīd* 'hat' from **skauda-*.

ja 'perished, gone, vanished', older *jäta-* to base *jān-*, *jin-*; SuvP. 61v1 *hamāṃde satva avęsta, ja-pvęṇa saṃ khu ra*

baysa 'may the beings become safe without fears like the Buddhas', BS *bhavantu sattvā abhayā gatābhayā*; v 244, 2b3 *ttye mī ja ṣṭāna jsīna paskyāṣṭā ssa-salī uskhaysde* 'for him then, though life is gone, again it occurs of one hundred years', =K 94·109 *ttyau mī ja ṣṭauna j(s)īna pasakyāṣṭa ssa-(sa)lī usakhīysde*, BS *te parikṣīṇāyuṣaḥ punar eva varṣa-śatāyuṣo bhaviṣyanti*. Similar v 245, 8a1, =K 96·165, BS *gatāyuḥ*. See *jān-*.

ja particle, see *ji, ju*, Manj. 242 *kūṣṭī būrai ja*; v 337, 36r5 *kau ju*, =v 75, 43r6 *kau ja*; III 98·27 *khu ji*, =III 99·31 *khva ja*.

gyagarrä 'liver', Z 20·35 *kye ūri birṣṭä suṿä gyagarrä rrūva nätca* 'whose belly burst, lungs, liver, intestines outside'; Z 20·55 *ṣpuljei rrūva sṿī jatärrä bilga ysärä* 'spleen, intestines, lungs, liver, kidneys, heart'; III 86·104 *jarra vī*; ibid. 104 *jara vī*; I 187, 105v4 *jarä* BS *yakṛt*; I 147, 57v3 *u jarī ächanai hame* 'and his liver becomes diseased', from *jarä* with *yi*; III 86·99 *jarrä biṃdä*, III 86·102 *jarä biṃdäṣṭä* 'upon the liver'; adjective, III 86·100 *cū buri va jaraṃña ächā īṃde* 'whatever liver diseases there are'. From **yakṛt, *yaknaḷ* 'liver', Av. *yākarə*, possibly *hu-yāγna-* 'companion', see W. Krause, Zeitschrift für vergleichenden Sprachforschung 56, 1929, 304, but to be explained as *-yāγna-* from **-yāxna-*, with variation of *γ* and *x*, as in the name *suγδa-* beside *suxδa-* 'Sogdian' (where however *-γ-* is older); Zor.P. *yakar*, N.Pers. *jigar*, Orm. *jâṙr* (*j*=*dz*); from *yaxn-*, Pašto *yīna, yina, yənna, yena, źna*; Yidγa *yēγən*, to IE Pok. 504 *ieḱᵘ-ṛ(t)*, O.Ind. *yakṛt, yaknás*; Lit. *jēknos, jāknos*, Lat. *iecur, iecoris, iecinoris*, Greek ἦπαρ,ἥπατος, Armen. *leard, lerdi*. Here *-arrä, -ärrä, -arra, -ara* from older *-ṛt*, but *ysärä* 'heart' from *zṛd-*.

jata- 'gone, vanished', see *jäta-* to base *jän-*.

jattai 'it heals', v 40, 63a3; 4, *jatte, jatti*, see *jeh-* 'to heal, cleanse'.

jad- 'to ask for, demand', 2 plural, III 66·25 *svaṃna hā hārva haṣṭe, aḍa gūha: jaitta vāṣṭä* 'in the morning he sent the hāruva-ministers, Demand the other thing, the cow for me'. Infinitive IV 3·5 *tta-ṃ pastāṃdi jiści* 'so they deigned to ask them'; II 62·A4·4 *pastāṃdi *pajiśti*; participle *jista-*, IV 3·17 *mūri vageve dina jiste* 'the servant of Vageve demanded *mūrā*-coins'; v 22, a3 *kapāysa-barai stūrä jisti* 'the cotton-carrier demanded the *stūra*-animal' (*kapāysa-* 'cotton', Prakrit, BS *karpāsa-*); v 186, 51a1 *jästä*; v 180, b6 *ysamadattä ganaṃ jistä 9 kū(sa)* 'Zamadatta asked for wheat, 9 *kūsa*-measures'; fem., v 181, b15 *puñaśīlä ganaṃ jistā 2 kūsa* 'Puṇyaśīlā asked for wheat, 2 *kūsa*-measures'. See also *pajya-, pajista-*. From *gad-* 'to ask for, beg for, desire, demand'. Av. *jaiδya-*, O.Pers. *jadiya-*, Zor.P. *šastan, šāδītan, vižāy-, vižāstan, gujastak* 'wished ill to'; M.Parth.T. *nyz'y-* 'to honour', M.Pers.T. *nyz'y-, zstg* 'bride', *hwx̌'y'g, hwx̌stg*; Sogd. Bud. *γ'δ-*, SCE *'pγ'δw* (no Chinese), *"γ'δ'k* Sogd. Man. *"γ'δyy*, verbal Bud. *"γ'yδ'm*, Man. *"γyδ-*; Bud. *nγ"δ'kh* 'wish', Man. *nγ'δ'βr'*, *'nγ'δčykw* 'praises', Chr. *nγ'd'br-* 'pray'. IE Pok. 488 *gʷhedh-* 'beg, desire', Greek θέσσασθαι 'beg', ποθή 'desire', Celtic O.Ir. *guidiu*, Welsh *gweddi* 'pray', Lit. *gedù, gedėti* 'long for', O.Slav. *žęždǫ, žędati* 'desire'. See also *naijsatte*.

jan- 'to perish', see *jän-, jin-*.

janakai 'loss', II 115·27 *vīnau hīyai janakai* 'without one's own loss', to base *jan-*, see s.v. *jin-*.

gyam-, *jam-* 'to hold together, adhere, hold in (as vessels), envelope (as dress)', two derivatives *gyamāna-* 'decoration, unguent', and *jamā* 'continuum(?)', SuvO. 36v3 *āysārūṇyau gyamānyau uysānā āysānāña* 'the self is to be ornamented with ornaments, with unguents', BS *vibhūṣaṇālaṃkārair ātmā samalaṃkartavyaḥ*; K 63, 78v4 *alagrū śairka jamānyāṃ jsa pacaḍana* 'adorned and excellent with ornaments in due course'; SuvP. 72v2 *pẹsārā buśañā jimāne* 'garlands, perfumes, unguents', BS *gandhaṃ ca mālyaṃ ca vilepanaṃ ca*. The second derivative *jamā* 'continuum', IV 7v6 *phemāṃ kū-thaigä-ṣī ñaṣta jamā pasti yiḍi* 'the Phema regulator of morals (Chinese title) ordered to make a statement of the series of events(?)'. From **yamāna-* 'adherent stuff' and **yamākă-* 'continuous events', to base *yam-* 'to hold, be held together', in Av. (1)*yāma-* 'pottery clay', in *xumbaṯ haca yāmā.pačikāṯ* 'from the jar of baked clay', glossed by ZorP. *haċ xumbak bē yāmīk-pačān* (*pč'n, pz'n*), explained by *dōsēn-karān* 'of the potters', like DkM 521·9 *yāmak ī dōsēn* 'clay pot'. Here belongs Zor.P. *yāmak* 'pot', N.Pers. *jāmah* 'cup', and Zor.P. *yāmak* 'garment'; M.Pers.T. *ž'mg* 'dress', N.Pers. *jāmah* 'dress' ; for 'hold' and 'dress' see s.v. *khapa*, and *darz-* in Armen. lw *handerdz* 'dress'; Av. (2) *yama-, yima-* Vid. 8·85 *yamanaṃ paitinaṃ saitinaṃ* 'of the separate pieces of the pottery vessels', Zor.P. *'m'* for **yamak*. For the *-ā* of *jamā*, note the final vowel in *chīyā, mijsā, uysānā, karā*. IE Pok. 505 *ieṃ-* 'hold', O.Ind. *yámati, yatá-*, Av. *yam-, yasaitē*, with derivatives O.Ind. *yamá-*, Av. *yāma-* 'twin', Zor.P. *ywm'k*, with negative *'ywm'k *yomāk, ayomāk*, Celtic Mid.Ir. *emon* 'pair of twins'.

gyays-, *jays-* 'to sacrifice', v 122, 111 *gyaysāmateṃ o yināma padīmāre* 'they make for him (*-eṃ*=*-a* with *yi*?) worship or deed (of honour?)'; preterite, III 68·78 *jaṣṭāṃdī ttū vara ṣṭāna* 'they worshipped him there'; Z 23·108 *pharu salī cu gyaysna gyaṣṭe* 'many years who offered sacrifices'; noun in suffix *-na-*, v 339, 77r6 *gyastai kṣamevāña gyaysnū tcerä* 'the goddess must be appeased for him, you must make a sacrifice', BS G 37, 72 bis a4 *devasyopakāraḥ kartavyaḥ yajanaṃ kartavyaṃ*; loc. sing. Sid. 127r1–2 *devattāṃ pūjä tcerai u bala, jaysīya pajsama, havina, madrrāṃ jsa* 'worship must be done to the *devatā*-deities and *bali*-offering, sacrifice, honour, with libation (BS *havya-*), with *mantra*-formulae (BS *mantra-*)', BS *pūjābaly-upahāreṣṭi-homa-mantra-*; JS 11r4 *ttai ya si jaysñā yanuṃ buvāṃ bala* 'so he thought, In worship I will make offering (BS *bali-*) to the *bhūta*-goblins'. See also *gyasta-* 'worshipped one, BS *deva-*' from *yazata-*. From *yaz-* 'to sacrifice, worship', Av. *yaz-, yašta-, yasna-*, O.Pers. *yad-, āyadana-*, Zor.P. *yaz-, īz-, yazd, yazdān, yašn*, N.Pers. *īzad, jašn*, Oss. *izäd*; Sogd. *yz'y* infinitive; Aramaic Pers. *yzn *yazna-*, M.Parth.T. *yz-, yštn*, M.Pers.T. *yz-, yšt, yštg* 'offering'. IE Pok. 501 *iag̑-* 'revere', O.Ind. *yájati, iṣṭá-*, Greek ἄζομαι.

jaysarūmā 'prophecy', III 71·144 *jaysarūmā tvā-v-aṃ haude* 'he gave me forecast'. From *jays-* 'to worship', *jaysara-* 'worshipper' (**yazakara-*, with *ūma-* 'help', see s.v. *byūma* 'help' (**abi-auma-*).

-jar- 'go, pass', II 81·40 *hajaḍa-* in *ttye hḷerä prracaina jsīni hajaḍa īyai kaumye tta brrāvarä a byāva hamaunai* 'for this reason that life is passed in which I would be mindful of those brothers'. From **fra-čarta-* or **fra-čṛta-*, see *car-*, *cūḍa*, *ciḍa* 'lives'.

jara, *jarra*, *jarä* 'liver', see *gyagarrä*.

jarma 'excellent, outstanding', IV 60a3–b1 *aśpara-barä hauparidiräśe hvaḍä stūrä pārrve 1 jarma himye* 'of the lucerne-carriers 37 men one *stūra*-animal is to be given in payment, being an excellent one'; II 34·5·3 *u tcahaura ma järma himya* 'and four (horses?) here (of mine?) being excellent'; II 117·7 *khāysä biśä gyerma ye* 'the food was all excellent' (*gyerma*, not *gyemi*); II 84·18 *biśi girma ṣṭāre* 'all are excellent'; II 101·243 *jairmā stūrau jsä tsvaudä* 'they went with excellent *stūra*-animals'; II 101·243 *ttu jairmāṃ sturau va pīha hūḍāṃda* 'that for the excellent *stūra*-animals they gave as the price'. See also *bijairma*. From two forms of the base *gar-* 'to celebrate' (see s.v. *pajarūṇa-* and *ggīrai*), hence **jarma-* and **jārmya-*. See also *pakyerma* 'outstanding' from *čār-*, **čārmya-* in form like *perma-* 'to be reared' from *pār-*.

jaśti 'to clean', infinitive, see *gyeh-*, *jeh-*.

gyaśtä 'epithet of the queen', =BS *devī*, K 150·33 *śena tcūnä rrudi. . .gyaśtä rīnä* 'the *devī* queen of the king Śena-tcūna' (Chinese K 1205·4 *ṣəng* < *śiang* 'holy'; K 1112 *tsun* < *tsuən* 'honoured'); II 45·65–6 *kamä-cū bisā ha:ha:nä hīya jaśtä* 'the *devī*-queen of the *hahana-* (*khakan*) of Kanṭsou'; gen. plural II 128·62 *jaśtāṃ u rriysdvarāṃ u rrispūrāṃ jsi* 'from the *devī*-queens and princesses and princes'; voc. sing., K 30·220 *tte hve sa jaśtā* 'he said, Queen'. See *gyastä* nom. singular.

jaṣṭa- 'sacrificed', see *gyays-*.

jjaṣṭumä 'I came', V 341, 83r6 *ṣä naḍe hve yäḍaimä paḍā käḍätāne cu bando jjaṣṭumä rrvīya* 'the man said, I first did evil so that I came into the royal prison', BS *pratijñām akarot tataḥ pūrvaṃ mayā kṛtaṃ pāpaṃ rājño bandhanam āgataḥ*. From base *gaz-* 'to move', to Yazg. *yaz-*, Šuγnī *žáž-* 'to run'; Oss. D. *yazun*, *yast*, 'to play', I. *qazyn*, *qast* 'show skill in riding'. The *jj-* only here, possibly for *js-*.

gyasta-, *jasta-* 'healed, cured', participle to *gyeh*, *jeh-*.

gyasta-, *jasta-* 'worshipful being', and 'royal person', like BS *deva-*. V 341, 80v3 *u tta hvate se mäḍe gyastä grūṣṭä* 'and so he spoke, saying, The gracious king calls', BS G 37, 75b5 *etad avocat, rājā yuvayor āmantrayati*; Tib. *rgyal-po hbod-do žes smras-pa dan*; II 20, 12a3 *miḍā jasti hīyā māśa-vīrā āstaṃma* 'the house-men and the rest of the gracious king'; as honorific after names, III 127·8 *prraīavarda jaista* 'the *deva*-person Prajñāvardhana', ibid. 11 *vairśa-jī nauma jaista* 'the *deva*-person by name Vīryajīva'; ibid. 14 *dyaumaisū jaista*. Voc. sing. K 42·112 *gyasta*; ablat., II 35·7·1 *miṣḍāṃ gyastina*; dyadic SuvO. 68r7 nom. plur. *gyasta dīvate*, BS *devatāḥ*; K 138·928 *gyastyau dīvyau*, Tib. *lha*; gen. plur. Z 5·73 *gyastānu vämāna*, =Manj. 229 *jast(ā)na vemāna* 'the *vimāna*-abode of the *devas*'; K 141·1015 *mistä gyastānu spāta* 'the great captain of the *devas*', =BS *mahāsenāpati-*; K 146, 4r2 *jastā baiysā* 'of the *deva* Buddhas'; loc. plural, Manj. 84 *jastvā ysatha* 'birth among the *devas*'. For the title of the Buddha, V 133, 2a5 *gyastānu gyastä balysä* 'deva of *devas* Buddha', ibid. 2a4 (in other order) *gyastä gyastānvī vā balysä tta hvate* 'the *deva* of *devas* the Buddha so spoke to him', K 146·2 *jastauni jastą beysą*, ibid. 5–6 *jistauną jasta beysą*; inst. plural K 143·1056 *gyastyau gaṃddharvyau hvaṃḍyau* 'with *devas*, *gandharvas*, men'. Feminine, K 139·965 *hārva mista gyastä buvāṃ māta* 'Hāritī great devī, mother of *bhūta*-goblins'; ibid. 141·1021 *mista gyastä*; K 42·100–1 *jaśta rrīña vīra* 'for the *devī* queen'; voc. sing. fem. K 30·220 *jaśtā*. Adjective, *gyastūña-*, V 109, 31r5 *ttā gyastūña ttarandara* 'these divine bodies', BS *imān divyātmabhāvān*; compounds, *gyastaṣṣaa-* 'son of a *deva*-god', SuvO. 3r4 *pharākānu gyastaṣṣānu* 'many *deva*-sons'; V 114, 63r4 *gyastaṣṣai*, BS *deva-putra-*. Spelled with *-ṣṣ-*, *-ṣ-* and with *j-*; III 127r2 *jastaṣṣai*. Also *gyastavūra-* 'deva-son', N 157·41 *mista gyastavūra* 'great sons of *devas*'; K 2, 136r2 *śaśi-vimala-garbhä gyastavurä* 'the *deva*-son Śaśivimala-garbha'; ibid. 137r2 voc. sing. *gyastavura*. The 'abode of the *devas*' is SuvO. 27v4 *biśvo gyasta-kṣīruvg* 'in the *devas*' worlds', BS *sarva-deva-bhavana-*; K 50·5·5 *bisä jasta-kṣīrvā auska* 'all dwellings in the *deva* worlds'; V 284·2, 5v2 *gyasta-kṣīra himāre* '*deva* worlds arise'. Also Z 4·38 *hauda gyastānu gyastavarṇa* 'the seven groups of *devas* of the devas', see *-varṇa* below, *naysda-varṇa*. BS *parṣadaḥ*. From *yazata-* with *-ata-* suffix to base *yaz-* 'to worship'. Av. *yazata-*, Tumšuq Saka *jezda-*, Zor.P. *yazd*, *yazdān*, *īzad*, N.Pers. *yazd*, *īzad*, Oss. DI. *izäd*, Greek 'Ισδιγέρδης; M.Parth.T. *yzd*, *yzdygyrd* 'divine', M.Pers.T. *yzd*, plur. *yzd'n*, *yzdygyrd*, *yzdyg* 'divine'; Jud.Pers. *yzyd*; O.Ind. *yajatá-*. See above *gyays-*, *jays-* 'to worship'.

jaste 'part of the eye', Sid. 148r4 *haryāsye jaste* 'black part of the eye', Tib. *mig-gi hbras-bu naguhi sten-du*; Sid. 148r5 *tcịṃ hīye śīye jaste biṃdä* 'upon the white part of the eye', Tib. *mig-gi sprin-gyi sten-du*; III 81·175 *jastā*, gloss to Turkish *yīṃttī-karäkä* (following upon 'eyelash'), uncertain, according to G. Clauson Turkish *yïti karak* 'sharp eye'. From base *yat-* 'to place in its proper place', hence generally 'a place'. For *yat-* see *bīsta-*, *nīsta-*, *gīsta-*. Note O.Ind. *āyatana-* 'place'.

gyahe, *jahe* 'fountain, spring', Z 3·42 *khāhe ysarrīje paste āṣṣiṃje gyahe ūtcäka pvāta vasuta käḍe ysaujsa śśära* 'fountains, golden pools, ponds, springs, cool waters, pure, very savoury, excellent'; Z 20·5 *ūtce pastāte ysarūñe tcalce jahe* 'the waters are arisen, the fountains on the green verge'; III 36·5–6 *ūska asaphīräcą jahą sphālya-gūnä* 'crystal-coloured (water) splashing up in the fountain'; III 46.18–9 *uską asphīräca jahvā sphālya-gūna* 'crystal-coloured (water) splashing up in the fountains'; III 34·10–11 *uska asphīraca jahvā sphālya-gūna*. From base *yah-* 'to seethe, gush', see s.v. *jīṣ-*.

jāna- 'place (?)', II 111·21–2 *cu hve:hvu:rāṃ hīvī herä ttuv-aṃ haṃña biśa biśä jānvā ttuḍāṃdä* 'what was the Uigurs' property, that all they carried over to the same house into the *jāna*-places'. From *yā-* 'to go, move', *jāna-* 'place of movement', to Pašto *yūn*, plural *yāna* 'movement'; or possibly *jam-*:*jā-* 'to hold', see *jam-*.

jāṃdeṃ K 151·34 *jāṃdeṃ karma* 'may the *karma*-acts perish for me', conjunctive 3 plur. to *jiy-*, *jy-*, *j-* 'perish', see *jän-*.

jāphau jsa 'from the depths', III 79·12 *ṣūrä utcä ttauda ṣi*

jāphau jsa haṣūḍā 'salt water, hot, this is stirred (?) from the depths'. From **jāb(h)a-* or **jamb(h)a-* 'depth' with base *gamb(h)-*, see *ggampha-* 'a plain'.

jāmana 'time, hour (?)', K 151·41 *ma ja hūsa byadanä ma tsą haspīsa jāmana masą* 'sleep not, be not confused, strive fighting only a time (hour?)', with *jā-* = *jsā-*, as *ca-* beside *tca-* (as in *cadana-* 'shining'), *jāmana-* 'moment' from *gam-*, *jam-* 'move', with Aramaic (from Persian) *zmn*, *zmn-*', Nabatean *zmn*, Arab. *zmn*, plur. *'zmnh *zaman*, *azminah*, and *zamān*; Zor.P. *zmn' *zaman* 'hour', *zamān* 'time, hour' (GrBd TD2 59·14 *har rōč-ē 24 zamān* 'every day 24 hours'); N.Pers. *zamān*, *zamānah* M.Pers.T. *zm'n* 'hour, time', M.Parth.T. *jm'n* 'hour, time' and *čmn*; *pd 'yw jm'n *paδ ēv ẕamān* 'in a moment'; Sogd. Bud. *zmn-* (*-w*, *-y*, *-wh*, *-yh*) plur. *zmnth*; Man. *jmnw*, plur. *jmnd'*, obliq. plur. *jmndy'*; Bud. also *'zmnw* with initial *a-*; Armen. lw *žamanak* 'time', *žam* (*-u* and *-a* stems) 'hour', Georgian *žam-i*; Armen. lw *žaman* 'approaching swiftly' (verbal derivative).

jāṃysa 'warrior', III 107·43·1, see *gyoysa-*.

jä, *ji*, *ju* 'particle', V 66·12 *cvau jä amanā ī* 'what may be unpleasant to you' (BS *mana-āpa-*); JS 7r3 *khu ji pura paysāta* 'as one's own son'. See *ju*, *gyu*, *ja*.

jīka 'girl', V 66·13 *ttā-ṃ jīka pūra* 'there my girls, sons'. See *jīśka* 'girl'.

jīka 'life', K 24·6–7 *ma vaña ā jīka bada baida* 'now he has come against continuance of my life', =K 32·39 *viña-ṃ haḍi jīyiki vari ā kūṣṭi heysdya* 'now however he has come against my life, where he is ready'. See *jīyaka-* 'life'.

jiṅga, acc. sing. *jäṅgo* 'perishing, vanishing', V 70, 28v3 ⟨*ne*⟩ *jiṅga hvata hämä⟨te⟩* 'the end cannot to told', BS G 37, 16b1–2 *anantā dharma-deśanāḥ*; Z 3·14 *mulśde ṣṣäṇaumä cu tä näštā jiṅga kari* 'mercy, favour of yours of which there is no end'; K 53·9·2–3 *hamāme jiṃgya jsa pūḍā ttāthattā-vrrarä* 'the nature of suchness (BS *tathatā*) deprived of origination (and) cessation' (=BS *utpāda-nirodha-*); V 340, 79v5 *jiṃje karītteta thānä* 'cessation, endurance', BS G 37, 75a1 *nirodhaś ca nāma vīrya-sthānaṃ*, Tib. *hgag-pa* ('stop'); SuvO. 4r6 *jänje* (*-n-*, not *-ṅ-*) *käḍäna* 'for cessation'. Adjective *jiṅgyīnaa-*, V 261, 10·a1 *jiṅgyīgya padaṃgya* 'state of cessation'. See s.v. *jān-*, *jin-* 'to perish'. Later forms also *jiṃga*, *jiga*, *jaigya jsa*, *jegi*.

jāta- 'perished', *jata-*, *ja-*, see *jän-*, *jin-* 'to destroy; perish'.

jīte 'perishes', V 122, 9v3 ⟨*cu*⟩ *nä jsīna jīte cu nä juvāñu* 'whose life ceases; by whom it must be fought'; Manj. 366 *nai jīye* 'does not perish'; V 389, 19v4–5 *ku karä ttīma ne jīye* 'where seed does not fail at all', BS G 37, 14b1 *uptād bījān mahāphalaṃ* 'from sown seed great crop'.

jīttai 'fails', II 101·244–5 *na baida pamūhą ca ma jīttai u brrāvä na* 'there is not clothes on me for whom there is trouble, and not food'. Here *jīttai* for older *jīte* keeping *-t-* as *-tt-* (as in *gaisātta-* 'returned' in the same text). See *jin-*.

jīdä 'they demand', V 220, 7a3 *thauna jīdä draya* 'they demand three pieces of silk'. See *jad-*, and *pajy-*.

jīdä 'they put together (in a bouquet)', III 41·36 *bvaijsä-kaujsä spyakai jīdä* 'they bunch the open-calyxed flowers'. From base *gai-*:*ji-* 'to twist together', see s.v. *gīsai*.

jān-, *jin-* 'to destroy; perish', *jiy-* 'perish', 3 plur. Sid. 102r2 *jinīṃdä* 'they destroy', Tib. *sel-to*; 3 sing. Z 22·196 *jändä*; optative 1 sing. SuvP. 70v2 *jinī*, V 134, 69a5 *jänīñi*, V 164, 214b5 *jinīñä*; 2. plur. imperative, K 150·29 and K 154, 43 *jīnyara*; passive, 3 plur. Z 22·116 *jiyāre*, V 337, 36r5 *jyāre* 'they perish', BS G 37, 33a4 *parikṣayaṃ gaccheyuḥ*; later *jāre*; 3 sing. V 122, 9v3 *jsīna jīte* 'life ceases'; optative 3 plur. K 150·27 *khva na jīryā biśa* 'so that not all perish'; 3 plur. conjunctive V 341, 83v1 *jätände*; participle present Z 24·456 *jiyāna-*; preterite *jäta-*, *jita-*, *java-*, *jya-*, *ja-*, Manj. 122 *jyava-jsīna vara jastvā* 'with life exhausted there among the *deva*-gods'; Sid. 138r3 *jata-guśtą* 'with emaciated flesh', BS *kṣīṇa-māṃsa-*; preterite 3 sing. *jäte*, 2 plur. *jätändä*, III 72·164 *janave jāṃḍä* 'they destroyed countries'; III 73·176 *samai byaṃdā jāṃdä rrīme* 'but her doubtings destroyed the queen'; K 6, 146v1 *arahandä kyi jäte ysūnämate* 'the worthy one (BS *arhant-*) who had destroyed *āsrava-*influences'; infinitive, K 67, 149 *haṃjsiṣḍi ttāḍā jiṃni* (*-iṃ-*=*-ai-*) 'he intends to remove darkness'. Adjective, *jināka-*, SuvP. 66v3 *pveṇä jināka* 'destroying fears', BS *bhaya-harā*; nouns, *jiṅgā-*, see above; K 137·892 *jinā-ceṃñä*; K 10, Ab4 *dukhāṃ jināciñä* 'destruction of griefs'. From base *gai-*:*ji-* 'to destroy, remove (from treat violently), overcome', Av. *jyā-* 'force', *jināiti*, *a-jyamna-* 'unfailing', O.Pers. *jiyamna-*. IE Pok. 469–70 *g^{u}eiə-* 'overcome', O.Ind. *jināti*, *jīyate*, *jītá-*, future *jyāsyati*, noun *jyá*, Greek βία 'force'. Here distinct from *ysän-* 'to carry off', but O.Ind. coalescent with *j-*. Note *j-* before *-i-*, but *js-* in *jsan-*, *jsata-* 'struct' from *j-* before *-a-*.

jīya, *jīyaka* 'life' from older *jīvāta-* from BS *jīvita-* 'life'.

järma 'excellent', see s.v. *jarma-*.

jīśkā- 'girl', K 17·177 *jīśka*, =K 25·114 *jīśaka*, =K 34·64 *strrīyä* 'female'; K 46·41 *braṣṭā sa dahaka ysāṃ ā jīśkä* 'she asked, Have I borne a boy or a girl?'; V 327, b5 *ṣi bujsaṃja*, *jīśka*, *kṣāṃdāṃña* 'this lady, the girl ⟨desires ?⟩ possession of a husband'. Possibly from *jani-* 'female', through **jani-śkā*, **Jī(n)śkā-*. For this *jani-*, Av. *jaini-*, Zor.P. *zan* or *žan*, N.Pers. *zan*, Armen. lw *j-* in *jnikan* (H. Hübschmann, Armenische Grammatik, p. 69) the royal 'keeper of women', the *maypet*; M.Parth.T. *žnyn*, M.Pers.T. *zn*, plur. *zn'yn*; Gazī *žen*, Sanglēčī *jānj*, *janj* (from **jani-čā*), Yidya *žinko*, *jinko*, Šuynī *ẓ̌ēnik*, *ỹin*, *ỹinik* (with unusual *j-* to *ẓ̌*); Pašto *jinaī*, *jən*, *jəl* has *j-* for normal *dz-*. IE Pok. 473–4 *g^{u}enā-*, O.Ind. *jáni-*, Armen. *kin*, Greek γυνή, Celt. O.Ir. *ben*, gen. *mná*; *ban-*, *bé*; Welsh *benyw* 'female'; Got. *qino*, O.Engl. *cwene*, O.Pruss. *genna*, O.Slav. *žena*, Tokhara B *śana*, *śno*, A *śäṃ*, *śnu*.

jišci 'to demand', infinitive to *jad-*, *jista-*, IV 3·5 *pastāṃdi jišci* 'they deigned to demand'.

jīṣ- 'boil', III 85·63 *khū śau dva jūṃ haṃtsä jīṣḍi thaṃjāña* 'when it boils together one or two times, it is to be drawn out'; JS 29r2–3 *maraṃ mäñaṃde phusti gęsane dūmi jṣe* 'like death the whirling smoke is blown out (and) boils'. Causative, *jṣāñ-*, *jṣą̄ñ-*, Sid. 20r3 3 plur. *khu utcą jṣāñīdā* 'when they boil water', Tib. *čhu skol-ba*; Sid. 8v1 *jṣą̄ñāñä*, Tib. *skol-te*; III 89·164 *jṣyāñāñä*; particple Sid. 15r1 *jiṣṭa-*, Sid. 20r4 *jeṣṭa-*, Sid. 8v1 *jaiṣṭa-*, inst. sing. Sid.

135r1 *jiṣṭāna*; noun Sid. 15r2 *jṣāāme beḍa* 'at time of boiling'. From *yah-* reduplicated *ya-yś-* > *yaiš-*, *yiš-*, Av. *yaēšya-*, Pašto *yašēdəl*, *yaśawul*, *yašand*, *yaśnā*, *aišnā*, Waziri *yēšēdəl*, Orm. *yasyēk*, *yasayēk*. IE Pok. 506 *ies-* 'to seethe', O.Ind. *yáśyati*, *yayastu*, *yasta-*, *iyasyate*, *yeṣati*; Greek ζέω, ζεστός, OHG *jesan* 'to ferment', O.Engl. *giest* 'yeast', Tokhara A *yäs-* 'to seethe'. Note *yäiš* > *jiṣ-*, but *yaiš-'* > *jṣ-*. See also *gyahā-* 'fountain'.

jiṣājihą 'with clear voice (?)', Sid. 17r2 *u tciña rrijsai u cha śirka u bijāṣä jiṣājihą u śūkrrä pharākä padīme* '(peacock's flesh) makes the eye keen and skin fine, voice well-sounding and sperm abundant', Tib. *mig rno-ba dav, śa-mdog bzan-ba dav, skad sñan-pa dav, khu-čhu hphel-bar byed-do*. Possibly from **yaxša-jīha-* to Yaynābī *yaxš-* 'to appear', hence 'conspicuous, excellent', and base *gāi-*:*jī-* 'to sing', in Av. *gāθā*, Zor.P. *nigāyišn* 'praise', M.Parth.T. *ng'y-* 'to sing', *ng'd* 'singing'. Form with suffix *-xa-*, as in O.Pers, *mayuxa-*, Zor.P. *mēx*, N.Pers. *mēx*, Oss. D. *mex*, I. *mix* 'nail'; N.Pers. *bēx* 'root', Parāčī *yix*. IE Pok. 355 *gē(i)-*:*gī-*, O.Ind. *gā-*:*gī-*. See *pyaṣta-*.

jästa-, *jista-* 'demanded', see *jad-* *pajy-*.

jih-, see *jeh-* 'to cleanse, heal'.

ju particle, Z 24·179 *kye ne gyu hamatä bvāre* 'who themselves do not awaken'; Z 2·16 *kari ju vara rrūṇā ni byodä* 'oil is not found there at all'; v 388, 19v1 *suhi ju nyānartha ne tsīndä* 'of joy no reports come', BS G 37, 1444–5 *sukha-hetor na vetti yaḥ*, Tib. *gan-źig bde rgyu mi źes-pa*; v 329, 13r1 *nai ju ne*; *ne ju ne*, BS G. 37, 10b4 *na kiṃcit*. Later *ji*, *jā*.

jū- 'to live', Z 11·47 *o pāṇḍāvātāna jūtä* 'or lives by alms' (BS *piṇḍapāta-*); III (ed. 2), 140·5 *cu ño jūmä aysu* 'as I certainly will not live', BS G 37, 34b3 *ātmānaṃ tyajāmy ahaṃ* 'I shall abandon life'; Manj. 123 *jsīna jū* 'he lives a life'; Sid. 7r1 *khāysą jsa jū* 'he lives by food', Tib. *kha-zas-kyi hčho-ba-nas*; K 138·926 *dār-buru ju* 'he lives long', Tib. *riṅ-du hčho-źiṅ* (long, living); IV 17·10 *dvī salī ra jū mīḍi* 'he lives two years more, he dies'; N 176·9 *kama jsa hvaḍä jvīndä* 'by which men live'; K 52·8·1 *saulma jvīmä pharāka bāḍa* 'may I live with pleasure for a long time'; III 14·18 ⟨*cu*⟩ *jvīdi ba-jsīnya himāre* 'who live, they become short-lived'; K 52·7·9 *jvīde*; II 40·40 *ca *ṣṭā* (written *dā*) *ju* 'who lives'; 2 sing. conjunctive K 43·139 *tta tta jvā* 'may you so live', =K 40·22 *tta tta jvāṃ*; optative, 1 sing. v 70, 8v5 *ku buro jvīñi ne ne gāvu aysu asädu dīru hāru yanīmä* 'as long as I live, I shall not do an evil (dyadic) act' (BS *asiddha-*), BS *na kadā cit punaḥ pāpakam akuśalaṃ karma-abhiṣkāraṃ kariṣyati*; 2 sing. III 69·92 *brraṣṭāṃdai khu ra ṣṭāṃ jvī* 'they asked him, How can you live?'; 2 sing. imperative, II 114·14 *ysāra jva* 'live for a thousand (years)'; preterite, Z 13·124 *jutāndä* 'they lived', III 76·252 *buysä jve pharākä bāḍa* 'he lived, long, a great time'; III 66·28 *ṣai tta hve khu ra maṃ jvai* 'he said to him, How have you lived here?', III 66·29 *gūha: ysye tcaṃṇą jveṃ* 'he took away the cow by which I lived'; participle present, gen. absolute, JS 26r3 *brahmadattä juttai rruṃdä* 'while king Brahmadatta lived'; Sid. 14or5 *juttye vīre* 'alive', Tib. *hčho-ho*; participle past Sid. 15v1 *anau hvaḍä khaṣṭą satvāṃ juva ni hime* 'without food it is not possible for beings to live' (potential); adjective, *jva-* 'living, alive', JS 5v4 *biśe jva kṣīr-myāña* 'all living within the land'; JS 12v2 *ṣai tsodi haṃ jve* 'he swallowed him still living'; *jūndaa-* 'alive', Z 19·44 *rīṇa śvānānu jūndau bīḍātä* 'the queen threw living to the dogs'; III 102·49–50 *āṣkälakyau jsa jūdai auna ttraikṣa bīdai kāṣṭa* 'with tears, being alive, he found grievous sorrows'; II 91·116 *u paṃjsāsä jsāṃ jūṃdā bāstāṃdä* 'and they led fifty alive'; with reversive *bi-*, see *bijūndaa-*; adjective with suffix *-āka-*, III 22, 10b2–3 *ci satvä vīra saṃña hämätä o jvākä vīra saṃñä* 'whose concept of being or concept of living one occurs', BS *yasya sattva-saṃjñā pravarteta jīva-saṃjñā vā*; Manj. 314 *nai pūdgala na ja vā jvāka* 'not the *pudgala*-individual nor the *jīva*-living one'; noun, III 65·9 *nārä nāta jvāme vaska* 'he took a wife for living'; K 47·54 *jvāme vaska* 'for livelihood'. See also *ājuva*, *ājika*, *jīya-*, *jsīna*. From *gai-*:*jī-* 'to live'; *jūtä* from **jīvati*, *jūndaa-* from **jīvantaka-*; *jsīnā-* 'life' from **jainā-* or **jayanā-*, Tumšuq Saka *tsena* (retaining *-e-*); to AV. *gaya-*, *jva-*, *juya-*, *jīvya-*, *jyātu-*, *jyāti-*, *jīti-*, O.Pers. *jīva-*; Zor.P. (with *z-* or older *ž-*) *zīvēt* 'lives', *zīvišn*, *zīvandak*, *gōšt ī zīvand* (gloss to Av. *jīvya-*); N.Pers. *zindah*, *zistan*, *zīstan*, *ziyad*, *hazār sāl bi-zī* 'live a thousand years'; Balōčī *zindag* 'living'; Sogd. Bud. *zw-*, *'zw-*, *zw'ntk*, *zw'n* 'life'; M.Parth.T. *jyw-*, *jywndg*, *jyw'ng* 'animal', *jywhr* 'life', *jywhryn* 'alive', *'njywg*, *'nčywg* 'vivifier'; M.Pers.T. *zyw-*, *zywystn*, *zyndg* (Pahlavī Psalter *zyntkyhy*), *przyw-* 'to live beyond'; Pašto *žwāk*, *žwand* 'live', *žwandai* 'living', *žwandūn* 'life', Parāčī *janō* 'alive'. IE Pok. 467–9 *g^{u}ei-*, *g^{u}eiə-*, O.Ind. *jīvātu-*, *jīva-*, *jīvita-*, *gaya-*. Armen. *keam* 'I live'; Lit. *gyjù*, *gýti* 'recover, become healthy', O.Slav. *žíti* 'to live', *žítĭ* 'life', *živǫ* 'I live'. With suffix *-u̯o-*, O.Ind. *jīva-*, Lat. *uiuus*, Celtic Welsh *biw* 'horned cattle', *byw* 'alive', Lit. *gývas*, O.Slav. *živŭ*. See also *bijore*; *bujvaiye*.

juv- 'to fight', Z 2·46 *śvānä śśūjätena juvāre* 'dogs fight one another'; Z 1·33 *cī aysura gyastyo jvāre* 'when the *asura*-demons fight the *deva*-gods'; III 69·31 *tta-ṃ hvāṃdä sa jau ra na jvīryau* 'so they spoke to them, do not fight in fights'; infinitive, Z 23·105 *vā ggīhu aysuryau juśtä* 'assist here to fight with *asura*-demons', and *-ānä*, v 340, 8or6 *ākṣutte lāstanä yanä u jvānä* 'began to dispute and to fight' (and ibid. 8or6–b1); participle, v 122, 9v3 ⟨*cu*⟩ *nä jsīna jīte cu nä juvāñu*||| 'whose life ceases, who must fight' (*nä* with participle in *-āña-*). See *gyoysa-* 'warrior'. From *yaud-* 'to fight', Av. *yaod-*, Zor.P. *āyōδītan*, *āyōδēt* gloss to Av. *yūiδya-*; M.Parth.T. *ywdy-*, *ywdy'g* 'exert oneself, struggle', Balōčī *jōδ* 'fighter', IE Pok. 511 *yeu-dh-* 'be moved, fight', O.Ind. *yodhati* 'to seethe (of water)', *yodhati*, *yudhyati* 'fight', Av. *yūiδyeinti*, *yūiδišta-*, Lat. *iubeo*, *iussum* 'command' from 'make move', Lit. *judù*, *judėti* 'move tremblingly', *jaudà* 'seduction'. Note also *āyoys-* 'be agitated' from IE *ieu-ĝ(h)-*.

gyūna-, *jūna-* 'movement, gait', and 'times', Z 24·221 *sarvai māñiite gyūnu* 'resembles the gait of a lion', parallel BS *siṃha-vikrānti-gāmin-*; JS 15r2 *gara ttājä stāga bilūsadā-jūna* 'mountain rivers descending with extensive movements'; K 4, 140v1 *kṣeivaredärsä kūla sate ysāre gyūna* '36 ten-million hundred-thousand times', Tib. *lan bye-ba khrag-khrig brgya ston phrag sum-ču-rća*; II 7·120 *ysāra jūna*; SuvP. 65v2 *śau jūna* 'once', BS *eka-velāṃ*; II 21, 15b2 *dvī jūna*, II 92·119 *dva drai jūna* 'two or three

times', v 42, 87v3 *drrai jūna*, v 59, 129v2 *hoda gyūna*, v 42, 87v5 *haṣṭa jūna*, v 40, 63b1 *nau jūna*, III 93·267 *hauda haṣṭä jūṃ*, Sid. 147v5 *śīṃ juṃ* 'once', Tib. *čig rgya*; II 38·13·3 *śau jūṃ*, ibid. *śau jū*; II 94·23 *drai tcāṃ jū*, v 40, 63b3 *tcahaulsä jūna* '40 times'; second component Z 22·125 *daso-gyūnau* 'tenfold' (quoted s.v. *sala* 'year', gen. sing. *salye*). From **yauna-* 'movement; place, time of movement', Av. *yaona-*, O.Pers. *yauviyā-* 'channel', Zor.P. *ywd*, Pahlavī Psalter *ywd*, N.Pers. *jōy* 'stream'. To O.Ind. *yoni-*. Possibly *i-eu-* from *ei-*:*i-* 'to move' by increment *-eu-*; not to IE Pok. 507, 508, 511. See also *tcīra-*, *rrāyä*.

jūnaka 'youthful(?)', II 116·34–5 *u maista śūra-pacaḍa hvaira hama-jūnaka dāśīda āṣa ttā yaña* 'and great, heroic in action, bold, altogether youthful, they have deemed worthy (*āṣaṇa-*)'.

jūṣ- 'to use, practise', K 154·41 *cu bura vā yāla arājsa jūṣū kūlą* 'what evil wild acts I have used against the *kula*-family (of the Vajrayāna 'Diamond Vehicle')'; preterite, III 80·29–31 *pemä mase saṃgä bvaiysä gesava thāṃrsa paha jsa nūḍä utcāla kauysi dīrą jūṣṭä* 'the house-sized long round sharp stone has done injury to the water-jar taken out of its bag'. From **yauxš-*, by *-š-* to *yaug-* 'join, use'. See also *ñūṣṭya-*, and *parajūṣṭa-*. To Av. *yaog-*, O.Ind. *yog-*:*yuj-*, IE Pok. 508–10 *ieug-*.

juṣṭīnainai 'of jute cloth (?)', III 89·174, adjective in *-īnaa-* to **jūṣṭīnaa-* (see also *ījījainaa-*), *juṣṭīnainai gatsä padīmāñä* 'a gypsum vessel with a jute-cloth'. If correctly connected, to Kroraina *juṭhi*, *jhuṭhi*, *cuṭhiye* 'some kind of seed', 703 *bhij'a juṭhi* 'jute seed'; R. L. Turner, Comp. Dict., 14, 524 **jūṣṭa-* 'corchorus capsularis, jute', Oriyā *jhoṭa* 'jute fibre', to *jūṭä* 'twisted hair', Prakrit *jūḍa-*; BS *jūṭā* is rendered I 192, 113v3 by *ttāmalakä*, =BS *tāmalakī* 'flacourtia cataphracta'.

jūṣḍa- 'ibex, mountain goat', II 78rb *jūṣḍi kaga* 'skin of ibex'; ibid. *dvāṃ jūṣḍi-kagāṃ* gen. plur. 'of two ibex skins'. From **yauž-da-*, as *kūṣḍa-* 'mansion' from **kauž-da-*, comparable to N.Pers. *vušk* 'ass', Armen. lw *youška-* 'ass' in the compound *youška-parik* 'onokentauros' like *kwšk* in Zor.P. *kōšk*, Georgian *k'ošk'-i*, N.Pers. *kōšk* 'castle'. See KT 6·91, and Pratidānam (F. B. J. Kuiper Volume) 157–8. Possibly Yazg, *yok* 'large mountain goat' could be added here, to Waxī *yukš* 'wild goat'.

jūṣḍānyau 'with thongs (?)', Z 2·139 *kye mamä śśau bāysū malstä, śśau mä jūṣḍānyau ttāṣḍä* 'one crushes my arm, one cuts me with *jūṣḍāna*-thongs'. From *jūṣḍa-* 'goat' with adjectival *-āna-*.

jūṣḍyāna- 'terebinth, pistachio seed', III 80.23 *jūṣḍyānāṃ khaiṇḍä saga dī pai baysgä* 'stones under the feet thick as the nuts of the pistachio tree'. Here **yauždа-dāna-*, in N.Pers. *vušk-dānah* 'terebinth nut'.

jūh- 'to love, be passionate', parallel to *brī-* 'to love', II 123·8 (dyadic) *jūhānai brrīyausti aysmū jsa* 'with passionate love-filled mind'; II 80·24 *jūhai udiśāyi* 'for love', parallel II 80·32 *brrīye udiśāyi*; III (ed. 2) 148 (on the picture) 2 *jūhai ūdaśāyä*; verbal 3 sing. Z 23·27 *atī kāḍe jūhäte balysä* 'the Buddha loves him greatly'; 1 sing. III 108·7 *jūhyī:me*; 2 sing. II 75·61 *jvūhä*; participle III 34·1 *jūhaunau bāḍa* 'season of love'; II 114·14 *jūhūnai aysmū jsa* 'with loving mind'; fem., III 45·10 *jūhāṃjaka*, and II 115·28 *jūhūja*; noun, 'lover, love', III 35·38 *jūhe jsa* 'with love'; gen. plur., III 104·27 *padijsū hā bvī cabe jūhā spyakye* 'I will burn incense, campaka-blossoms, the flowers of lovers'; II 86·46 *jvāhai thauña* 'for love' (BS *sthāna-*); adjective with suffix *-īnaa-*, II 80·35 *jvīhīnai pyara brrāvirau* 'beloved father, brothers'; fem. noun, JS 22v1 *āchaija gyauha mīrānīya* 'the ill courtesan about to die'; JS 22v3 *gyauhya drrūne kiṇa* 'for the health of the courtesan'; II 39·17 *jauhya* 'in love'; *jūhāṃjara* 'making love', III 48·72–3 *ca ma ṣṭāṃ jūhāṃjara vyätteva panūḍai* 'who every day here practises as maker of love', =III 39·51–2 *ca ma ṣṭāṃ jūhaujiri* (so) *vyattive panūḍai*, =III 41·41 *ca baśdai jūhaujara vyattaive panūḍai* 'who practises love-making sins every day', from **jūhāna-*, **yaušāna-či-kara-*. Here BS *vyattiv-* < **vivartāpay-*. From **yauš-* 'be agitated, passionate; love', with *-h-* from older *-ž-* as in *uhu* '*you*' from **yūžam*; to Zefre (Central dialect) *yōš-* 'seethe', present 1 sing. *yōšōn* (*-ōn*=*-ān*), infinitive *boyōšaḍ*, causative pres. 1 sing. *yōšnōn*, infinitive *vōyōšnaḍ*; N.Pers. (*y-* to *j-*) *jōš* 'ebullition, agitation (mind, body, lust)'; *jōšiš* 'violent desire', *jōšīdah* 'passionate', verbal *jōšīdan*, causative *jōšānīdan*; Balōčī *jōš* 'boiling', *šarāb jošant* 'they boil wine', causative *jōšēnag*, compound *zar-jōš* 'greedy for gold' (not from *zauš-*). The base without *-s-* in IE Pok. 507 *ieu-* 'stir up, mix (food)', O.Ind. *yáuti*, *yuváti* 'stir up' (distinct from *yav-* 'to separate', *yav-* 'to join') in *caruṃ nekṣaṇena trir udāyauti* 'thrice stirs up the pot with a fork'; *vasā-homaṃ prayauti* 'stirs the fat-offering'; *āyavana-* 'stirring tool'.

jega, *jegai* 'cessation', Manj. 79 *harbaśā jega pūña* 'merits are the destruction of all (obstructions)'; Manj. 85 *ysathā jega* 'checking of births'; Manj. 391 *jegai*, =Z 9·15 *jiṅga*. See *jiṅga*, *jän-*.

jaitta 'demand', 2 plural to *jad-*, see *jad-*.

gyeh-, *jeh-* 'to cleanse, heal', SuvO. 53v4–5 *ttye ṣa bäsa hugyastu gyehāña ysänāhāñu* 'by him the house must be well-cleaned, must be washed', BS *tena sva-gṛhaṃ suśodhayitavyaṃ susnātavyaṃ*; Z 24·490 *cvī varata gyastu ttu biśśu ttīyä vajsiṣḍe cu ne gyastu īyä ttu vā jehäte ttīyä* 'all what for him there has been cleaned, then he sees; what is not been cleaned that he then cleans'; Z 2·174 *ṣa ju aruvą näšti ne vīji kye va trāmu āchā gyehä* 'there is not that medicament nor physician who may heal diseases so'; medical use, later texts, *jeh-*, *jih-*, *jah-*, Sid. 6r4 *ttikyāṃ jatte* 'it cures from those (diseases)', Tib. *gsor run-no*; Sid. 144r3 *khu kaṃmä jatte* 'when the wound heals', Tib. *rma sos-pa*; Sid. 101v4 *ṣe jatte*, Tib. *bde-bar hgyur-ro*; I 171, 86r5 *jatti*; v 40, 63a3 *tsāmāña jattai* 'it must be swallowed, it cures'; ibid. b3 *nimaysāña jattai* 'it must be rubbed on, it cures'; 1 sing. III 75·221 *aysai vā jehūṃ:* 'I will heal him'; 3 plur. Sid. 140r2 *jehāre*; III 91·223, v 40, 63a3; 4 *jattai*; 3 plural, Sid. 136v4 *jehāre*, III 91·223 *jihāre*; III 85·65 *jahāre*; participle, K 106·258 *nai ja vā āchai jasta vīnau krre paral(au)ka tsve* 'for him the illness was not cured, without treatment he went to the other world (BS *para-loka-*)'; Manj. 311 *pacha jasta* 'the attacks are cured'; infinitive, II 37, 12a7 *parya jaśti* 'deign to clean'; participle fut. SuvO. 53r4 (above)

gyehāña-, Sid. 155v3 *jehuña-*; v 14, 10v1 *jehāñä*; noun, v 13, 9v1 *jehāme* 'cleaning', Sid. 139r1 *jehāme*, Sid. 153r2 *jehume*, Sid. 128v1 *jihuma*, Sid. 145v5 *jahāme*; adjective Sid. 6r4 *jeha-vīyi āchā* 'curable diseases', BS *sādhya-*. Base either *yad-* (as *jad-*; *jista-* 'demand') or *yah-* (like *khaittä*, *khasta-* 'occur, come') or *yā-* with suffix *-h-* (like *ysah-* 'cease' ?). For 'to heal' Greek has *iā-*, *iḷā-* (IE Pok. 300; H. Frisk, GrEtWb 704–5, uncertain origin). Possibly base *yā-* beside *y-ah-* 'to cleanse, heal', like IE Pok. 175–9 *dā-* 'distribute', beside *d-es-*, O.Ind. *dásyati* 'lacks'.

gyau, *jau* 'fight', v 110, 32a2 *rrundyau haṃtsa gyau hämäte* 'fighting occurs with kings', BS *rājabhiḥ sārdhaṃ saṃgrāmo* (and 32a5); K 136·879 *kalahāryau*, *jau lāstanyau* 'quarrels, fights, disputes', Tib. *hthab-pa dan*, *hćhan hdru-ba dan* ('fight, provoke, irritate'); plural II 127·34–5 *viri jsāṃ āṃ va pharāka jauva hamāre* 'there indeed many fights will occur'; III 69·99 *tta-ṃ hvāṃdä sa jaura na jvīrau* 'they spoke so, saying, do not fight a fight'; K 73·40 *cū säkyi haçyāra jauna* 'whose enemies are broken in fight'; III 66, 22 *jauya usta tsūñai* 'at last one must go to fight'; III 107·4 *ṇetsāṃdä jāṃyāṣṭi vaysña* 'now they went out to the fighting'. Possibly adjective, Manj. 57–S *maista gara ṣṭāra paṣa jyaujsa rakṣaysä hīya rāde drraya vara mvañīda* 'there stand great mountains, three combative kings of *rākṣasa*-demons dwell there'; III 23, 18a2 *jau niṣāmä* 'absence of strife', BS *araṇa-*; ibid. 18b4–19a1 *araṇä cu samāhāña āṇadai* (=BS *vihārin-*) *cu haṃdarye saṃttāña klaiśiṇai jau ni aspaśde* 'the (word) *araṇa-* means that he being engaged in *samādhāna*-trance does not strive with *kleśa-* afflictions in another *saṃtāna-* life-continuum'. From **yauda-* 'fighting', with *-aud-* from *yāud-*. See *juv-* 'to fight', and *joysa-* 'fighter'.

gyoysa-, *joysa-* 'fighter', v 78, v1 *gyoysu māru* 'the fighter *Māra*-demon', Tib. *bdud ni mi bzad* (*mi bzad-pa* =BS *dāruṇa-*); III 69·99 *makala dyāṃdä brrātara jauysa* 'they saw monkeys, brothers, fighters'; Z 24.416 *vahasta joysä u pharu bästa pähasta* 'fighters struck down and many pierced, beaten'; Z 2·138 *aysu hastä mäñämä jauysä* 'I resemble a fighting elephant (BS *hastin-*)'; Z 14·90 *śśakkra närmäte gyoysa* 'he created (BS *nirmita-*) Śakra fighters'; III 107·3·1 *pharä ysärä jāṃysa* 'many thousand fighters'. From base *yaud-* with suffix *-s-* (if *-ds->-z-*), or from base *yauz-*; hardly *-za-* suffix to *jau* 'fight'. See *juv-*, *jau*.

gyauha 'courtesan', see s.v. *jūh-* 'to love'.

jauhya 'in love', II 39·17 *ttī vaṣṭi jauhya* 'then I stand in love (am enamoured)'. To *jūhä-* 'love'. See the full text s.v. *ttāḍū*.

jbdrre 'a medicament', III 86·85, to be read **jabdrre* or **jabadrre* (?), possibly to the base *gab-* 'excellent' attested in Oss. DI. *dzäbäx* 'excellent health' (with suffix *-äx* as in I. *uäräx* 'wide', to older **varu-* in Av. *vouru-*, Zor.P. *var-*), and Oss. D. *dzäbo-dur*, I. *dzäbi-dyr* 'mountain goat' from **jabaz-* with *tur* (see below s.v. *ttura-* 'goat'), the *-o-* and *-ī-* from *-au-* and *-ai-* from older *-az-*. This use recalls that of German first component *edel-*. The same *gabra-* may be seen also in the name for the *Zarduštī*: *gabr*, plur. *gabragān* as the 'excellent ones' like the epithet *vēh-dēn*.

jya 'exhausted, vanished', v 14, 10v2 *khvī ṣṣai biśna jsīna jya ṭyä jīye* ⟨*u* (?)⟩ *naraṃdä ī paskyāṣṭi vā jsīna īsti* 'even when his life has wholly ceased, he ceases and has gone out, again his life returns'; compounds N 76·15 *anāchā himäta jya-āchā* 'became diseaseless and with vanished illnesses', BS *rogebhyaḥ parimocitāni, arogāṇi ca babhūvuḥ*; v 244, 3a1 *jya-jsīṇya īde* 'they are without life', =K 94·113 *ja-jsīña īde*, BS *parikṣīṇāyuṣaḥ sattvā*. Older *jäta-*, *jata-*, see *jän-*.

jyando 'disappearing', v 381, 3a5, BS G 37, 21b1 *sad-dharmam antar-dhāyantaṃ*. See *jän-*. From **jy-ant-aka-*.

jyava 'exhausted', fem. to *jäta-*, Manj. 122 *jyava jsīna vara jastvā* 'life exhausted there among the *deva*-gods'. See *jän-*.

jye 'bowstrings', v 41, 56v2 *durnäna ra kā*(*kaï*) *-ä vara ce jye yanī*⟨*ndä* (?)⟩, 'with bow...there, who use the bowstrings'. From *jyā-*, Av. *jyā-*, N.Pers. *zih*, Gazī *že*, Wanetsī *ziā*, Pašto *žaī*, Orm. *zäī*, Yidya *žīo*, Parāčī *zē*, Sanglēčī *zē*, Waxī *dzəi*, Yazg. *žay*; Parāčī *jīr*, Šuynī *zīl*, Sarīkolī *zil*. IE Pok. 481 *g^{u}iḷā-* 'string', O.Ind. *jyā-*, Greek βιός from *g^{u}iḷós*; Lit. *gijà* 'thread', O.Slav. *žica* 'bowstring' (either to IE Pok. 481 *g^{u}iḷā-* or to IE Pok, 489 *g^{u}heiə-* 'vein, sinew').

jye 'ceased', IV 7v3 *hirä jye* 'money lost'; ibid. 4 *tti biśä jye* 'all those perished'; v 292, 3·4a1 *karmä tcamäna hve jye* 'the *karma*-act by which the man perished'; preterite to *jän-*, older *jäta-*.

jyaujsa 'combative, pugnacious', Manj. 58 *jyaujsa rakṣaysā hīya rāde* 'fighting kings of *rākṣasa*-demons'. Adjective to *jau* 'fight', with *jy-=j-* (also in *jyava=jata* 'perished', s.v. *jän-*).

jva- 'alive', see *jū-*.

jva 'young', v 64·3 *cu rrustai jva kṣīrä brī* 'who grew up, young, dear to the land'. If *jva* from older **yuvān* nom. sing. to *yuvan-*. See *jvā*.

jva- 'lived', older *juta-* participle to *jū-* 'to live'.

jvā 'young', plural to *jvaa-*, IV 45a1 *stūra jvā* 'young *stūra*-animals'. From **yuvaka-*, Oss. D. *iuonug*, I. *uänyg* 'steer' from **yuvanuka-*; Sanglēčī *wānīc* 'calf' (*c* = *ts*) from **yuvānīčī*; Av. *yvan- yavan-*, *yōišta-*, *yūnō*, Zor.P. *yuvān* (*ywb'n*), N.Pers. *javān*. IE Pok. 510 *ieu-* 'young', O.Ind. *yúvan-*, *yáviṣṭha-*; Lat. *iuuenis*; Celtic Welsh *ieuanc*, *ieu*, *ieuaf*, Lit. *jáunas*, O.Slav. *junū*. See also *jūnaka-*.

jvāhai 'amorousness', II 86·46 *jvāhai thauña* 'because of love', see s.v. *jūh-* 'to love'.

jvāri 'they fight', v 295, 435r2 *śśūjetäna jvāri* 'they fight with one another'. See *juv-* 'to fight'.

jvihyi 'love', oblique to *jūhä-*, v 307·9·1·3 *tvarau āṃ māṣṭä jsa jvīhyi* 'exceedingly for you (them ?) with oppressive love'. See *jūhe* 'love'. With *-vī-* from *-ū^{i}-*.

jve 'alive', s.v. *jva-*, and *jū-*, *juta-*.

jve 'he lived', see s.v. *jū-* 'to live'.

jve particle 'indeed', SuvP. 71v4 *ma jve dukha-vedana bvāṃde* 'may they not at all feel pains of distress', BS *mā kasya cid bādhatu duḥkha-vedanā*. See *ju*.

jṣe 'boiled', see s.v. *jīṣ-* 'to boil', JS 29r3.

jsa 'from, with'; often with *haṃtsa* 'together', also written *jsä*, *jsi*. With pronoun *-ṃ*, III 92·237 *ñena-ṃ jsä* 'with curds therewith'; *jsa ri* in v 217, 4a5 *ūmānī jsa ri śau hamauka sāḍye ūci jsi pajittä* 'from yours he asks for a

cup with cold water'. From *haćā*, 'with, from', base *hak-* 'to accompany', Av. *haćā*, *haća*, O.Pers. *haćā*, Zor.P. *hač*, N.Pers. *az*, *zi*; M.Parth.T. *'ć*, *'ž*, M.Pers.T. *'ć*, *'z*, Sogd. *čn*, Yaγn. *će*, *či*, Yidγa *že*, Šuγnī *as. . .ti*, *as*, *az*; Xūfī *as*, *az*, Rōšānī *az*, Yazg. *az*, Balōčī *ač*, *aš*, older Tumšuq Saka *tsi*; IE Pok 896 *sekᵘ-*, O.Ind. *sácā*.

jsañä 'you strike', Z 24·50 *pharu rro jsañä satva* 'you slay many beings', see *jsan-* 'to strike'.

jsañaulysa- 'killer', Z 24·452 *dukha bīḍā jsañaulysä* 'the killer suffers woes'; v 114, 63v1 *jsañ⟨au⟩lysä*, BS *caṇḍāla-*. See *valys-*, Av. *varz-* 'to work, effect'.

jsaṃgye 'killing', v 91, 611v2 *jsaṃgye ihīvya-näsaunä pathaṃko* 'abstention from killing, stealing', the first *śikṣāpada*-commandment', BS *prāṇātipāta-virati-*; K 57, 23v3 *jsaṃjä jsa ätsäna* 'refraining from killing', v 158, 193r3 *⟨pa⟩thīyä jsaṃgye jsa* 'refrained from killing'. See *jsan-* 'strike'.

jsaṇa 'humble', III 127·12 *valaka auna khu tsūai jsaṇa padaja ṣaumaña* 'being young, when you went to asceticism in humble guise' (BS *śrāmanya-*). See *jsonäta-* 'bowed down'.

jsaṇakya 'humble', K 64, 81r1, see *jsonäta-*.

jsata- 'struck', participle to *jsan-* 'to strike'.

jsatte 'she disperses', K 153·19 (*dhūpā. . .*) *vīrasañi buśą jsatte bvaijsīje wvārre* '(*Dhūpā*, personified perfume) the brilliant one disperses excellent noble perfumes'. With preverb *nai-*, Manj. 355 *nairv(ā)ña naiṣāma naijsatte satvā paraipāka prac(ai)na* '(the bodhisattva) rejects rest in nirvāṇa with the aim of ripening the beings'. From *gad-* 'to throw out, reject', IE Pok. 466–7 *gᵘedh-* 'thrust', O.Ind. *gandh-* 'thrust', Lit. *gendù*, *gésti* 'to be injured, perish', Zor.P. *zand* 'violent', Armen. lw *žand*. Preverb *nai-* from older *nal-*, *niš-*, *niš-*.

jsan- 'to strike, kill', v 339, 77v5–6 *ṣä hvę ttu ne butte se ttätä muho jsanīndä* 'the man does not know this, they will kill me', BS G 37, 72 bis b6–7 *sa ca puruṣo na jānīyād yan mām ete jīvitād vyavaropayiṣyanti*; 3 sing. Z 7·24 *jsīndi*; III 140, v6 *kye uysäno jsande* 'who slays the self', BS *ātma-ghāta-*; 1 plur. III 70·106 *aḍārä jsanāṃ* 'we will kill the other'; 2 plur. imperative III 75·234 *na ma jsanyarä* 'do not kill me'; passive, v 114, 63v5 *jsīndai*, BS *hanyate*; Z 19·10 *jsīnde*; infinitive, III 75, 234 *varai āṣṭaṃdāṃdä jsanä* 'there they were about to kill him'; Z 24·442 *cīye rre hvadu hamatä jsīye parīyi* 'when the king himself deigned to strike a man'; preterite, 1 sing. III 140v4 *aysu mätaru pätaru jsatämä* 'I slew mother and father', BS G 37, 34b2 *mātṛ-ghātaṃ pitṛ-ghātaṃ*; Z 13·122 *jsate* 'he slew', Z 24·449 *jsate*, 3 plur. Z 5·2 *jsatändä*; III 67·50 *cvāṃ jse pyarä* 'who slew my father'; III 67·60 *saṃ ttanī brraṃmana jsāṃdä* 'at once then they slew brahmans'; v 40, 56r4 *jsate* (misprint *jaste*); participle fut. K 37·118 *raysgi vī jsanāñä* 'to be killed quickly', =K 28·178 *jsanauña*; noun, *jsaṃjä* 'killing', see separately; adjective, K 16·143 *jsanāka-*; SuvP. 71r3 *jsīñā* 'to be slain', BS *vadhya-*; ibid. 71v2 *jsīñā*; Z 274·43 *jsīñau hvaṃdu* 'a condemned man'; compounds, v 114, 63v1 *jsañ⟨au⟩lysä* 'criminal', BS *caṇḍāla-*, Z 24·452 *jsañaulysä*; III 75·235 *harye vara ṣṭāna ajsa* 'he remained there unharmed', like Zor.P. *pat anastak*, Lat. *incolumis*; v 41, 56r4 *hvaṇda-jsanä* 'killers of men'. From base *gan-* 'to strike, kill', Av. *gan-*, *jan-*, *-gna-*, O.Pers. *jan-*, *jata-*; Zor.P. *zan-*, *zatan* (or *ž-*), N.Pers. *zan-*, *zadan*; M.Parth.T. *jn-*, *'wjn-*, *'wjd*; M.Pers.T. *zn-*, *zd*; Sogd. Bud. *'wz'n-*, *'wzy'n-*; Balōčī *janag*, *jata*; Pašto *žanəm*, *žəl* (with preverbs), *paraželē* 'wounded', *war-žəl* 'to mince', *wēžnī*, *wažəl*, *wažləl*, *wajəl*; *bža* 'slaughter', *-γna* (*mačōγna* 'sling'); Orm. *uznawīm* 'I kill', Parāčī *jan-*, Šuγnī *zīn-*: *zīd*, Sanglēčī *žan-*, Sarīkolī *zanam*, *zon-*: *zed*, 3 sing. *zind*; Orm. *zan-*, *dzan-*; Yazg. *žan-*: *žada(g)*; with *ava-*, Wanetsī *wezen-*, Orm. *wazn-*. IE Pok. 491–3 *gᵘhen-*, O.Ind. *hánti*, *ghnánti*, *hatá-*, Nūristānī Kati *jār'-*, *žīr-*, Waigalī *jā*, *žār'-*; North-west Prakrit *jan-*; Dameli *žan-*; Greek θείνω, φόνος, Lat. *dē-fendō*, *infensus* 'hostile', Germanic OHG *gund-*, O.Engl. *gūþ*, O.Norse *gudr*, *gunnr* 'fight'; Lit. *genù*, *giñti* 'to drive', O.Slav. *ženǫ*, *gũnati* 'drive'.

-jsan- 'to put, cover'; K 72·25 *naika ranyau jsa nijsava* 'a *niṣka*-ornament covered with jewels (BS *ratna-*)'; K 63, 78v2–3 *ranyau jsa kīśana pęra uḍä nījsave* 'abundant leaves covered (dyadic) with jewels'; II 129·78 *īṃjīnai hūjsava-pakai paśajsa pastāṃdū hajsāṃde śau* 'we deigned to send one *paśajsana*-tool, made of *īṃja-* with well-fitted cover (?)', see AM, n.s., 11, 1964, 26; III 43·20–1 *ālagāryau jsa śaikä aṃga äjsänīdä* 'they bedeck the limbs well with ornaments'. See also *pajsan-*, *bijsan-*. From *čan-* 'to cover' rather than from *jan-* 'to strike'. See s.v. *kaṅga* 'skin'.

jsanaspāra 'plant name', III 86·85, possibly *jsana-* 'killing', as in BS *aśvamāra-* 'horse-killer, oleander', and Italian *ammazza-cavallo*. See s.v. *īrū* 'oleander'; and *spāra-*.

jsam- from base *gam-* see *naljsam-*, *hajsam-*, *haṃjsam-*, and *jsā-*, *āta-*, causative *paljsem-*, *hajsaunda-*.

-jsar-, from *čar-* with preverbs, *gū-*, *tta-*, *ha-*. See also *jarma-*.

jsarā 'receptacle (?)'; v 204, 5a2 *u mānī jsarā pārrva śā* 'and our (or *umānī* 'your') one *jsarā* given as payment'. From **jarāḳā-* fem. with *śā* 'one', adjective 'connected with', possibly from *jsāra-* 'grain', hence 'receptacle for grain' (bin or sack). For *-ā*, see *karā-* 'circle' to *kara-* 'surrounding', *mājsā* 'marrow', *mijsāka-* 'kernel', *śśandā-* 'earth'.

jsahāra- 'belly', Sid. 8r4 *ttye hīvī gūnai haṃdaṃna ḅāstä jsahārä hime* 'its mark is the belly stuffed up within', BS *viṣṭambha-*, Tib. *dehi mchan-ma ni khoṅ ltam-ltam-por gyur-pa*; Sid. 20v4 *cu nīyakä ṣę jsahera vīne. . . jedä* 'what is butter, that cures pains in the belly', BS *grahaṇy- . . .-ghnaṃ navanītaṃ*, Tib. *mar ni pho-bahi nad. . . sel-to*; I 187, 106v1 *jsahira haśa u garśa rāha ächā jiṃdä* 'cures the diseases swelling of the belly and pains of the throat', BS *śvayithū gala*; K 46·37 *strrīyi jsahera ysatha byaude* 'he got birth in a woman's womb'; v 312·24 *jsahira jsa ṣīkalaka* 'the young one from the womb'; K 46·31 *nera jsahaira ysaṃtha nāvai* 'in the wife's womb he took birth'; II 85·17 *jsihāra* (dyadic with *garba-*). From **jaθāra-*, from older **jarθāra-* by loss of first *-r-* (like *bāggare* 'leaves' from **varkara-*). If Sogdian *kδ'r*, *kδ'r'k*, *kδ'r'y* 'belly' is connected, the base would be **garθāra-*, replaced by **kaθāra-*. O.Ind. *jaṭhára-* 'belly' has been traced to *jartú-* 'womb', Got. *qilþei* 'womb' (see T. Burrow, BSOAS 35, 1972, 540–1 with *-lth-*). IE Pok. 358 *gel-t-*.

jsä- 'go', and *jsa-*, Sid. 3v4–5 *khu urmaysdi hauda rri-*

chāṃ pa jsāte u rravye pa jsāte 'when the sun goes the path of the Nine Sages (BS *sapta ṛṣayaḥ*, Ursa major) and the path of the south', BS *ravi-vartma-dvayāśrayāḥ*, Tib. *ñi-ma byaṅ phyogs-su hgro-ba daṅ, lho phyogs-su hgro-žiṅ*; V 80, 7111 *paṃdau jsātä*; I 169, 85v4 *ca śāma halīja jsāve* 'whose face goes crooked'; II 101·7 *baiysa ārva jsāmanai* 'we go to refuge of Buddha', beside ibid. 7 *dā ārva tsvāmanai*; ibid. 7–8 *bīsaga ārava tsāmanai*; with *jsa-*, V 67·142·1 *dā ārūva jsaman⟨e⟩*; Z 19·94 *jsamane myāñe dukhānu* 'we go among sorrows'; participle middle, *jsāna-*, SuvO. 56v2 *śśandau vätä jsānä* 'going on the ground', BS *prthivī-gata-*; hence the particle *jsāna*, *jsāṃ*, *jsā*; absolute *-ye*, Z 4·74 *cu ye brātä jsānye ḳeitä* 'what one, being awake, thinks'. With *jsa-*, present participle, see *haṃjsaṃdaa-*, BS *saṃprasthita-*, and *pajsada-*. With preverb *bi-*, II 113·95 *u mistye bāḍä vī va bijsāmane* 'we depart there to the Great Land (=Khotan)'. From base *gā-*, see also *ggāman-*, Av. *gā-*, *gātu-*, *gāṯ*, *gāya-*, O.Pers. *gāθu-*, Zor.P. *gās*, *gāh*, N.Pers. *gāh*, to IE Pok. 463 *gʷā-*, O.Ind. *jigāti*, *dgām*, *gātú-*, Greek ἔβαν, Armen. *kam*, Lit. *góti* 'go', Let. *gāju* 'I went'. See *nijsändä* 'they came upon', s.v. *jsā-*.

jsā- 'to force' with *ni-* III 10, 19v1–2 *harbiśśä vaṃña ttä karma dukha ārra⟨.....⟩ te benda nijsändä* 'now all these *karma*-acts, sorrows, evil deeds...have come with violence upon me', assuming *-jsändä* from older *-jsātändä*, as *nändä* 'they took' from participle *näta-*. The base may then be *gā-* and *gaḷ-* in Oss. D. *qäjun*, I. *qäjyn*, *qadton*, *qad*, N.Pers. *gāyad*, *gādan* 'futuere' to base IE Pok. 470 *gʷei-* 'to overcome'. See *ggą*.

-jsāḍa-, see *-jsar-* from *ćar-*.

jsāṇa 'humble, bowed down', K 29·190 *jsāṇa au brraṣṭa* 'bowing down he asked'; with *kya-*, K 38, 130 *jsāṃṇäkye ṣṭā pvaiśä* (misprint *-ñ-*) 'bowing down he asked (durative past)', K 155·59 *jsāṇe ṣṭānä* (with two dots over *ā*); K 149.10 *jsāṃṇäkyä ṣṭānä*; K 42·97 *jsāṃṇakyi ṇāṣtä* 'he sat humbly'. See *jsonäta-*.

jsāna 'going'; particle 'indeed', participle middle to *jsā-* 'to go'.

jsāra- 'grain, corn', SuvO. 53r3 *ttagatä jsārä dīnāra ysīrrä* 'wealth, grain, dīnāra-gold, gold', BS *dhanena vā dhānyena vā hiraṇya-suvarṇa-*; SuvO. 54v7 *jsārañau*, BS *dhānyaṃ*; V 116, 65r2 *jsārañänu* (gen. plur.); SuvO. 56r6 *jsārañä*; V 116, 65r6 *jsārañä*, BS *sasyānāṃ*; II 25·29·1 *nuvari jsārä*; Sid. 16v2 *cu saṃbīraustä buśuña-pacaḍa jsāra īde* 'what are husked grains of all sorts', BS *vividhāḥ śiṃba-jātayaḥ*, Tib. *spyir-na gaṅ-bu-čan sna-čhogs rnams ni*; adjective, SuvO. 54r3 *jsārīṇau haṃbīsu* 'heap of grain', SuvO. 53v4 *jsārīṇai haṃbīsä*, BS *dhānya-rāśiṃ*; compounds, II 35, 8a3 *jsāra-barā* 'carriers of grain', IV 44a2 *jsāra-haurai* 'giver of grain', plur., II 15·2·2 *jsāra-haurā*, V 274·4·3 *jsāra-haurā*. See also *jsarā*. From **jāra-*, from IE **goro-* with non-palatal *g-*, beside IE Pok. 390–1 *ĝer-* in Pašto *zaṇai*, *zaṛai* 'kernel, seed' from **zrəno-*, O.Slav. *zrĭno* 'corn', Lat. *grānum*, Lit. *žirnis* 'pea', O.Engl. *cyrnel*; rather than IE Pok. 439 *gher-* 'rub', Lit. *grūdas* 'corn'.

jsāṣṭa-, see *nījsāṣṭa-*, *najsauṣṭa-* 'shown'.

jsīña 'life', oblique to *jsīna* 'life', K 151·46 *ūvārye dravargye jsīña* 'of the noble three-staged life'; K 138·936–7 *jsīñi kāka vījya drreṃśa dijsāve* 'he keeps in mind the *vidyā*-charm protective of life', Tib. *ćhe skyoṅs-bahi rig-sṅags hdi hdzin-ćiṅ*; K 139·948 *jsīñi haurāka vījya drraiśä dijsāte* 'he keeps in memory the *vidyā*-charm giving life'; V 313·33 *jsīñe*; V 154, 1b1 *jsīñai*, V 297, a, a3 *ṣätä jsīñā|||*. See *jsīnā-*.

jsīḍa- 'deceived', participle to *jsīr-* 'to deceive'.

jsiṇa- 'swift, short (time), small', see *jseiṇa-*.

jsīda 'he strikes', 3 sing. to *jsan-*, Manj. 353 *na jsīda na vā pvaitta* 'he does not strike nor does he beat'; Manj. 76 *jsīda jaḍīnai rakṣaysa* 'he strikes the *rākṣasa*-demon 'of ignorance', see *jsīndä*.

jsīnā- 'life', V 337, 36r1–2 *ysāre kalpa vaṣta jsīna hämäte* 'there will be life for a thousand *kalpa*-ages', BS G 37, 32b7 *kalpa-sahasrāṇy āyuṣ-pramāṇaṃ bhaviṣyati*; Z 22·286 *bataku marä ḍrte mä jsīno* 'here I have kept my life a short time'; N 75·25 *jsīñe vajsāmatu* 'knowledge of life (=medicine)', BS *āyur-veda-*; ablative, Z 13·124 *jsīnäna...pathīyä* 'withdrawn from life'; Sid. 12r3 *jsīñi buysa padīmāka* 'maker of long life', Tib. *ćhe riṅ-ba... byed-de*; Sid. 2v2 *jsīña bvāṣṭīña mahāsamudrra* 'the ocean of experience of life (=medicine)', BS *āyur-vedodadhi-*, Tib. *ćhehi rig-byed-kyi rgya-mćho*; through *-nä*, *-ṃ* to *jsī*, II 107·150 *vasvava-aysmū ṣṭāna jsī paśāva ī* 'pure-minded he would have left life (=died)', Compounds, SuvO. 5v5 *bulyso dāra-jsīnyauñu varata* 'to long continued life', BS *dīrghāyuṣkatāyāṃ*; Z 13·129 *dāra-jsīniya* plur. 'long-lived'; III 15·54 *muysga-jsīñya*, ibid. 54 *muysga-jsīnī hime* 'becomes short-lived'; III 14·18 *ba-jsīnya* 'with little life'. From *gai-*:*jī-* 'to live', see cognates s.v. *jū-* 'to live'. Tumšuq Saka 16 *tsenya*, 35 *tsenyā tsi* (BSOAS 13, 1950, 657).

jsīndä 'he strikes', V 298, d v3 *kye haṃdaru jsīndä* 'who strikes another', from *jsan-* 'to strike'; III 71·145 *gūha: ra jsīṃdä* 'he kills the cow', see also *jīda*.

jsīmä 'ghosts (?)', K 64, 81v3 *jsīmä ārāḍa bayista* 'tormented ones (?), afflicted (?), terrified', K 65, 83r4 *bayastāṃ jsīmau āḍarau vaska* 'for the terrified ones, tormented, afflicted'; K 51·5·10–6·1 *bayastāṃ jsīmāṃ vaska, āspätä īme ttrāmä* 'of the terrified ones, tormented may I be such a refuge'. Here taken from base *gam-* 'to torment' with Sogd. Bud. *'wγ'm* 'torment', *wγ'm*; M.Parth.T. *'bg'm* 'torment', *'bg'm'dn* 'to torment' to IE Pok. 368 *gem-* 'to seize, press', Greek *-γεμος* 'seizing', O.Slav. *žimǫ*, *žęti* 'to strangle', Lit. *gamulà* 'depressed thing', Let. *gùmstu*, *gùmt* 'to seize, attack', Celtic Mid.Ir. *gemel* 'fetter'. This is preferred to base *gam-* 'to go', as if rendering BS *preta-* 'gone'. From **jamya-*.

jsīr- 'to deceive', participle *jsīḍa-*, present V 162, 6a4 *ttyau jsa jsīräte satva* 'with them she deceives the beings'; K 4, 141r4–5 *hīṭhei rraṣta hvāñä ajsīraṇä, ttu ne hotani ṣtä harbiśä ysamaśandei kai va jsīḍu yane mamä ttattīka bye ka aysu aña hvāñīñi, jsīḍä mä gyastä balysä vya* 'in truth to him must be rightly spoken, without deception, it is not possible for the whole world that it can deceive him. To me here he is witness. If I should speak otherwise, the *deva* Buddha had by me been deceived'; Tib. *bden-par gsuṅ-ba, yaṅ-dag-par gsuṅ-ba shu-bar mi mdzad-pa yinno, de ni lha daṅ bćas-pahi ḥjig-rten-gyis bsla-bar mi nus-te, de ni hdir kho-bohi dpaṅ yin-te, gal-te kho-bo gžan-du*

smra-bar gyur-na, kho-bos de-bźin-gśegs-pa gslus-pas hgyur-ro; Manj. 171 *sattsera jsīḍa uysnaura* 'beings deceived in *saṃsāra*-migration'; K 56, 20r4 *biśä jsīraña ṣṭāre* 'all are deceptive'; Z 19·5 *jsīraṇa-* 'deceitful', Z 22·136 *jsīrāka-* 'deceiving'; noun, V 147, 127a5 *jsīrgyā-*, Manj. 12 *jsīrjā-* 'deceit'; abstract, V 45, 91b1 *jsīrjatete jsa*; V 49, 46?r5 *ajsīrat⟨tātāī⟩*; compound, Manj. 39 *jsīrjahanāsa* 'grasp of deceit' (=BS *śāṭhya-grāha-*). Parallel to BS *śaṭha-* 'deceitful'. From **jai-r-* with *-r-* increment to base *gai-* 'to twist', see s.v. *ggīsaa-*, and *gaihe* 'he twists'. The Tumšuq form with *ts-* =Khotan Saka *js-* is preserved in Tokhara B *tser-* 'to deceive'; possibly Oss. *dzera* 'raptor bird' attests a base *jēr-* 'to seize'. For 'twist' and 'deceive', note N.Pers. *šikanǰ* 'twist, deceit', s.v. *tcana* 'wrinkle'.

jsīs- 'to win, desire', causative *jsīsāñ-* 'to cause to be gained', K 7, 147v2 *ttattītä vā ttä dvī-satä ysīta-aysmuva balysūñavūysä kye pabanu nä jsīsāñātāndä väta, u īskya nä āvasta väta* 'then these two hundred depressed bodhisattvas who have not sought rebirth and have not desired return', Tib. *de-nas byan-čhub sems-dpaḥ sems źum-pa ran-gi ran-bźin-la slar hjug hdod gyur-pa ñis-brgya-po de-dag-gis ḷḥahi bu dag*. From **jai-s-* to base *gai-:ji-* 'to win', IE Pok. 469–71 *gʷeiə-* 'to overcome', see *jān-*.

-jsūre 'grape juice (?)', compound II 85·27 (miscellany) *khaysaṃ, ttye nva pasa tsīṃdä draya, aṇūtcä mau nau-jsūre* 'feasting, after that, there come in three, syrups (?), waterless wine, fresh grape juice (?)'. Possibly **čagru-* (or *jagru-*), whence Turk. *čayïr* 'grape juice (either unfermented or fermented)', to set with other Turkish names of intoxicants (*bor, maxsum, bägni*, as loan-words, see also s.v. *bveysa-*). For *-aur-<-agru-* see also *yausa-* 'musk'.

jse 'to strike', infinitive to *jsan-*, III 69·103 *gīhya:rä jse* 'help to kill'. From **jsate*, see *jsan-*.

jse 'he slew', III 67·50 *cvāṃ jse pyarä* 'who slew my father'. From *jsate*, to base *jsan-* 'to strike'.

jsẹi 'little', III 141r5 *parstä pīḍe. . . ṣva jsẹi āchei ośä āchei na puvaṇa hämāre* 'he ordered to write; may there not be (ill) report, slight illness, severe illness, not fears'. See *jsẹiṇa-* 'small'. For 'slight illness', II 103·53 *baka misai ṣṭāna āchai*, translated AM, n.s., 11, 1965, 103.

jsẹiṇa- 'small, short, fine', Sid. 132v4 *jseṇä kūṭāñä* 'to be ground fine', Tib. *źib-tu brduns-pa-ste*; V 184v6 *jseiṇa gurvīca* 'small grains', ibid. 5 *jsẹindama ggurvīca* 'smallest grains'; III 124·80 *jsaiṇa*, BS *b(ā)la* 'child'; Sid. 4v1 *jsiṃṇa* 'fine', BS *sūkṣma-*, Tib. *čha phra-ba*; N 76·46 *⟨jse⟩ṇ⟨u⟩ jseṇvī nitcaste* 'he broke into small pieces', BS *chittvā chittvā*; III 89·117 *jseṇä jseṇä gvāśauñä* 'to be divided into small pieces'; V 52, 83b5 *jsẹiṇu vätä* 'in short', III 66·22 *jsaiṇa vīra*, II 52·4 *jsaiṇa vīra haṣḍa yūḍai* 'he (or I) at once made the report'; ibid. 11–2 *jsaiṇa vī aurrāsa haṣḍa yūḍādū* 'we at once made the information report'; III 60·35 *birāśāmī jsiṃṇä* 'we explain it in short'. V 196·8·2·1 *jseṃṇi cakalä* 'small wood'; SuvO. 54v1 *jsẹiṇu vät⟨ä⟩ hajuvānu dr⟨ai⟩śa tc⟨e⟩ra* 'in short they must be held in memory of the wise', BS (differt, uncertain text) *prāvakta-dhārayamāṇaḥ (prāvṛta-, prāvṛkta-*, Tib. *hdon-čiṅ* 'uttered'). With suffix *-aka-*, V 280, 5a4 *u jseṃṇakä va tteṃdä hirä pajistä yaṃda* 'you can demand the small and such a thing'; JS 24v2–3 *ustairṣṭai aṃgāṃ bedā jsiṇakye chale* 'you tore the fine skin on your limbs'. Five spellings in Z *jsẹiṇa-, jseiṇa-, jseṇa-, jsẹāṇa-, jsẹi*; Tumšuq Saka *tsänakai* 'small' of insects (BSOAS 13, 1950,657). From **jaśna-* (as *tcẹiman-* 'eye' from *čašman-*) with palatalized *j-*, beside Zor.P. *gšnk* **gaśnak* 'small' (BSOAS 26, 1963, 69–72). Base *gaś-* from **gaźš* to IE *gaĝ-, gaḱ-s-* beside IE Pok. 349 *gag-* 'small (lumps)' with variants *-ĝ-* and *-g-*. For the form *gaśnak*, note also Zor.P. *dšnk* **daśnak* 'dagger', Armen. lw *dašnak*, N.Pers. *daśnah* to Oss. D. *dasun*, I. *dasyn, dast* 'to cut', possibly Zor.P. *d'st* **dāst* 'cut' (Zoroastrian Problems, ed. 2, xxxvii).

jsau, *jso* 'indeed', after negative 'at all', V 77, 145r4 *śiru biysändī grata-hvāñā ma jsau ju khiji gyasta balysa* (BS *khidya-*) 'you have awakened well, O teacher of commandments; weary not at all, O *deva* Buddha', Tib. *ston-pa bde-bar rab sad-nas rgyal-ba čuṅ-zad mi skyo-ba*. From enclitic use of *ča-* interrogative, as indefinite, with *-au* from older *-āvam*, or *-ām*, or *u<uta*.

jsonäta-, *jsaunäta-* 'bowed down, humble', V 330, 20v3 *dvyau ysānyau jsaunäta västäta* 'with the two knees they bowed down', BS *jānu-dvayaṃ bhūmau nipātya*, Tib. *pus-mo gñis sa-la btugs-nas* (*btugs* 'reach'); V 158, 7r4 *jsonätä ṣṭāna*; III 125, r4 *patä balysu jsonauta västäta* 'before the Buddha they bowed'; Z 2·55 *jsaunitī patäna vistätä* 'he bowed before him (the Buddha)'; JS 2r2 *nimaṃdrrye jsauṇikyi ṣṭāṃ* 'he invited him humbly'; Sid. 1 bis r3 *ṣi tu śāsträ jsāṃṇakyi ṣṭāṃ rrvī vī haiṣṭe* 'he presented humbly that book to the Court'; II 108·175 *bāraina vaiysgaista pyatsa stai jsāṃṇakya vīstāṃ* 'he dismounted from his horse, standing before them he bowed'; III 76·250 *baysä pyatsä jsāṃṇakya ṇāstä* 'before the Buddha he sat humbly'. From **jaufna-* either to base IE Pok. 450 *gheu-b(h)-* 'bend', Lit. *gaūbti-s* 'bend', Let. *gubt*, O.Slav. *gūb-, sūgūnǫti* 'to bend'; or to base **jafna-* from *gab-, gaf-* 'to expand, be deep' to *ggaṃpha-*, as *thauna-* 'cloth' from **tafna-*.

jsaus- 'reach, amount to', IV 26·6–7 *cvaṃ jsāri bāja jsausīya heri pajistādä dastaurajä* 'as to what should amount to their share of grain, they asked money with a written document'; II 25·30·8 *///⟨haṃdara⟩ prū jsausīya parau///* '. . .should reach the Inner Fort. The command (went out on the date. . .)'. From **jafś-*, as *ttaus-* 'heat' from **tafś-* to *tap-* 'to heat', to a base *gab-* or *gaub-*, possibly beside base *gam-* 'go'.

jsyāṃde 'they struck', III 68·79 *ahāvi jsyāṃde* 'they killed the quarry' (so to group syllables), see *jsan-*.

ñaḍa 'small', Sid. 15v5 *hauvi jsa dilakä ñaḍa* 'with little, small strength', BS *kincid-vināśita-*, Tib. *mthu čuṅ-zad ćam-gyis čhun-no*; comparative Sid. 19v1 *dilakai hauta ñaḍara* 'his strength little, smaller', gloss added to BS, Tib. *mthu čhun-no*. From **ni-arta-* 'ground down' and hence 'small', to Zor.P. *hwrtk* **xvartak*, Armen. lw *xortak*, N.Pers. *xurd, xurdah*, Makrānī Balōčī *hūrt*, Sibi Balōčī *hīrt*, from **hu-artaka-*, beside Pašto *wuṛ, wōṛ*, gem. *wuṛa*, plur. *wāṛə* 'small', Parāčī *yuṛōk* 'small boy' from **hu-ṛta-* with lost *h-*. IE Pok. 28–9 *al-* 'to grind', Greek ἀλέω, Armen. *alam*, above Khotan Saka

ārr- and cognates. O.Ind. *aṭṭa-* 'ground stuff'. For O.Ind. *aṇu-*, *aṇīyas-* 'small', see *-ln->-ṇ-* (T. Burrow, BSOAS 35, 1972, 543) and *alpa-* 'small' (against M. Mayrhofer, Dict.). For 'crush' and 'small', note also O.Ind. *kṣódati*, *kṣudrá-*. See *ārr-* 'to grind'.

ñatcūkä 'instructor, adviser', II 79·3 *huṣainä ñatcūkä saṃgīnä dvīlai* 'the Lady's spiritual adviser Saṃgīnä, knower of two *piṭaka*-scriptures (BS *dvi-piṭaka-*)'. With *ña-* from older *ni-*, as in *niharka-*, later *ñaharka-* 'restraint', and *nähalamāna-*, later *ñahalmā* 'reverent', here *ñatcūkä*, **niščan-* 'teach'. Parallel BS *kalyāṇa-mitra-*.

ñada 'making sounds, singing', participle present to base *ṇya-*, III 47·55 *śūje pyatsa ñada* 'they are making sounds before one another', =III 35·37 *śūje pyatsa ñada*, variant III 38·36 *śūje pyatsa ñīdä* 'they make noise before one another', =III 40·12 *śūjai pyaṃtsä ñīdä*. From base *nad-* 'to sound', see cognates s.v. *panāy-* 'to sound'.

ñanaa- 'treasure', V 67, 25a6 *ñanai*; SuvP. 71v3 *dukhya ñanau byehīde* 'the poor get treasure', BS *daridra-sattvāni nidhīn labhantu*; III 67·52 *rraiṣmaṃ ṣi ñanau rrāśa* 'this treasure was in charge of Raiṣmana-'; III 76·238 *ñanau va biśä maṃ rrāśa* 'there (*va*=*vara*) all treasure is under my control (*maṃ*, not *māṃ*)'; plural, K 49·3·3–4 *ñanauvä visva bījairma* 'pure outstanding treasures'. See *nyanei*, *ṇyanau*.

ñaṃdä 'destroyed', III 75·227 *ṣai bura mū ñaṃdä bī* 'it (the *rasāyana*-elixir) destroyed for him here its (the missile's) poison (*bi*, *yi*)'. From *ni-kan-*, see also *buvan-* 'destroy'. For *ni-kan-* 'place', see *ñāña*, *ñīṃdi*. Here *ñaṃdä*, middle **nikanda-*.

ñaśa 'low, humble, despised', III 123·66 *aśūrai ñaśa satta* 'unclean low person', BS *aśūca hīna satva*; with suffix *-aka-*, K 155·55 *būmavi ñaśaki ye idrre nvāśkye* 'having become poor in power, deficient in faculties'. See *niyas-*, *nyas-* 'to scorn'.

ñaṣṭa 'deficient', SuvP. 64r1–2 *vyaysanvä cu hīsci beḍa, cu pvaṣtañä cu ra vā ñaṣṭa haṃdarye kastarä ṣṭāna, cu ji dīra yuḍi īme pātcä* 'what (evil deed) in the time of falling into bad states, what in danger, what also in deficiency, being subject to another, what evil I have done then'; BS *vyasanāgama-kāle 'smin kāmānāṃ bhaya-hetunā, anaiśvarya-gatenāpi yat tu pāpaṃ kṛtaṃ mayā*. Participle to *niyas-*, *nyas-* 'be low, deficient, despised'; but with negative *añaṣṭa-* 'not deficient, fully equipped'. See *ṇyaśś-*.

ñasya 'stopped', I 177, 93v5 *u aśmarya-müttra cū va utca ñasya hami* 'and stone-urine disease, in which the water is checked', BS *aśmarī-kṛcchra-*; one of the *prameha*-diseases. From **nišad-*, **nišas-* 'to end'. Printed *utcaña sya*.

ñaha 'cure (?)', K 155·59 *pīrmātta ñaha* 'best cure (?)'; possibly to **ni-yah-*, see *jeh-*, *jatte* 'cure', text quoted s.v. *ñaharka*.

ñahara 'suppression, contempt', K 26·133 *rāda hīya brrama va ñahara āstada*, =K 35·81–2 *raudha hīyai brramaṃ animūnä īnīyi*, =K 18·203 *rrauda hīye prrama avamauna īḍe* 'the Brāhmaṇa of the king made to injure him'; K 18·205 *ñahara īda tsaikṣū* (read: *ttraikṣa*) *u aslāma padīme* 'he causes injury, severe, and makes mischief (BS *a-saṃloma-*)', =K 35·82–3 *ñahira īdi*. From **ni-harga-* to *nihalj-* 'to suppress, hold back'. See BSOAS 19, 1966, 525.

ñaharka 'restraint', K 155·58 *ñaharka daji vīnaustą haña ysīthi haurāki pīrmātta ñaha* 'in another birth painful from penalty, flame, giver of the best cure (?)'. Later form of *niharka-*, verbal *nihalj-* 'to hold, press down'. For *ñä-* from *ni-*, note also *ñatcūka-*, *ñahalmā*.

ñahalmā 'reverent', II 4·49; 50; II 4·56 *ñahmā*, see V 113, 35v2 *nihalamānäna* inst. sing. BS *sabahumānena*; Z 278·92 *nähalamāna*.

ñā 'river', V 167, 5a2 *khu gaṃgä ñā* 'like Gangā river', JS 7v2 *ñāṃ ttāji* 'on the stream of a river'; III 61·54–5 *biśūñā ñāvāṃ* 'of all kinds of rivers'; see also *ñāva* 'channels'. From **ni-tāka-*, see *nätā*.

ñā 'pouring down', II 39·17 *ñā ysīraka* 'the heart flowing' (in passion), from **nitāka-* adjective intransitive or passive sense (see s.v. *pāta-*); but **nidāta-* would also be possible 'placed down in' or 'deposited'. See the full text s.v. *ttāḍū*.

ñāṃ 'we shall place', II 84·10–1 *dva kamala jsāṃ daṃdä ñāṃ kūṣṭi buri ciṃgvāṣṭä paṃda hīya phara ri hamāve* 'we shall place two persons so that wherever there may be rumour of a way to China. . .'. Causative to *ni-šād-*; or possibly rather to base *nay-* 'to conduct', see *ānāña-*.

ñāña 'is to be seated', Sid. 8v2 *u padaṃ hālainäṣṭä ñāñä* 'one must sit towards the wind', BS *vāta-niṣevaṇaṃ*, Tib. *bser-bu* ('breeze') *phyogs-su ldug-par byaho*. See *näṣad-*.

ñāña 'occasion(?)', II 44·53 *tta ñāña ñāña hirä raustāṃdä* 'so they lost the property on various occasions'; II 44·58 *tta ñāña dasau paṃjsūsä haḍā parya* 'so on the occasion ten, fifteen days passed'. Loc. sing. from *ñāna-*< **ni-yāna-*.

ñāña- 'plan (?)', II 128·46 *viña hā biśä ñāña paryāṃ bīšte* 'now we deign to restrict the whole plan (?)'. Possibly from **ni-kānya-* from *kan-* 'to put'.

ñāña 'plant name', oblique to *ñāna-*, Sid. 14r4 *ñāna spyakä* 'the flower *ñāna-*', BS *śankhinī*, Tib. *śaṃgini*; Sid. 127v5 *ñāna spyakä*, BS *śankha-puṣpī*, Tib. *sman śange-puśipa* (ed. Pekin, *śanka-puśipa*), the andropogon acidulatus, canscora decussata'. With *ñāña*, K 145, 3r4 *ñāña bhīse grathani parsāña* 'the *ñāña* twigs must be passed in a knot'; III 46·29 and III 37·13 *ñāña spūlakīnā*, III 34·19 *ñāña spūlakīnā* 'the budded *ñāña*'.

ñāña buṣāra 'proper name', V 305·5, 2a2 *ttī rrusa ñāña buṣāra jista* 'then Ñāña Buṣāra asked for barley'.

ñātai 'name (?)', V 305·5, 2b3 *haṃtsa ñātai|||*.

ñāttara- 'inferior', Manj. 357 *tva ñāttaira yāna baitsāga stāvā vaska prracai* '(knows) the two inferior vehicles, a means for the alleviation of the weary ones' (*tva*=*dva* 'two'); Manj. 383 *dva paśyai ñāttarai yāna* 'he abandons the two inferior vehicles'; Manj. 404 *buttai dva ñāttarai yāna baitsāga stāvā kaiṇa* 'he understands the two inferior vehicles, an alleviation for the weary ones', =Z 9·25 *ttāri dva yāna biysāṃgya kye mara stāsīndā saṃtsera* 'those two vehicles are the awakening of those who are here weary in *saṃsāra*-migration'. These are the two vehicles *śrāvaka-yāna* and *pratyekabuddha-yāna-*, inferior (BS *hīna-*) compared to the *mahā-yāna-*. See *nyāttara-*.

ñādai 'he brought down', K 34·65 *tvī ñādai śi jasta amaugā ahä: prrabhāvna* 'he has brought down (captured) this

one *devī*-goddess by the power of his unfailing noose (BS *amogha*-)'. From **ni-kan-* 'to put down', preterite **ni-kān-ta-*. See also K 155·57 *nyāṃdi* 'he established, secured'.

ñāna 'plant name', see oblique *ñāña*.

ñāna (*-n-* uncertain) 'put', 2 sing., II 85·31–86·32 *khvaṃ nä bīḍä tvā-ṃ ttrvāñä ñāna* 'if for them he does not carry it, put it for me (them?) in the *ttrvāna*-' (possibly 'garden').

ñāma 'sitting', Sid. 102v5 *styūdāṃ āysināṃ biṃdä ñāma* 'sitting on hard seats (BS *āsana*-)', BS *kaṭhina*-, Tib. *stan mkhraṅ-po-la hdug-pa*; see *näṣad-* 'to sit'; *ñāma* from **nišadāmatā-*.

ñāma 'support (?)', II 128·62 (translation AM, n.s., 11, 1964, 19) *miri kūṣḍyī jaśtāṃ u rriysdvarāṃ u rrispūrāṃ jsi ñāma ni paryāṃ byaude* 'here in the Palace we have not deigned to obtain the support of queens and princesses and princes'. Possibly from base *nai-*:*nī-* 'to conduct'.

ñāmadai 'uncertainty', v 246, 11b2; *śi-nauhyā aṣadī na tcerā ñāmadai tta tta*, =K 97, 184–5 *aṣadī ā śa-nauhye tcerā ñāmadai tte* 'so doubt or unbelief (BS *aśrāddha*-) is not to be made, likewise uncertainty', BS *na. . .kāṅkṣā na vicitsā na vimātir utpādayitavyā*. From *ni-tam-*, see *bitam-* and *pätam-*.

ñāme 'it is injected', Sid. 153r5 *khu hā haṃdäna* (=*haṃdaṃna*), *ñāme* 'when it is injected within', BS *pūraṇāt*, Tib. *phyir pho-na* (*hbo-ba* 'pour out'), the medical term *pūraṇa-* 'injection of fluid'. From **ni-am-* 'to force in' (*am-* 'to use force') or *ni-yam-* 'to hold in, insert'. To IE Pok. 778 *oms-*, O.Ind. *ámīti*, *ānta-*; *ama-* Av. *ama-* 'force'; or IE Pok. 505 *iem-* 'hold'.

ñāya 'in the river', Manj. 232 *prrīya vā karmyau ñāya pasveda vajsyāre utca ma*; =Z 5·75 *prrīya karmyau jsa nitāya ūtco vajṣāre padīyo* 'the preta-ghosts, because of *karma*-acts, in the river see burning water' (with *vajṣ-* 'to see'). See *ñā*, *nätāya-* 'river'.

ñāysai 'you are defeated', K 24·89 *śera ādara yaña khu jsa na ñāysai* 'give good heed that you are not overcome thereby'; =K 32·41 *///ādari yaṃ khva jsi ni ñyāysi*. Plural present, Manj. 334 *ñāysārai harbaiśa māra* 'all *Māra*-demons are defeated'. Noun v 215·6·4 *nai ṣe ñāṃysä heḍe* 'he does not give him offence (?)'. See *nyauys-* 'be defeated'.

ñāysara- 'devoted', see *ñauysira-*.

ñāva 'channels', IV 11·2 *mulaki hīye muhu ñāva parstai vistāti u vaña buri* ⟨*pa*⟩*rya* 'Mulaki, you deigned to place your channels for me; and now deign to to do so'. Ibid. 4. sing. *ñā hīhina haṃbīḍi* 'the channel is filled with a dam'. See *nätāya-* 'stream'.

ñāvāṃ 'streams', gen. plural, III 61, 55 *biśūnā ñāvāṃ* 'of all kinds of streams', see *nätāya*.

ñāṣṭa 'bound', Manj. 39–40 *pere bīra* (*jsa*) *ñāṣṭa* 'bound by the leash of thought (desire)'. See *ñūāṣṭa-*, *ñūṣṭa-*.

ñi 'buttermilk', see *ñe*, *ñye*.

ñīdä 'they make sounds, sing', from base *nad-* 'to sound', cognates s.v. *panāy-*. References quoted s.v. *ñada*, present participle 'sounding'.

ñīṃdi 'they throw off', K 68·197–8 *khu vā ni tti karma ñīṃdi biṃda tti khu garkhä pāsä* 'if he does not throw off these *karma*-acts, they are upon him like a heavy load'. See s.v. *pāsa-*. From **ni-kan-* 'place down'.

ñivūtca, *nāvutcana*, see *ñetutcā* 'water of buttermilk'.

ñūāṣṭa 'bound', Manj. 39 *tcahau-padya jsīrja-hanāsa tcana ma ñūāṣṭa satva* 'fourfold is deceit's grasp, whereby beings here are bound'; beside Manj. 40 *ñāṣṭa* 'bound', see s.v. *drau-* 'grasp'. See older *ñūṣṭ-*.

ñūcä 'thread, thong (?)', II 75·59 *ysarīṃje ñūcä jsä pyaṣṭā* 'adorned with a golden thread'; II 91·95 *ījīṃji ñūca u dva paśaṃjsana* 'a leathern thong(?) and two *paśaṃjsana*-tools' as presentation gifts. Possibly from **ni-hūyacī-* to Oss. D. *xujun*, *xud*, I. *xūjyn*, *xūd* 'to sew', to IE Pok. 915–6 *siū*, O.Ind. *stvyati*, *syūtá-*, Got. *siujan*, Lit. *siuvù*, *siūti*, *siūtas*, O.Slav. *šijǫ*, *šiti*, Greek ὑμην 'thin skin, sinew'. See *hīya-*.

ñūj- 'to teach', intransitive *ñūs-* 'be taught, be accustomed, dwell', K 58, 27r3–4 *prrīyāṃga-märgänai jsā kūśalāṃ dharmāṃ pārāmyāṃ vīnīyāṃ ñujāña baysuśtāṣṭą* 'by the *priyoga-märga-* ('road of practice') by him (*yi* of agent) it must be taught, to the disciples, of the good doctrines (*dharma-*), the *pāramitās* (perfections) to bodhi knowledge'; IV 23·14–5 *puñaudä ra paṃñe brī nāśi-salā puña-v-ī ñūjāne satva* 'full of merit, dear to everyone, having soft speech, may I teach beings his merits'; K 33·51 *śairkāṃ jsa ñūve yāṃdä hā pūṣiṃ tsīri* 'he was well accustomed with them, they went to him at all times', =K 24·99–100 *śaka jsa ñūāve y(ā)da hā pūṣa tsīra*; K 16·159 (*ca*) *va vara ñūve raṣaya pharāka bāḍa* 'the sage (BS *ṛṣi-*) had dwelt there a long time', =K 33·50–1 *cū mī vara mūde raṣayi phirākä bāḍi*, =K 24·99–100 *ca va vara ñūve raṣaya pharāka bāḍa*. Participle with negative, Sid. 104v4 *añuta hvaḍa khaṣṭa* 'unusual food and drink', BS *asāmya-*, Tib. *mnon ma goms-pahi kha-zas dan*. See *nyūj-*, *nyūta-*, *ñuska-*.

ñūḍāji 'covered (?)', II 85·17–8 *būna śā tcarga mase ñūḍāji bāṣkala dvī-ssa* 'a *baudana*-censer(?) of the size of a *tcarga* (face, disc?); two hundred *bāṣkala* (cups?) with covers (?)'. Possibly from *ni-vṛta-*, see *nyūrr-*.

ñūna 'from the north', Manj. 192 *ravye ñūhūjsada ñūna* 'from south, west, north', ablat. sing. from *nyūva-*, see *nyūvajsa-* 'north'.

ñūysja- 'explanation, display', Manj. 148–9 *cu savrra hakṣa beraṣṭa ñūysjā keṇa satvā vaska khu vajsyāre ttatva artha* 'who explained the *saṃvṛti-* (conventional) truth by way of expositions for the beings so that they may see the meaning of *tattva*-essence'. Possibly from **ni-baza-dya-* or **ni-vaza-dya-* 'spreading out, expounding' or 'pouring out', to Oss. D. *iväzun*, *ivazun* 'to expand' or *vaz-* 'to move'. See also *ñūysdyi*.

ñūysdyi, with *ñyūysdyi* below, 'display', III 61·50 *śūbivyūhā: ñūysdyi muṣḍi ūdiśi bustuṃ biśä* 'Śubhavyūha expounded in mercy; I realized all'. Here *ñūysdyi* is preterite to *ñyūys-* from **ni-baz-* or **ni-vaz-*. See *ñūysja-*; but possibly the base is *ni-baud-* with *-zd-* < *d-t-*.

ñūrä 'equipment', II 111·20 *pharākä vā ñūrä haṃgrī* 'much equipment was collected here', older *nyūrra-* from **nivarna-* 'covering, harness'.

ñūśka 'simpleton (?)', III 124·87 rendering of BS *muddha-* for *mugdha-* 'simple, foolish'. From *ñuska-* 'usual' by suffix *-ya-*.

ñūṣṭ-, *ñūṣty-* 'to wrap up, bind', Sid. 144r2 *kuhaṃ: thau jsa ñūṣṭāñä śirä ṇṃdä* 'to be bound up in an old cloth, it makes it well', Tib. *ras-la sogs-pas dkri-ba ni bzan-ste*;

Sid. 128v3 *ñuṣṭīṃdā* 'they bind'; III 18·35 *kaṃgyä biṃdā ñūṣṭyāñā* 'to be bound upon the skin'; Sid. 153v1 *ysīcvā pervā ñūṣṭyāñā* 'to be wrapped in yellow leaves', Tib. *lo-ma ser-pohi nan-du phur-la*; preterite, 3 sing. fem. K 46·49 *purakä ñūṣṭyā* 'she wrapped up the son'; participle, K 67·153 *ḳāmyāṃ jsa ñūṣṭye basti* (dyadic) 'wrapped up, bound in thoughts', =K 70, 4v3 *kaumyau jsa ñūṣṭe basta*; K 66·137–8 *tcaṃna mara ñūṣṭye basti*, =K 69, 2r2–3 *tcana marä ñūṣṭe basta* 'whereby here they are wrapped, bound'; K 105·242 *kāmyau jsa ñūṣṭai bastä* 'wrapped up, bound with thoughts'. From **ni-yauxšta-* to base *yaug-* 'to join'. See *jūṣū*, and *parajūṣṭa-* 'surrounded'. Above *ñūāṣṭa*, and *ñāṣṭa*.

ñūs- 'be accustomed, be taught', IV 23·17 *ñūsāṃde satva muhu jsa* 'may the beings be taught by me'; II 39·25 *ñusa ñūsa* 'be accustomed (?)', 2 sing.; adjective, *ñuska-* 'accustomed, usual', see also *añuta-* 'unaccustomed'. Older V 171, 2v4 *kāmo diśo aysmū nyūste* 'in what region the mind is accustomed'. See *nyūj-*, *nyūta-*, *nyūs-*. From **ni-yauk-* or **ni-auk-*, **ni-yauxs-*.

ñuska- 'accustomed, usual', Sid. 9v3–4 *ñuska u ttaraṃdarū dai strihä hamāte u hauva jsa haṃphve hamāte* 'normal and the bodily heat is severe and he becomes possessed of force', BS *sāmyād dīptāgner balavān iva*, Tib. *goms-pa dan, mehi drod ćha-ba dan, ñams-stobs ćhe-ba-la ni*; II 115·28 *ttī jsā magāra ñūska śaika aysmū hatca* 'then also the old normal good mind together'; JS 37r2–3 *sahyai purāna ñuska brīyā strehą* 'you endured the usual great love of children'. See *ñūj-*, *ñūs-*, *nyūj-*, *nyūste* to base **ni-yauxs-*; cognates s.v. *nyūj-*.

ñūhuṃjsadä 'west', K 144, IV1 *ṣi ciga ḳṣīra jsa ravye pa ñūhuṃjsadä samyasa ysāye* 'he was born in the south-west from China in Samyas'; III 22, 12a2–3 *rravyi pata nihujsädä nyūvijsa* 'south, west, north', BS *dakṣiṇa-paścima-uttara-*; V 62·21 *ñūhājsaṃdyi diśiṇa* 'from the western region'. See also with initial *ni-*, *nyi-*. From **ni-faug-* to base *baug-* 'to bend, move away'.

ñe 'buttermilk', Sid. 100v4 *ttīrą ñe*; Sid. 9r3 *ñye jsa haṃtcą* 'with thick milk', BS *dadhnā*, Tib. *źo*; Sid. 142v1 *ttīrä ñye jsa murāñä* 'to be crushed with sour milk', BS *dadhy-amla-mardita-*, Tib. *źo skyur-po dan sbyar-te*; III 90·188 *ttīra ñyena*; III 93·258 *ttīra ñena*; III 92·237 *ttīra ñena-ṃ jsä*; I 161,76v3 *ttīra ñi*; compound, Sid. 131r1 *ñetutcä*, BS *mastu*, Tib. *źo-kha-ćhu* 'water of curds'; I 169, 85v4 *ñivūtca*; inst. sing. I 171, 87r4 *ñāvutcana*. From *nai-*:*ni-* 'to churn', **nitā-* or **niyā-* 'buttermilk', see also *nīyaka-* 'butter' from **nūtaka-*. See cognates s.v. *nīyaka-*.

ñehūśta 'ceases', see s.v. *nihujs-*.

ño 'surely not', III (ed. 2) 140v5 ⟨*ttītä*⟩ *mä cu ño jūmä aysu* 'then I am one who shall surely not live', BS G 37, 34b3 *tata ātmānaṃ tyajāmy ahaṃ* 'then I will abandon life'; Z 13·81 *khvei ño khā pau vätä ggeiha* 'surely the piece of wood would not hurt his foot'; Z 23·7 *cu ño śtāka sarvañi balysä nirārthā hvāña salāva* 'surely necessarily the omniscient Buddha would not speak senseless words'; Z 274·38 *///sānä kho ño vā balysä///*. From **na-id uta*, to O.Pers. *naiy*, Av. *nōiṯ*, O.Ind. *néd*.

ñauñau 'tender (?)', II 114·14–5 *atvaḍarū ñauñau-ysīraka yvamautcana māvara* 'of the exceedingly tender-hearted (?) mother Yūmautcana'. Possibly with trajected umlaut from **nauna-* with double suffix *-y-āva-* (or *-āvya-*?), to *nauna-* 'soft' from **namna-*, **nāmna-* to base *nam-*, Av. *namra-*.

ñautcai 'pungent' in a list, II 115·27 (subscript) *ysaujsa khaśą śaika brruna ttī js(ū) ñautcai* 'tasty drink, excellent, fine, likewise pungent'. From **ni-aus-ći-*, base *auś-* 'to burn, be pungent', incohative *aus-* (as *auś-* 'shine', incohative *byūs-*, Av. *us-*, O.Ind. *ucchati*) whence *-ść-*>*-tc-*; similar *añuska-* 'unaccustomed' from incohative *ñus-* to *nyūj-*, *nyūta-*. For *auś-* 'burn' see *byūṿāre*. Note that **ni-tafs-ći-* to base *tap-* 'heat' might also result in *ñautca-*.

ñauys- 'overcome, defeat', intransitive middle, participle *ñauṣṭa-*, K 16·145–6 *śera ādara yaña khva jsa na ñauysa* 'take good care that you are not overcome by it', =K 24·90 *ñāysai*, =K 32·41 *ñyāysi*; participle *ñauṣṭa-*, III 76·247 *ttye jsai ṣä ñauṣṭā* 'by it (death) he was overcome'. See *nyauys-* 'to be defeated'.

ñauysira- 'devoted, intimate, loving', II 75·59 *bastä hūbastä hvaraṃdai ñauysirä grathä* 'bound, well-bound the right hand, an intimate knot'; III 101·45 *auda mara vai sa ñauysaira hamaunai* 'up to here indeed may I be intimate for him'; V 384, 9a1–2 *ysājū āstyä ñauysera bīyse hvaṇḍīnai rana* 'I hold firmly as an intimate adherent, the jewel of men'; V 66·14–5 *dutakā ñāṃysirä tsumaṃ⟨ca u⟩ kharūkā ḳṣama* 'it pleases the daughters, becoming intimate, and being loving (?)'; V 66·8a *ñāṃysirä-vāḍa pūra du⟨ra⟩* 'lovingly nourished sons, daughters'; II 82·58 *ñāysaira-vāḍa vvūvayau drūpaḍą* 'Drūpaḍa lovingly reared, the princess (so *vvūvayau* from **baga-yauna-*)'; =II 79·12 *ñāṃysaira-vāḍa vūvaṇu dryapaḍā* (*-ya-* for *-ū-*); *Drūpaḍa* from BS *Draupadī* with secondary *-ḍ-*; V 243·34 *ñāṃysaira dīryai khvā jsa na gvaśū* 'I have held intimately so that I shall not part from you' (*-ā* = *-ū*). If the older form is *ñauys-*, the base may be **ni-yauz-* 'be excited in love or intimacy'; if the older is *ñāys-* the base could be **ni-āz-* 'to tie tight'. For *yauz-* see *jūh-* 'to be enamoured' from **yauxš-*.

ñauvā jsa 'with plants (?)', III 104·50 *śaika bāḍā pvāṣṭ ṣṭai śaika pasālī habaḍa ñauvāṃ jsa* 'the autumn, the spring time is good for him, filled with plants (?)'. Possibly *ni-ava-* to *avah-* 'food', Av. *avō.xvarəna-* 'manger', Nūristānī Aškun *au* 'bread', O.Ind. RV *avasá-*, *óṣadhi-*. See s.v. *durauśa*.

ñauṣṭa-, see *ñauys-*, *nyauys-* 'be overcome'.

ñye, see *ñe* 'buttermilk', Sid 20v4 *amāstą ñye* 'unfermented buttermilk'.

ḍausvera 'covering (?)', II 110·19–20 *kaucāhara ā śau hatca ḍausvera jsa* 'one covering (?) together with *ḍausvera* covering'. Uncertain, possibly *ḍausa-* from **drafśa-* to base *drap-* 'put on, wear', beside Av. *drafša-* 'banner', *drafšaka-* 'fringe, streamer of dress' (used of a *pusā-* 'crown'), Zor.P. *drap-* 'to wear', gloss to Av. *vah-* 'to wear', O.Ind. *drāpí-* 'mantel, clothes'; and **vārya-* from *var-* 'to cover', Av. *varəna-* 'cloak', Zor.P. *wl *varr*, Armen. lw *vaṙ* 'mantle'; hence a dyadic 'garment' or part of a garment'. Neither Chinese nor Tibetan seems to have such a word. For *ḍ-* from **r̥ð-* from *dr-*, note medial *-ḍ-* from older *-rt-* as *kṛta-* in *kāḍāgāna-* 'act'.

ṇ-, initial only in later Khotan Saka texts.

ṇą 'food of immortality, BS *amṛta-*', K 49·4·4 *ṇą riysāyaṃnā hamaṃgye* 'equal to the elixir *anauśa-*'; K 25·115 *ṇa*, =K 17·177 *ṇe*; I 163, 78r2 *ṇi māñaṃda* 'like *anauśa-*', BS *amṛtopama-*; JS 37r2 *ṇene* 'with *anauśa-*'. See older *nāṣą-*, *ṇāta-* from **anauśa-* 'deathless'.

ṇatsū 'he went out', K 25·112, *byaha ṇatsū* 'he went out to hunt', =K 17·173–4 *byaha ṇetsūe*; =K 33·62 *byahi ṇetsve*; 3 plural, III 107·3·4 *ṇetsāṃdä jāṃyāṣṭi vaysña* 'they now went out to the fight'. Older *naltsuta-*, from *niš-* and *ćyuta-*.

ṇaśta 'it ends', Manj. 242 *kūṣṭī būrai ja kalpa na ṇaśta* 'where the *kalpa*-age does not yet end', =Z 5·83 *kāmä na ru kalpä nātaśtä*. See *niṣas-* 'to end'.

ṇasta 'seated', K 110·340 *ṇasta ttyā āysanau vīra* 'seated on the seats' (BS *āsana-*).

ṇąste 'he placed', Manj. 121 *ṇąste gaṇḍa* 'he set up a gong', present K 72·19 *gai ṇiyi u bui padaśta* 'he sets up a bell and burns incense'. See *ṇąste*.

ṇąstyāṃññä 'end', Sid. 156v5 *jsīñi ṇąstyāṃññä padīmāre* 'they put an end to life', BS *hanti jīvitaṃ*, Tib. *srog-la yan hbab-par byed-pas-na*, see *niṣas-*.

ṇąstyauñä 'end', Manj. 243 *ṇąstyauñä ttadī* 'only the end', =Z 5·85 *u paryaṃttī ttandä* 'and only its end' (BS *paryanta-*). Formed with abstract suffix-*auña-* from the participle *ṇąsta-* to *niṣas-* 'to end'.

ṇahīśe, see *aṇahīśe* 'unoppressed'.

ṇąśta 'to sit', infinitive, III 71·131 *parya ṇąśta sve biṃdä maṃ* 'please sit on my shoulder'. See *niṣad-*.

ṇāśta 'to sit (?)', II 109·9·4 *ṇāśta u bāma* 'sitting and riding (?)', if *bāma* is the *bvāma* 'mounting' of Sid. 102v5, Tib. *śon-pa*. But here perhaps read *bāma* 'dumb' as Sid. 11v5 *bāma-*.

ṇąste 'he placed', III 67·46 *rruṃda jse brraṃmana ṇąste* 'he slew kings, he set up the brāhmaṇas'; K 40·8–9 *aśū nāma rre ṇąstä rruśta*, =K 43·129 *aśū nāma re ṇąsta rruśta* 'a king by name Aźū (Aśoka) established the sovereignty'; III 75·217–8 *śvę ṇąstä śaṃde biṃdä* 'he struck him to the ground'; III 75, 227–8 *daśagraivä rakṣaysä ṇāstä* 'the rākṣasa-demon Daśagrīva was seated'; III 75·228 *śvę ṇąsta pānyau ttu, na vā pastä saṃ tta tta ṇąstä* 'he struck him with arrows, he did not fall, just so he was seated'; III 75·232 *tcaṃgalai ṇāstāṃdä dva* 'they secured his two elbows'; III 67·61 *rakṣaysāṃ ṇąstyä jiṃga* 'she was destined to be the ruin of the *rākṣasa*-demons'. From **ni-ṣādaya-*, see *niṣad-*.

ṇä 'our', v 78, 4r4 *haṃbera ṇä āysagamu* 'fulfil our desires', Tib. *bdag-čag bsam-pa rdzogs-par mdzod*. See *nä*, Av. *nō*.

ṇitcaṃpha 'ruin, calamity', III 83·24–5 *ttū kälä ṇitcaṃpha bāḍä khu kṣīra ākṣū jīye*, =ibid. 28 *ttū kāla ṇetcaṃpha kāla khu kṣīri ākṣū dū jīye* 'that time the time of ruin when the country begins to fail'. From **niš-sćamb(h)a-* to *tcaṃph-* 'be disturbed', see *natcīph-*, and *paltcīmph-*. Parallel BS *antardhāna-*.

ṇimiysa 'contact, following', I 179, 97r3 *biva va pīrmāttaṃ nva ṇimiysa vī śtāka* 'for the wind best, suiting it, being necessary', BS *vātānulomana-*. See III 23, 17a2 *ṇąmąysäna*, from *nimalys-*.

ṇiyi 'he sets up, places', K 72·19 *gai ṇiyi* 'he sets up a bell'; K 73·51 *śau piṇḍai ṇiyi* 'he places one lump (of clay)', see *ṇeye* 'he places' to participle *ṇāsta-*, from *nišādaya*, see *niṣad-*.

ṇiysūn- 'to flow', I 179, 98r3 *ṇäysūnāma*; I 171, 87r5 *ṇiysūnāma*, BS *srāvana-*; I 183, 101v1 *strīsāna ttī ṇiysūnāma* 'making stiff, then flowing', BS *stambhana-*, *prasravana-*; I 191, 111r3 *ṇiysūnāṃcā* 'flowing', BS *prasruta-*. See *ysūn-*, *ysūma*, *buysu-*, *ysotta*, *ṇąysva-* to base *zau-*:*zu-* 'flow', Av. *zaotar-*, *zaoθrā-*, *āzuti-*, M.Parth.T. *wzw-*:*wzwd* 'quench', Oss. D. *ävzujun*, I. *ävzijyn*, *ävzyd* 'fall out (of hair)'. IE Pok. 447–8 *ǵheu-* 'pour', O.Ind. *juhóti*, *hutá-*, *áhuti-*, Greek χέω, χυτός, χεῦμα; *gheu-d-*, Got. *giutan*, O.Eng. *gēotan*, Lat. *fundo*, *fūsum*.

ṇihīśā 'one who arrests, punishes', plural to adjective **nṛhīśśaa-*; *ṇahīś-*, older *nṛhīśś-* 'to restrain'; II 106·122 *ṇihīśā hamārai* 'they become those who check', translation AM, n.s., 11, 1965, 117. See *nihalj-* and *aṇahīśe*.

ṇihejāra 'suppress', 2 plural, K 149·11 *ṇihejāra biśa dīśāṃ byinadāra* 'suppress all the maintainers of obscurations (BS *āvaraṇa-dhara-*) of the regions'. See *nihalj-*.

ṇe 'immortal food, BS *amṛta-*', K 148·48–9 *ttai jsāṃ hā baudhasatvau uvāra ttaradira bẹdi ṇe vī rauśta vijsāṃde* 'may they see the lordship of the *amṛta-* upon the noble body of the bodhisattvas', parallel to Sid. 1 bis v3 *aurga ī ṇẹ biṃdä rrāysanaudä vīrāṣṭä* 'may there be hommage towards the lord over the *amṛta-*'. See *nāṣą-*, from **anauśa-*.

ṇetsāṃdä 'they went out', III 107·3·4 *ṇetsāṃde jāṃyāṣṭi* 'they went out to the fight'; K 33·62 *ṇetsve*, =K 25·112 *ṇatsū*. See *naltsuta-* from *niš-* and *tsva-* (**ćyuta-*).

ṇemāṃ 'end', JS 34v3 *se veña ttye kṣīre yanīde ṇemāṃ beśna* (MS *beśta*) 'that they may make now an end altogether of the land'. From **niṣamāna-* to *niṣam-* 'to end, become quiet'.

ṇaiyi 'he may not have', see s.v. *hāmura-* (K 144, 1v4).

ṇeye 'he places', III 104·37, see *ṇiyi* 'he places', to participle *ṇąsta-*, from base *nišādaya-*.

ṇesta 'seated', K 60, 36r3–4 *u cī maṃ bāṃdhasatvą bąyuñavuysai dī bāṃdhamaṇḍą tsāṣṭą akhāṃṣṭą samāhauña ṇesta hemye hime* 'and when the bodhisattva (dyadic) has seated himself under the bodhi-tree in *samādhāna*-trance, quiet, immobile'. From *nišasta-*, *niṣad-*.

ṇehvasta- 'crossed, triumphed over', K 64, 82r1 *ṇehvast(ā īnī)me* 'may I be able to cross'; K 144, 1v2 *ṇaihvastai* 'he crossed'. See *ṇeihvaste-* from *niš-* and *hvah-*:*hvasta-*.

ṇvāya 'grasp', K 105·244 *ttu artha vā vaiña ṇvāya* 'now grasp this meaning'; =K 110·331–2 *ttu artha vā vaña ṇvāya*. See *nvāy-*, BS *abhinirhar-*.

ṇvistyi 'diarrhoea', I 191, 111v2–3 *avīysāra vasūjāka ṇvistyi bāma va pīrnāttaṃ* 'diarrhoea clearing, best for diarrhoea (BS *atisāra-*), vomiting', BS *sarvātisāra-vināśana-*; I 191·112v2 *ṇvistyi vasujāka u ṇiysūnāmi* 'clearing diarrhoea and flux'; I 191, 113r2 *ṣi ṇä bīśūñī avīysāra jiṃdä ṇvistyä bañä uskyāṣṭä grrahaṇī padauṣa bañä* 'this *amṛta*-medicament checks all kinds of *atisāra-*; it binds diarrhoea; it binds up *grahaṇi*, *padauṣa-* (dyadic)', BS *grahaṇi* 'chronic diarrhoea'. From **ni-vṛsti-* to base *vart-* 'to roll', with *ṇ-* changed from *n-* by the former presence of *-r-*, rather than **ni-pasti* 'falling down'. Parallel to *padauṣa*, and I 151, 61v3 *padauṣṭa-* from *pa-* and *dau-š-*, the form with suffix *-š-* to base *dau-*:*du-* 'to run', see *padauṣa*.

ṇveysdyä 'bow-case', III 81·167 *yasīkä, ṇveysdyä hame* 'the Turkish *yasīq* "bow-case" is the *ṇveysdya-*'. Possibly from base *barz-* 'to cover', with *ṇ-* due to former *-r-*, through **nibalzdya-* (*-alz->-ez-*). Base *barz-*, Av. *barəziš* 'cushion', *barəsman-* 'strew of stalks, a bundle of stalks'; IE Pok. 125–6 *bhelĝh-* 'to swell; bellows, cushion', O.Ind. *barhis-* 'strew', *upa-bárhaṇa-* 'covering, bolster', Celtic Ir. *bolgaim* 'to swell', *bolg* 'sack', Got. *balgs* 'bag', O.Eng. *bielg* 'belly', O.Pruss. *balsinis* 'cushion', Slav. Serb. *blàzina* 'pillow, bolster'.

t- preverb, *tsue* < **tsuta* 'rubbed, ground' (V 211·39·3; 4) with Av. *ṯkaēša-* 'teaching' (see s.v. *kṣī'a*), and Sogd. Bud. *tkwš-* 'observe' (s.v. *kuṣ-* 'observe').

ta, usually *tta* 'so', V 40, 63b2 *tcera khu ta īyä* 'it must be done so that it is so'; K 54, 14v2 *ta ta khu* 'so that'. See *tta*.

tta 'so', *tta tta* 'so', V 68, 8r4 *gyastä balysä tta hvate* 'the *deva* Buddha so spoke', BS G 37, 4a6 *bhagavān āha*, Tib. *bčom-ldan-hdas-kyis bkah-sćal-pa*; Manj. 271 *sūha dūkhu tta vā upekṣa* 'pleasure or woe, indifference', =III 39, 42b3–4 *suha dūkha tta vā upekṣa* (BS *sukha-, duḥkha-, upekṣā*); *tta-tta-nāmana-* 'of a man so-named, so and so', II 123·7 *mistye tta-tta-nāmana hvaṇḍye* 'of a man so-named'; III 129·13 *tta-tti-nāmani dānive baysi himāmane* 'may we the patrons (BS *dānapati-*) so-named become Buddhas'; III 107·9·20 *tta-tta-nāmaṃ ⟨d⟩aunavą* 'a patron so-named'; III 129·14 *tti-tti-nāmani dānive*. See BSOAS 13, 1950, 655 BS *evaṃ-nāmā, amuka-nāmā*; fem. *evaṃ-nāmikā*; Kuci Sanskrit inst. sing. *itthun-nāmena, itthan-nāmo*; Pali *itthan-nāma*; Tumšuq Saka 12 *tomvo thara nāma*; 21 *mare tharā nāma*. From **tā* inst. sing. to pronoun *ta-* 'this'. See *tta-* 'this'.

tta- 'this', pronoun with nom. sing. masc. *ṣa, ṣā*; with *-ka-* suffix *ttaka-*, plural K 64, 8or4 *ttaka*; passim; V 353·19, 115 *ttakyi käḍänai* 'for this, *ttikye* and frequently. The accusative *ttu, tu, tū* continued in use in later texts; V 339, 77v5–6 *ṣä hve ttu ne butte se* 'he does not know that, that. . .', BS G 37, 72 bis b6 *sa ca puruṣo na jānīyāt*; Sid. 1 bis r3 *ṣi tu śāsträ jsāṃṇakyi ṣṭāṃ rrvī vī haiṣṭe* 'he humbly presented this treatise to the Court'; Sid. 16r4 *drrāṃ ttavai cu hūṇą bame tū jaidä* 'such a fever which vomits blood, that it cures' (printed *bāmetū*), Tib. *khrag lud-pahi rims sel-źin* (but K 43·174 *rre-t-ū pasti si* 'the king ordered them, saying', =K 41·56 *rre-tt-uṃ pasti si*); Z 22·308 *bilsaṃgya hūḍä ttu hoṣṭāndi pauraḍāndi ysātāndi* 'that given to the *bhikṣusaṃgha* they took away, removed, plundered'; inst. sing *ttäna, ttena, ttina*, K 56, 19v4 *tana* (so); acc. sing. V 64·40 *tvuā rakṣa* 'this protection' =*tvā*. Pronoun from *ta-*, Av. *ta-*, O.Ind. *ta-*, IE Pok. 1086–7 *to-*, Greek τό, Lat. *istum, tam* 'so'; Got. *þata*, Lit. *tàs*, O.Slav. *tū*. The *ṣä* is Av. *aēša-*, O.Ind. *eṣa-*.

ttagata- 'wealth', V 115, 63v6 *ttagatä*, BS *dhana-*, SuvO. 54v6 *ttagatäna*, BS *dhanena*, I 251, 119r5 *uysnaura biśūnina ttagatna tsāta himāri* 'beings become rich with all kinds of wealth', BS *sattvāni sarva-dhana-dhānya-samṛddhāni bhaviṣyanti*; V 335, 33r2 *biśūnina ttatana*; V 72, 39v2 *biśūnī ttagä*; III 128·12 *ttaṃta*; Z 15·1 *ttate*, Z 2·30 *ttata*, K 45·7 *ttaye*. Adjective SuvO. 36r5 *ttagatīnei*. Possibly from **takata-* 'mobile', to *tak-* 'to move, run, flow', in meaning like Greek πρόβασις 'property', πρόβατον 'sheep'. Later 'wealth' is expressed by *hira-*, for BS *dhana-, vastu*. For base *tak-* see *ttajs-*.

taṃka 'so much (?)', III 147, b8 *biśe taṃka rrusi hamye 15 kūsi 8* 'all in total barley amounting to 15 *kūsa*-measures (and) 8 (*saṃga?*)'.

ttaṃga- 'thin, small, sparse, scanty', JS 38v2 *kleśa ttaṃge himāre* 'the *kleśa*-afflictions become rare'; compound, Sid. 7v3 *ttaṃga-tcaṃjsai* 'with scanty hair', BS *alpa-keśa-*, Tob. *skra srab-pa*; comparative, V 30, 42v4 *ṣī karmä käḍyānä ttaṃgättarä hämäte* 'for him the *karma*-act becomes rarer'; with suffix *-laka-*, III 84·39 *ttaṃga-lakaña pemakaña* 'in a thin piece of wool'. By loss of *-ṃ-*, *ttaga-*, III 40·24 *ttagyau khaivāṃ jsa pvīstą ttunāṃ aṃga* 'their thick limbs covered by thin dresses'; II 107·149 *ttagalaka hīraña* 'in thin condition'; abstract, JS 30v4 *ttaṃdā keṇa* 'for thinness', from **tanakatāti-*. From **tanaka-* to base *tan-* 'to stretch'. See also *ttani-* 'skin'. Oss. DI. *tänäg* 'thin, small', Oss. D. *tänä*, I. *tän* 'string'; I. *t'ang* 'intestines'. Av. *tanū-* 'body', *tan-* 'to stretch', Zor.P., N.Pers. *tang* 'narrow', Balōčī *tanak* 'thin', N.Pers. *tanuk*, Sarīkolī *tanük*. IE Pok. 1065–6 *ten-* 'to stretch', O.Ind. *tan-, tatá-*; Greek τανυ-, τείνω, τατός; Lat. *tenuis, teneo*, Celtic Welsh *teneu*, O.Ir. *tanae*, O.Sax. *thunni*, O.Slav. *tĭnŭkŭ* 'thin'. See also *thaṃj-*, Av. *θang-*. With *vi-*, see *byāñ-* 'extend'.

ttajarasttra or *tta jarasttra*, V 312·26 *|||ttajarasttra ṇ(ā)ma yūḍ(ā)ṃda* 'they made the name *Ttajarasttra*' (or *tta* 'so', and name *Jarasttra*). The name is given at the (line 25) *jāttamaha* 'birthday feast', BS *jāti-maha-*.

ttajs- 'to flow', I 149, 59r3 *haysgye ttajsīda* 'the nostrils drip', I 191, 113r4 *haysga-ttājsaa-* 'running nose', BS *pīnāsa-*; 3 sing. Sid. 131v5 *ttaśtąu byaśde* 'drips and melts', Tib. *hdzag-ćiṅ hjig-pa*; present participle K 21·7–8 *ttāja ṣṭāre tcāṃlasa kṣārīje ttajsace* 'rivers there are fourteen, alkaline, flowing', =K 28–9·182–3 *ttāja ṣṭāra tcaulasa kṣā(rī)ja ttajsaca*, =K 37, 123 *ttāji ṣṭāre śudäsä kṣārīṃji ttiṣḍaidi* 'rivers, eleven, alkaline, flowing violently'. Noun SuvP. 69r4 *ttājä* 'river', BS *nadī-*. With preverbs, Z 292·16 *ātajsandä* 'overflowing'; *ava-*, Z 17·12 *ggaryau vataysde ūtca hā pīttä biśśa* 'from the mountains flows down the water, all falls there'; *ni-, nätā* 'river', see *nätā*; *vi-*, K 90, 743 *khu hamāñāṃ māśtāṃ garvā baura byaiśtä* 'as in the summer months the snow melts on the mountains'; causative, Sid. 109v2 *byājāñä* 'making to melt', Tib. *bźu-ste* ('melt'), K 154·43 *byājara* 2 plur. imperative; *ham-*, see *haṃdajsāre*. Base *tak-* 'to run, flow', Av. *tak-, tačaiti, taxš-*, noun *taka-*, Zor.P. *tač-, tāč-, tāxtan, tačak, vitāxtan* 'melt', M.Parth.T. *tč-, wdč-, wdxtn*; M.Pers.T. *tz-, wdč-, prdxt, 'bdxtn, txtn, 'd'xt, 'bdč-, hnd'č-*, N.Pers. *andāxtan, gudāxtan*; Sogd. Bud. *wyt'yčt* 'melts', *tyyh* 'stream', *'nt'č* 'troop'; Oss. D. *tädzun*, I. *tädzyn, taydtän* 'drip, well up', D. *tadzun*, I. *tadzyn, taydton, tayd* 'make drip'; *tayd* 'swift', DI. *täx* 'stream', D. *täxun*, I. *täxyn, taxtän* 'fly', D. *täxsun*, I. *täxsyn* 'fly'; Pašto *tōe* 'stream' (**tāka-*), *cəm, dzəm* 'to go', *tə* from **taxta-, war-tag* 'going', *rā-tag* 'coming'; Sarīkolī *tedz-: tūid*, Waxī *tayd* 'went', Šuγnī *tīz-: tūīd*. IE Pok. *tekᵘ-*, O.Ind. *tákti, taktá-* 'tun', Celtic O.Ir. *techid* 'flees', Welsh *go-dep* 'flight'. Got. *þius* 'servant', Lit. *tekù, tekėti*

'run, flow', O.Slav. *tokŭ* 'flowing', Tokhara B *cake* 'river'.

ttajsāḍai 'you surpassed', JS 13v4–14r1 *ttajsāḍai ttye jsa thu urmaysdāṃ ttīśṇa* 'you surpassed thereby the sun's brilliance'; with negative, *attajsāḍa*, JS 6v2 *uysānā dīṣṭai ttīña dāṃña pasvaña attajsāḍa eṣṭāme tvī ttā orga* 'you cast yourself into that burning fire, to your unsurpassable endurance hommage'. From **ati-čar-*, causative *čār-*, see also *pajsāḍa-*; cognates s.v. *čar-*. See *ttājsera* 2 sing. imperative.

ttañä 'skin', III 18·30 *ṣi peḍai hīya ttañä haśä jeṃdä* 'this *paiṃḍaka*-medicament cures skin swelling'; Sid. 105r2 *ttañä*, Tib. *pags-pa*. See *ttanä*.

ttaṃ-cchatä 'skin', dyadic, V 93, 17r6 'skin', from *ttani-* and *chavi-*.

ttatara- 'partridge', N 169·3 *bāysä padīyä varä ttatara-ṣṣīkä vätī* 'there the forest blazed, you became a partridge young'; JS 29v2 *ttere ṣīke āstīye* 'you endured as a young partridge'; Sid. 17r2 *ttarä*, BS *ttitiri-*, Tib. *sreg-pa*. From *tatara-*, Median-Greek τέτορος 'partridge', τοτύρος 'pheasant', N.Pers. *taδarv*, *taδarǰ*, Sogd. Bud. *ttr'w*; Pašto *tārū*, plur. *tārūgān*, and lw *tanzarai*, Orm. *cindzarai*. IE Pok. 1079 *tet(e)r-* of various birds like the hen, O.Ind. *tittira-*, *tittiri-*, Greek τετρᾶων 'heath-cock', Lit. *teterva̋*, O.Slav.Russ. *tetrei* 'pheasant', *teterev* 'heath-cock', Armen. *tatrak* 'turtle-dove'.

ttattī 'here', V 329, 7a6 *ttattī*, BS G 36, 5a5 *iha*; K 6, 144v2 *ttattī* (printed *tta ttī*); V 261, 10a, b2; 4 *tatī*; with *-ka*, K 4, 141r5 *ttattīka* 'here', Tib. *hdir*; V 160, 11 *ttattīka*, BS *iha*. To pronoun *ta-*.

ttattītä 'then', V 341, 83r2, BS G 37, 77a7 *atha khalu* 'then'. See *ttītä*.

ttatye 'this', V 173, 1a5 *///ttatye se khu///*.

ttadī 'only', Manj. 279 *ttadīśā* 'only one'; Manj. 86 *sattsāra ttadī artha* 'of *saṃsāra*-migration the only meaning'. See *ttaṃdī*.

ttadīyu 'only for them', V 244, 2a3 *satva bīhī muysga-jsīnya ttadīyu ssa-salī jsīna* 'the beings are very short-lived, only, for them, life is of one hundred years', =K 94·102 *satta bihī mvaysga-jsīnā ttadīyū ssa (sa)lī jsīna*, BS *manuṣyā alpāyuṣkā varṣaśatāyuṣaḥ*; II 37, b2 *pīḍaka hauḍeṃ ttädīyū parya pajsaude* 'I have given letters, only deign to collect them'. From *ttaṃdī*, *ttadī* 'only' with pronoun *-ū*.

ttadrrāma 'such', K 136·874 *ttadrrāma nijsaḍna mäñaṃda* 'in such a manner, like'. See *ttandrāma-*, *ttändrāma-*.

ttadrrvā 'loom, warp (?)', II 76·3–4 *tta būra pvaicai cū ttadrrvā bāstadū paḍāṃysa padāya pvaica tsvā śā* 'these so many *pvaica*-coverings which we had drawn upon the looms (?), in the first way one *pvaica*-covering came'. Possibly **tantra-* to N.Pers. *tār* 'thread'. From *tan-* 'to stretch', O.Ind. *tántra-* 'weaving tool'. See *ttan-*.

ttan- 'to stretch', Manj. 41 *aysmvīnai drrauna ttanvāre* 'they are drawn by grasp of the mind; see *astän-* 'to stretch (the musical instrument)'. IE Pok. 1065–6 *ten-* 'to stretch', cognates *s.v. ttaṃga-*.

tan- 'to do', see *yan-*.

ttanä 'skin', Z 3·49; Z 20·37 *birṣṭa ttani* 'the skin has burst', =V 343·36 *ttana ṣṭau baiṣḍa*; oblique, Sid. 105r2 *ttañä*; BS *chavi-*, Sid. 148r3 *ttaña biṃdä* 'upon the skin', Tib. *pags-pahi steṅ-du*; JS 7v3–4 *guśta ttañä*. See also *ttaṃcchatä*; *śśättana-*. From **tani-*, Oss. D. *tänä*, I. *tān* 'loins and 'string'. Cognates s.v. *ttaṃga-*. See *ttiña*.

ttanā 'therefore for you', JS 16r2, 22r1, 23r3, 26v3 from *ttina* inst. sing. with *-ā*=*-ū* 'you'. See pronoun *tta-*.

ttani cu 'therefore that, because', K 152·7 *ttani cu vīna ttīma na hama vīvā-vargą* 'because without seed no ripening (and) fruit occur' (BS *vipāka-*).

ttanī 'therefore for him', K 74·52 *ttanī vaña ṣada jsa śirka pūña tcira* 'therefore by him now with faith good merits must be achieved'; JS 14r2 *ttinī* 'then'; JS 37r2 *ttenīyuṃ* 'then to them'; III 75·226 *hūḍāṃdä rāmä ttanī* 'they then gave to Rāma'; JS 27r2 *ttanīyā* 'then you'.

ttane 'therefore for you (*te* sing.)', JS 5r1 *ttane ttā orga buḍa* 'then to you reverence was offered'.

ttanai 'then by him', K 16·141 *ttanai āstana brraima lāṃdrrai pana*, =K 24·85–6 *ttanai āstada brraima lāṃdrrai pana* 'then she began to weep before him, the hunter', =K 32·38 *samai āṣṭaṃdi brraima laidrrai* (or *lau-*?) *pana* 'but she began to weep before him, the hunter'.

tanka (with dental *-n-*) 'so much', V 246, 14a1 *tanka masi haurä haurī* 'he may give a gift only of so much value', =K 98·207 *dalaka mise haura hūrī* 'he may give only a small gift'; BS *ekam api kārṣāpaṇaṃ dānaṃ dāsyati*'; III 22, 17a2 *tta hve ni miḍāna gyasta baysa ttinka (ma?)sa härna haṃphve ttina* 'so he spoke, gracious *deva* Buddha, he is not possessed of only so much wealth'; Bcd 57v2–3 *cu mara haṃjsāṃdä puṃñä ttinka namasūṃ* 'what here merits are accumulated, so many I revere', BS *yat kuśalaṃ mayi saṃcita kiṃ cit*. See *ttidanka-*.

ttanda- 'so much', Lat. *tantus*, V 296, a2 *ttanda āspāta* 'so great a refuge'; Z 22·245 *ttaṃdu ttaṃdu*; *ttandī*, *ttaṃdī*, *ttadī* 'only (so much)', like Lat. *tantum*, Z 5·4 *ttandī*, plural Z 23·16 *ttaṃdiya*, fem. Z 15·6 *ttaṃdya*; K 51·6·8 *ttika yinīmä ttaṃdī śūka* 'these I do only, alone'; III 76·255 *hū ttaṃdī puña tsīṃdä kīrä* 'thither only acts of merit go'. See above *ttadī*. With *yi*, K 5, 142r5 *candye... ttaṃdvī dātä hvataimä* 'as much..., so much for him we preached the *dharma*-doctrine'. See also *ttidaṃda-*.

ttaṃdä 'thinness, smallness', JS 30v4 *ttaṃdä keṇa* 'for scarcity', see *ttaṃga-*, from **tanakatāti-*.

tande 'he makes', V 52, 3a2 *āysda yande* 'he protects', ibid. b5 *āysda taṃde*, see *yan-*.

ttandrāma- 'such', V 338, 62r6 *ttaṃdrrāme prātähālye diyāre* 'such wonders appear', BS G 37, 58b1 *imāny evaṃ-rūpāṇi...prātihāryāṇi saṃdṛśyante*, Tib. *čho-hphrul hdi lta-bu*; V 142, 13v4 *ttandrāmä usāvīyu salāvu pyūṣṭe* 'he heard such urgent speech', BS G 37, 7b2 *tad utsāhaṃ śrutvā*; K 2, 136r4 *ttandrāmäna bahuśrutūñäna uspurrī* 'you are perfect in such polymathy', Tib. *maṅ-du thos-pa-rnams-kyi mčhog-go*; V 132, 58b3 *ttändrāmye byaudye aysmuī*. See also *añädrāma-*, *añärāma-*, *trāma-*, *crāma-*.

ttanv- 'to stretch', Sid. 1 bis v4 *tta tta khu tanvāme hīvī piṣkalä* 'just as the chapter of the *tantra*-theory', repeated in 2v4 *viña ttā ttye paḍā ttanvāme hīvī piṣkalä paḍā uysdīśāṃ* 'now we will first expound the first chapter of the *tantra*-theory', Tib. *de-la rgyud-kyi lehu bśad-par bya-ste*. Here *ttanvāme* renders literally BS *tantra-*. Manj. 40–1 *aysmvīnai drrau na ttanvāre* 'they do not stretch the

grasp of the mind', a metaphore like Manj. 40 *uysānā hīvī drau* 'grasp of the self'. From base *tan-*, present *tanau-*: *tanv-*, Av. *tanav-*: *tanu-*, O.Ind. *tanóti*, *tanu-*, *tatá-*. See cognates s.v. *ttaṃga-*. Parallel K 100·298 *nera hvastai tcajsa thīyai* 'you beat the wife, pulled her hair'. See also *patta* 'stretched (?)'.

ttanye 'theory', II 6·94 *phara vīra ttanye vīrā u haiysdai daścai sañai vīra gūmāva* 'much skilled (plural) in speech, in theory and in ready skill, expediency' (translated SDTV 27). Here *vīrā* for *vira*+*ā*=*u* 'and' repeated in the following *u* 'and'. From **ttanā-*, or *ttanyā-* or *ttanvā-* 'theory', like *ttanvāme* '(medical) theory' gloss to BS *tantra-*, Tib. *rgyud*. See *ttanv-* and cognates s.v. *ttaṃga-*.

ttaṃbīrā 'coriander', Sid. 123r5 *ttaṃbīrā*, *halīrā* 'coriander, myrobalans', BS *tumburūṇi*, Tib. *ldum-bu seyaba*; I 151, 61v1 *ttaṃbīra*, BS *kustūburū*; O.Ind. *kustuṃburu*, *kustuṃbarī* 'coriander'. See also *hīysamāṃ*. The *ttaṃbīra-* may derive from a Prakrit form. Tibetan *se-yab*, *bse-yab*, *se-g-yab* is explained by 'fig' (Jäschke, Das, Tibetan-Tibetan-Chinese and Tibetan-Mongol dictionaries).

ttaye 'warp', II 109·9·3 *ysīḍā-ttaye vāṣṭa pā vā bauñāe hīsīda nau-ttaye* 'of yellow warp, they come here next as woven stuffs, of nine warp'. Possibly, *ttaya-* < *tata-* 'stretched, woven' (base *tan-*, see *ttanvāme*, BS *tantra-*) and *bauñe* (*bauñāe*) 'woven stuffs' (base *vaf-* 'weave') beside in lines 7 et seq. *bema* 'woven cloth' (base *vai-*).

ttaye 'wealth', K 45·7, see *ttagata-*.

ttara, pronominal words to 'this', 1. 'that', K 61, 42r4 *ttarą harbeśā parṣą hatsą jastą hvaḍā ysamaśadi sīra hamye* 'with that all the assembly, the *deva*-gods, men, the people were contented'; 2. plural, Z 22·318 *kho ttara haṃdāri yanīndi* 'if they change these'; V 259 Dv 3b2 *ttara gayseta haura* 'give these in Gaysāta'; 3. 'there', V 188, 75b4 *ṣi ttara hūṣtā* 'he sleeps there'; III 24, 22a1–2 *mañāñā sā śāstāra ttara āsti*, = III 28, 39a4–39b1 *mañāñā śāstāra ttara āsti* 'it must be thought that the teacher dwells (or was dwelling) there', BS *tasmiṃś ca. . .pṛthivī-pradeśe śāstā viharati*; K 27·150 *ttara sa kūṣḍa vī vasva kaidara āsta* 'there precisely (*sa* = *saṃ*) in the palace the pure *kinnarī*-fairy dwells', = K 35·96 *ttare kūṣḍi vīri vasva kaidara āste*; 4. 'so', K 46·30 *ttara khū ttī hadarye bāḍā parsāmai jsa* 'so when then with the passing of further time'; K 46·33 *ttara khu ṣi eysānai vāṣṭa hūṣā* 'so when the boy grew up'; V 355, 294v3 *anāccä hīṣtä ggāmä ttaru ṣkaugye väte* 'the impermanent thing, swift-moving, comes thus upon the *saṃskāra*-acts'. Similar K 46·34 *yāva ttira khū*. From **ta-tara-*, **taθra*, to pronoun *ta-* 'this, that'.

ttarra- 'herb, grass', III 81·38 *bīmvā ttarä baysgä* 'herbage thick among the rocks'; Z 20·64 *samu kho dai huṣkä ttarre* 'just as a fire (burns) dry herbs'; N 169·6 *padīyāndä kho dei huṣke ttarre* 'they burned as fire the dry herbs'. Note *-ṛn-* to *-arr-*, but *-arn-* to *-ārra-* in *kārra-* 'deaf'. Not in O.Iranian texts, Zor.P. *tlk* **tarrak* 'garden herbs', N.Pers. *tarrah*, *tarah*. IE Pok, 1031 (*s*)*ter-n-*, O.Ind. *tṛṇa-* 'herb', Greek τέρναξ 'artichoke; cactus stalk', Got. *þaúrnus*, O.Norse *þorn*, OHG *dorn*, O.Slav. *trŭnŭ* 'thorn', *strŭnĭ* 'stalk'.

ttarra- 'thirst', Z 22·127 *kṣū ttarrā* 'hunger, thirst'; *ttara-*, Sid. 2r2 *ttarä hīvī piṣkalä* 'chapter on thirst', Tib. *skems-pahi lehu*; Sid. 12r1 *ttarä hīvī ächai* 'the disease of thirst', Tib. *skom-pahi nad*; inst. sing., Z 22·274 *ttarrna dukha kṣūna barīndi* 'they bear pain through thirst, through hunger', JS 17v1 *kṣu ttarrna duṣpya* 'weak through hunger, thirst'; SuvP. 71v2 *cu kṣuna ttarrna dukhauttä* 'who are pained by hunger, thirst', BS *kṣut-tarṣa-pipāsā-pīḍita-*; JS 34r3 *kṣu ttarna khejautte* 'fatigued by hunger, thirst'; III 59·22 *ttarina* 'through thirst'. With *yi*, Sid. 136v2 *ttarai biysīṣtä* 'thirst seizes him', Tib. *skom-dad*; Sid. 134r2 *ttavaṃdye jsa hamye mau jsa ächeṃ hīya gunā ttarī hame* 'for him thirst is symptoms of disease caused by liquor induced by bile', Tib. *mkhris-pa-las byun-bahi čhan-nad-kyi mčhan-ma ni, skom-dad če-ba dan*. Adjective, *ttarraa-*, Z 9·8 *ttarrā rrau vätä äska* 'thirsty deer on the plain', = Manj. 256 *ttarrā rrai vī äska*; V 328, 7r2 *muhu. . . dātu vätä ttarrā mä* (or *ttarrāmä?*) 'we thirst for the *dharma*-doctrine', BS G 36, 4v6 *dharma-paritṛṣita-*; *dātu vätä ttarrai hämäte* 'he becomes thirsty for the *dharma*-doctrine'; JS 24r4 *ttarrai dā vaska* 'thirsty for the *dharma*-doctrine'. Verbal, *ttarrāy-*, V 296, r4 *ttarrāyätä*; JS 6r1 *ttarrāye kṣuna pasūjsaṃdai deṃna* 'thirsted with hunger, burning in the fire'; Manj. 260 *ttarrai vī*. Dyadic, Manj. 65 *ttṛṣṇai tvī ttara jsā hvāle* 'this thirst for him, indeed thirst, both'. From **tarš-*: *tṛṣ-* 'to thirst', Av. *taršna-* 'thirst', *taršu-* 'dry', M.Pers.T. *tš* 'dry, firm'; Zor.P. *tyšn*, *tyšnk*, N.Pers. *tiš*, *tišnah*, *tišnagī*; Sogd. *čšn'* 'thirst', *čš'ntk* 'thirsty' (Vim. 134; Dhyāna 105), Pašto *taṣai* Wanetsī *tərža*, Yidγa *trušnë*, Orm. *trunuk*, Waxī *taẋ*, Šuγnī *tuṣna*, Sarīkolī *tůr* 'thirsty', *turaydz* 'thirst', Balōčī *tun* 'thirst', *tunnag* 'thirsty'. IE Pok. 1078–9 *ters-* 'to dry', O.Ind. *tarṣ-*: *tṛṣ-*, *tarṣa-* 'thirst', *tṛṣṇā* 'thirst', *tṛṣyati*, *tṛṣṭá-*; Greek τέρσομαι 'become dry', ταρσύς 'drought', Lat. *torreō*, *tostum*, Got. *þaírsan*, *þaúrsnan*, 'to dry', *þaúrsjan* 'to thirst', *þaúrstei* 'thirst', O.Eng. *þurst* 'thirst', *þyrre* 'dryness'. Possibly however 'to thirst' is from *tar-* 'be moist', *tar-š-* 'wish to drink', to Oss. D. *lädarun* 'weep', I. *lädaryn* 'flow out', *lädaryn* 'make flow away', *lädärsyn* 'flow away', Inguš lw *ladar* 'flow'; Parāčī *ter-*: *thōr-* 'to drink', Ormuṛī *tr-* (*trīm* 'I drink'): *tatak*.

ttaradya 'vegetables (?)', III 136·7 *ttaradya vā bara* 'bring me vegetables' (traveller at an inn), rendering Chinese *sū*, K 820·3 *su* from *suo* 'vegetables'. Base *tar-* in *tarra-* 'herb'; form like *ttavaṃdye* 'bile', see also *tcārbaṃdye*.

ttarandara- 'body', V 69, 8r5 *ttarandaru guhei* 'he strikes the body', BS G 37, 11b5–6 *duṣṭa-rudhira-cittaṃ*; SuvP. 64r4–v1 *cu ttaraṃdarāna bīṣāna aysmūna asidā ī* 'what may be evil (BS *asiddha-*) by body, tongue, mind', BS *kāya-vāṇ-mānasaṃ pāpaṃ*; K 62, 76v1 *ttaraṃdharä*; Sid. 131v2 *ttiraṃdara-*; V 246, 13b2 *staiñä ttaradarä* 'woman's body', BS *strī-bhāva-*; K 98·204 *staina ysatha* 'birth as a woman' (printed *ttaina*), Manj. 7 *ttaradara nyāska masūña* 'the body only contempt'; K 112·381 *ttaradara* (with abuse). Adjectives, SuvO. 3v1 *ttarandarīyā ächā* 'bodily diseases'; Sid. 3r1 *ttaraṃdaraja ächā* 'bodily illnesses', Tib. *lus-kyi nad*; II 107·161 *ttaradarajvye hauva* 'bodily force'; Sid. 6v2 *ttaraṃdarū dai*, Sid. 8r1 *ttaraṃdarū dai* 'fire in the body', BS *jaṭhara-*, *analaḥ*, Tib. *mehi drod*. From base *tar-* 'dry, firm', **tar-ant-ara-* (with *-ara-* as in *maysdara-* 'nipples'), see s.v. *ttarra-*, and

pattarra. Possible also would be base *tar-* 'be moist', Av. *θrima-* 'nourishment'.

ttarūṇa-, *ttarūna-* 'reddish, madder-coloured', V 342, 84v3–4 *(hā)tänje, śīyīnä, ttarūṇe, spālyata-gūne āljsa-gūne* 'red, white, reddish, crystal-coloured, silvern', BS G 37, 79a6 *lohita-avadāta-maṃjiṣṭhā-sphaṭika-rajata-varṇāni*, Tib. *le-brgan* (for *ttarūṇa-*); Sid. 145v3 *ttarūna*, BS *tāmra-*, Tib. *dmar-ʼbiw*; III 105·11 *cha ttarū vaiysna hamaga* 'skin red like a lotus'. From **tara-gauna-* with *tara-*, attested in Zor.P. *tērak*, N.Pers. *tērah*, Balōčī *tēray* 'dark' (if not from **tanθrya-*). For 'dark', note Khotan Saka *rrāṣa-* 'reddish', N.Pers. *raxš* 'red', Kurd. *raš* 'black'. See *ttāra-*.

-ttarrva-, *-ttarva-*, second component, K 68·190 *styūdi kiḍi attarrve baysgä* 'firm, exceedingly, unbroken, compact', =K 71, 10v2–3 *styūda kiḍa attarve baysga*. Dyadic with *styūda-* 'firm, hard', hence possibly to base *raug-* 'to break' (see *narūj-*:*narrva-*), and so **ati-ruxta-*, with negative *a-*, above.

ttala 'halls (?)', K 99·255–6 *bīsa prrūva ysīmā ttala gaṇḍye śalaba ysīnī nāṃda īye* 'may he have taken into his charge houses, fortresses, covered places, halls, edifices, abodes'. Base *tal-* in N.Pers. *tāl* 'chamber, hall on columns', M.Parth.T. *tl-*, *t'l-* in *tlw'r*, *t'lw'r* 'hall', Armen. lw *talaur*, *-ac'* 'tent, cabin'; N.Pers. *tālār* 'wooden edifice on pillars', see KT VI 87–8.

ttav- 'be hot, ripen', 3 plural, Sid. 136r3 *agai ttavāre, ttavai-v-ī hame* 'his limbs are hot, fever is of him (=he has)', BS *dāha-jvara-*, Tib. *lus ćha dan, rims-kyis ḥdebs-pa rnams yin-no*; Sid. 136v2 *aṃga ttevāre*, BS *dāha-*, Tib. *lus ćha-ba dan*; participle, Sid. 5v5 *sāḍā ttauda svabhāvai vī*, 'with his cold, hot nature', BS *śītoṣṇa-lakṣaṇa-*, Tib. *graṅ-ba dan ćha-bahi mćhan ñid-do*; abstract, Sid. 142r2 *aṃgvā vī ttaudā hame*, BS *dāha-*, Tib. *lus ćha-ba*; oblique, Sid. 12r5 *ttavai mistye ttaude hatcañāka* 'destroyer of great heat of fever', Tib. *rims drag-po ḥjoms-la*. Incohative see *ttaus-*, *ttausai* 'heat'. Noun, *ttavai* 'fever', Sid. 5v2 *ṣi ttavai u ttarä ācltai jinākä* 'this is dispeller of fever and the disease of thirst', Tib. *rims dan, skom-pahi nad sel-pa dan*; V 339, 77r1 *ttavai āchai* 'fever disease', BS G 37, 72b5 *jvara-*; adjective, Manj. 307 *cī jä hve āya ttavājsa* 'when a man may be feverish' (printed separate syllables). With preverbs, SuvO. 5v1 *ustauda* 'heated', BS *uttapta-*; Z 22·294 *ustode*; Sid. 140r1 *naṣṭausai āchai* 'phthisis', Tib. *skem-pahi nad* (=BS *śoṣa-*); Z 5·28 *naṣṭosäte*; V 243.35 *naṣṭauṣka-*; Z 5·49 *naṣṭauda-*; K 149·9 *naṣṭev-* (so); with *nä-*, Z 5·49 *nätauda-*; with *pa-*, Z 13·152 *pattauda-*, see *pattav-*; with *ham-*, Sid. 142v1 *haṃdavāñāka*, BS *pācana-*, Tib. *rnags-par bya-bahi sman*; Sid. 142v2 *haṃdevāka-*, Tib. *smin-par byed-pahi*. From *tap-* 'to heat', Av. *tap-*, *tafnu-*, Zor.P. *tp*, *tpśn*, N.Pers. *taff*, *tāftan*, *tābīdan*, *āftāb*, Sogd. Bud. *tp'kh*, *tph*, *'ntph*, Oss. DI. *äntäf* 'hot; heat', Waxī *andav* 'fever', Yidya *idou*. IE Pok. 1069–70 O.Ind. *tap-*, *taptá-*, Lat. *tep-*, Germanic O.Norse *þefa* 'to smoke', O.Slav. *tep-*, Russ. *tëplyj* 'hot', O.Slav. *toplŭ* 'hot', Hittite *tapašša* 'fever'.

ttav- 'be sour', *ttavaṃdya-* 'bile, gall', Sid. 4r1 *ttavaṃdya*, BS *pitta-*, Tib. *mkhris-pa*; Sid. 6v4 *ttavaṃdye jsa*, Sid. 107v5 *ttavadye hīvī*; Sid. 4v2 *ttavadya*; adjective, Sid. 7v3 *ttavaṃdyūḍa*, Tib. *mkhris-pahi*; Sid. 131r2 *ttavaṃdyuḍa*, Sid. 138v3 *ttavaṃdyuḍe*, Sid. 12r5 *ttavaṃdyūḍye ttavai* 'fever from bile', BS *pitta-jvara-*. Base *tau-*:*tu-*, Oss. D. *tauäg*, I. *tūag* 'sour'; D. *tauäg t'affä* 'sorrel' (=I. *xurxäg*), DI. *äntaun* 'make sour, brew', D. *äntud*, I. *äntyd*; D. *äntud*, I. *äntyd* 'lees, distiller's grains', D. *äntauän*, I. *äntūan*; Av. *tūiri-*, *tāyuri-*, Zor.P. *tyl *tēr*; Pašto *tomna*, *toma* 'rennet, ferment, yeast', (Russian script) *tuvīmna* 'ferment, leaven'. Outside Iranian, Nūristānī Waigalī *turä* 'sour milk, curds'; O.Ind. *tūvara-*, *tuvara-*, *tubara-* 'astringent'; Prakrit *tuvara-* 'astringent', Apabhraṃśa *tūra-* 'cheese', Marāṭhī *turaṭ* 'astringent', see R. L. Turner, Comp. Dict. Loanword in Greek βούτυρος 'butter', Turk. *tūrāq* 'cheese'. See *ttūra*, *ttaujai*.

ttavaṃga 'moth', Z19·90 *ttuṣṣe jsāte samu kho dāña ttavaṃggä* 'perishes as the moth in the fire'. From **papanka-* (or *papanga-*) with *pap-*>*tap-*, Lat. *pāpiliō* 'butterfly', O.Engl. *fīfealde*, Lit. *peteliškė*, to IE Pok. 800–1 *pel-*; rather than from BS *patanga-*.

ttavadya 'ardour(?)', II 115·28 *jūhūja ttavadya* 'amorous ardour', to base *tap-* 'be hot', see s.v. *ttav-*.

ttaśa- 'thread (?)', K 63, 79r2 *ysara-ttaśāṃ maṇḍūlyāṃ* 'with gold-threaded cloaks'. Possibly with *-tt-* for *-d-* to *dasā-* 'thread' with *-ya-*, but rather from *tak-* 'to weave', through **tax-ś-* (>*tas-*) to Lat. *texō*, *textus*. See s.v. *ttī-raha*, and *ttaṣakana*.

ttaśti 'flows', see s.v. *ttajs-* 'to flow', from older *tačati*.

ttaṣakana 'dress', II 78r, b *śau jsā jūṣḍi-kaga ttaṣakana va hūḍe* 'he gave one ibex-skin *taškan*-covering', Armen. lw *t'aškinak*, *t'aršinak* 'handkerchief, towel', rendering Greek σουδάριον; Zor.P. *tšknk* or *tškwk*, glossed by *šapīk* 'shirt'. From base *tak-* 'to weave', Oss. D. *taxun*, *taydton* 'to weave', DI. *ändax* 'thread'; possibly D. *tax bidta* 'he plaited firmly', if dyadic. See also *ttī-raha*, and *ttaśa-*. IE Pok. 1058 *tek-* 'weave, plait', Armen. *t'ek'em* 'turn, weave, plait', Lat. *texō textum* 'plait, weave'; Germanic OHG *tādt* 'wick, rope', O.Norse *þāttr* 'rope in a sail'. Uncertainty between Zor.P. *tšknk* and *tškwk*, may compare with Oss. D. *äxsauk'ä*, I. *äxsänk'* 'flea'.

ttā 'directional abverb, towards the person addressed', beside *vā* 'to the speaker' and *hā* 'to the absent', without equivalent in BS or Tibetan texts. Parallel to the three directions of Armen. *-s*, *-d*, *-n* and Pašto *rā*, *dar*, *war* from *aθra*, *taθra*, *avaθra*. So II 127·39 *u khu jsāṃ ttā saṃ ttāṣṭä muṣḍä paryāmināte hajsāṃde* 'and if we should deign to send presents there'; III 7, 15r2 *biśśe ttā riṣaya sidha-vidyādhara byauja bāyūṃ* 'I care for all the sages (BS *ṛṣi-*), *siddha-vidyādhara* (sorcerers and charmers)'; with *ttyā* once, III 7, 15r1 *biśśe ttyā srautāvaṃna sakṛdāgāma. . .byauja bāyūṃ*; Bcd 44r2–3 *tti ttā aysä vanūṃ biśä aharīna* 'I revere all those without residue', BS *tān ahu vandami sarvi aśeṣān*; Bcd 44r4 *ttā tsūṃ biśä aurga* 'I go to all with hommage', BS *karomi praṇāmaṃ*; Bcd 44v4 *aysū ttā hvāñū stava namasūṃ nāṃda* 'I utter praises to them (BS *stava-*), I worship with hommage', BS *tān sugatān stavamī ahu sarvān*; Sid. 16v2 *veña ttā guśti hīya peṣkeci uysdīśa* 'now I expound the chapter of meat', Tib. *da ni śahi bye-brag bśad-do*; V 244, 2a2 *pu ttā vaña*, =K 94·101 *pū ttā vaña* 'now listen', BS *śṛṇu*, Tib. *ñon-čig*. From **tāk* (or **tākā?*), see *vā*, *hā*, *cā*, *bā*, *paḍā*. With suffixes, *ttāṣṭä*, *ttālaa-*, *ttālanāṣṭä*.

ttāka 'pool', K 21·6 *dīja ttāka* (written *ttāṃka*) 'down, pool', variant to *āṣaija* 'pool', K 28·181 *dījanāṣṭa āṣaija* 'downwards, pool'. From **tākaka-* with lost interior vowel, formed like *nvāka* 'song' from **nivākaka-*, to base *tak-* 'flow', hence *ttākā-* 'place of flowing to', see s.v. *ttajs-*.

ttākā 'girth-strap' II 81·172(173), gloss to Turkish *kālūṃnā* (*qolun*), hence from base *tang-* 'draw tight', beside *θang-* (see *thaṃj-*), by suffixes **tāgaka-* with *-ā* from *-āka-* as in *mijsā* 'marrow'. See also from *θrang-* 'to draw tight', Waxī *trāng* 'girth-strap', Yidγa *trok* 'girth', *trok* 'narrow', *troγo* 'tight', beside N.Pers. *tang* 'narrow', *taranj* 'narrow pass', *taranjīdan* 'to be drawn together', see s.v. *thraṃj-*.

ttāgutta- 'Tibetan', passim; although no direct bilingual text has been found, it was pointed out in BSOAS 10, 1940, 605 that a wrong translation of Tib. *ćha* 'part' as *ćha* 'salt' occurs in Sid. 145r2 *nimve māñaṃdai ttā bakalaka* 'like salt, a little', Tib. *ćha ćam źig* 'only a part', for BS *tasya leśaḥ* 'a little of it'. This makes certain that Sid. 1 bis r3 *ttāgūtto* 'in the *ttāgūtta-* language' is 'Tibetan'; the Khotan Saka translation in fact follows the Tibetan closely. See also the translation in Sid. 140v3 quoted s.v. *stada-*. Then *ttāgutta-* is from **tōβut*, the *-g-* resembles the similar O.Ind. *jāguḍa-*, Zor.P. *zābul*.

ttāja 'stream, river', SuvP. 69r4 *saṃtsārrva ttājä* 'rivers of *saṃsāra*-migration', BS *saṃsāra-nadyaḥ*, Z 17·15 *ttājä paṣṭändä* 'rivers start'; II 1·16–7 *ranījai ttāja baida* 'on the Jewelled River', that is, the Jade River, parallel to BS *śailodā*, the river of Khotan; JS 15r2 *gara-ttājä* 'mountain streams'. JS 7v2 *ñāṃ ttāji* 'river stream', JS 15v2 *vahaiṣṭī ttāja* 'you went down into the river'; K 64, 82r1 *tvā raiscya satsārva gaumaña ttāja* 'that sharp swift river of *saṃsāra*-migration'; Manj. 97 *khu hūña detta ttāja* 'if a river appears in a dream'; III 68·65 *miśtaña ttāja* 'in the great river'; III 68·66 *vira biṃdä ttāja gvahaña* 'there upon the river (the box) floats down'; III 70·127 *ttāja rraṃgä* 'the river bank'. From **tāći-* from *tak-* 'to flow', formed like O.Pers. *bāji-* 'tribute' from *bag-* 'to share'. See cognates s.v. *ttajs-*.

ttāñāka 'strengthening', Sid. 12r3 BS *vṛhaṇa-* (= *bṛhaṇa-*), beside the older Sid. 16v3 *tvāñāka-*. See *tvāñ-* 'to strengthen', base *tau-*: *tu-*.

ttāñi 'of that place (?)', Z 17·20 *ku vātco ttāñi sye varata tsīndä hava* 'where those geese go to the breeding grounds'. Adjective to *tta-*.

ttāña 'that' loc. sing., V 180, a9 *mū-ysaṃthä u ttāña ysīntha* 'this birth and in that birth'; to Z 5·80 *ttārña*. To *tta-* 'this, that'.

ttāñai 'then for him', K 42·106 *ttāñai pejsi vīrä bäysīyā* 'then for him she conceived strong enmity'.

tāṃjerä V 202, 5a3 *⟨mā⟩sca tāṃjerä* 'month *ttuṃjāra-*'; V 215.6.5 *ttāṃjere 10mye haḍai* '*ttuṃjāra-*, 10th day'. See *ttuṃjāra-* 'first autumn month'.

ttāḍā 'darkness', JS 19r4 *ttāḍā*; *ttāḍe* 'darkness', K 67·151 *ṣi ttāḍe vī ṣṭāṃ saṃ puṣa ttrāme ṣamāri myāña* 'he though being in darkness, yet at once enters into the counting'; Manj. 156 *ṣavā js[v]a ttāḍ(ā) jīy(e)* 'with the night darkness vanishes'; Manj. 10 *ttāḍā śuma* 'only darkness'.

ttāḍā darkness', Z 5·79 *ku ttāḍātä nāhuśdā* 'where darkness descends'; loc. sing. Z 23·99 *ttäña ttāḍeta*; JS 25v1 *ttāḍeta kaṣtye ysamaśaṃdai vaska* 'for the world (= BS *loka-*) involved in darkness'; Sid. 127r3 *ci avasmārā ṣte ttāḍāvai aysmu ṇeḥeje u āphiḍe* 'the *apasmāra*-diseased, darkness presses down his mind and distracts it', Tib. *brjed-byed ni mun-pa ḥdra-bas sems non-nas*. From *ttāra-* 'dark' with suffix *-tāti-*, to **tanθra-tāti-*. Cognates s.v. *ttāra-*.

ttāḍū 'I woo', II 39·16–7 *ttiña ysītha khva gīsta khva ttāḍū kṣāda vī bāsti ka-ṇa dvūnā ttāḍū. . .ttī vaṣṭi jauhya ñā ysīraka paña gāśti* (interpreted in a context of *jūhā-* 'amorosity', this may be rendered tentatively as follows:) 'when arrived in this birth, when I woo, controlled in pleasure, if I do not woo with force; then I stand in love (= become enamoured), the heart pouring down at every coitus'. This takes *ttāḍū* as **ati-art-* > *t-art-* whence *ttāḍa-* present base and *-ū* 1 sing. to older *-umä*. The base *art-* 'to woo' occurs in Tokhara A *art-* 'to love' (= BS *bhaj-*), *ārt* 'suitor', B *art-*, *ārt-*. For the other words, see sub vocibus. Earlier reference to *art-*, Annals, Bhandarkar Institute 48–9, 1968, 71–3. This is a complete replacement of the proposal in SDTV 119.

ttāṭe 'thieves', see *ttāṣṭe*.

ttāde, dāde 'proper name', II 110·8 *pveca hīya ttāde* (read *ttāde hīya*) *bema nāva* 'the covering-cloth Ttāde's (wife, with *nāra* as line 24) received'; ibid. 16 *pātca ttāde bema nā śā pveca* 'next Ttāde received one covering-cloth'; ibid. 27–8 *ttāde hīye śā* 'Ttāde's (wife took) one': ibid. 28–9 *pātca dāde śā* 'next Dāde (took) one'.

ttāmä 'fatigue', III 81·37–8 *parādīvyai ysairka khu ma jsä dyaiyi ttāmä* 'I wept bitterly when in me I felt fatigue'. From base *tam-* 'be weary', see *pātam-*, *pātaunda-*; M.Parth.T. *t'm'dg* 'faint, languid'. IE Pok. 1063 *tem-* 'be dark, confused', O.Ind. *tāmyati* 'is confused', *tāntá-*, causative *tamayati* 'strangle', *támati* 'be strangled', *timitá-* 'still'; Armen. *t'm(b)rim* 'become confused', Lat. *tēmētum* 'intoxicant drink', *abstēmius* 'abstemious'; Celtic Mid.Ir. *tām* 'swoon, death' (from **tōmu-*), Mid.Welsh *taw* 'death', Slav. Russ. *tomiti* 'to torment, weary'.

tāmu 'there', V 332, 24v4 *ttāmu. . .ku. . .* 'as far as', BS G 37, 21b5 *yāvad*; Z 5·83 *ttāmu buro*, = Manj. 242 *ttā bura*.

ttāma 'then', III 76, 251–2 *tta-ṃ ttāma ttuṣye bäysa cu ma rrāmä pūnyāṃ baista* 'so for me, O Tuṣita Buddha, then, Rāma who shot me with arrows'; III 59·30 *aciṃdya ttāma khu aysä mari rre vyeṃ* 'inconceivable then when I became king here'; JS 16v1 *lobhä pracaina ttauma raṃnāṃ vaska* 'by reason of greed (BS *lobha-*) then, for the jewels'. Adjective *ttāmaa-*, Z 22·201 *ttäna hvandä ttāmai ṣṭāni puṣṣo briye kṣīna paśśāña* 'therefore by the man being of that time must be made renunciation of love'. Form like *kāma-* 'where', from **ta-tāma-*.

tāmye indefinite pronoun, III 125b3 *hvatä tāmye*; III 25, 27b3 *ni tāma ja härä vajiṣḍi* 'he sees nothing', BS *na kiṃ cid api paśyet*; III 25, 28a2 *cu ni tāmye härä vīra pārauttä ṣṭāna haurä hāḍä* 'who being not based on any thing gives a gift', BS *avastu-patito dānaṃ parityajati*; K 142·1045 *hva tāmye dārañānä hīvya pata hvāṃdä* 'of themselves they recited some verses (BS *pada-*) of the *dhāraṇī*-formulas' (Tib. omit.).

ttāra- 1. 'forehead, top of head', JS 35v3 *gvaṣṭai ttāre bekhauṭe* 'you split the forehead by digging in'; III 39·66

hauda piṣkala ttāra gvāṣṭā 'the head split into seven pieces', parallel to the BS cliché *saptadhā sphalet*; from oblique *ttera-*, JS 4v1 *braha tterä* 'top of the back'; K 136·886 *gyastä baysä tteri mäñaṃdä aviṣijya tti dāraññinā maṃdrrāṃ pata cu vaña gyastä baysäna hvata* 'besprinkled like the top of the *deva* Buddha's head, these *dhāraṇī*-formular charms (BS *mantra-pada-*) which have been spoken by the *deva* Buddha...', Tib. *de-bźin-gśegs-pas spyi-bo-nas* (*spyi-bo* 'crown of head') *dban bskur-bahi gzuns-sṅags-gźi rnams bkaḥ-śal-to*; SuvP. 68v2 *tterä jsa-ṃ namasūṃ biśä* 'with my head I revere them all', BS *mūrdhnā ca tān sarva-jinān namāmi*; Bcd 44r4 *didaṃdyau tteryāṃ ttä tsūṃ biśä aurga* 'with such forehead(-prostrations) I approach all with reverence'; BS *sarva-jināna karomi praṇāmaṃ*; SuvO. 54r7 *ttätä tteru vätä aviṣijäta* 'these are besprinkled on the head'; Z 5·40 *tterä jsai pvo namasīndä* 'with the forehead they revere him at the feet'; V 159, 193v2 *gyastä balysä ttere jsa po||| '*(revere) with the forehead the *deva* Buddha's feet'; II 124·6 *tteṃrra baida* 'upon the head'; K 53·9·1 *aurga tsūṃ ttera jsa* 'I come with reverence with the forehead'; Manj. 5 *ttera jsa namasū aysa* 'I revere with the forehead'; with *ttira*, III 85·66 *myāṃ ttira vīna jiṃdä* 'it cures pain in the forehead'; K 64, 81v4 *ttira baidä näsi tta dukha satvä bäja* 'upon my forehead I take the pains as payment for the beings'. From **tāra-*, Sogd. Bud. *t'r* (Dhyāna 402; P 5·57), N.Pers. *tār*, *tārak*, Šuγnī *tōr*, Yazg. *tūr* 'top', Orm. *tâlâk* 'top of the head'; lw in Turkish III 81·174 *ttāḍai* (**tālai*) glossed by Khotan Saka *chaskāṃ* 'top'. IE Pok. 1029–30 *ster-* 'spread', OHG *stirna* 'forehead' (**sternya*), Oss. DI. *tär-* in the compound D. *tär-nix*, I. *tär-nyx* 'forehead' (dyadic, from *tara-* and *nahva-* 'front').

ttāra- 'dark', III 25,27b2–3 *khu hve ttärä vi traṇdä hamä ni tämu ja härä vajiṣḍi* 'when a man has entered darkness, he sees no thing at all', BS *tad-yathāpi nāma subhūte puruṣo 'ndhakāra-praviṣṭo na kiṃ cid api paśyet*; Manj. 76 *hana ca rrudä ṭṭära na butte* 'the blind man who does not understand light (and) darkness'; Manj. 59 *ttära tta khu ṣīya* 'dark as at night', Z 4·10 *pätcu ṣṣavo närmäte ttäru śuvo haḍä* 'then he created night, dark, at mid-day'; Z 24·193 *ttäru haryāsu jaḍī harbiśśu jändä* 'it dispels black darkness, all the ignorance'; Z 2·122 *tterä ṣṣīve* 'in dark night'; V 154, 184b2 *ttäräna ṣṣava-märä* 'night-time with the dark'; ibid. 184a2 *hastamo daju ttäro* 'the best flame, darkness'. From base *tam-* 'be dark', see *ttämä-*, *pätam-*, *bätam-*; **tanθra-* > **tāra-*; Av. *tamah-*, *tąθra-*; Zor.P. *tār*, *tārīk*, *tārtom*; N.Pers. *tār*, *tārīk*; M.Parth.T. *t'r*, *t'ryg*, M.Pers.T. *t'r*, *t'ryg*, adjective *t'ryn*, Sogd. Bud. *t'r'k*, Man. *ṯ'ryy*, *ṯ'rč*, Yaγn. *tōra*; Oss. DI. *tar* 'dark, darkness', D. *talingä*, I. *talyng*; Pašto *tōr*, *tyārə* 'darkness' (from **tanθrya-*), Yidγa *tīro*, *tūro*; Sarīkolī *turik*. Possibly Zor.P. *tērak*, N.Pers. *tērah*, Balōčī *tēraγ* may come from **tanθrya-*, but see also s.v. *ttarūna-* 'reddish', with *tara-*. IE Pok. 1063–4 *tem-*, O.Ind. *támas-*, *támisra-*, *timirá-*, Lat. *tenebrae*.

ttāra- 'that', V 72, 40r2 (=V 335, 33v2) *cu tti puña himäre, ttärä vā puña mästara hämäre* 'what is this heap of merit, he produces a larger heap of merit than that', BS G 30b2 *yaḥ puṇya-skandhaḥ ayaṃ tato bahutaraṃ puṇya-skandhaṃ prasavati*; V 72, 40v4–5 *cu tti puña himäre ttärye vā puññnai haṃbīsä buḍarä hämäte* 'what are these merits, his heap of merits becomes more'; K 9, 43r3 *ne ttuto tcalco, u ne ttāro, ne myāño* 'not this boundary, and not that one, and not the middle one'; K 61, 39v3 *ttāra tcaca ṇehvastä yūḍą īdi* 'he could cross to that boundary'. Manj. 72 *ttī ttāre hūsada dva* 'then those two sleeping ones'. To nom. sing. *ṣāra-*, masc. *ṣārä*, fem. *ṣāra*, gen. sing. *ttārä*, *ttārye*, nom. plur. *ttāra*, *ttāri*, fem. *ttāre*, *ttāri*, loc. sing. *ttārña*, *ttāña*. From base *ta-* 'this', **ta-tāra-*.

ttāṃra 'mouth', see *tturra-*; II 1·10 gloss to Chinese K 419 *k'ou* 'mouth'.

ttārrā 'dark', E p. 353, 330 *ttārrā ttīyä purvatī byūśtä ṣṣava* 'then in the Pūrvavideha-continent the dark night is illuminated'. From **tarna-ka-* to base *tar-* 'to dry up, scorch, burn', Let. *torris*, *ttorrus*, *torres* 'firebrand' from base *ter-s-* (see s.v. *ttarra-* 'thirst'). Similarly named 'dark' colours in *sauk-* 'to burn', Av. *suxra-* 'red'; O.Engl. *blæc* 'black' from *bhleg-* 'shine, burn'. Possibly also in *ttarūna-* 'reddish, madder-coloured' from **tara-gauna-* with **tara-* or **taru-*. Here *-ārra-* from *-arna-* as in *kārra-* 'deaf', N.Pers. *karr*, Av. *karəna-*; *phārra-* 'high position', O.Pers. *farnah-*.

ttālaa- 'directed hither', II 93·6–7 *māra vā-ṃ ttāle kämäcu au thai-śī ā* 'here to us in this direction from Kan-ṭṣou the great teacher came (Chinese)'; II 96·88–9 *mara vā ttāle kamacū au māśtą dvāsamyai haḍai thai-śī ā* 'here in this direction from Kan-ṭṣou on the twelfth day of the month the great teacher came'. From pronoun *ta-* and *-alaa-* from **arda-ka-* 'place'. See also *śālai*, *hālai*, *vālai*.

ttālanāṣṭä 'to this side', Sid. 138r5 *ṣai hasvaca ttālanāṣṭä u aḍāraṣṭą tsūmaṃca hame* 'the swelling part is moving to and fro', BS *calan syāt pīḍanān nimno*, Tib. *skran-ba-ñid phan-čhun-du hpho-źiṅ* (*hpho-ba* 'change, shift'). See also *kālanāṣṭa*, *śālanāṣṭa*; and *ttālai*.

ttāva 'crown', II 104·76 *jñānīnai ttāva jsa* 'with crown of knowledge', parallel to ibid. 75 *jñānīnai maula* (see AM, n.s., 11, 1965, 113). From **tāga-*, Syriac lw *t'g-'*, *tg-'* **tāg-*, N.Pers. (Arabicized) *tāj* 'crown', *ṭāq* 'arch, cupola', Armen. lw *t'ag*. M.Pers.T. *t'g*. IE Pok. 1013–4 *(s)teg-* 'to cover', O.Ind. *sthagati* 'conceal', Greek στέγω 'cover', στέγος, τέγος 'roof', Lat. *tegō*, *tēctum*, O.Engl. *þeccan*, O.Norse *þekjan* 'cover', Lit. *stiegiu*, *stiegti* 'to roof', Celtic O.Ir. *tech*, O.Welsh *tig* 'house'.

ttāva- 'burning', II 104·73 *dūkhīnai ttāvāna naṣmāvā ūysdaimākä* 'cooler of painful burnings, conflagrations'. Possibly read *naṣṭāvā* for *naṣmāvā*; II 41·12 *pasäña ttävi* 'remove the pain'. From base *tap-* 'to burn', see *ttav-*.

ttāvai 'then', II 100·235–6 *khu vā kamacū rrvī śkyaisa hyī mvaiśḍą na habūsana ttāvai khu vā ttyau pā jsā hīya mvaiśḍiṃ haraysdai* 'if in Kan-ṭṣou the royal favour of present (Tib. *skyes*) is not suitable, then when he offers to them his own present...'. From pronoun *ta-* 'this'.

ttāṣe 'thieves', *ttāṣä*, *ttāṭe*, SuvO. 24r1 *kho ṣä āvū tcam⟨ä⟩ña kṣäṣa ttāṣe āre* 'like the village wherein there dwell six thieves', BS *śūnya-grāme ṣaḍ-grāma-caurebhi samāśritaś ca*; parallel K 56, 20r2–3 *khu śīña vyahera kṣa dyūka*; Z 6·24 *kho ju hamäña āvuvo ttāṣe kṣäta ni śśūjīye bvāre* 'as in the same village six thieves do not know one another'; V 41, 56v3 *caṇḍāla hvaṇda-jsanā ttāṭe* 'Caṇḍālas,

man-slayers, thieves'; Z 22·136 *ne vara kāṭhaṃjsuva ttāṭe* 'there not burglars, thieves'. Sing., Z 24·174 *ttrāmu māñandä dātä, vaska kho ttāṣā* '(of Maskarin-) just so, like a thief for the *dharma*-doctrine'. From **tāśi-* to base *(s)tā-* 'to take stealthily', Av. *tāyu-* 'thief', *tāya-* 'theft'; Tumšuq Saka *ṣtenäna* 'from theft' (BSOAS 13, 1950, 667); M.Pers.T. *t'yy* 'theft', Sogd. Bud. *t'y* 'thief', *t'y'wny* 'theft', Man. *ṯ'ywnyy* 'theft', Bud. adjective VJ 339 *t'y'yćk* 'furtive'. IE Pok. 1010 *(s)tāi-*, O.Ind. *stāyú-*, *tāyú-*, *stāyát*, *stena-*, Greek τᾶὐσιος 'idle', τητάω 'to rob', Celtic O.Ir. *tāid* 'theft', O.Slav. *tatī* 'thief', *taj* 'secret', Hittite *taiezzi* 'steals'. The *-ṣ-* may come from older *-ẋša-*.

ttāṣṭä 'hither', III 123·51 *ttāṣṭa vāṣṭa na tsa* 'do not go here and there', BS *attaś ta mūttaś ta na gatsa* (=BS *ataś ca amutaś ca na gaccha*), from pronoun *ta-* and *-ālsto* 'direction', found together with *ttā*.

ttāsai 'fever', Manj. 169–70 *brrīvīnai ttāsai jeda* 'it dispels the fever of love'. See *ttausai*, base *ttaus-* 'be hot'.

ttāha- 'excellent', K 18·196 *śau satta ttāha aunadai pajsamiyauda śeka* 'they honoured her sitting alone, admirable', =K 26·128 *śau saha* (read *satta*) *ttāha auna(dai) pajsameyauda śeka*, =K 35·79 *śau sattā ṣṭānai pajsimevyādi śairkä*; possibly here *ttāha-* 'dress(?)', see next *ttāha-*; SuvO. 4r6 *ttāhä śśäratete jsa* 'with excellent goodness', BS *śrī* (printed *ttā hä*); Manj. 44–5 *tteña ttaradara hvī baiśä aysmyajai hajsara ttāha* 'in this body separately (=*hvatā*?) all the spheres of the mind (=*manas-*, or *vijñāna-*) are right'; Manj. 211 *ttaradara aysmvīnai abaṣṭka u baysa ttāha ttuśā* 'of the body, the mental *abhiṣeka-* (water consecration) and of the Buddha right, empty (=BS *śūnya-*)'.

ttāha- 'apparel (?)', II 77, 17 *pada-bayai ttāhą hūḍāṃdū* 'we gave apparel (?) for use on the road'. From **tāxa-* or **tāxθa-* to the base *tak-* 'to weave', see s.v. *ttī-raha*, and *ttaṣakana*, to Oss. D. *taxun*.

ttāharaa- 'proper, excellent', Bcd 43v3–4 *hamaṃgte dyāma vara samaṃtta-bhadrä ttāharai aśtä avārauttä akhauṣṭä* 'the one good in general vision, Samantabhadra (BS 'universally good'), excellent, unbased, immobile is he' (parallel BS *apratiṣṭhita-*, *aneya-*); Sid. 2v1 *u ttāhirai hye padīmākä sidhasārä* 'the Siddhasāra, the creator of excellent good (BS *hita-*)' by etymology, BS *saṃhitā siddhasārā iyaṃ*; Tib. *yan-dag phan-pa gčes-grub hdi*; Sid. 15v2 *piṣkica ttāhirä birāṣāṃ* 'we will expound thoroughly the section', BS *vidhis tasya nigadyate*, Tib. *bye-brag des-par bśad-do*; III 21, 6a1–2 *ttāhirau-hvāñākäna* 'by the one rightly preaching', BS *tathāgatena*; III 21, 6a4 *ttāharā-tsūkana* 'by the one rightly moving', BS *tathāgatena*; III 25, 27a4 *ttāharā-vyāraṇa ni añā* 'speaking rightly, not other things', BS *tathā-vādī ananyathā-vādī*; K152·9–10 *jñāna-pārāma pīrmāttama hvāṣṭa, ttāhirji mesta vasva adū agūṃ pą* 'perfection of knowledge, first, best, excellent, great, pure, without woe, without defilement, purified'; Manj. 145 *attāhīre hvāñ(ā)me jsa* 'with bad preaching', ibid. 145–6 *ttāhīre artha* 'excellent meanings', Manj. 371–2 *baiśa ttāhirai rraṣṭa payseda* 'he knows all correct, right'; Manj. 320 *ttāhairai satva nai aśta* 'the proper being does not exist'; SuvP. 75r1 *baysūnū ttāhīre bujse* 'the Buddhas' excellent qualities'; K 56, 21r3–4 *tte biśą dharma prracaḍa ṣṭāri attāhīrā svabhāvana ttūśā* 'these are all the dharma kinds, not excellent, empty of nature (BS *svabhāva-*)' with *prracaḍa* =*pacaḍa*, hardly BS *pracaṇḍa-* 'violent'; K 111·360 *kāma bvāñe ttāhaira satva ne īda* 'where it must be known, there are no excellent beings'; Manj. 264 *ne ja ttāhare ttatva īda* 'there are no proper essences', III 29, 41b4 *ttai ja (ttā)harā ttatva na īdā* 'so of it there are not proper essences'; III 130·37 *ttāhire simagri* (BS *samagra-*); III 128·7–8 *ttāhare baysūśti* 'right bodhi-knowledge (=BS *samyak-sambodha-*)'; Manj. 254–5 *ttāhīrai śā masī neśta beśa cetta-māttrā ṣṭāre* 'there is not one right, all are thought only'. See also *ttāha-* 'good'. Hence *ttāharaa-* renders BS *samyak*, *sam* of *saṃhita*, *tathā* of *tathāgata-*, and *tathā-vādī*, *vidhi-*; Tib. *des-par*, *yan-dag*. The negative occurs *attāharaa-*. It occurs with *pīrmāttama-* 'best', and *hvāṣṭa-* 'chief', *rraṣṭa-* 'right'. Probably from the pronoun *ta-* 'so' and hence 'right'. If *ttāha-* 'good' (dyadic with *śśära-* 'good') is brought in here, the words may be compounds with base *hā-:h-*, *hāy- hi-* 'have special character', as in Khotan Saka *hītala-*, *hīvala-* 'strong or the like (of princes, heroes)', Buxārā dialect Iran. *haital* 'strong' (with *sai-* of Got. *saiwala-*, O.Engl. *sāwol* 'soul'), and *hai-* of Av. *haēm* to *haya-* 'character', Zor.P. *hēm*, N.Pers. *xēm*, Armen. lw *xem* 'character', and suffix *pančō.hya-* 'of five kinds'; Khotan Saka *banhya-* 'tree', and *pharhya-*, *phara* 'pot, jar', possibly Zor.P. *hwk *hōk*, N.Pers. *xōy* 'character' from **h-ava-ka-*. The *-ara-* of *ttāharaa-* may be either secondary suffix *-ra-* (as in *maysdara-* 'nipple', Av. *bāzura-*), or from *-a-tara-*, or *-a-kara-*. BSOAS 13, 1950, 655 must be rescinded; it was written before *ttāha-* was recognised.

tä 2 sing. pronoun, enclitic, see *te*. Z 2·58 *ka tä mulysdä ttatvatu īyi* 'if your favour really exists' (BS *tattvataḥ*).

tä 'these', V 30, 73r1 *baśdä tä garkha* 'these heavy sins'; V 64·46 *ti biśä maṃ parauya ṣṭāri* 'all these are under my command'. See *tta-* 'this', and *ta*.

ttī 'then', K 142·1041 *ttī mī ttiña beḍa* 'then at the time', Tib. *de-nas*; K 138·941 *ttī vā ttiña haṃdrri vya* 'then within the time', Tib. *de-nas*; =ibid. 944 *ttīyä vā ttiña haṃdrri vya*; see *ttītä*, *ttīyä* 'then'. With *jsāṃ*, *ttī jsāṃ* 'also, likewise', K 68·203 *māva ttī jsāṃ purī* 'mother and son', and often.

ttī, *ttīṃ* 'seed', see *ttīma*.

ttī 'abode, covered place, nest', III 70·115–6 *śe ṣāṃda hīvī ttī* 'the nest of one raven', from **taxta-* to base *(s)tag-* 'to cover', N.Pers. *taxt* 'sitting or sleeping place above ground', *taxtah* 'bed'. IE Pok. 1013–4 *(s)teg-*, O.Ind. *sthagayati*, *sthagati*, Greek στέγω, στέγος, τέγος 'roof, house', Lat. *tegō*, *tēctus*, Celtic O.Ir. *tech*, O.Welsh *tig* 'house', O.Norse *þekja* 'to cover', Lit. *stiegu stiegti* 'to roof', *stógas* 'roof', see *ttāva* 'crown'.

ttäjsera 'overwhelm, surpass', III 9, 18r2 *ma ma ttäjsera ma ma ggupha ma ma ahamañä* 'do not overwhelm me, do not abuse me, do not contemn me'. From **ati-čāraya-*; see also *ttajsāḍa-* 'surpassed'.

ttiña 'in this', K 6, 146r5 *ttīña śūraṅgamo aysm⟨u⟩ī raṣ⟨t⟩emä⟨te⟩* 'in this *śūraṅgama-samādhi*'; Z 5·55 *ttäteña*, loc. sing. to *tta-*.

ttiña 'on skin', Sid. 147v4 *karä tcimañāṃ ttiña biṃdä saṃkhalyāñāṃ tciṃña hā ni paśānä* 'it must be smeared

on the skin round the eyes, but (*-āṃ* =*-u*) it must not be allowed into the eye', Tib. *pags-pahi sten-du* 'on the skin'. See *ttani-* 'skin'.

ttīḍātā 'bitterness', v 132, 58b1 *ttīḍātā o ṣūdātā* 'bitterness or salinity'; ibid. b4 *kleśānu dukhījo ttīḍetu* 'bitterness of the pain of kleśa-afflictions'. From **ttīratāti-*, see *ttīra-*, BS *tikta-*, Tib. *skyur-ba*.

ttīḍī 'crossing place', II 56·18 *ttīḍī va magala-cakrra naumā* 'at the crossing place there (*va*=*vara*) by name Mangala-cakra'; ibid. 20 *ttīḍī ānā ravye pa* 'from the crossing place southwards'. From **tartīya-* to *tar-* 'to cross'. For the form note also *hvīḍa-* 'food' from *hvaḍa-* 'eaten'. IE Pok. 1074–5 *ter-* 'to pass over', O.Ind. *tar-*, *tīrṇá-*, Av. *tar-*, Greek τέρμα 'aim, final point', Lat. *termen* 'terminus', Armen. *t'arm* 'end piece', O.Ind. *tīrtha-* 'ford', Waxī *turt* 'ford'.

tätä 'these', v 262, 2a3 *cu rro ja nase nātu īni tätä ne paśīdi* (so) 'what I can get as shares, these they do not despatch'. See *ta*, *tä*, *ti*, *ttätä*.

ttätä 'these', v 265 Dum. 7a2 *haṣṭa ttätä akṣara ḳāña* 'these eight syllables must be pondered'; v 266 Dum. 14a *ttätä vā gyastä ba⟨lysä⟩*; inst. sing. K 5, 143v2 *ttätäñe jsa aysu mäḍāna śāriputra padaṃgye jsa varā ttītä. . . para-närvätemä* 'with this practice I then there, O gracious Śāriputra, was quenched', Tib. *bćun-pa śārihi bu rnam-grans des. . .kho-bo-. . .yons-su mya-ṅan-las hdas-te*; K 5, 142v3 *ttätäna śāriputra padīna* 'by this way, O Śāriputra', Tib. *bćun-pa śārihi bu rnam-grans des*; genitive absolute, v 388, 191r *ttätäye hvatye hvanai* 'this speech having been spoken', BS G 37, 13b6 *atha khalu* (but v 330, 20v6 =BS *evam ukte*); v 346, v4 *ttätaye hvataye ⟨hvanai⟩*, Tib. *de skad-ćes bkah-śćal-pa dan*; III 21, 7a2 *ttye hvaye hvanai*, BS *evam ukte*; III 24, 22a3–4 *ttye hvayai hvanai*, BS *evam ukte*; gen. plur. v 330, 20v5–6 *ttätänu nyaṇḍänu* 'to these *nirgrantha*-sectaries', BS G 37, 18a1 *nirgranthānāṃ*; v 235, 6a2 *ku ye ttätänu|||*.

ttītä 'then', *ttīyä*, *ttī*, v 339, 77r5 *ttītä ttye āchänai mārā-pätara vāña tsīndä* 'then the parents of the sick man go into the temple', BS G 37, 72 bis a2–3 *atha tasya tau mātā-pitarau deva-kulaṃ gatvā*. With pronoun *yi*, K 74·52 *ttītī ṣi māva gūṣṭā* 'then the mother called him'. See also *ttīyä*, *cītä*, *cīyä*, *cī*. From pronoun *ta-*.

ttidanka 'so many' with dental *-n-* before *-k-*, *tanka*, K 90·748–9 *ttidanka mittrā* 'so many kind acts'; without *-k-*, ibid. 750–1 *caṃda mī. . .ttidaṃda mī*. See *ttanda-*, *daṃda-*, *canda*, *canka*, *didaṃda*.

ttädaṃda 'so many', v 315, Aqur a2 *vaṃña ra jsāṃ arahaṃdä ṣṭāna ttädaṃda ava⟨sirṣta ?⟩* 'now also the *arhants* (aspirant monks), so many remaining'; for *avaśirṣta-*, see K 90·750 *avaśirṣtau* in context with *harya* 'remaining'. See *ttidanka*. To BS *avaśiṣta-* 'left over'.

ttädīyū 'only', II 37, 12b2, see *ttadīyu*.

ttädära 'so' with adjective v 132, 1b2 *ttädärä buljsyajsera* 'so much to be praised'; 'so many', v 158, 193r2 *ttäderä kalpa* 'so many ages'. Also *ttedärä*, *ttederi*, *ttäderi*, *ttidirī*, and with *d-*, III 24, 21a2 *didira lovadāta hamāri* 'so many worlds exist' (BS *loka-dhātu-*), BS *tāvato lokadhātūn*; III 25, 24a4–b1 *didira gaṃbhīrā dā pyūṣṭā* 'having heard such profound *dharma*-doctrine', BS *evaṃ-rūpo dharma-paryāyaḥ śruta-pūrvaḥ*; III 22, 10a2 *dädirä avamāta satva* 'so many countless beings', BS *evam aparimāṇān api satvān*; III 20, 2b4 *dadärä pārṣa uvāra* 'so revered, noble'.

ttina 'with that', inst. sing. to *tta-*.

ttinu 'through', Z 4·56 *ttārāṇu aysmū ttṛṣṇä cu mā parikalpäte rūvä o ttaura ttīnu ni tsīndä* 'the thirsty mind of them (men, *deva*-gods, *preta*-ghosts and *bhūta*-demons) wherein the form is imagined, or they do not pass through walls'. Taking *cu mā* 'which here' ='where, wherein'. From **tarina-*, **ttīrnu* by loss of *-r-* (familiar loss as in *tcuīrnu*, *tcuīnu* 'of four') to base *tar-* 'to cross, pass over'. Note Z 3·45 *dīrna* 'beneath', to *dīna*, *dī* 'below', *dīra-* 'lower' (**(a)darya-*). The allusion is to the magic power of penetrating walls, BS Mahāvyutpatti 219 *tiraḥ-kuḍyaṃ tiraḥ-prākāraṃ*, as in Z 4·38 *avacchoda tsīndi ttaura vaṣta* 'unimpeded they go through walls'. For *tar-*, Av. *tarō*, Zor.P. *tar* 'across, through', Pahlavī Psalter *tl- *tar*; Pašto *tar* 'from; up to, until'; *tēr* 'passed' (**tṛya-*), Orm. *tar* 'passed'; Yidγa *patarē* 'roof-beam' (**pati-taraka-*), Waxī *patari* 'rafter', N.Pers. *tīr*; Armen. *vtaṙ* 'opening in the body'. See also s.v. *ttīḍī* 'crossing'; and s.v. Manj. 108 *hūttarya*.

ttändäka- 'only so much, little', Z 14·98 *ku aysu ttuto ttändäko thīyaimä bataku* '(in the *sūtra*-texts) where I have drawn out so little'; Z 22·121 *panä ṣṣīve ttändiku beḍä* 'in every night so little it rains'. See *ttanka* (with dental- *n-*), *canka*, *ttidanka*. Isolated word v 289, 9, 3a1 *tändäka*.

ttändräma 'such', v 381, 2v1 *ttätä ttändräma śśara gga|||* 'these, such good signs', BS *etāni nimittāni*; v 132, 58b3 *ttye ttändrämye byaudye aysmuī balysūñavūysei|||* 'of the so-arrived (=BS *tathāgata-*?) mind, the bodhisattva. . '; v 133, 2b4 *ttätä ttaṃdrräma puvaṇa* 'such fears'. See *ttandräma-*.

ttīma- 'seed', and 'cause', v 389, 19v4 *bata ku jve ttīma pärendä* 'where one scatters (sows) little seed', BS G 37, 14a7 *bījam alpaṃ yathā vāpya*; ibid. 19v4–5 *ku karä ttīma ne jīye* 'where the seed fails not at all', BS G 37, 14b1 *uptād bījān mahāphalaṃ*; Sid. 104v1 *vitsāvīṣi ttīṃ* 'the seed of (BS) *vatsa-*', BS *vatsa-* 'holarrhena antidysenterica', Tib. *dug-mo-ñun*, with I 191, 112r5 *vatsaka-bījä*, BS *vatsa*; Sid. 132v3 *ttī*, Tib. *sa-bon* 'seed'; III 29, 43a4 *ttīmañāṃ pracai diysdai hārvaidä pryaurä prabhāvana* 'it holds the cause of seeds, they grow by power of the cloud'; ibid. 43b2 *biśūñä ttīmañä diysedä*; Manj. 242 *ttena cu vejñānī ttīma* 'because the *vijñāna*-thought is its seed', =Z 5·84 *ttäna cu viñāni nä bījä* 'because the thought is their seed'. For the meaning 'cause', SuvO. 5v4 *cu ttīma u cu pracai* 'what cause and what reason', BS *ko hetuḥ kaḥ pratyayo*; SuvO. 5v5 *dvī ttīmañä, u dva pracya* 'what two causes and what two reasons', BS *dvau hetū dvau ca pratyayau*; hence read SuvO. 36v4 *tta ce ⟨ttīmä⟩na*, BS *tat kasya hetoḥ* 'for what reason?' (BS *hetu-*); dyadic Manj. 86 *ttīma hetta kāma ṣṭāve* 'what is the cause, reason?'. From *tauk-*:*tuk-* 'to produce seed', if *-au-* through *-ū-* to *-ī-*, to Av. *taoxman-*, O.Pers. *tau(ḥ)man-*, Armen. lw *tohm*, Sogd. Bud. *tγm'k* in *mrtγm'k* 'mankind', Zor.P. *tōxm*, *tōm*, N.Pers. *tuxm*, Šuγnī *tōγm*, *tūγm*, Yidγa *tuγum*, Waxī *tʌγum*, *taγm*, *tēγm*, Sanglēčī *tiēγm* (*-ē-* from *-au-*), Pašto *toma*, *tomma* 'seed'. But *pattīmä* 'result', with *pattaj-*:*pattīya-*.

ttīyä 'then', v 329, 13v1 *ttīyä*, BS *atha khalu*, Tib. *de-nas*. See *ttītä*, *ttī*.

ttīye 'this', =*ttätäye*, K 6, 146v1 *ttīye śūraṅgame*, parallel to K 6, 146r4 *ttuto śūraṅgamo*, ibid. 5 *ttīña śūraṅgamo*; Z 12·33 *ttīye*; Z 24·251 *ttīyä*.

-ttīysde 'shines', Z 16·33 *cvīysarrnai ttorä kye hal-ci hä hatīysde* (uncertain *-d-*) 'of which the top is golden which everywhere shines out'; from **fra-taijati* to base *taig-*: *tig-* 'to shine; be pointed', to O.Ind. *tejas-* 'brightness', beside 'sharpness', IE Pok. 1016–7 *(s)teig-* 'be sharp', see s.v. *ttīra-*.

ttirä 'so much', see *ttera-*.

ttīra- 'bitter', v 116, 65r4 *ttīra dajsäka bätaṃjsa hämäre* '(the fruits) become bitter, pungent, astringent'; BS *tiktaḥ kaṭuka eva ca* (omitting *kaṣāya-*); Sid. 104v4 *ttīra u ṣura* 'bitter and saline', BS *āmla-lavaṇa-*, Tib. *skyur-ba dan, lan-ćhva dan* (*skyur-ba* 'sour'), Sid. 5r2 *dajsaṃdai u ttīrä u byaṃjsä* 'pungent and bitter and astringent', BS *kaṭu-tikta-kaṣāya*, Tib. *ćha-ba dan, kha-ba dan, bska-ba*; Sid. 134v3 *ttīrye ūce jsa* 'with bitter water', Tib. *skyur-čhuḥi nan-du*; Sid. 142v1 *ttīrä ñye jsa* 'with bitter curds', Tib. *źo skyur-po dan*; Sid. 101r4 *ttīrāṃ rriysāṃ jsa* 'with bitter tastes', Tib. *kha-bahi bag-las*; Sid. 10v5 *ttīrä ahauḍä* 'bitter gourd', BS *bimba-* 'momordica monadelphea' (with a red gourd), Tib. *bal-ba*, ed. Pek. *bi-lba*. Abstract v 132, 58b1 *ttīḍātä* 'bitterness', see separately. BS *tikta-* 'bitter', but Tibetan *kha-ba* 'bitter' and *skyur-ba* 'sour'; for 'sour' Khotan Saka *āhvaraa-*. From **tigra-* 'sharp, bitter', to base *taig-*: *tig-* 'be pointed', Av. *taēγa-*, *taēźa-*, *tiγri-*. Zor.P. *tēγ*, *tēā*, *tīr* 'arrow', *kan-tīr* 'quiver' (*kntyl*), Armen. lw *tēg* 'lance', M.Pers.T. *tyzyh* 'sharpness', M.Parth.T. *tyrg* 'swift', *tyrgystr*; Sogd. Bud. *tryḥ* 'pointed', Oss. D. *ciry*, I. *cyry* 'sharp, pointed', *cyry-ānqyst* 'strongly fermented'; Yidγa *tiry*, Munjānī *tīryo*, *tərγa* 'sharp', Waxī *teγd*, *tayd* 'sharp', Sarīkolī *cex* 'bitter', *tayd* 'sharp', Oss. D. *ciyd*, I. *cyxt* 'cheese', Šuγnī *ciš* 'sharp, bitter'; Pašto *tēra* 'sharp'. IE Pok. 1016–7 *(s)teig-*, O.Ind. *tejate* 'be sharp', *tiktá-* 'sharp, bitter', *tigmá-*, *tīkṣṇá-* 'sharp', *téjas-* 'sharpness, brilliance'; Greek στίζω 'prick', στίγμα 'pricking'; Lat. *stīg-*, *instīgāre* 'to spur', *distinguō* 'to mark', Got. *stiks* 'point', O.Engl. *stician*. See also *hatīysde* 'shines'.

ttira ku 'there where', K 137·912–3 *ttira ku mara ttīña sahelovadeta āta* 'there when they have come into the Saha-loka-dhātu (world)', Tib. *hjig-rten-gyi khams mi-mjed hdir byin-nas* ('reach').

ttīrahä 'cloth', IV 68b1 *thau haura u ttīrahä kṣarä va rāysai himārä* 'give cloth (silk) and they are pieces of cloth as gift for the *kṣara-*official'; IV 39a2–b1 *mūri himye 375 ttīraha 13 kṣarä va rāysai va bīye hvaḍe 3* 'the *mūrā-*coins amounting to 375, 13 pieces of cloth as gift for the *kṣara-*official, 3 men weavers'; IV 53a3–b1 *śe hvaḍye haṃbā pārrve 61 mūri ttīrahāṃ 2 kṣarä va rāysai hīye bīye hvaḍä 2* 'for each man the amount paid over, 61 *mūrā-*coins, two pieces of cloth gift for the *kṣarä-*official, men weavers 2'. For *rāysai*, possibly =Prakrit *prahāṇaji* 'earnest money' (II 14, 2b2), see s.v. *kṣarä*. In *ttīraha* a compound has been conjectured from **taxta-* and **raxa-*, base *tak-* 'to weave', see *ttāha-*, *ttaṣakana*, to Oss. D. *taxun*, *taydton* 'to weave', Lat. *texo*, *tectum*. For *rak-* 'to dress', N.Pers. *raxt* 'clothes', see below *rraha-*.

ttiranda- 'entered', v 184, 1v5 *kho jsẹinḍama ggurvīca ttiraṇḍa vyata|||* 'as the smallest grains have entered...', later *tranda-*, see s.v. *trām-* from **ati-ram-*, see *ram-* 'to move'. The *vyata* from *vya* for older *väta*, archaistic by addition of *-ta*.

ttīrādānä 'medicinal plant', III 89·172; adjective, ibid. 171 *ttīrādānīnai rūṃ* 'oil of the plant'. From *ttīraa-* and *dānā-* 'grain', see *dānā-*.

ttīrai 'medicinal plant', Sid. 11r2 *ciṃgāṃ ttīrai hīya perä* 'leaves of the nimba-plant, azadirachta indica', hence 'the sharp-juiced plant of the Chinese', BS *nimba-*, Tib. *nimpa dan*; Sid. 10r5 *ciṃgāṃ ttīrai hīvī hīyārä ā vā perä* 'the fruit or leaves of the nimba-plant', BS *mahānimba-phala-*, Tib. *maḥanimbahi hbras-bu*; Sid. 137v4 *cegāṃ ttīrai perä*. From **tigra-* 'bitter', see *ttīra-*, with suffix *-aka-* for noun 'the bitter plant', as Oss. I. *xurxäg* 'sorrel' from D. *xurxä*, I. *xurx* 'sour whey'; D. *taūäg t'appä* 'sour leaf' for 'sorrel'. The *nimba-*, modern *nīm*, is 'bitter bark'.

ttīrai 'medicinal plant, bitter plant', Sid. 144r4 *buvāṃ ttīrai u aṃbrāsä hīya cuṇya* 'powder of the bitter plant of the *buva-* and of *āmrāstha-* kernel of the mango', BS *kośa-amrāsthi-*, Tib. *śin-tog kośa ham, śin lhan-ko btags-pahi phye-ma* (*lhan-ko*, ed. Pek. *lpan-ko*, not found in the dictionaries). BS *kośa-āmra-* 'wild mango, mangifera sylvatica'. The *buva-* may be BS *bhūta-* 'demons', or an ethnic *buva-* from Tib. *bod*. See *buvāṃ*.

ttīla 'tree, shrub', K 64, 8ov3 *vāṣaka ttīla sūmana cabaka ttīla 'vārṣikā-*jasmine bush, the *sumanas-*jasmine, the *campaka-*tree'. From either *tal-*, *tar-* of Oss. DI. *tala* 'sprout, young tree'; D. *toldzä*, I. *tuldz* 'oak tree', Hungarian lw *tölgy*, if from **talu-*; O.Ind. *tarú-* 'tree'; or from **tarθrya-*, see Henning Memorial Volume 31–2.

ttīla- 'thread, wire', K 25·122–3 *ysārä kūsa hvastāda ha bāḍa mīysāraka haudasai ttīla bīnau(na) samautta* 'they beat a thousand drums all the time, huge ones, accompanied (BS *samarpita-*) by seven hundred stringed instruments', =K 17·188 *ysāra kūsa hvastāda ha b(ā)ḍa mīysāraka haudasai ttīlāṃ bīnauna samautta*, =K 34·74–5 *ysārä kūsä hvastāṃdi haṃ bāḍä maysairkä, haudase ttīle bīnänä sa(ma)rthä*. The thousand drums occur also in Uigurica IV 20, 239 *ming artuq köwrüklär*; II 85·20 *grathä ttīlā vī burakyä ūspuri tcaṃgiḍai grāhe:mä jsa* 'the knot, the strings and the rest complete, a harp with its holder'. For *ttīla-* 'string', from older **tēla-*, note Armen. lw *t'el* (5th century) 'thread, fibre, hair', *osket'el* 'with gold thread'; Oss. DI. *tel* 'wire', Ottoman Turk. lw *tel*, *tāl* 'wire' (from Iranian), with *-ēl* as in Oss. *bel* 'spade', N.Pers. *bēl*, beside Armen. lw *bah*, Georgian *bar-i* from **barθra-*, hence *bēl* from **barθrya-*, see Henning Memorial Volume 30–3, and for other forms, see I. Gershevitch, Volume dedicated to H. Taqizadeh 78–9.

ttävǫ 'in these', loc. plural to *tta-*, v 348, 12a3 *ttāvǫ kṣīruvǫ* 'in these lands'; Z 14·98 *ttāto sūtruvǫ* 'in these sūtras'; Z 5·57 *tvo śkojuvǫ* 'in these *saṃskāra-*factors'.

ttäśai 'empty', Z 4·87, see *ttuśśaa-*.

ttäṣ- 'to cut', Z 2·139 *kye mamä śśau bāysū malstä, śśau mä jūṣḍyānyau ttäṣḍä* 'one who presses my arm, one cuts me with thongs'. From base *taš-* 'to cut', with *-äṣ-* as in *käṣ-* 'to think', and *tcäṣ-* 'to see', Av. *taš-* 'to cut, fashion', *tašan-* 'carpenter', Zor.P. *tāštan* 'to create',

taś, *tēś* 'axe', Armen. *tašem* 'cut', *antaś* 'unhewn', *vima-taś* 'cutting stone', N.Pers. *taś*, *tēšah* 'axe', Zor.P., from participle, *tāštīk* 'decisive, certain'; Sogd. Bud. *tś-* 'axe', *t'š-* 'to cut', 3 sing. *t'št*, conjunctive *t'š't*, 3 plur. *t'š'nt*, Yaγn. *toš-* 'to cut'; Pašto *tōšel* 'to shave', *tiyāšə* fem. 'axe' (**taśyā-*); Waxī *tiš-*: *tášt* 'to shave', *tüš-*: *tošt* 'to cut'; Munjānī *tīžəm*: *taγdəm* 'to cut'; Šuγnī *tášt*, Sarīkolī *tuxt*, Yazg. *taw-*: *texť* 'to cut, shave', from **tāšaya-*. IE Pok. 1058–9 *tek̑p-*, O.Ind. *takṣati*, *taṣṭi*, *taṣṭá-*; *tákṣan-*, Greek τέκτων, OHG *dehsala* 'axe', Lit. *taśaũ*, *taśýti*, Slav. Russ. *tēs* 'sawn boards', Hittite *takš-* 'to join'. See also *bāṭāka-* 'wood-worker', BS *kāṣṭhakāra-*, from **abi-taś-*; *nīṣi* 'cuts down (?)' from *ni-taś-*; and *haṣṭai* 'dress' **fra-taštaka-*.

ttiṣcya 'medicinal plant, oldenlandia', Sid. 105v2, BS *parpaṭa-*, Tib. (ed. Pek.) *sbo-lo*, where *parpaṭa-* = *tikta-* 'bitter plant'; I 185, 103v5 *ttiṃṣcya*, BS *parpaṭa-*; I 167, 82r4 *ttirṣṭya* (with *-ca* below to replace *-ṣṭya*), BS *parpaṭa-*; I 157, 72r2 *ttrirṣṭya*, BS *parpaṭiṃ*; I 151, 63r2 *ttairṣṭya*, BS *parpaṭa-*. The name will render 'the sour plant' from **trſšcā-* to M.Part.T. *tryfš* 'sour', Yaγn. *tišpa*, Balōčī *truš̌p*, N.Pers. *turś*, *turuš*, Orm. *trūš*, Waxī *treš̌p*, *treš̌p*, Yidγa *trīš̌p*, Munjānī fem. *trišpaga*, Šuγnī *tuxt*, Yazg. *taxt* 'sour' and 'cheese', Sarīkolī *tùxp*; Nisā texts *tršpk*, *wytršpk* (with *ḤLH* 'vinegar'). IE Pok. 1024 *trep-*, O.Slav. > Russ. *terpkij* 'bitter, sour'. The BS *parpaṭa-* survives in New Indo-Aryan for many plant names, R. L. Turner, Comp. Dict. 7935 Panjābī *pāpṛā* and the rest. The Tibetan *sbo-lo* is not in the dictionaries, but *sbor-lo* is rendered by anemone polyantha.

ttäṣḍaidä 'writhing (?), pouring over (?)', K 37·121 *ājivaṣā bäysga vari ṣṭāna ttäṣḍaidä* 'snakes there abundant pouring over'; K 37·123 *ttāji ṣṭāre śudāsä kṣārīṃji ttiṣḍaidi* 'rivers there are eleven alkaline, pouring over', = K 21·7–8 *ttāja ṣṭāre tcāṃlasa kṣārīje ttajsace* 'rivers there are fourteen, alkaline, flowing', = K 28·182–29·183 *ttāja ṣṭāra tcaulasa kṣā(rī)ja ttajsaca*. Hence *ttiṣḍaidi* equates with *ttajsaca* 'flowing'. Possibly base *šan-* 'move, shake, pour over', pres. *šan-*: *šat-* whence present *šat-* with participle *-ant-*, to Zor.P. *aβšatan*, *aβšanēt*, Māzandarānī infinitive *da-šenian*, *da-šāndī* 'you poured out', = N.Pers. *mī-rīxtī*. See s.v. *ṣāīndi* 'they shake'.

ttisä 'an object in the context of incense', III 16v5 *ttrāmī ttisä ttrāmi bṵvä|||* 'such his incense (?), such the perfumes'. Possibly a 'stick' of incense wood. See *ttäsā* 'boat', meaning as in the connexion of O.Ind. *dāru*, *dru-* 'wood' and *droṇa-* 'boat'.

ttäsā 'boat', from the contexts, Z 20·65 *parauṣṭa tsīndi brītīṃgya vema jaḍa ttäsā nä niṣtä* 'drowned in the sea of love-passion, the ignorant depart; no boat exists for them'; Z 24·239 *klaiśīnā magara kye duru ttäsā panaṣṭa ṣā muho nve bāgyo ttāru tcalco ttuvāya* 'the *makara*-monsters of the sea of the *kleśa*-afflictions through whom far away the boat has perished; do you convey me over to the other shore in a boat'; Z 24·173 *handaruai kūro ttäsau nāndä jaḍīna* 'they took through ignorance its other deceptive boat'. Parallel Tibetan *čhu-bo sgrol-bahi gru* 'the boat which crossed the waters' (Saṃghāṭa-sūtra, Tibetan ed. Peking 294a1). From **tisākă-* from **tisa-* 'stem of a tree (?)'. Possibly a base *tai-* 'to grow', whence, here, with increment *-s-* from either IE *-ḱ-*, *-sḱ-* or IE dental *t*, *d*, with *-s-* (as Khotan Saka *āhus-* from *āhvid-s-* 'sweat'), hence bases *tei-ḱ-* or *tei-d-*, beside *tai-l-*, Oss. D. *tillāg* 'crop', O.Ind. *tilá-* 'sesame seed', *tilvila-* 'fertile', see *ttisä*.

ttihīysde 'moves', Sid. 129r1, but rather *tti hīysde* with resumptive pronoun. See *hīys-* and *pahīys-* with cognates.

ttähvah- 'tread over, cross', Z 13·21 *kho hastä nätā ttähvaittä darroṇa trāyäte satva ttrāmu māñandu mahāyānna saṃtsāri ttahvaindä* 'as the elephant crosses the river, with boldness saves the beings, so by the Mahāyāna (Great Vehicle) they cross *saṃsāra*-migration'; Z 13·20 *kho ju draya nitā ttähvaindä* 'as the three cross the river'; Z 13·22 *samu kho aśśä nitā ttähvaittä pharuī käḍe khvīhätā ūtca nai rraṣṭo yīndi ttähvastä* 'as the horse crosses the river, for him the water is greatly agitated, he cannot completely cross it'. From *hvah-*: *hvasta-* 'strike, tread', see cognates s.v. *hvah-*.

ttu 'this, that', III 83·21 *ttū hvaṃ kṣī(ri)* 'this Hvatana land', K 2, 137r2 *ttu padī* 'in this way', K 46·43 *ttūṃ hirä pyūṣṭā sa* 'she heard this thing that...', K 46·27 *ttūṃ āśārī anarūda dye* 'he saw the teacher Anuruddha', to gen. sing. ibid. 28 *ttye-t-ī āśarī haiṣṭādi* 'they gave it to the teacher'; K 46·25 *ttūṃ dākṣäṇyā haura haurāṃ* 'we will give this *dākṣiṇeya*-gift'; K 45·20 *ttū-ṃ nvāśūṃ* 'I cry out for this of mine'; ibid. 21 *ttū-ṃ brremū* 'I weep for this of mine'; II 111·21–2 *cu...ttu...* 'what...that...'; K 46·50 *ttūtū pūra auda gīsāra pirstā* 'she covered the son up to the neck'; K 4, 140v4 *ttutvī gverä* 'let him tell it to him'; v 265, 7a1 *ttuto dhārañu* 'this formula (BS *dhāraṇī*)'; ibid. 7b4 *tvo dhārañu*; K 41·72–3 *ci ttu vī āṃ va gaṃjsi bva* 'what do you know to be the defect in it?'. See the pronoun *tta-*. With *-ka-*, II 114·116 *ttukä*, II 88·12 *ttūkä*.

ttugarā-baira II 51·97, uncertain word, see s.v. *baira-*.

ttuṃgara- 'ginger', Sid. 101r5 *tuṃgara* (with *tu-*, not *ttu-*), BS *śuṇṭhī*, Tib. *bčah-sga dan*; Sid. 101v5 *tūṃgare*; Sid. 19r3 *ttuṃgare*, BS *śuṇṭhī*, Tib. *bčah-sga*; Sid. 19r3 *ttāṃgarä*; Sid. 12v2 *ttāṃgare*, BS *nāgara-*, Tib. *li don-gra*; Sid. 130v5 *yserūnāṃ ttūṃgarāṃ hīvī raysą* 'juice of green ginger', BS *ārdraka-*, Tib. *sgehu-gśer-gyi khu-ba*; Sid. 153v5 *ttugara*, BS *śuṇṭhī*, Tib. *bu-bran šin* (not in the dictionaries); Sid. 100v1 *hīṃdvāṃgą ttuṃgarą* 'Indian ginger' (no Sanskrit text so far traced). For *gra-* of *don-gra* Khotan Saka *-gara-*, compare also *khavara-*, Tib. *ga-bra*. Tokhara B *tvāṅkarai*, oblique *tvāṅkaro*, adjective *tvāṅkaracce*. Tibetan *li* 'Khotan' occurs before plant names, see JRAS 1955, 17–8. From **tuvam-kara-*, with **tuva-* 'swollen, tuber, rhizome', hence the ginger root, to base *tau-*: *tu-* 'to swell', Lat. *tūber* 'swelling', IE Pok, 1080–5, see s.v. *tv-*.

ttuña 'thy', 2 sing. pronoun, III 105·55–6 *ttuñe jūhę: jsa mīre ī tvī hīsū* 'from love of you I die; I will come to you at once', but possibly rather 'from strong love'; JS 27r3 *ysīra puñaṃdai ttuṃña tta khu rene vīṣ̣re* 'your heart is compacted like the diamond jewel', but possibly 'the heart compacted, strong, like the diamond jewel'; JS 18v2 *dukhya bajattye ttuṃñe tsūṃ mī orga* 'to you unhappy, injured, I come here with reverence', but possibly 'to you unhappy, injured, strong, I come here with reverence'; III 109·11 *paskyāṣṭą ttuñe jūhai jsa svī bujve* 'again from

great love of you (or strong love?) I revive in the morning'. See *tvānaa-*, *ttūnaa-* 'thy', and *ttuṃna-* 'strong'.

ttuṃjāra- 'first autumn month', II 91·114 *ttuṃjeri māśti*; IV 8·4 *ttuṃjerä 17mye haḍai* '17th day of Ttuṃjāra-'; Sid. 3r5 *ttāṃjāra*, BS *iṣa-* 'the month *āśvina-*, September–October',Tib. *ston-zla hbriṅ-po* 'autumnal month, middle'; Sid. 3v2 *ttāṃjeri*; II 96·87 *ttāṃjairä māśta*; II 116·39 *ttāṃjairai māśta*; IV 18·1 *ttāṃjirä māśtä*; II 23·21·5 *ttājerä*; II 26·32·21 *ttājirä śeye haḍai* 'the second day of Ttuṃjāra-'; II 96·75 *ttaujairä*; II 125·1 *ttaujerä māśti*; II 57·43 *ttaujiṃrä māśtä*; V 388·93 *ttaṃjera māśte*. With adjectival suffix *-añā*, II 105·104 *ttāṃjairañā māśca*; II 105·111 *ttāṃjairañā māśta*, as in II 105·110–1 *saijsījañā māśta* 'the Siṃjsiṃja month'.

ttuḍa- 'carried across', participle to *ttuvar-*, K 41·58–9 *svaṃna ysai ysai hā tti kimala biśi rruṃdä pyaṃtsä ttuḍāṃdä* 'in the morning early they brought all these heads before the king', =K 44·176–7 *svaṃ ysai ysai hā tti kimalai biśi rruṃdä pyatsi ttuḍādiṃ*; II 111·21–2 *cu hve:hvu:rāṃ hīvī herä ttu-v-aṃ haṃña biśa biśä jānvā ttuḍāṃdä u pyaṣṭāṃdä* 'what was the wealth (*hera-*, BS *vastu-*, *dhana-*) of the Uigurs all that they conveyed into the rooms (?) of the same house (or within the house =*haṃdaṃña*) and sealed it up (?)'. Present Z 22·156 *ttuvīḍä* from **ati-barati*, see *bar-*.

ttūda- 'carried off, plundered', participle to *tun-*, II 112·66 *u śūje hīya stūra biśä ttūdä yuḍāṃdä* 'and they were able to carry off all one another's *stūra*-cattle'; IV 2·4 *mānai hirä ttude* 'he removed my goods'; IV 2·5 *nai bve sä ttudä ä ni vaña-ṃ āspāta hiyaudāna* 'I do not know whether he has carried it off or not. Now my refuge is with the lord'. See s.v. *ttunda-*, base *tau-:tu-* with *-n-*; IE Pok. 1032–4 *(s)teu-*.

ttūda 'reverence', K 72·27 *ṣṣ cū biśa ttūda jsāvi* 'he who goes with reverence to the *caitya*-shrine' (*biśa*, older loc. sing. *balśa*, to *balsa-* '*caitya, stūpa-*'); ibid. 16–7 *cū yı biśa ttauda jsāvä* 'what one goes with reverence to the *caitya-*'; K 73·32 *ṣe cū biśi tvada jsāvai* 'he who goes with reverence to the *caitya-*', ibid. 38 *cu biśa tvada jsāvi*; ibid. 40 *ṣi cū biśa tvada jsāvi*. The three spellings *ttuda*, *ttauda*, *tvada* are from older *tvaṃdanu* 'to revere', *tvaṃdanä*, *tvaṃdaṃ*, *tvanä*.

ttuda 'hot', III 73·179 *bīhī ttuda ṣta yūṣi* 'the soup will be very hot'. See *ttauda-* 'heated, hot', to base *ttav-*. For *-au-*, *-u-* see also *byūda-*, *byauda-*.

ttūnā 'epithet of Chinese', II 127·36 *ttūnā ciṃga*, and II 127·28; II 127·41, either 'powerful, important Chinese' or 'the local Chinese'. For 'strong', see *ttuṃna-*; for 'local', adjective from the pronoun *tta-*.

ttunāṃ 'fat', III 40·24 *ttunä aṃga* 'fat limbs', from *ttunaa-*, see III 41·25 *ttaunäkä ṣūña* 'fat thighs', and Z 21·27 *ttone* of the *dasta* 'hands'. Base *tau-* 'to swell', See s.v. *tv-*.

ttūnaa-, *ttunaa-*, *tvānaa-* 'thy'; II 4·58–9 *ttunai ysaira mūnai ysaira* 'your heart, my heart'; II 49·11 *ttūnā mārāpyara* 'your parents'. See *tvānaa-*.

ttuṃna- 'strong, stout', Sid. 7r5 *cu hova ṣte haṃdara ttuṃna u baka-hova pā īdä, u hadara gauda u hauva jsa haṃphva pā īdä* 'what is strength, some are stout and with little power, and others are meager and possessed of power', =V 316·27 *cu haute ṣte haṃdarä ttāṃna ū bakä, hauvä pā īṃdä, ū haṃdarä gauda ū hauta jsa haṃphva pā īṃdä*, BS *sthūlo 'tyalpa-balaḥ kaś cit kṛśaś ca balavān naraḥ*, Tib. *ñams-stobs ni la-la śa che-la, ñams-stobs chuṅ-ba yaṅ yod la-la śa skem-la ñams-stobs daṅ ldan-pa yod-pas-na*; III 72·167–8 *aśa . . . hūvathāta tcarṣva ttuṃna* 'horses well-harnessed, handsome, strong'. See base *tv-*, *tvāñ-*.

ttuṃna 'porous stone (?)', II 85·21 *śau pajūkä ttuṃna cīñaka* 'one lid, a porous receptacle (?)'. From *tau-:tu-*, Lat. *tōfus*, *tūfus* 'porous stone, tufa' to Av. loc. plur. *tūtuxśvā* 'loam'. To IE Pok. 1080–2 *teu-* 'to swell'. For *cīñaka-* 'cover', base *kan-* 'to cover', see s.v. *kaṅgā-*; *cīña-* from **čanya-*.

ttunda- 'removed, plundered', participle to *ttun-*, Z 22·235 *jsatāndi śśūjätu satva śśūjīye ggūśto hvaḍāndä ttundāndä drūjo hvatāndä kūre dṛṣṭīyate nāndä* 'the beings slew one another, they ate one another's flesh, they plundered, they told lies, they took up false opinions'. See above *ttuda-*. From *tu-n-* to base *tau-:tu-* 'to thrust, remove, plunder'. IE Pok. 1032–4 *(s)teu-* 'thrust, beat', only with increments. Oss. D. *tonun*, *tund*, I. *tonyn*, *tynd* 'tear away, up, pluck' (with *-on-* from *-āu-*, not the more usual *-ān-*). See *pattyaña* (Manj. 116), if *ya = u*.

ttumalsta- 'swallowed', Z 13·83 *tvī padī pattarra ttumalste ne ju handaru khāysu pajāṣṭä* 'he swallowed the food in that way, he did not accept other food'. With *ttrra-*, *ttra-* in place of *ttu-*, JS 4r2 *cu brrīyaustä hastä, pasve ayūlä ttraṃgste* 'who was the amorous elphant, he swallowed the red-hot ball of metal (BS *ayo-gola-*)'; III 69·83–4 *muṇḍa, ttralīnä hūña jsa rausta, murä rauṭe jsa ttramaste* 'the bird swallowed greedily the lumps of tin reddened with blood'. The spelling *ttra-* for *ttu-* may be scribal variant form or possibly retain *-r-* from the base *marz-*. From **ati-marz-* 'to rub through', and hence 'to swallow' (?). See *malys-*.

ttumäṣa 'large fields', V 389, 19v4–5 *ku ye ttumäṣa byehāte balysāna ku karä ttīma ne jīye* 'where one gets large fields of Buddhas where seed fails not at all', BS G 37, 14a7–14b1 *buddha-kṣetre tu sukṣetre uptād bījā⟨n⟩ mahāphalaṃ*. Hence *ttumäṣa* may be rendering of *sukṣetre kṣetre* with *ttu-* for BS *su-*; note also Sid. 7v5 *phara-purai* 'having many sons' for BS *su-praja-*. After assuming *ttu* for plural pronoun *ttä*, and deciding against **ttuma-miṣṣa-* 'seed fields' (as if from *tuxma-*), it is proposed to see in *ttu-* the word for 'great', equivalent to O.Ind. *tuvi-* (frequent as first component), which can be seen also in the Greek Θο- of the place-name Θογαρα, in Kan-ṭsou, the home of the Gara people; in the Iranian name *to-but* for Tibet, that is, the Great *Bod*', Tib. *Bod čhen-po*, and in the Chinese rendering of the name of *Kābul* by *tu-mi*, older *tuo-miet* (K 1187·23; 617·2), where *mit* is the Iranian **miθa-* 'settlement'. Details elsewhere. See also *miṣa* 'field'. From *tau-:tu-* 'swell', Av. *tavah-* 'power', O.Pers. *atāvayam* 'I could', IE Pok. 1080–5 *tēu-:tū-* O.Ind. *tavīti*, *tavás-* 'power; powerful', *tuvi-* first component 'greatly, powerful'; Greek ταῦς·μέγας, πολύς, Lat. *tōtus* 'whole', Slav. Russ. *týju*, *tytī* 'become fat'. For variation 'great' and 'good' in *ttumäṣa-* =BS *sukṣetra-*, note the reverse in *hudaha-* 'good man' =BS *mahāpuruṣa-*; and the use of BS *su-* in Sumeru, Hindu Sanskrit Meru, and Pali *sineru*. Sid. 7v5 *phara-purai* 'having many sons' renders BS *supraja-* (above).

ttura 'goat', K 100·297 *tcānai ttura būysai* 'three kinds of goat'. From **taura-* or **tura-*, to Oss. D. *dzäbo-dur*, I. *dzäbi-dyr* with first component *dzäbo-*, *dzäbī-* from older **jabaz-* to Oss. DI. *dzäbäx* 'excellent' (Inguš lw *zuoq* 'joy' =Ingušo-čečensko-russkij slovar' 80 *zokx*, Čečen *zovkx* (*kx*=*q'*) 'felicity, amusement'), hence the 'noble' mountain goat (like the use of German *edel-*); the same base *gab-* 'excellent' perhaps also in the name N.Pers. *gabr*, plural *gabragān* for the Zardуštī followers of Zoroaster, if the naṁe was self-given. Possibly IE *gab-* beside *ĝab-* 'to appear', hence 'be conspicuous', with meaning as IE Pok. 587–8 *(s)keu-* 'to observe', Got. *skauns* 'beautiful', O.Sax. *skōni* 'shining, beautiful', and Av. *fraša-* 'conspicuous', the compound *frašagar* glossed by Parsi-Persian *ẓāhir*. IE Pok. 1083 to base *tēu-* 'swell', Greek ταῦρος 'steer', Lat. *taurus*, O.Pruss. *tauris* 'bison', Lit. *taũras* 'bison', O.Slav. *turŭ* 'aurochs'. With *s-*, Got. *stiur*, Av. *staora-*, see s.v. *stūra-*.

ttūra 'cheese(?)', K 100·295 (obscure text) *khāysa ttaujai u ttūra phalau śau* 'food sour-stuff and cheese, one dish (?)'. From *tau-*:*tu-* 'to be sour', see cognates s.v. *ttavaṃdya*; the same *tau-* in *ttaujai*.

tturä 'tightly (?)', III 70·125 *pūmye-v-ai tcimaña tturä* 'her eyes were tightly closed (?)'. Possibly **tura-* 'strong', base *teu-*, see *ttuṃna-*. From **taura-* or **tura-*.

tturra- 'mouth', V 342, 84v2–3 *ttu scätä gyastānu gyastä balysä tturrāna haṣṭātä ysāre ḅāyä narande* 'at that time from the mouth of the *deva* of *devas* Buddha eighty thousand rays issued', BS G 37, 79a4–5 *atha tāvad eva tasmin samaye bhagavato mukha-dvārāc catur-aśīti raśmi-śata-sahasrāṇi niścaranti sma*; Sid. 156r2 *ttora*, Tib. *kha*, Sid. 129r2 *ttaurą*, Tib. *kha*; V 250–1, 80r–2 *ysaṃthvā-t-ī tturrna vasva ūpalā spye hīya buśä narāme* 'in his births from the mouth issues the scent of a pure lotus blossom'; Manj. 69 *tturä*; III 73, 178 and 193 *śau tturä* 'one mouthful', Z 20·57 *turrrna* (*tturrna* with suprascript *-r-*); suffix *-ka-*, JS 101r1 *viysāṃ māñaṃdä tturrka* 'mouth like lotuses', II 75·60 *tturkä viysä* 'lotus mouth'; III 108·2 *tturka vīysañä* 'on the lotus mouth'; adjective II 104·71 *ttūrīnai vīysa* 'lotus being the face' (identifying suffix *-īnaa-*); suffix *-aka-*, III 48·66 *ttūrakä harāśaḍai vaña śąulą auṣṭakye* 'protruding the mouth, now sucks the lips'; compounds, JS 17r1 *sujsaṃdä-ttura nāta* '*nāga*-snakes with burning mouths'; Sid. 103r2–3 *ssa-tturai viraṃ* 'a hundred-mouthed wound', BS *śata-pāṇaka-*, Tib. *rma-kha brgya-pa ŝes-bya-ste*. From base *tar-* 'rub, bore through', *tur-* from *tarų-*, whence **tur-na-* *tturra-* 'hole, mouth', IE Pok. 1071–7 *ter-* 'rub away, bore through', Greek τείρω 'rub', τερέω 'bore', τόρμος 'hole'; *teru-*, Greek τρῦμα, τρύμη 'hole', τρώω 'to bore'. For 'hole' and 'mouth', as Armen. *berem* 'bore', *beran*, *-oc'* 'mouth', in IE Pok. 133–5 *bher-* 'to cut, split, bore'; Lit *burnà* 'mouth', Lat. *foro*, *forāre* 'to bore', *forāmen* 'hole'.

tturakä 'covering', III 81·168 *kapäḷakä, hūlaihä: hīvī tturakä hame* 'the Turkish *qapyaq* "cover, quiver", is the cover of the *hūlaihä:*'. See BSOAS 23, 1960, 33 for base *tau-*: *tu-* 'to cover', O.Ind. *tūṇa-*, *tūṇi* 'quiver', O.Slav. *tulŭ* 'quiver', Oss. D. *äftaun* 'to cover', *äftaugä* 'horse-rug'. Not as in IE Pok. 1102 *tų̄-* 'reed'. For the 'quiver' as a 'cover', IE Pok. 554 *ḱel-* Mid. HG *hulft*, *holfte* to Greek καλύπτω 'conceal'.

ttuvar- 'bring over, into, carry across', 3 sing. Z 22·156 *rrundā pājiñuvọ ttuvīḍā* 'he conveys them into the king's stores (treasury)'; IV 20.13 *neri pūra kīṃtha ṇāyīdä u daha hvaṃḍä jsā tvarīdā* 'let them take the wives, sons (=children) into the town and the men bring over also'; IV 20·8 ⟨*ci*⟩ *tty*⟨*e*⟩ *stūra ni īde śūje hāyarā jsārū jsa tvaryari* 'who has not *stūra*-cattle, help one another (2 plural), convey the grain with them'; participle *ttuḍa-*, K 41·59 *ttuḍāṃdä*, II 111·22 *ttuḍāṃdä*, see above *ttuḍa-*. From *ati-bar-* 'to bear across, into'; for *ati* 'in', note Sogd. Bud. *tys-* 'to enter', present to *tyt-*, Yaγn. *tis-*: *taxta*, *tisma*, *tisak* 'enter', Yazg. *dis-*:*dayd*. Noun *tvārā-* 'section of a text', loc. sing. *tvera*, see below. Yaγn. *divar-* 'to bring in', inf. *divārak*.

ttuvare 'exceedingly, surpassing', III 131a4 *ttuvare hastaru bārūñāre kho ysarrne nä*⟨*kä*⟩ 'exceedingly better they shine than a golden *niṣka*-ornament'; V 188, 9a4 *ttuvare mästä* 'exceedingly great'; Z 10·7 *atä ttuvare mästä* 'beyond exceedingly great'; comparative, V 81, 17r2 *ttuvaḍaru*; with *tva-* from *ttuva-*, I 250, 214r1 *vasutyau tvatare-hveyyau* 'pure superhuman', BS (Suv.) *viśuddhe-naatikrānta-mānuṣyakena*; Bcd 47r3 *śirka parāśaudha vasva tvare uvāra* '(may they be) pure (dyadic), exceedingly exalted', BS *te pariśuddha bhavantu udārāḥ*; III 20, 1b1 *ṣadi jsa tvarä* 'with faith exceedingly' (BS *śraddhā-*); Bcd 54b3 *tvaḍa*, BS *viśiṣṭa-* 'distinguished'; with *ut-* from *ati-*, Sid. 8r1 *utvaḍare jsa* 'from excess', BS *ādhikyāt*, =V 317·39; Sid. 8r1 *ṣi utvaḍarvacä-vrrara bustā ṣte* 'this is known to be beyond nature', BS *adhika-prakṛtikaḥ smṛtaḥ*, =V 317·38 *utvaḍarvatā*; II 128·52 *utvaḍira*; II 103·47 *ūtvaḍaryai jsa*; III 129·21 *ūtvaḍire jsa*; Bcd 45v2 *atvaḍirūve*; with loss of *-ra-*, SuvP. 61r1 *utvaḍi*, BS *atīva*; with suffix V 146, 12a3 *ttuvarīskyu* 'excess (?)', III 1, 5v5 *tvarīsce*, III 8, 16r5 *tvatarīsc*⟨*ä*⟩*te* compound, *tvaradāna*, K 45·9 *tvaradāna ttrīkṣą ye* 'was very sharp'; K 46·32 *tvaradāna dyena śakalaka pūra ysā* 'she bare a son very fine to look at'; K 46·43 *tvaraidāna sīra saduṣṭā himya* 'she became very contented (dyadic; BS *saṃtuṣṭa-*). From *ati-bar-* 'to surpass', see *ttuvar-*.

ttuvāy- 'conduct across, save', Z 24·239 *ttāru tcalco ttuvāya* 'convey to the further shore'; Z 24·238 *ttu ma vāmu tṿāya ku ysaṃthīnā ḅeisa* 'convey me over this sea where are the whirlpools of birth'; preterite, Z 5·105 *rre gyastä balysä bil-saṃggu puṣṣo kūṣḍu vīri ttuvāste* 'the king at once led the *deva* Buddha's mendicant group (BS *bhikṣu-saṃgha-*) to the place'; infinitive Z 23·53 *rre yä hā parste ttuvāśti* 'the king ordered to conduct him'; adjective, N 90·33 *tvāyākī* 'you are the conductor', BS ed. Nobel 250·4 *nāyaka-*. From *ati-vād-* 'to lead over, across'. See, with intrusive *-r-*, *ttrvāy-*; cognates s.v. *bāy-*:*bāsta-* 'lead'. See also K 14·89 *ysāra śāya tta jsāṃ śāśąña ttuste* 'he so brought over a thousand Śākyas into the doctrine (BS *śāsana-*)', =K 22·50 *ys*(*ā*)*ra śāya tta jsā śāśąña ttrv*(*ā*)*ste*.

ttuvārā 'vehicle', V 350·17, 125 *dātä biśśä hālā ttuvārā* 'of the *dharma*-doctrine, on all sides the vehicle', BS *dharma-paryāya-*. See *tvārā-* 'section' of the *dharma*-doctrine, =V 68, 8v2 *dātu biśśä hālā tvāro*.

ttuśśaa- 'empty', SuvO. 24r5 *ttuśei āvū* 'empty village', BS

śūnya-grāmaḥ; V 77, 145r1 *u ttuśau ye uysānau vajiṣde ku ye ttuśāttetu dye yīndi* 'and one sees the self (BS *ātman-*) to be empty (BS *śūnya-*); where one can see the emptiness. . .', Tib. *bdag kyaṅ stoṅ-par mthoṅ-pas-na, mthoṅ-nas. . .*: SuvO. 27r5 *ttuśśāttete pāṣkalä nāṣatä pūhä* 'the chapter of emptiness finished, the fifth', BS *śūnyatā-parivartaḥ pancamaḥ*; III 67. 54–5 *kuṣṭa ya mūṃja, ttūśā* 'where the empty dwelling was'; V 139, 1a4 *ttuśśā dharma hära* 'empty elements (dyadic)'; III 129·9 *sarva-dharmi ttuśā paysānāmane* 'we recognise all the *dharma*-elements to be empty'; JS 32r1 *bāṣe ttuśaṃña* 'in the empty wood'; Z 7·16 *kho ju ttuśśai muṣṭä rraysā* 'like the empty (dyadic) fist', parallel to BS *rikta-muṣṭi-*; Manj. 279 *ttuśe abāve* 'empty non-existent'; compounds, II 46·94 *āśirya pā ttūśā-dastā tsīṃdā* 'then the teachers (BS *ācārya-*) go empty-handed'; III 59·22 *ttuśā-dastā tsīṃdā* 'they go empty-handed', K 33, 56–7 *pastāva kaidara-dvīpa ttuśā-ysīrūye* 'they departed to *Kinnara-dvīpa* (fairyland) empty-hearted'; abstract, V 132, 2b2 *ttuśāttātä*; Z 6·8 *ttuśśāttetu*; K 54, 15r4–15v1 *haṣṭūsa-padya ttūśātte* 'eighteen emptinesses', parallel to BS *aṣṭādaśa śūnyatāḥ*; K 143, 1r1 *ttuśāttā*; adjective to abstract N 50·20 *ttuśāttetīgye*. From base *tau-š-*, Av. *taošaya-*, *tusa-*, Zor.P. *tuhīk*, *tōšēnītan*, N.Pers. *tuhī*, *tih*; Balōčī *tusag* 'be quenched', *tōsay* 'quench', *tōsēnag* 'avoid'; M.Parth. Nisa *twsyk*; Pašto *taš*, Orm. *tusk*, Waxī *töš-*, *taš*, Sarīkolī *tīs-*, Šuγnī *tas*, *tis*. IE Pok. 1085 *teus-* O.Ind. *tucchá-*, *tucchyá-*, Lat. *tesqua* 'deserts', O.Slav *tuštī* 'empty', Russ. *tošči̯* 'meager'. See also *ttäśai*, *ttuśśīma-*.

ttuśśīma- 'empty', Z 24·440 *biśśo karyo merä ṣä hvę ttuśśīma yīndä* 'the whole effort of the mother the man makes empty; K 67·172 *karya-v-ī ttuśīma jsāte* 'his effort is wasted', =K 70, 7v3 *karya-v-ī ttūśaima jsāve*; III 11, 20r1 *ma-ṃ ttuśśīma padīmä* 'do not make empty for me'; III 74·212 *saidä ṣai ttūśīma tsve* 'the magic (BS *siddhi-*) went to emptiness'; with *a-* negative, K 152·3 *ttathattā-vrrarä attuśīmī, nāmai baysuña sarāṃ* 'the lion of Buddhas having nature of suchness, with significant name', =II 53·2–3 *attūśīma-nāmī baysūñä sarau*. See *ttuśśaa-*; the suffix *-īma-* in *nitcarīmaa-*, *nitcīmaa-*, *natcarīmaa-*, *handarīmaa-*.

ttuṣṣe 'struck, destroyed, ruined', *ttūṣa, tvīṣṣe, tvīṣä*, with *yan-*, *hays-* 'make', *tsv-*, *jsā-* 'go to'; SuvO. 24v1 *uskālsto ttuṣṣe tsīndä* 'they (the snakes) go upwards to destruction', BS *ūrdhva-gata-*; followed by 7 *biśśä vā jyāre* 'all perish', BS verse 12 *naśyanti*; III 21, 6b1 *klaiṣṇānä sānänä tvīṣä yanākäna* 'by the destroyer of the enemies, the *kleśa*-afflictions'; V 68, 8r5 *ce biśśä parrūṣka tvīṣṣe yädändi* 'who have destroyed all afflictions', BS G 37, 4a7 *arhatāṃ*, by etymology *ari-han-*; III 23, 18ia1–2 *muhu jsa arahaṃdauñä byauda tcamna klaiṣṇā sāna ttūṣä yanūmä* 'by me the state of arhant was obtained whereby I destroy all enemies, the *kleśa*-afflictions'; Z 22·331 *ṣṣaddo tvīṣṣe haysīndi* 'they destroy faith'. From **tauxšayai*, or **tuxšayai* to base *taug-* 'strike', Zor.P., N.Pers. *tōš-*, *tōxtan* 'to punish, make atone, repay', Armen. lw *toužem*, *toyž*, *tougan*, Syriac *ṯwgn-* ''vexation', Sogd. Bud. *twγ* 'pain', *'nt'wyč* 'sorrow', Zor.P. *handōh*, N.Pers. *andōh* 'pain', Armen. lw *andohakan* 'causing anguish', Sogd. Man. *'ntwyč*, adjective *'ndwxčn'k* 'anxious', Chr. *'nṯwxč* 'grief', Greek λύπη, adjective *'nṯwxčn'q*; *⟨wy⟩tw-γd'rt* 'he overthrew' (according to the Syriac). Without *-g-*, Sogd. Man. *t'w'n* 'guilt, atonement'. IE Pok. 1032–4 *(s)teu*, *(s)teu-g-* 'strike', O.Ind. *tujáti tunjáti*, *tunákti* 'press', Celtic Mid.Ir. *tūag*, *stūag* 'axe', O.Engl. *stocc* 'stick', N.Engl. 'to stoke'.

ttuṣṣai,, see *ttuṣṣe* with pronoun *yi*.

ttuste 'he carried over' K 14·89, =K 22·50 *ttrvaste*, see *ttuvāy-*.

te 'you', 2 sing. enclitic, V 333, 25v4 *aysu te. . .näjsätę* 'I will show you', BS G 37, 22b6 *vayaṃ te. . .darśayiṣyāmaḥ*, Tib. *nas khyod-la bstan-to*; V 75, 43r6 *pātco te. . .hvāñīmä* 'I will state to you', BS G 37, 33a4 *āmantrayāmi*, Tib. *bśad-par byaho*; V 342, 84v2 *aysu te hvāñumä* 'I will state to you', BS G 37, 79a3 *vyākariṣyāmi*, Tib. *luṅ bstan-par byaho*; later *-e*, III 22, 11b4 *tta cue saittā* 'so what does it seem to you?'; BS *tat kiṃ manyase*, contrasting with the plural, K 39·158 *cvāṃ saittä ṣamanyau* 'what does it seem to you, ascetics?' (*-āṃ* =older *-ū*); Manj. 154–5 *pū ayse hvañā dā* 'listen I will teach you the *dharma*-doctrine'. From **tai*, oblique to *thu* 'you', Av. *tōi*, *tē*, O.Pers. *taiy*, O.Ind. *te*, Greek τοι. See also *tä* (Z 2·58).

tte 'these', plural to *tta-*, Manj. 189 *ttrāma tte harbeśa ṣkāje* 'so all these *saṃskāra*-factors'. See *tta-*.

tte 'so to you (sing.)', V 216r3–4 *tte haṃbusaṃ ye* 'so for you it was suitable', from *tta* and enclitic *te* 'to thee'.

tte 'so to her', K 47·55 *ū tte hve* 'and so to her he said', from *tta* and pronoun *yi*.

ttai 'it is', II 94·29; 97·113 *mihai baraucāṃ parau ttai* 'it is for us an order of the *barauca*-officials'; III 121·10 *śaika ttai* 'it is good'. From *aśtä* or possibly a pronoun (like Turkish *ol*).

ttai *cai* 'those who', Manj. 331 *kāma ttai cai kāhva tsīde tta mārīña ahna bosta* 'they who are unstable in *kāma*-love, are bound (rather *basta*) with the Māra-demonic noose'. See *tte*.

ttederä *bīsi* 'such a servant', V 28, 59r4 (fragment beginning of verse 8). See *ttädärä*.

ttainī 'at once', K 112·375–6 *ttainī paraiśudhvā kṣ(e)ttrā hīśta* 'at once he reaches the pure fields', see *ttanī*, *ttenī*.

tteṃdi *masū* 'only so much', K 61, 4or2 *haṃbeca tteṃdi masū uysdīśe yūḍe* 'the summary only so much he could teach' (misprint *ttaṃdī*). See *ttaṃdī*.

ttairä 'sharp weapon (?)', III 43·26–7 *saṃ khu jä hvai hagrrīhą ttairä da bīysarä-vī* 'just as a man lifts up a weapon, terrifying to see'. From **taira-*, to base *tai-* 'be pointed', beside *taig-* 'be pointed', Av. *taēra-* 'peak', beside *staēra-*, Zor.P. *tērak*. IE Pok. 1015 *(s)tei-*, Lat. *stilus* 'pointed stake'. Pašto *tērə* 'sharp' from *tai-* or *taig-*. Note also *tī-* in O.Ind. *tīvrá-* 'sharp'. This Khotan Saka *ttaira-* could also be a later form from **tigra-*.

ttaira *haraysä* 'peak *Harā bṛz*', II 103·57–8 *mala ttraikha ttraikha sūmīra garānä rāṃda ttaira haraysä baidä* 'upon the rocky peak of Sumeru king of mountains, the *Taira Harā Bṛz*'; II 102·28–9 *ākāśa-maṇḍäla haräysa vī* 'at the circle of the sky, the *Harā Bṛz*'. Dialectal *haraysa-* from *harā-bṛz-*, to Av. *harā bərəz*, *harā bərəzaitī*, *haraitī*, Zor.P. *har-burz*, N.Pers. *Alburz*, identified in this Buddhist text with the Buddhist world mountain *Sumeru*, Hindu Sanskrit *Meru*. For *harā* 'mountain (?)' see base *har-*, s.v. *haḍā*, *haḍai* 'day', For *-ai-* of *ttaira-*, see also s.v. *durauśa*.

ttera 'on the forehead', oblique to *ttāra-*. SuvO. 54r7 *tteru vätä aviṣijäta* 'consecrated (with pouring of water) on the forehead', BS *mūrdha-abhiṣeka-*; SuvO. 56r1 *ttere jsa* 'with the forehead', BS *uttamāngena* 'with the best limb (=the head)'; K 154·36 *ttera bidi ma beda* 'upon the forehead, upon me'; K 53·9·1 *aurga tsūṃ ttera jsa* 'I come with reverence with the forehead'; K 42·97 *tterä* [*tte*] *jsai aurye* 'he greeted her with the forehead'. See *ttārā-*.

ttere 'partridge', JS 29v2 *ttere ṣīke* 'the young partridge'. See *ttatara-*.

ttera- 'such, so many', v 334, 27v4–5 *u kyerä vā tte kuṃjsatīṃgye dāne u tterä ju gyasta balysa hämäro* 'as many as these sesame grains, so many may the *deva* Buddhas be', BS *yāvantas te tila-phalakās tāvantas tathāgatā bhaveyuḥ*; v 335, 33r1 *cerä...u tterä...*, BS *yāvantas te...tāvanto*; v 336, 35r3 *ttärä*; gen. plur. v 330, 13v6 *tternu balysānu*, variant *tterānu*; with *-ku*, v 299, 3r2 *tterku*, and v 330, 4a1. With adjective, v 250·791 *ttirä brrūñaṃdai hime khu raṃnīneṃ daśā* 'becomes as brilliant as a jewelled banner (BS *dhvaja-*)'; similarly *cera-* with adjective Z 13·23 *ne butte ceri baysga* 'he does not know how deep'. With *buro*, Z 12.17 *tterburu*, *tterburo*; Z 22·100 *ttärburo...kuburo*.

-tairṣṭai 'split', JS 24v2 *ustairṣṭai* 'you tore out', see s.v. *ustairṣṭai*.

ttau 'from these', ablat. plural of *tta-*, K 156·11 *ttau būrą ṣṭāṃ daśau maiśtau baśjāṃ jsa parī pathīya* 'from these ten great sins he deigns to abstain', parallel to III 64·13–4 *ttāṃ būra ṣṭāṃ daśau maiśtāṃ baśḍāṃ jsą pathīsāṃ* 'we will abstain from these ten great sins'. See *tta-*.

ttauca 'top', Z 6·26 *śkaujānu śśuṃñaha ttauca* 'the voidness is the acme of the *saṃskāra*-factors', parallel to Z 6·32 *śśunnyaha noca härāṇu* 'the voidness is the acme of the *dharma*-elements'. From base *tap-* 'top', *ttauca* from **tāfcā*, as *nauca* from **näfcā-*. To Waxī *tápik* 'forehead', see BSOAS 26, 1963, 83–9.

ttauca 'hot', fem. to *ttauda-* participle to *tap-* 'be hot, heat', s.v. *ttav-*. I 161, 76r1 *hiṃja ttauca haśä biṃda* 'upon the red, hot swelling'. But *astauca* 'dry land' is to base IE *as-* 'dry'.

ttaujiṃra 'the month *Ttuṃjāra-*', K 151·44 *ttaujiṃra māśtä*, II 57·43 *ttaujiṃra māśtä* (*-iṃ* =*-ai-*), see *ttuṃjāra-*.

ttaujai 'some sour food', K 100·295 (obscure text) *khāysa ttaujai u ttūra phalau śau* 'food *ttaujaa-* and cheese, one dish'. From **tāvači-* to Av. *tāyuri-*, *tūiri-*, see cognates s.v. *ttavaṃdya*; *ttūra*, Zor.P. *tēr*, Turk. *tūrāq* 'cheese', Greek βού-τυρος.

ttauñäte 'he may...', v 382, 4b1 *///ttauñäte kye tta-ttanāmi ye* 'he may...who was so-named'. Uncertain fragment.

ttauda- 'heated, hot', participle to base *ttav-* 'to heat', from *tap-*, Sid. 103r4 *ttaudā*, Tib. *ćha-ba* 'hot'. Abstract, Sid. 142r2 *aṃgvā vī ttaudā* 'heat in the limbs', JS 6v1 *ttaudäna haṃthrrī* 'oppressed by heat', Sid. 8r5 *ttodā*. From **tafta-* and **taftatāti-*. See *ttav-*. But Sid. 156r3 *ttaude jsa*, Tib. *kha-nas* 'from the mouth', hence read *ttaure*.

ttauda 'reverence' K 72·16–7 *cu yi biśa ttauda jsāvä* 'what one goes with reverence to the *caitya*-shrine'. See also *ttūda*, older *tvaṃdanu*, *tvada*.

ttauda 'darkened', III 80·16 *ttauda brratha* 'dark storms'. From base *tam-* 'be dark', see *pätām-*: *pätaunda-*, rather than *ttauda-* 'hot'.

ttauna-, *ttone* 'fat', Sid. 134v4 *ttauna*, BS *snigdha-*, Tib. *snum dan ldan-pa*; Z 21·27 (of the *dasta* 'hands' of the living being) *humo ttone* 'spongy and fat', JS 10v3 *ttina himye ttaunä gukṣapā aṃgna maysirkä* 'by that he became fat, large (?) in limbs huge'; III 41·25 *ttaunäkä ṣuña* 'fat thighs'. Base *tau-*:*tū-* 'swell', see *ttuṃna-* 'strong', and cognates s.v. *tv-*, *tvāñ* 'to strengthen'. IE Pok. 1080, Russ. *tyti*, *tyju* 'become fat'.

ttauma 'then', JS 16v1 *lobhä pracaina ttauma raṃnāṃ vaska* 'then through greed for the jewels'. See *ttäma*.

ttaura 'wall', Z 4·38 *avacchoda tsīndi ttaura vaṣṭa* 'unhindered they go through walls', Buddhist cliché, Mahāvyutpatti 219 *tiraḥ-kuḍyaṃ tiraḥ-prākāraṃ*. From *tau*:*tu-* 'to cover', see above *tturakä* 'cover', with BSOAS 23, 1960, 33–4, O.Ind. *toraṇa-* 'gateway'. Parallel text s.v. *ttīnu*.

ttaurä 'wall (?)' K 67·169–71 *ṣī saṃ drāṃ khu ji hve näste uysmīnai piṇḍai dūrä, ttye jsa mī ttaurä nirūje, virai jsāṃ saṃ khu ysaiye; cu vā haṃjsäri biysaśte ttī pyaṃtsi ttauri ni byehe* 'this is just exactly as when a man takes a hard lump of clay; therewith then he will burst through a wall, there for him it is just as he is born; he who grasps the change, then no wall is found before him', =K 70, 7v1–3 *ṣa sa drau khu ji hve näste, uauys(m)īnai paiṇḍai dūra, ttye jsa mī ttaura narrūje, varai jsāṃ ttī khu ysaiye; cū vā hajsāra bīysaśte, ttī pyatca ttaura na byehe*.

ttauraña 'picture', Manj. 35 *khu ttauraña hamadā strīya pīrūna ha(ma)gyā śuausta* 'as in a picture (loc. sing.) indeed a woman is created like a painting', ibid. 37 *tvīra pīrūna hamaga* 'in a picture like a painting'. Here *ttaura-* from *tvārā-*, loc. sing. *tvera*, *tvīra* 'scroll, text', Manj. 396 *samva khu pīrāka cu pvaitta ttye yakṣa cu tvara pīḍe*, =Z 9·19 *samu kho pīrākä pvaittä ttye yakṣä cu tvera pīḍe* 'as the painter fears the *yakṣa*-goblin whom he has painted'. See *ttuvārā-*, *tvārā-*.

ttorä 'peak', Z 16·33 *cvī ysarrnai ttorä kye hal-ci hā hatīysde* '(Sumeru) whose golden peak which everywhere shines out'; plural Z 16·34 *ttaura*, variant *ttora*. From *tau*:*tu-* 'to cover' hence 'covering top'. See BSOAS 23, 1960, 33–4.

ttora-, *ttaura-* 'mouth', see *tturra-*.

ttaurrjä 'anther (?)', or 'pollen(?)', II 75·61 *viysä khīysarä ttaurrjä* 'the pollen of the lotus filament'. Possibly with Tokhara B *taur*, A *tor* 'dust, BS *rajas*', to base *tau-* 'to cover', note below *pavanaka-* 'pollen' from *pau-* 'to cover, smear'.

ttauśtä 'is injured', 3 sing. to base *ttaus-*, Sid. 103r3 *khaiyai trāmāre u ttauśtä* 'is contused for him and is injured', BS *toda-*, Tib. *na-ba yin-no*. See *ttaus-*.

ttaus- 'be hot', Sid. 122v4 *nehä ttausāma hame* 'there is heating of the navel', BS *nābhau vidāhitaṃ*, Tib. *lte-bahi phyogs ćha-ba yin-no*; Z 23·123 *kāṣcīnai ttausai mästä panye ysäru vīrä uysdaundä* 'the great heat of grief in every heart is cooled'; Manj. 169–70 *brrīvīnai ttāsai* 'fever of love'. From **tafs-* to base *tap-*, s.v. *ttav-*; Yazg. *tifs-*:*tūvd* 'be heated, glow', N.Pers. *tafsīdan*, Oss. D. *cäfsun*, I. *cäfsyn* 'become hot', D. *täfsun*, I. *täfsyn*, 'become hot, have fever, freeze'.

ttaus- 'to injure', 3 sing. Sid. 103r3 *khaiyai trāmāre u ttausītā*, BS *toda-*, Tib. *na-ba yin-no*; Sid. 128v2 *ttausace vīnauste* 'breaking, painful', BS *bhanga-*, Tib. *yan-lag ċhag-pa sñam-byed-pa dan, zug-pa dan* 'the limbs feel as if broken, and there is pain'; III (ed. 2) 140v6 *ttausau pātcu uysānye cūḍe yana* 'why then do you cause injury to yourself?', BS *ātma-ghātaṃ*. Possibly IE Pok. 1056 *tap-* distinct from IE Pok. 1069–70 *tep-*, as Zor.P. *tapāh*, N.Pers. *tabāh* 'injury'. O.Indian *tapas-* seems also to have two origins.

tca- 'preverb in *tcabalj-* and *tca-rṣva*; *tcabalj-* 'to break, scatter', Tumšuq Saka *tsawargy-*, base *barg-* < *brag-*; *tca-rṣva-* 'brilliant' from base *raux-š-* 'shine'. From *patiš-* by *ptš-a-*, or from *patiša-* to *pċa-* to *tca-*.' See also Sogd. Bud. *pčkwyr-* 'to fear', Yaγn. *čukayr-*, *čukēr-* 'to fear'; Šuγnī *paxtaǰ-*:*paxtoγd* 'to sift, filter' (**patiš-*, *tuć-*); Sogd. Man. *ptzβwš-* 'smell', elsewhere *pč-*; and Oss. D. *dzubandi* 'talk', from **pać-bandiya-* to Sogd. Bud. *pčβ'nt βr-* 'to give an answer', beside *pčβ'nty* 'continuation', applied to talk (not with V. Abaev, Oss. Etym. Dict. from Arabic); possibly also Oss. D. *dzinazun*, *dzinast*, I. *dzynazyn*, *dzynäst* 'to lament, weep, rage (of a storm)', reversive preverb to *nāz-* 'to rejoice' or intensive preverb to *nāz-* 'be tender over' (not with V. Abaev loc. cit. from Arab. *janāzah* 'corpse'); possibly *nāz-* with *nad-* 'to make noise' (see cognates s.v. *panāy-*), as *khays-* 'eat' beside *khād-* 'eat'. See also s.v. *ṣṣai*.

tcaṃgalai 'his elbows', III 75·232 *garśa jsai bastāṃdā thyau, tcaṃgalai ṇāstāṃdā dva* 'they swiftly bound him about the neck, they fastened down his two elbows', *tcaṃgala* with *yi*. From *čangala-* 'elbow', the *-l-* from older *-d-*, Av. *čaŋkaδa-* 'elbow' (W. B. Henning, BSOAS 11, 1945, 471, n. 3), Pašto *cangal* 'elbow', Oss. DI. *cong*, plural *cängtä* 'arm', D. *cäng-ärinä* 'cubit (elbow as a measure)' to base *kank-*, *kang-* 'be bent', N.Pers. *čang*, *čangal*, *-ak* 'finger, claw', Av. *čingha-* as second component *paršō-čingha-* 'with spread claws'. IE Pok. 537–8 *keng-*, *kenk-* 'to hook', O.Norse *kaka* 'chin', Slav. Russ. *kogotĭ* 'claw'.

tcaṃgiḍai 'musical instrument (?)', II 85·20–1 *grathä ttīlā vī burakyä ūspuri tcaṃgiḍai grāhe:mä jsa śūstä* 'the case of the *tcaṃgiḍai*-instrument, fitted with twisted strings'. If correctly rendered, note Sogd. Man. *čyngry'* (W. B. Henning, Sogdica 36·30), with Chinese *cheng* (K 1199·2 *tṣəng*, from *tṣəng*) 'harp', Zor.P. *čang*, *čag* (*čng̈*, *čg̈*), N.Pers. *čang*, M.Parth.T. *šnng*, Arab.-Pers. *ṣanj*, *ṣajj*, *čang* 'harp'. See s.v. *ttīla*.

tcąca, *tcęca*, see *tcalcā* 'edge, shore, bank', from **čart-čā-*.

tcajsa- 'hair', see *tcaṃjsa-*.

-tcañ- 'to break', see *gatcy-*, *gatcasta-*; *vatcasta-*; *nitcaste*; *bītcañ-*; *hatcañ-*, *hatcy-*, *hatcasta-*.

tcaṃjsa- 'hair', Sid. 7v4 *abāḍai tcaṃjsä śīyi nirāmīṃdä* 'untimely his hairs become white', BS *akāla-palitī*, Tib. *dus-la ma bab-par skra dkar-ba dan*; Sid. 19r1 *tti tcaṃjsä haṃtrāññāre* 'they decrease the hair', BS *keśa- ghnaṃ*, Tib. *skra hbyi-bar byed-do*; II 112·67 *tcaṃjsi masi* 'as much as a hair', like K 105·247 BS *vāla-m(ā)ttra* 'hair only'; II 44·51 *śe tcaṃjsä* 'one hair'; Z 22·146 *tcaṃjsi käḍä mulysgä* 'the hair very short' (of the horse); K 100·298 *tcajsa thīyai* 'you pulled out the hair', III 124·75 *tcajsai na thaṃjū* 'I do not pull out the hair', BS *keśaṃ na utpiṇḍayāmi*; K 100·297 *tcajsa rrūmai* 'you pulled out the hair'; V 220·3·4 *///gāḍa tcajsau*; compounds, Sid. 7v3 *ttaṃga-tcaṃjsai* 'with scanty hair', BS *alpa-keśa-*, Tib. *skra srab-pa*; JS 111r1 *haṣprrī-tcaṃjsa* 'with dishevelled hair'; I 177, 95r4–5 *śirka-ṃ jsa hīryāsa tcaṃjsa himi śīya-ṃ jsa jāri* 'by this (oil) the hair well becomes black, by it the white hairs disappear', BS *kṛṣṇa-palita-nāśana-*, the oil *keśa-rohaṇa-*. From base *skank-* or *skang-*, **sčanča-* or **sčanga-* to IE Pok. 923 O.Engl. *sceagga* 'hair of head, *shag*', O.Norse *skegg* 'beard'.

tcaḍa 'vicinity, surroundings', K 29·194 *śūka vara ṇaista sūdana tcaḍa vīysājai* 'alone there sat Sudhana beside the pool', K 38·132–3 *bāśi ṇeṣtä ī kūṣḍi vari tcāḍa vīysāṃje* 'in the grove he sat there beside the pool of the palace'; III 69·95 *murrdāṃdā dīśa vī tcaḍä* 'they ranged over the district around'; II 74·62 *hai tha mūrä kakva jastūña mūra ka tcaḍä māhāsamāṃdrä* 'O you bird kakva (duck?), celestial bird if beside the great sea' (BS *mahāsamudra-*). From base *kar-* 'to surround', *karā* 'circle', adjective *kara-* 'surrounding', to **čartu-*, Av. *čarətu-*.

tcaḍa- 'practised, passed', Bcd 53v1 *ttye nameśā kūśala biśä kīra tcaḍāṃde* 'following him (Samantabhadra) may all good deeds be practised', *tcaḍa* with *āṃde* 3 plural to base *ah-* 'be'; BS *nāmayāmi kuśalaṃ imu sarvaṃ* (note also that Bcd *vyachīmi* 'I realize' renders BS *nāmayāmi*); for this periphrastic verbal form note also JS 28r1 *ūḍāṃde raṃñau jsa* 'are covered with jewels'; and Z 23·128 *ka ne nä ūḍāṃdu* 'if they have not grown up (adult, and so qualified)', ibid. *śīyādu dātu* 'the *dharma*-doctrine has been learnt'. With *c-* beside *tc-*, II 82·57–8 *śau badraikalpe ṣā jsīnā caḍāve* 'in one Bhadrakalpa (present age) may this life be passed', with *caḍa* fem. and conjunctive *āte* from base *ah-* 'be'. base *kar-*, *čar-* 'to move, perform'.

-tcatta-, K 32·44 *bītcatte*, K 24·93 *bītcattai* 'pierced', =K 16·150 *uhyāsta* 'he shot'. See *bitcatte*.

tcadā *-?-* v 150, 4b7 *vātcu tcadā tī///* in a text concerned with *ośa- uysnaura* 'evil beings'.

tcana inst. sing., see *tcamāna*, *tcamna*, *tcaṃna*, *tcane* 'by which', to *ca-*, *cu*.

tcanā 'wrinkles', I 145, 54r3 *śīyāṃ u tcanāṃ janāka* 'removing white hairs and wrinkles', I 171, 88v1 *tcanāṃ śīyāṃ janāka*, BS *valī-palita-nāśana-*; Z 24·250 *śśīyāñī ggūne tcanā śśāmäña kūysä* 'white his hairs, wrinkles, crooked in face'; adjective, Sid. 142v3 *tcinora*, BS *valīmat*, Tib. *gñer-ma hdus-śin*. See also *kaṃjita-*. From base *skan-*, N.Pers. *šikan* 'twist, wrinkle, curl', and with increment *-k-* or *-g-*, base *sken-k-*, *sken-g-*, Zor.P. *škynčk* **škenčak* 'twisting, torturing tool; *škanč až man karēnd kē bandēnd zēnān* 'they make from me the straps which fasten saddles' in Draxt asōrīk 41; N.Pers. *šikanj* 'twist, wrinkle, curl', *šikanjah* 'torture'. Possibly IE Pok. 930 *(s)keng-* 'to limp, be oblique', O.Ind. *khanjati* 'to limp', O.Norse *skakkr* 'oblique, limping', O.Eng. *scanca* 'shank'.

tcabalj-, *tcabęj-*, *tcabąj-* 'to break up, scatter, separate', participle, *tcabrīta-*, SuvO. 68v2 *buśśañīyau cuṇyau vāysyo tcabrīye hā rre āysanu vātä* 'the king scattered upon the seat (with) perfumes, powders, scents' (BS *cūrṇa-*, *vāsita-*), BS *vara-candanaiś ca abhyākarī rāja tad-āsanaṃ ca*; III 131b2 *vāysañīyau tcabrītä* 'bestrewn with perfumes'; variant with *nṛhīta-*, III 39·61 *yserä bisä tcabrrīyi*, =III 42·9 *ysarä baiśa nīhīyai* 'he oppressed the

whole heart'; N 50·23 *nänerra tcabaljätä* 'he breaks up (Sumeru) on his palm', parallel BS *pāṇibhya gṛhya*; K 54, 15v2 *tcabrrīya ttūśättä* 'absolute void', BS parallel *anavakāra-śūnyatā* (hence 'separate' = 'absolute'); III 85·78 *haśä tcabeje* 'breaks up the swelling'; III 90·184 *stana-vrridhi tcabaje* 'cures the *stana-vṛddhi* disease' (BS *stana-vṛddhi-* 'swelling of the breast'); Z 24·643 *hīñi tcabaljāka purrāka* 'scatterer, conqueror of the army'; III 17·2 *hemje haśä tcabejākä* 'removing red swelling'. With *gu-*, K 22·49–50 *gujsabrrīya beśa tta dāvīnā rana* 'he scattered all the jewels of the *dharma*-doctrine', =K 14·88 *gvāḍai dā(vīnā ra)na* 'he distributed the jewels of the *dharma*-doctrine'; Bcd 55v3–4 *gūjsabaji mārā hīya tvā hīna* 'he scatters the army of the *Māra*-demon', BS *dharṣayi māru sa-sainyaka*. With *pa-* 'upon' in the sense of 'beat', v 78, 149r1 *kūsu pajsabaji̯ndi* 'they beat the drum', Tib. *sgra hbyin-par hgyur* 'sound is produced'; III 72·156 *pajsabrrīyāṃdā cakrra u kūsa* 'they threw the discus and beat the drum' but III 130·24–5 *kīḍa būrāṃ jsą ṣṭāṃ patsaṃ brrīyā pachīṣāre* 'they greatly create generosity, love with them', see *patsaṃ* 'generosity'). Incohative, Manj. 31 *cī hvai ja harṣḍa tcabrrīśta yadraḍa hva hva aga* 'when a man bursts, breaks severally the limbs of his bodily frame'; Manj. 33 *khu aysmva harṣḍa uys(ā)na tcabrrīsīda* 'if he bursts the mind, they break the self'. From base *brag-* 'break', whence 'separate, scatter, destroy, beat upon'; to IE Pok. 165 *bhreg-* 'break', Got. *brikan*, O.Engl. *brecan*, with nasal Lat. *frango*, *fractus*, O.Ind. *giri-bhráj-* 'thrown from the mountain' (*-g-* or *-ĝ-*). Tumšuq Saka (ed. S. Konow, 4·9) *tsawargyandi*. See also *gūbrrīsīda* 'they scatter'. Note also Pamir **braša-* 'to break' from IE *bhreĝ-s-* in Šuγnī *viraγ-*, Rōšānī *viraw-*, pret. *viruxt* 'to break' intr., from **braša-*; and **brašaya-* in Sangl. *vrēḷ-*:*varēt*, Yidγa *vrī-*:*vriṛ-*, Munjānī *vrīr-*: *vrīšky-*. See also II 81·36 *habrrīśtą* 'breaks'.

tcamañā (or *tcamañī?*) 'eyes', Manj. 263 *tcamañā āstanai anaice* 'impermanent things, the eyes and the rest', = III 29, 41b2 *tcemä āstaṃna anici*; K 73, 37 *saṭhāna dyina añaṣṭa vasvi śira tcamiña byihi* 'he gets stature (BS *saṃsthānā-*) excellent to see, pure fine eyes' (correcting Horner Volume, p. 17 *tcamiña* 'wherein'). See *tcęiman-*.

tcamäna 'by which', inst. sing. SuvO. 53r2 *tcamäna vaysña*, BS *yena◡etarhi*; later *tcamna*, *tcaṃna*, *tcana*; Manj. 39 *tcana ma ñūāṣṭa satva* 'by which here beings are bound'; JS 29r3 *tcane* 'from which (*dai* 'fire')'.

tcaṃph- 'be disturbed, be violent', Z 24·414 *pani śśaṇḍo tcaṃpha u dū* 'in every ground disturbance and trouble'; inst. sing., JS 34v1 *tcephine* from **tcaṃphäna* 'with tumult'; infinitive, v 64·48–9 *aysa vara ne hīvī* ⟨·⟩ *ṣkala nārä tcaṃphāti* 'I here utter not my own noise to destroy', if *nārä* 1 sing. to *nār-* 'to make noise', with allusion to the *siṃha-nāda-* 'lion's roar' (see *nārīñä*); from **tcāph-*, preterite II 10, 161–2 *u pakūṣṭa auna kau baida tcauttai* 'and from the palace (=BS *rājadhānī-*) he harmed the *kavi*-sages (=BS *ārya*-monks)'; ibid. b5 *ṣa hvai āṣąu baida khu tcauttai* 'how the man harmed the *ārya*-monks'. With preverbs, 1. *pal-*, *pą-*, *pa-*, *pi-* (from *pari-*, Oss. *fäl-*), SuvO. 27v5 *paltcīṃphāka-*, BS *chedaka-* 'cutting, destroyer', ibid. 27v6 *patcīhāka-*, BS *pranāśaka-* 'destroyer'; present, Sid. 15v4 *pitcīphe* 'it destroys', BS *-ghna-*; Sid. 127r3 *patcautta*, Tib. *ñams-śin* 'injured'; JS 29v2 *patcauttem* 'you checked'. With *nal-*, *na-*, *nạ-*, *ni*, *ṇi-*, *ṇe-* (from *niš-*, Sarīkolī *nal-*), Sid. 15v3 *ṇatcīphe* 'overcomes', Tib. *hjoms-pa byed-ćin*; Sid. 129v4 *natcīphāka-*, Tib. *sel-to* 'remove'; I 177, 94v2 *natcīphākä*, BS *dhvaṃsa-* 'destroying'; JS 9r3 *nạtcapha kāla*; Sid. 16v3 *nitcīphą*; III 83·24–5 *ṇitcaṃpha bāḍä* 'troubled time'; III 83·28 *ṇetcaṃpha*. With *bi-*, Z 1·50 *bitcaṃpha* 'troubled', Z 20·8 *māsta bitcaṃpha brītye jsa strīye daha* 'women and men intoxicated, troubled with love'. With *va-*, III 6, 13r2 *ma ma vatcīṃpha* 'do not cast me down'. With *śa-*, I 186–7, 105v3 *aysmyäja śatcaphā* 'mental disorders', BS *manasā saṃsṛṣṭa-*; III 38·31 *brrīye jsa śatcapha* 'distracted by love'; III 69·88 *natca-una hamya śatcaṃpha* 'became senseless, distraught'; JS 28v2 *śatcaṃpha*. For *śa-* see s.v. *śakṣautte*. Note Sogd. Man. *pw-skfty* 'without resistence' **skaft*. From base **(s)čambh-*, or *(s)čamf-* 'to disturb, destroy, cut off', assuming a basic meaning 'break', the base may be IE *sken-*, *sken-d-*, *sken-bh-*, similar to IE Pok. 1064–9 *ten-* 'to stretch', *ten-d-*, *ten-p-*. Bud. Sanskrit *champ-*, *chambh-*, Pali *chambh-* 'be afraid' seems not connected, the meaning being too remote.

tcara 'face', fem. *-i-* stem, Z 4·100 *kho tcari āyäña dätte* 'as the face appears in a mirror', parallel III 52·96–7 *sa khu āyaña śāma* 'as the face in a mirror', Pali *ādāse. . .mukhanimittaṃ paccavekkhamāno* 'seeing the face in a mirror'; Z 15·123 *vasutäña ātīña* 'in a clear mirror'; oblique, Z 24·489 *āyäña hvę āyäte tcīru* 'the man sees the face in the mirror'; III 134a4 *khanaṃce tcīre jsa* 'with laughing face'; with suffix *-gya-*, Z 21·13 *ṣāṣā tcargya* 'this face'; SuvO. 68r6 *haṃbaḍa purra tsargya* (with *ts-*) 'the full moon's face', BS *pūrṇa-śaśānka-vaktra-*. With prefix, II 102·21 *pītcīra* 'in face'; compound II 129·77 *khijsātcīrika* 'with convex (?) face'. If the 'face' is named from 'a covering', Oss. D. *c'arä*, I. *c'ar* 'covering, bark of tree, thin skin' may connect here, from IE Pok. 938–47 *sker-* 'to cut', Av. *čarəman-*, s.v. *tcārma* 'skin', and *karasta-*.

tcaraṇa, read *tc(ā)raṇa-* 'able' Manj. 159 *ne tc(ā)raṇa ttāra vī ṣṭuka* 'is not able in the darkness'.

tcarama- 'last; even', K 1, 135v1 *śau patä tcaramu* 'even one verse (BS *pada-*)', Tib. *ćhig gčig kyan*; Z 13·47 *śśau tcaramu ṣṣāvai niśtä* 'there is not of even one *śrāvaka*-listener' (='in possession'); Z 12·55 *pajsamä tcerä ttṛkālä tterä tcaramä brokyä* 'honour is to be performed at the three times to the last limit' (see s.v. *rrāyä* 'times'). From **čarama-* 'last', base IE Pok. 640 *kʷel-* 'distant', O.Ind. *caramá-* 'last', *cirá-* 'long', Greek τῆλε, πῆλυι. Celtic Welsh *pell* 'far'. See the BS *antimaśaḥ* and *antimaḥ* 'last, even', Khotan Saka lw *aṃdumaśu*.

tcarkā- 'play, sport', v 116, 65r5 *tcarke būsä khanei* 'play, jest, laughter', BS *krīḍā-hāsya-ratāni*; SuvP. 63v3 *naharyūnāṃ tcarkāṃ kiṇa* 'for sport, play', BS *krīḍā-rati-vaśāt*; K 152·12 *lāsą cu ṣṭau tcarkāñi vasva vīvā gīhni* 'Play (personified as a *devatā*) which indeed is sportiveness helped by pure *vipāka*-ripening', glossing BS *lāsā-*; Z 24·125 *ṣa vara avitsaryau tcarke yande* 'he there makes sport with the *apsaras*-nymphs'; III 105·8 *nera jsa hatca tcarkye haryauna varaṣṭe* 'with his wife together he experienced sport, pleasure'; later forms K 33·52 *tcirkye*, =K 16·161 *tcaśkye*, =K 26·129 *tcarakye*; K 24·102

carśkya; K 42·104 *cakyāṃ*, III 72·169 *tcarkyāṃ*. K 34·68 *tcirkyāṃ*; III 43·14 *tcarkyau*; K 152·13 *tcarka naharyā*; II 105·119 *samāḥānyāṃ jsa tcarkya ināraï* 'they may take pleasure in *samādhāna*-trances'. From base *skar-* 'be sportive, play', see *āyiḍetu*, *hayär-*. To IE Pok. 934 Greek σκαίρω 'jump, dance'; O.Ind. *krīḍati* 'to play, sport, jest' (**kr-is-d-*); probably also Tokhara B *kery-*, A *kāre-* 'to laugh' (not to Oss. D. *zarun* 'to sing', Lat. *garrire*). For 'play' note also Oss. D. *yazun*, I. *qazyn* 'to play, be sportive (with horse), dance', the act D. *yast*, I. *qast* 'play'.

tcarga mase II 85·17, *būna śā tcarga mase ñūḍāji bāṣkala dvīssa* 'an incense-burner ás large as a disc (?), two hundred cups (?) with covers (?)'. See s.v. *ñūḍāji*.

tcargya 'face', see s.v. *tcari*.

tcarrvā 'four', loc. plur., II 120·199 *tcarrvā dvīpvā* 'in four continents', older *tcūrvo*, see s.v. *tcahora* 'four'.

tcarṣū 'brilliant', SuvP. 60v2–3 *ysara-gūnä tcarṣu kūsä, cu biśä hālā pattavīya* 'a golden-coloured brilliant drum which was illuminating all regions', BS *dundubhī rucirā dṛṣṭā samanta-kanaka-prabhā*; SuvP. 68v3–4 *niṣirrīma tcarṣva vīvaṃdā aṃga* 'pure, beautiful, shining limbs', BS *sunirmalaṃ suruciraṃ suvirājitāngaṃ*; SuvP. 69r1–2 *anūvyaṃjanyau tcarṣva biśä jsiṇä vī ūḍa* 'all beautiful with subordinate marks, covered delicately', BS *anuvyanjanaiḥ suruciraiḥ suvirājitāngaṃ*; III 72·168 (*aśa...*) *hūvathāta tcarṣva ttuṃna* '(horses...) well-harnessed, brilliant, sturdy'; Z 22·145 *aśśī kiḍe tcarṣū mästä* 'his horse very splendid, large'; Z 10·25 *aṃgga vyaṃjanyau tcarṣuva vūḍa* 'limbs beautiful, covered with the marks'; K 49·3·4 *padmi-rāysāṃ jsa uskhasta, haṃbīsa tcaṣva śairka* 'heaps, beautiful, excellent, piled with rubies (BS *padmarāja*-)'; v 58, 128v4 *tcarṣū käḍe chate jsa* 'very beautiful in complexion'; abstract, Z 23·40 *cvī ttīśä tcarṣvattätä tto ye ce yuḍu tīndi padandu* 'what is the splendour (BS *tejas*-, dyadic) that of his (*ye=yi?*) who can have it made?'. From *tca*-, see s.v. *tcabalj-* 'break', preverb *patiš-*, *patiša*-, with *rauk-* 'to shine', s.v. *rrūndātä* 'light', here from *ruxša*- with loss of *-u-* in a second syllable.

tcalcā- 'boundary, shore, side', SuvO. 56r4 *mahā-samuṃdrā tcalcānu* 'edges, shores of the great sea', BS *samudra-paryanta*-, parallel to K 40·10 *mahā-simuṃdri raṃja* 'on the shore of the great sea'; Z 6·9 *kho rru rraṣta tcalca härāṇu* 'like the straight shore of things'; Z 6·43 *cu rro paṃjinu skandhānu tcalca* 'which is the boundary of the *skandha*-masses'; Z 20·5 *ūtce pastāte ysarrūñe tcalce jahe* 'waters arisen, green borders, fountains'; Z 4·46 *cī tcalco ggaṃgye samudri o tcalco säddhä baysāre* 'when they come to the bank of the Gangā, of the sea or the bank of the Sindhu'; K 9, 43r3 *ne ttuto tcalco* (so), *ne ttāro, u ne myāño* 'not this border and not that and not the middle one'; v 245, 9a1 *audä ustamāṃjsye tcaci bure kuṣta ha-cä ysyāte*, =K 96·171–2 **auda ustamājsye* (*ha* for *mā*) *tceca būre kūṣta kūṣta ysyāve* 'up to the utmost boundary wherever he is born'; K 61, 39v3 *ttāra tcaca*. From **čart-čā-* (*-lc-* from *-rtč*), to base *kart-* 'to cut off', like O.Slav. *krajĭ* 'border', to Russ. *krojú*, *kroitĭ* 'to cut'. IE Pok. 946 *skeri-*, *skri-* 'to cut', base 938–47 (*s*)*ker-*, Greek κείρω.

tcavyā 'from states of being', Manj. 165–6 *aśta neśta tcavyā pūḍa* 'separated from states of being, non-being'; =Manj. 319 *aśta naiśta tcavyau pūḍa*; parallel to K 62, 76v3 *aśta naiśte jsa pahaiṣta* 'without being, non-being'; as BS *asti-nāsti-bhavāḥ*. Possibly from **čap-*, **śčap-* or *skab-*: to IE Pok. 916 *skambh-*, *skabh-* 'to support', Sogd. *šk'np-* 'level, layer', rather than Pok. 930–3 *skep-*, *skebh-* 'to cut out with sharp tool', Got. *gaskapjan*, O.Engl. *scieppan* 'create', or Pok. 527–8 *kap-* 'to hold, contain'.

tcaṣṭa 'bowls', K 106·256–7 *vījaya-śākhī daśta ttye baida āchai naṣta ṣai ttī sve usthīye habaḍa arvyau jsa barä tcaṣṭa tsīnū-v-ī bīḍa* 'Vijayaśākhī (was) skilled; illness settled upon him; he then was lifted on the shoulders; boxes, bowls were filled with medicaments; he is carried to his bed'. From base *čaš-* 'to drink', by *-ta-* **čašta-*, with Armen. lw *čašak* 'bowl', O.Ind. *caṣaka-*. If *t...št-* has replaced *č...št-*, Av. *tašta-*, 'cup', Zor.P., N.Pers. *tašt* belong here, together with the Arab.-Pers. *ṭās*, plur. *ṭāssāt*; Arab. *ṭast*, plur. *ṭusūt* 'brass basin'; and the Romance Ital. *tassa*, Fr. *tasse*, Span, *taza*, Port. *taça*. For *č->t-*, note also M.Pers.T. *tswm*, Zor.P. *tasom* 'fourth', from **čaθruma-*, N.Pers. *tasū*, *tasūj* 'fourth part'; and Arab.-Pers. *tasmīzaj*, N.Pers. *čašmīzak* 'antimony'. See *cāśa*, *castāña*, *thāsaka-*.

tcasta- 'heaped up', see v 65, 24a10 *tcista*.

tcasta- 'broken' with preverbs, present *tcañ-* ,see *gatcasta-*, *vatcasta-*, *nitcasta-*, *bitcañ-*, *hatcasta-*.

tcahai 'leek', II 1·7 gloss to Chinese *kī tsaiyą* =K 405·2 and 1025·5 *kiu-ts'ai* from *kiəu-ts'âi* 'leek vegetable' (note ibid. II 1·12 *dasta* 'hand' gloss to Chinese *śī* =K 895 *ṣou* from *śiəu* 'hand' with the same *ī=iəu*). The form *tcahai* may derive from several older forms. Here it is proposed to trace it to **čahaa-* from **čahlaa-* through **čaflaa-* to **čab(h)alaka-*, with *č-* beside the *k-* in Sogd. Bud. *kβrδh* 'leek' **kaβarδā-*, N.Pers. *kavār*, Turkish (from Sogdian) *kwrd'* **kövärdä* 'leek' (W. B. Henning, BSOAS 11, 1946, 720–1). For this *č-* beside *k-* note Sogd. *črks*, Oss. *cärgäs* 'vulture', beside Av. *kahrkāsa-*, N.Pers. *kargas*.

tcahora 'four', on the one folio v 355, 294r5 *tcahora*, *tcahori*, *tcohorä*, v6 *tchohora*; v 108, 30r5 *tcahaura mästa rrunde* 'the four great kings', BS *catvāro mahārājānaḥ*; II 118, 143 *tcihauri lokäpāla*; fem., neut., v 341, 83r1 *tcahaure*; v 27, 279v2 *tcohorei ggūla* 'four balls'; v 246, 12a1 *tcähaura*, BS *catvāraḥ*; v 303, 2a1 *tcahaure mista rruṃdä*; K 39·157 *tcahaure dvīpa*; v 128, 457v6 *tcohaura*. With loss of *-rau*, v 327b2 *tcahau salī tta tta āstä* 'four years so he dwelt'; II 24·23·2 *tcahau ysāri* 'four thousand'; II 100·234 *tcā salī* 'four years'. Inflexion, gen. plural, v 108, 30v5 *tcuīrnu mästānu rrundänu* 'of the four great kings', *caturṇāṃ mahārājñāṃ*; v 109, 31r4 *tcuīnu mästānu rrundänu*; SuvP. 74v1 *ni dvyāṇä drraïnä ni tcvīnä ni paṃjai vīra, ni vā ṣai daśiṃ vīra* 'not (before Buddhas) two, not three, not four, not five, not even ten', BS *na dvayor api caturṣu* (variant *trayeṣu*) *na pancasu na daśasu*; v 187, 62a1 *tcahauryeṃ āśiryāṃ* 'of four teachers'; v 207, 2·2 *tcahaurye hvaṃḍā*; IV 39a2 *tcahaurye hvaḍā* 'of four men'; II 117·121 *tcihauryāṃ lokapālāṃ jsa*; II 104·79 *tcāryāṃ tcaic(ā)* 'of the four borders'; K 152·11 *tcahauryā pārāmā hīyą māvū rīnä* 'mother and queen of the four *pāramitā*-perfections'; v 239·34 *tcihauryāṃ viśāradhyāṃ* 'of the four

intrepidities' (BS *vaiśāradya-*). Loc. plural, V 343, 85r4 *tcūruvọ diśvọ* 'in the four directions', BS G 37, 79b5 *catur-diśaṃ*; V 118, 67v4 *tcūrvọ dīvọ rrayse* 'lord in the four continents (BS *dvīpa-*), BS *catur-dvīpa-īśvaraḥ*; V 333, 27r2 *tcūrvọ dīvuo rrāyse*, BS *catur-dvīpeśvaraḥ*; Manj. 126 *tcahaurrvā phārrvā byauda* 'having attained the four *phārra*-stages'; V 32, 9a1 *tcahaurvā yauñvā* 'in the four places (BS *yoni-*)'; II 2·30 *tcaurrvā śāmvā* 'in the four entrances'; II 120·199 *tcarrvą dvīpvą* 'in the four continents'. Inst. plural, V 132, 1a2 *tcūryau*. Before the numbers 20–90, K 3, 139r4 *tcohorvaretcoholśuvọ*, loc. plur. 'in forty-four'; V 337, 36r1 *tcahaurvarehaṣṭātä* '84', =V 75, 43r1 *tcahaurähaṣṭātä*; K 54, 15r2 *tcahaurahaṣṭą ysāre* '84,000'; K 95·153 *tcaurähaṣṭā*; K 64, 8or1 *tcaurahaṣṭā*; V 263, 89r4 *tcahaurebistä* '24'; II 62 Ačma 6 *tcahaurabisti*; II 89·57 *tcaurabistä*; I 183, 101r5 *tcaurabiṃsta*; Sid. 141v4 *tcaur-rabestaṃ* '24th' (with *-r-* suprascript to *ra*); II 34·4·1 *tcahauracaḥausi* '44'; IV 13·1 *tcahauracaḥausä*; Z 22·217 *tcohorämotä* '94'. For 'fourteen', V 40, 63a1 *tcahaulasä jūna* '14 times'; ibid. b3 *tcahaulsä jūna* '14 (or 40?) times'; V 215·9·1 *tcahaulasa ysā ca* '14,000'; Sid. 107v4 *tcaulasä*; N 166·16 *tcahaulasaṃ* '14th'. For 'forty', Z 22·124 *tcaholsä puke* '40 cubits'; V 104, 78r4 *tcahaulsä satä ysāre* '40 hundred thousands'; II 34·4·7 *kṣe-se tcahąusä* '640', ibid. 8 *kṣi-se cahausi* '640'; II 29·38·2 *dvatcąhausa-chāya* 'measuring 42 feet'; V 245, 6b2 *sparatcahausä* 'forty-five'; K 96, 147 *sparätcehausa*, BS *panca-catvāriṃśati-*; II 106·140 *sparatcahaisa*, II 120·194 *sparatcahaisa*; II 24·23·5 *dvī-ysä hauda-se tcahausä* '2740'; I 165, 81v1 *tcahiṃssä sära* '40 satīra-', BS *daśaguṇa-siddha. . . catuṣpala-* '10×4(=40) ounces'. Uncertain are III, 111, 5b5 *pūstya ma haṃkhīysna tcahaisä ṣṭāre* 'I possess 40 (14?) books in number'; II 95·70 *hatca tcahaisyau kamacū-pavā bisä sūlyāṃ jsä* 'together with 40 (14?) secretaries belonging to the citizens of Kan-ṭṣou'. For 'four hundred', K 148·49 *tcause tcaurai hā garkha āchā* '404 severe diseases'; I 175, 92r2 *tcahausi tcaura āchā* '404 diseases'; III 113, 3v4–4r1 *tcahause kūla* '400 ten-millions (BS *koṭi-*)'; IV 13·8 *cąhause paṃjsāsī chā* '450 feet'. Ordinal Sid. 15r3 *tcūraṃ* '4th'; Sid. 15r1 *tcūrä* (*-ä* for *-aṃ*); V 72, 40r5 *tcūramä phārrä* 'the fourth *phārra*-stage', BS *arhato*. Compounds, first component *tcūra-*, V 337, 35v5 *śau tcaramu tcūramu-pata ⟨ggā⟩hä* 'even one *gāthā*-poem of four verses', V 334, 32v1 *tcūru-patä gā⟨hu⟩*; III 28, 40b4 *tcahaura-patī śau gāhä*; III 23, 16b1 *tcūrą-patä śau gāhä*; III 24, 23b4 *tcūra-patī gāha*; III 27, 36b4 *śau tcūra-patī gāhä*; III 24, 21b1 *tcūrą-patī śau gāhä*; Z 22·142 *tcūrysanyai hīna* 'his four-membered army' (*tcūrysanya* with *yi*); Z 23·136 *tcūrysanye hīñe jsa haṃtsa*; V 110, 32r5 *tcūrysanyo hīno*, BS *catur-anginīṃ senāṃ*; V 109, 31v7 *tcūrysanye hīñe jsa haṃtsa*, BS *catur-angena bala-kāyena sārdhaṃ*; K 18·213 *tcūraysanye hīna*, =K 26·140 *cūraysanye hīna*; =K 35·85–6 *tcūraysänya hīyi hīnä*; Js 34v1 *tcureysaña hīne*; V 10·2·7 *pasi 6* (so) *tcūri-saya* 'small cattle 6, worth four hundred'; III 43·24 *tcūrä-vāya kīthāṣṭä raha kāḍa gūha khaiṇḍa* 'a quadruped, he drew the cart to the city like an ox', =III 39·70–1 *tcūr-vāyi kīthāṣṭä rahä kāḍä gūhä khiṇḍä*; Sid. 151r4 *tcure-vā stura hīya daṃdā* 'teeth of a four-footed beast', BS *catuṣ-pada-dvijā*, Tib. *skan bźi-pa phyugs*; Z 16·38 *tcūratsä dīvä uttarūvä* 'four-angled continent Uttarakuru', BS Kośa III 55 *catur-asraḥ kuruḥ*; III 42b5 *ttī mī tcūrasa saṃnīja kārṣa tcerā* 'then here a four-angled circle must be made (BS *kārṣī*)'; III 125b1 *tcahaur-pandiya* 'of four kinds'; Sid. 8r2 *tcopadya*; Sid. 145r4 *tcau-padya*; K 144, 2r2 *tcāṃ-padya*. From **čaθuārā*, **čatura-*, to Tumšuq Saka *tsahari* '4', *tsārmana*, *tshārmana-* '4th'; Av. *čaθwārō*, *čatanrō*, *čaθru-*, *čaθrušva-*; O.Pers. *čaçušuva-*; Sogd. Bud. *čtβ'r*, *čtβ'rm*, *-yk*, *čβt'rmyk*; first component Bud. *č'rδ'-p'δw*, *čyrδ-p'δw* 'quadruped', Man., Chr. *čtf'r*; Yaγn. *tifor*, *čor*; M.Pers.T. *čh'r*, *tswm*, first component *ts-b'y* 'quadruped', *ts-kyrb* 'with four forms'; M.Parth.T. *čf'r*, *čwhrm*, *čwhr-č'wyd* 'fourfold', *čf'r-ds*; Zor.P. *čahār*, *tswm* **tasom* 'fourth', *čahārom*; N.Pers. *čahār*, *tasum*, *tasū*, *tasūj* 'fourth part'; Oss. D. *cuppar*, *cuppärājmag*, I. *cyppar*, *cyppäräm*, D. *cuppor*, I. *cyppor* '40 (of shepherds)'; Balōčī *čīār*; Pašto *calor*, *cwar-las*, Orm. *cār*, *carēs*, Parāčī *čōr*, Yidγa *čšīr*, *čfīr*, *čfūr*, *čoromī* 'fourth', *pčūrma* '4 days ago', *čūrmō* '3 days ago' (**čaθruma-*); Sanglēčī *cafūr*; Waxī *cəbūr*, Šuγnī *cafōr*, *cavōr*; Wanetsī *cūṇ-sō* '400'; Yazg. *čer*, *čargen* 'four by four'; Sarikolī *cavur*. IE Pok. 642–4 *kʷetuer-* O.Ind. *catvāras*, *cátasras*, *catur-*, Greek τέτταρες, πέτταρες, πίσυρας, Lat. *quattuor*, Celt. O.Ir. *cethair*, *cethēoir*, O.Welsh *petguar*, New Welsh *pedwar*, *pedeir*; Got. *fidwōr*, Lit. *keturi*, Tokhara B *śtwār*, *śtwer*, A *śtwar*.

tcā 'pool, lake', see *tcāta-*.

tcāṃ 'fine, admirable', III 104·32 *tcāṃ tcaiyāṣṭa kūysa* 'a fine jar, for a ceremony', from **sčāvana-* to base *skau-* 'be conspicuous', Zor.P. *škōh*, N.Pers. *šikōh*, *šukōh* 'splendour'. IE Pok. 587–8 *(s)keu-* 'be observed', Got. *skauns* 'fine, beautiful', O.Engl. *scēne* ('sheen').

tcāṃśvą 'scratching fowls (?)', III 80·20 *pīcä paskīnā tcāṃśvą u krraigä* 'a corn-heap (?), scratching (fowls) and cock behind', see also III 87·118 *tcyāṃśvīna*. Possibly from **čaus-yu-* to base *kau-* 'to scratch', with increment *kau-s-* and agent suffix *-u-*. From **kāṵaya-*, Šuγnī *čāw-*, *čāwt*, *čēw-*, *čēwd*, *čud*; Yazg. *k'aw-*, *k'awd*, imperative sing. *k'āw*, infinitive *k'awaj*, participle *k'awda(g)* 'to scratch'; Išk. *kow-* 'pick', Šuγnī *kōwun*, *kōwunt* 'to pick' (loan-word with *k-*). Possibly with Let. *skuju*, *skuvu*, *skūt*, Lit. *sku-t-* in *skutù*, *skùsti* 'to shave' to IE Pok. 585–6 *kes-* 'to scratch', *ks-eu-* 'to shear, shave'. Šuγnī *šēw-*, *šēwd* 'to scratch oneself' could derive from IE *kseu-*. For *-āṃ* for older *-au-*, see also *caukala-*, *cāṃkalīña* 'of the goat'. In *tcyāṃśīna*, adjective to *tcyāṃśa-*, the base may be IE *(s)kieu-*, Iran. *(s)čyau-*.

tcāta- 'pool, lake', K 35·90–1 *re khūmāña u hūjīnai maistä tcā padīmāñā* 'the veins must be opened and a great pool of blood must be made'; =K 27·146–7 *ttyau hīye re khauña hūjīne tcā padīmauña*, =K 19·222–3 *ttyau hyai rri khauña hujīne tcā padīmauña*, BS parallel Divyāvadāna 448·11–3 *puṣkariṇī. . . rudhireṇa pūrayitvā*; Sid. 20r1 *tcātakvā bisā utca* 'water in pools', BS *tāḍāga-*, Tib. *lten-kahi ču*; SuvP. 72r2–3 *khāhi āṣaiji vīysāṃji, surutcā tcāvaka śirka* 'excellent wells, ponds, lotus-pools, ponds, pools', BS *utsāḥ sarāḥ puṣkariṇī-taḍāgāḥ suvarṇapadma-utpala-padminīś ca*. From **čā-t-*, Av. *čāt-* (loc. sing. *čāiti*), Zor.P. *čāh*, N.Pers. *čāh* 'pit, well', Sogd. Bud. *č't*, Turk. Uigur lw *čat* 'well', Balōčī *čāt*, *čāθ*, Oss. D. *cadä*, I. *cad* 'lake', *xū-dzad* 'pigs' wallow', Kurd. *čāl* 'hole',

čāl-āw 'pool'; Waxī *čal*, Khowar lw *cat* 'pool, lake'. If the basic meaning is 'hole', it may connect with *kan-* 'to dig', but if water is basic, Lat. *scateō* 'to gush out' would suit better.

tcādare 'medicinal plant', Sid. 17v4 *bāstulai, sārme, tcādare, palaigā hiṃja mījidā*, BS *vāstuka-, potikā, cillī, pālankā, taṇḍulīyaka-*, Tib. *rgya-snehu, snehu čhul-li, snehu-rgod, mon-snehu dmar-ru*. Hence *tcādare*, BS *cillī*. Possibly from **čakuntarā-* through **čaundarā-* formed like N.Pers. *čagundar, čuγundur* 'beet', Armen. lw *čakndel*, Kurd. *čavandar, čunār* by suffixes to *čuk-*, see s.v. *cakurīki* 'sorrel'.

tcānai 'goat', K 100·297 *tcānai ttura būysai* 'three names for the goat', see s.v. *ttura*. From **sčānaka-*, to Av. **sčani-* (*sčaēni, sačini-, sačaini-*, see K. Hoffmann, Münchener Studien 22, 1967, 29–38), Pašto *canai* in the compound *γar-canai* 'mountain goat', Orm. *γir-canai*, Zor.P. *pā-čan*, N.Pers. *pā-zan*, Balōčī *pā-čin*, Yidγa *čan, čana, čānoγo, nar-čan* 'kid', Oss. I. *sänygk, sänykk*, gen. *sänyććy* 'kid to six months' (if *s-* from *sč-*). Nuristānī Aškun *čānā* 'kid', Pašai *čaṇaṛā*. More remotely Caucasian Avar *c'c'an-*, sing. *c'c'e*, plur. *c'c'ani* 'goat' (and other East Caucasian languages). To IE (*s*)*ken-*, Celtic Welsh *cenaw* 'young dog, wolf', Mid.Irish *cana, cano* 'wolf cub', Slav. Russ. *čado* 'child', *sčenok* 'young dog'. See also *kaniśta, kaṇaiska-*.

tcāma 'leaping insect, either locust or grasshopper', II 103·45 *amagalīya-vadya hīra śvą tcāma śalarba, pyatsāṣṭa vaska baraijā bījaivāką* 'inauspicious things, dogs, locusts (dyadic), for the future, destroyers of crops'; K 155·53 *dārabaikṣa hīyi phera brrathu bāri śve śalarba tcāmū cu ra āchā hvą hvą na hamāṃde* 'the disaster of famine, storm and rain, dogs, locusts (dyadic) and what are diseases, severally may they not occur' (*tcāma* with *u* 'and' or *tcāmū-?*), for locusts note III 15·53 *śalarbi hīsīdi jsārä hvarīdi* 'the locusts (BS *śalabha-*) come, they devour the grain'; K 100·278–9 *tta tta khu śva tcāma śalarba harabaiśa ttā naṣauma tsīde āchai ma na hamāve* 'such as dogs, locusts (dyadic); may all become quiescent, may here be no disease'. From base *čam-* 'to stride proudly, run', M.Parth.T. *čm-* 'run', *čmg* 'course', *č'm-* 'stride out', *fr'č č'm'ḫ* 'stride out boldly (2 sing. imperative); Armen. lw *čem* 'walking', *čemaran* 'academy', *čemakan* 'peripatetic'; O.Ind. *camūru-, samūra-* 'antelope'. See *cimuḍa-, khamūḍa-*.

tcāra- 'fat', K 27·149 *kādaryaña tcāra ṣa hā ttī kūṣta byahā* (*-ā* < *-ū*) 'this fat of *kinnarī*-fairy, where am I to find it?', = K 19·226–7 *kaidarīña tcāra ṣa hā tvā kūṣta byehau*; = K 35·94–5 *kaidārīñya tcāri ṣa kūṣṭi byaude dapha* 'this fat of *kinnarī* where can it be got?'; K 27·147–8 *ttī kādaryeña tcāra jsa hava padajsāña* 'then an offering (BS *havya-*) of *kinnarī* fat must be burnt', K 19·224–5 *ttī kaidarīña tcāra jsa hava padajsāña*; = K 35·93 *ṣai kaidarīñya tcāri. . .have padajsāñā*, BS Divyāvadāna 448·18, *vasā*, 20 *meda-*; III 91·221 (in medicine) *pyāśä tcāra, khyerä tcārä, ulīña tcārä* 'fat of pig, fat of deer, fat of camel'. From *tcar-*, base to *tcārba-* 'fat' below, hence from **čar-* beside *čar-p-*, see *tcārba-*.

tcārañī 'you are able', III 6, 12v3 *tcārañī thu* (*khu. . .parījä*) 'you are able (to save)'. See *tcāraṇa-*.

tcāraṇa- 'able, capable', Suv.P. 7or1 *ni tcāraṇa harbiśä satva* 'all the beings are not able', BS *na śakya jñātuṃ khalu sarva-sattvaiḥ*; I, 175, 91v5 *tcāraṇa hamāri* 'they become capable'; I 173, 91v1 *krra na tcāraṇa hamāvi* 'the treatment is not capable', BS **cikitsitāni na śakyanti* 'cures are not possible'; K 47·1·4 *cu ni tcāraṇa khva-ṃ ye hvāña* '(virtues) which it is not possible that one recite them'; III 28, 38a3–4 *dūṣabusta darmaha raṣṭa nai ye kara tcāraṇa buśte* 'the true *dharma*-state is hard to understand; no one is able to understand it'; BS *dharmatā ca na vijñeyā na sā śakyā vijānituṃ*; Z 23·35 *ni ju ye biśśä tcāraṇi hvīyi* 'no one is capable of reciting all (the virtues)'; Z 24·163 *ne ne ju nārāyanä varä tcāraṇä vāte śtä* 'Nārāyaṇa has not been capable in that'; Z 11·16 (with *ts-*) *nai ne ttuṣṣe tsāraṇa īndä* 'they cannot destroy him'. Abstract, L 99·12 *au hā ggarkhuṣṭanā tcāraña yuḍu yanāra* 'or they can make the means of reverence'. For the form see also *śśāraṇa-*. From **čārana-*, beside Zor.P. *čārak* 'means', N.Pers. *čārah, čār, nā-čār* 'incapable', M.Parth.T. *č'r* 'it is necessary' with short infinitive. O.Ind. *čāra-*, to I.E. Pok. 641–2 *kᵘer-* 'to make, cause', see cognates s.v. *yan-* 'to make', *kāḍägāna-* 'act'.

tcāramīskyajä 'bordering', K 1, 134r3 *tcāramīskyajä nyāttara-kṣīrei rre* 'the king of an inferior neighbouring country', Tib. *mthah-hkhob-kyi glin-na gnas-pa-la ni khams-kyi rgyal-po*. See *tcārīma-*.

tcāraṃpha- 'staff, stick', N 75·26 ⟨*tcāra*⟩*ṃphī rrīysaṃdai pataṃdai jsāte* '(in hand, *dīśta?*) his staff, trembling, falling, he walks', BS *daṇḍam avaṣṭabhya pravepamāno vrajan na śaknoti*; III 42·1–2 *dīśtą gatcastą ṣakäle tcāraṃphą* 'in hand a broken dry staff'; K 47·56 *nāsi pūra ce ṣę tcāraṃphi ttyena paḍā panā. . .ū dīśta hā ṣakale vīstā* 'take, son, what is this staff; with it feel before you (so that you touch along the ground or with the corners. . .) and she placed the dry (stick) in his hand'; Z 24·250 *tcāraṃphä dīśta* 'staff in hand'. From **ramf-*, see s.v. *pārīph-*. With preverbs **(p)č-ā-* from **patiš-ā-* (see *tca-* above).

tcārīma- 'range, sphere, field, BS *kṣetra-*', K 1, 134r3 *ku tcārīmu vätä āste rre* 'where the king dwells in a region'; Tib. *mthah-hkhob-kyi glin-na gnas-pa*; V 161, 15 *cīye balysāna tcārīmä däte* 'when he saw the region of Buddhas' (adjective), BS G 36, 22b6 *yadā buddha-kṣetraṃ paśyati*, Tib. *sans-rgyas-kyi źin mthon-nas*; V 333, 25v3 *balysāña tcārīma balysīña kīre tīndä* 'in the Buddhas' sphere he does Buddhas' deeds', BS G 37, 22b3–4 *buddha-kṣetre buddha-kṛtyaṃ karoti*; V 332, 25r5–6 *ṣā balysāna tcārīmä*, BS G 37, 22a7 *loka-dhātu-*; V 332, 24r4 *balysānvo tcārīmvo*, BS G 37, 21a4–5 *buddha-kṣetreṣu*; V 332, 24v2 *tte balysāne tcārīmä*, BS G 37, 21b4 *buddha-kṣetraṃ*; K 1, 134r3–4 *ttiña tcārīma kṣīra* 'in this region' (dyadic). From base *kar-, čar-* 'to range over', with suffix *-īmā-* or *-amyā-*. IE Pok. 639–40 *kuel-*. See also *tcāramīskyajä*.

tcāṃrai 'four', II 77·5–6 *pvaica tsvāṃda tcāṃrai* 'the coverings amounted to four'; ibid. 7 *u maṇḍvai va tcāṃrai* 'and for the woman four'. With ibid. 38–9 *pvaica tsvāṃda tcaurai*. See *tcahora*.

tcāre 'capable', V 85, 6r4 ⟨*bäsī*⟩*vrāṣā häryau uspurrā kye tcāre kho ye ttuvo aysmuī vaṣṭā*⟨*mato*⟩*///* 'sons of the House complete with the *dharma*-elements who are capable to (believe) this mental meditation'; V 125, 7a2

(pra)tijña tcāre cu ye biśyenä hvaṃdānu 'capable of promise what of all men. . .'. From *ćāraka-*, see *tcāraṇa-* 'capable'.

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tcījsa 'breast', III 35·23 *khu tcījsa brrīyakya* 'like the beloved breast'; III 67·58 *audä tcījsāṃ* 'up to the breasts'; Sid. 12v3 *tcījsvā bisā āchā* 'diseases of the breast', BS *stanya-*, Tib. *nu-mahi nad*; Sid. 18r5 *tcījsvā ṣvīdä* 'milk in the breasts', Tib. *nu-žo*; Sid. 14r3 *ttījsvā* =V 323·154 *tcījsvā*. Base **ćīći-*, Sanglēčī *ćiči*, N.Pers. *ćućū*, Indo-Aryan *cuccu, cucci* (R. L. Turner, Dict, 4855), IE Pok. 523 Celtic O.Ir. *cích* 'female breast', Welsh *cig*, Breton *kik* 'flesh'.

tciña 'yeast', Sid. 142v1 *ttī vā haṃdavāñāka arve, kuṃjsa tciṃña sumaṃ kuṃbā* 'medicaments to treat suppuration, sesame, yeast powder, flax', BS *(pācana-). . .tila-kiṇva-atasī* ,Tib. *de-la rnags-par bya-bahi sman ni til dan phabs dan, zar-ma*; Sid. 100v3–4 *dājsaṃdai hīya ttīma āra tceña sumaṃ ttye jsa piṇḍai padīmāña* 'pungent seed, acorus calamus, yeast powder; with that a poultice must be made'; Sid. 100v4 *kāṃjsa kāṃbā tciña sumaṃ āra* 'sesame, flax, yeast powder, rush (acorus calamus)'; II 85·21–2 *paysauja pūha:ra hva hva: ñye tciṃña haṃga sūttä, śaṃdyauña śīyi nimva* 'plants for suppurating treatment separately, curds, yeast, sour stuff (sorrel?), vinegar, pepper, white salt' (but Sid. 13v3 *śaṃdyāña*, BS *bhūs-tṛṇa-* 'andropogon schoenanthus', Tib. *ske-ćhe* 'sinapis ramosa, black pepper'); III 90·184 *dājsaṃdai ttīma, āra tcyāña sūmaṃ, aṣṇūha* 'pungent seed, acorus calamus, yeast powder, dove-dung'; Sid. 132v2 *cve va beti hīya gunā hamāre, tcyauña, sumaṃ, buysīñī ṣvīdą haṃbrrihauñą u pesalyāñä u jeṃda* 'who has the marks of wind, yeast powder, goat's milk must be mixed and smeared on and it removes it', BS *kaṇikyājā-payo sa-ghṛto vāta-rakta-jit*, Tib. *yan-na rlun śas ćhe-ba-las gyur-pahi dreg-la ni bag-ćhe mar dan, rahi ho-ma dan sbyar-bas bskus-na sel-bar hgyur-ro*. Five spellings occur: *tciṃña, tciña, tceña, tcyāña, tcyauña* 'yeast', BS *kiṇva-*, Tib. *phabs*. The base is *ći-* or *śći-* with suffixes *-n-ya-* and *ān-ya-* (whence *-aun-ya-*). With Oss. D. *cirūä*, I. *cyrv* 'yeast, sediment of beer'; D. *k'insä*, I. *c'yssä*, *xyssä* 'flour with yeast', O.Ind. *kiṇva-*. If the base is (*s*)*kā-*:(*s*)*ki-*, to Zor.P. *kāmak, aβkāmak* (or *āpkāmak?*), N.Pers. *kāmah, ābkāmah* 'sour food, dough, vinegar', Aramaic, Syriac lw *kmk-*'; Arab, *kāmax*. Further to Lat. *cāseus* 'cheese', Apabhraṃśa *chāsi*, and base *kṷā-* IE Pok. 627–8 *kṷat-* 'become sour', *kṷātso-*, O.Slav. *kvasū* 'dough, sourish drink'. From *ki-*, *kī-* also Waigalī *kilā* 'boiled cheese', Aškun *cila* (from **kilāta-*), O.Ind. *kilāṭa-*, RV 10·91·14 *kīlāla-* of a drink.

tcimañāṃ 'of eyes', III 73·173 *dvyāṃ tcimañāṃ jsa hamaṃga* 'equal to the two eyes', see *tceiman-*.

-tcīṃph-, see *tcaṃpha-*.

tcīra, *tcīre* 'face', see *tcara-*.

tcīra '(so many) times', V 331, 24r2 *drai tcīra*, BS G 37, 21a4 *triguptaṃ*, Tib. *lan gsum*; III 21, 5a3 *drrai tcīra*, BS *tris*. See also *gyūna-*, and *rrāyä*. Base *skar-*, *sćar-* 'to cut', with *tcīra-* from **sćarya-*, as *kīra-* 'work' from **karya-*. IE Pok. 941 O.Pers. *ha-karam* 'once', Av. *ha-kərət*, O.Ind. *sa-kṛ́t*, *-kṛtvaḥ* (to numerals), O.Slav. *kratŭ*, Lit. *kartas* 'time'.

tcīratsa 'sweet juice', Chinese *hai:ttāva* III 78·15 in list with' *māḳṣī* 'honey', *gulä* 'molasses', *śikara* 'sugar'. From **čīra-t(a)sya-* 'sweet liquid', dialectal *č-*<*š-* *xšīra-* 'milk; sweet' Zor.P. *šīrēnīh* gloss to Av. *xšvid-* 'milk', Parsi-Sanskrit gloss *gaulya-* 'molasses stuff'. See s.v. *ṣvīda-*, for *šifta-* 'milk' and 'sweet'. Chinese *hai:ttāva* =**yai-dau* is not yet identified.

čāl-āvo 'pool'; Waxī *čal*, Khowar lw *cat* 'pool, lake'. If the basic meaning is 'hole', it may connect with *kan-* 'to dig', but if water is basic, Lat. *scateō* 'to gush out' would suit better.

tcādare 'medicinal plant', Sid. 17v4 *bāstulai, sārme, tcādare, palaigā himja mījidā*, BS *vāstuka-, potikā, cillī, pālankā, taṇḍulīyaka-*, Tib. *rgya-snehu, snehu čhul-li, snehu-rgod, mon-snehu dmar-ru*. Hence *tcādare*, BS *cillī*. Possibly from **čakuntarā-* through **čaundarā-* formed like N.Pers. *čagundar, čuyundur* 'beet', Armen. lw *čakndel*, Kurd. *čavandar, čunār* by suffixes to *čak-*, see s.v. *cakurīki* 'sorrel'.

tcānai 'goat', K 100·297 *tcānai ttura būysai* 'three names for the goat', see s.v. *ttura*. From **sčānaka-*, to Av. **sčani-* (*sčaēni, sačini-, sačaini-*, see K. Hoffmann, Münchener Studien 22, 1967, 29–38), Pašto *canai* in the compound *yar-canai* 'mountain goat', Orm. *yir-canai*, Zor.P. *pā-čan*, N.Pers. *pā-zan*, Balōčī *pā-čin*, Yidya *čan, čana, čānoyo, nar-čan* 'kid', Oss. I. *sänygk, sänykk*, gen. *sänyččy* 'kid to six months' (if *s-* from *sč-*). Nuristānī Aškun *čānā* 'kid', Pašai *čaṇaṛä*. More remotely Caucasian Avar *c'c'an-*, sing. *c'c'e*, plur. *c'c'ani* 'goat' (and other East Caucasian languages). To IE *(s)ken-*, Celtic Welsh *cenaw* 'young dog, wolf', Mid.Irish *cana, cano* 'wolf cub', Slav. Russ. *čado* 'child', *sčenok* 'young dog'. See also *kaniśta, kaṇaiska-*.

tcāma 'leaping insect, either locust or grasshopper', II 103·45 *amagalīya-vadya hīra śvą tcāma śalarba, pyatsāṣṭa vaska baraijā bījaivāką* 'inauspicious things, dogs, locusts (dyadic), for the future, destroyers of crops'; K 155·53 *dārabaikṣa hīyi phera brrathu bāri śve śalarba tcāmū cu ra āchā hvą hvą na hamāṃde* 'the disaster of famine, storm and rain, dogs, locusts (dyadic) and what are diseases, severally may they not occur' (*tcāma* with *u* 'and' or *tcāmū-?*), for locusts note III 15·53 *śalarbi hīsīdi jsārā hvarīdi* 'the locusts (BS *śalabha-*) come, they devour the grain'; K 100·278–9 *tta tta khu śva tcāma śalarba harabaiśa ttā naṣguma tsīde āchai ma na hamāve* 'such as dogs, locusts (dyadic); may all become quiescent, may here be no disease'. From base *čam-* 'to stride proudly, run', M.Parth.T. *čm-* 'run', *čmg* 'course', *č'm-* 'stride out', *fr'č č'm'l̲* 'stride out boldly (2 sing. imperative); Armen. lw *čem* 'walking', *čemaran* 'academy', *čemakan* 'peripatetic'; O.Ind. *camūru-, samūra-* 'antelope'. See *cimuḍa-, khamūḍa-*.

tcāra- 'fat', K 27·149 *kādaryaña tcāra ṣa hā ttī kūṣṭa byahā* (*-ā* < *-ū*) 'this fat of *kinnarī*-fairy, where am I to find it?', = K 19·226–7 *kaidarīña tcāra ṣa hā tvā kūṣṭa byehau*; = K 35·94–5 *kaidārīīya tcāri ṣa kūṣṭi byaude dapha* 'this fat of *kinnarī* where can it be got?'; K 27·147–8 *ttī kādaryeña tcāra jsa hava padajsāña* 'then an offering (BS *havya-*) of *kinnarī* fat must be burnt', K 19·224–5 *ttī kaidarīña tcāra jsa hava padajsāña*; = K 35·93 *ṣai kaidarīīya tcāri. . .have padajsāñā*, BS Divyāvadāna 448·18, *vasā*, 20 *meda-*; III 91·221 (in medicine) *pyāśä tcāra, khyerä tcārä, ulīña tcārä* 'fat of pig, fat of deer, fat of camel'. From *tcar-*, base to *tcārba-* 'fat' below, hence from **čar-* beside *čar-p-*, see *tcārba-*.

tcārañi 'you are able', III 6, 12v3 *tcārañī thu (khu. . .parījā)* 'you are able (to save)'. See *tcāraṇa-*.

tcāraṇa- 'able, capable', Suv.P. 70r1 *ni tcāraṇa harbiśā saiva* 'all the beings are not able', BS *na śakya jñātuṃ khalu sarva-sattvaiḥ*; I, 175, 91v5 *tcāraṇa hamāri* 'they become capable'; I 173, 91v1 *krra na tcāraṇa hamāvi* 'the treatment is not capable', BS **cikitsitāni na śakyanti* 'cures are not possible'; K 47·1·4 *cu ni tcāraṇa khva-ṃ ye hvāña* '(virtues) which it is not possible that one recite them'; III 28, 38a3–4 *dūṣabusta darmaha raṣta nai ye kara tcāraṇa buśte* 'the true *dharma*-state is hard to understand; no one is able to understand it'; BS *dharmatā ca na vijñeyā na sā śakyā vijānituṃ*; Z 23·35 *ni ju ye biśśä tcāraṇi hvīyi* 'no one is capable of reciting all (the virtues)'; Z 24·163 *ne ne ju nārāyanä varä tcāraṇä väte śtä* 'Nārāyaṇa has not been capable in that'; Z 11·16 (with *ts-*) *nai ne ttuṣṣe tsāraṇa īndä* 'they cannot destroy him'. Abstract, L 99·12 *au hā ggarkhuṣṭanā tcāraña yuḍu yanāra* 'or they can make the means of reverence'. For the form see also *śśāraṇa-*. From **cārana-*, beside Zor.P. *čārak* 'means', N.Pers. *čārah, čār, nā-čār* 'incapable', M.Parth.T. *č'r* 'it is necessary' with short infinitive. O.Ind. *čāra-*, to I.E. Pok. 641–2 *k^{u}er-* 'to make, cause', see cognates s.v. *yan-* 'to make', *kāḍāgāna-* 'act'.

tcāramiskyajä 'bordering', K 1, 134r3 *tcāramīskyajä nyāttara-kṣīrei rre* 'the king of an inferior neighbouring country', Tib. *mthah-hkhob-kyi glin-na gnas-pa-la ni khams-kyi rgyal-po*. See *tcārīma-*.

tcāraṃpha- 'staff, stick', N 75·26 ⟨*tcāra*⟩*ṃphī rrīysaṃdai pataṃdai jsāte* '(in hand, *dīṣta?*) his staff, trembling, falling, he walks', BS *daṇḍam avaṣṭabhya pravepamāno vrajan na śaknoti*; III 42·1–2 *dīṣtą gatcastą śakäle tcāraṃphą* 'in hand a broken dry staff'; K 47·56 *nāsi pūra ce ṣę tcāraṃphi ttyena paḍā panā. . .ū dīṣta hā ṣakale vīstā* 'take, son, what is this staff; with it feel before you (so that you touch along the ground or with the corners. . .) and she placed the dry (stick) in his hand'; Z 24·250 *tcāraṃphä dīṣta* 'staff in hand'. From **ramf-*, see s.v. *pārīph-*. With preverbs **(p)č-ā-* from **patiš-ā-* (see *tca-* above).

tcārīma- 'range, sphere, field, BS *kṣetra-*', K 1, 134r3 *ku tcārīmu vātä āste rre* 'where the king dwells in a region'; Tib. *mthah-hkhob-kyi glin-na gnas-pa*; V 161, 15 *cīye balysāna tcārīmä däte* 'when he saw the region of Buddhas' (adjective), BS G 36, 22b6 *yadā buddha-kṣetraṃ paśyati*, Tib. *sans-rgyas-kyi źin mthon-nas*; V 333, 25v3 *balysāña tcārīma balysūña kīre tīndä* 'in the Buddhas' sphere he does Buddhas' deeds', BS G 37, 22b3–4 *buddha-kṣetre buddha-kṛtyaṃ karoti*; V 332, 25r5–6 *ṣā balysāna tcārīmä*, BS G 37, 22a7 *loka-dhātu-*; V 332, 24r4 *balysānvo tcārīmvo*, BS G 37, 21a4–5 *buddha-kṣetreṣu*; V 332, 24v2 *tte balysāne tcārīmä*, BS G 37, 21b4 *buddha-kṣetraṃ*; K 1, 134r3–4 *ttiña tcārīma kṣīra* 'in this region' (dyadic). From base *kar-, čar-* 'to range over', with suffix *-īmā-* or *-amyā-*. IE Pok. 639–40 *kuel-*. See also *tcāramīskyajä*.

tcāṃrai 'four', II 77·5–6 *pvaica tsvāṃda tcāṃrai* 'the coverings amounted to four'; ibid. 7 *u maṇḍvai va tcāṃrai* 'and for the woman four'. With ibid. 38–9 *pvaica tsvāṃda tcaurai*. See *tcahora*.

tcāre 'capable', V 85, 6r4 ⟨*bāsī*⟩*vrāṣā hāryau uspurrā kye tcāre kho ye ttuvo aysmuī vaṣṭā*⟨*mato*⟩*|||* 'sons of the House complete with the *dharma*-elements who are capable to (believe) this mental meditation'; V 125, 7a2

⟨pra⟩tijña tcāre cu ye biśyenä hvaṃndānu 'capable of promise what of all men. . .'. From *cāraka-*, see *tcāraṇa-* 'capable'.

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tcāve 'potherbs', Sid. 17v4 *bāstulai, sārme, tcādare, palaigä, hiṃja mījidä tti bure tcāve bāte śelīṣā jinīdä* '(listed plants) these so many potherbs remove wind, phlegm', Tib. *hdi rnams ni rlun dan, bad-kan sel-źin*. From IE *kap-*, like IE Pok. 529 *kāp-*, Greek κᾶπος, κῆπος 'garden', Alban. *kopshtë* 'garden', Greek κάπια 'onion', Lat. *cēpa, cēpe*, Greek κηπαία 'plant like portulaca', beside IE *kap-* in Pašto *sābah* 'grass, vegetable', Šuγnī *sāpc* 'cultivated field' (**sāpačī-*); Zor.P. *spz *saβz*, N.Pers. *sabz* 'green' (**sapačī-*). See also s.v. *tcahại, sapala*.

tcī, a possible reading in III 92·241 *u tcī* 'and fluid', but *utcī* or possibly *u* (*u*)*tcī* is preferred, as **ūtcīya-*, adjective 'watery stuff' from *ūtcā-* 'water'.

tcījsa 'breast', III 35·23 *khu tcījsa brrīyakya* 'like the beloved breast'; III 67·58 *audä tcījsāṃ* 'up to the breasts'; Sid. 12v3 *tcījsvā bisā āchā* 'diseases of the breast', BS *stanya-*, Tib. *nu-mahi nad*; Sid. 18r5 *tcījsvā ṣvīdä* 'milk in the breasts', Tib. *nu-žo*; Sid. 14r3 *ttījsvā* =v 323·154 *tcījsvā*. Base **čīčī-*, Sanglēčī *čičī*, N.Pers. *čučū*, Indo-Aryan *cuccu, cucci* (R. L. Turner, Dict, 4855), IE Pok. 523 Celtic O.Ir. *cích* 'female breast', Welsh *cig*, Breton *kik* 'flesh'.

tciña 'yeast', Sid. 142v1 *ttī vā haṃdavāñāka arve, kuṃjsa tciṃña sumaṃ kuṃbā* 'medicaments to treat suppuration, sesame, yeast powder, flax', BS (*pācana-*). . .*tila-kiṇva-atasī* ,Tib. *de-la rnags-par bya-bahi sman ni til dan phabs dan, zar-ma*; Sid. 100v3–4 *dājsaṃdai hīya ttīma āra tceñą sumaṃ ttye jsa piṇḍai padīmāñą* 'pungent seed, acorus calamus, yeast powder; with that a poultice must be made'; Sid. 100v4 *kāṃjsa kāṃbā tciña sumaṃ āra* 'sesame, flax, yeast powder, rush (acorus calamus)'; II 85·21–2 *paysauja pūha:ra hva hva:ñye tciṃña haṃga sūttä, śaṃdyauña śīyi nimva* 'plants for suppurating treatment separately, curds, yeast, sour stuff (sorrel?), vinegar, pepper, white salt' (but Sid. 13v3 *śaṃdyāña*, BS *bhūstṛṇa-* 'andropogon schoenanthus', Tib. *ske-čhe* 'sinapis ramosa, black pepper'); III 90·184 *dājsaṃdai ttīma, āra tcyāña sūmaṃ, aṣṇūlha* 'pungent seed, acorus calamus, yeast powder, dove-dung'; Sid. 132v2 *cve va beti hīya gunā hamāre, tcyauña, sumaṃ, buysīñī ṣvīdą haṃbrrihauñą u pesalyāñā u jeṃda* 'who has the marks of wind, yeast powder, goat's milk must be mixed and smeared on and it removes it', BS *kaṇikyājā-payo sa-ghṛto vāta-rakta-jit*, Tib. *yan-na rlun śas čhe-ba-las gyur-pahi dreg-la ni bag-čhe mar dan, rahi ho-ma dan sbyar-bas bskus-na sel-bar hgyur-ro*. Five spellings occur: *tciṃña, tciña, tceñą, tcyāña, tcyauña* 'yeast', BS *kiṇva-*, Tib. *phabs*. The base is *či-* or *sči-* with suffixes *-n-ya-* and *ān-ya-* (whence *-aun-ya-*). With Oss. D. *cirūä*, I. *cyrv* 'yeast, sediment of beer'; D. *k'insä*, I. *c'yssä, xyssä* 'flour with yeast', O.Ind. *kiṇva-*. If the base is (*s*)*kā-*:(*s*)*ki-*, to Zor.P. *kāmak, aβkāmak* (or *āpkāmak*?), N.Pers. *kāmah, ābkāmah* 'sour food, dough, vinegar', Aramaic, Syriac lw *kmk-*'; Arab, *kāmax*. Further to Lat. *cāseus* 'cheese', Apabhraṃśa *chāsi*, and base *kṷā-* IE Pok. 627–8 *kṷat-* 'become sour', *kṷātso-*, O.Slav. *kvasū* 'dough, sourish drink'. From *ki-, kī-* also Waigalī *kilā* 'boiled cheese', Aškun *cila* (from **kilāta-*), O.Ind. *kilāṭa-*, RV 10·91·14 *kīlāla-* of a drink.

tcimañāṃ 'of eyes', III 73·173 *dvyāṃ tcimañāṃ jsa hamaṃga* 'equal to the two eyes', see *tceiman-*.

-tciṃph-, see *tcaṃpha-*.

tcīra, *tcīre* 'face', see *tcara-*.

tcīra '(so many) times', v 331, 24r2 *drai tcīra*, BS G 37, 21a4 *triguptaṃ*, Tib. *lan gsum*; III 21, 523 *drrai tcīra*, BS *tris*. See also *gyūna-*, and *rrāyä*. Base *skar-, sčar-* 'to cut', with *tcīra-* from **sčarya-*, as *kīra-* 'work' from **karya-*. IE Pok. 941 O.Pers. *ha-karam* 'once', Av. *ha-kərəṭ*, O.Ind. *sa-kṛ́t, -kṛtvaḥ* (to numerals), O.Slav. *kratŭ*, Lit. *kařtas* 'time'.

tcīratsa 'sweet juice', Chinese *hai:ttāva* III 78·15 in list with *mākṣī* 'honey', *gulä* 'molasses', *śikara* 'sugar'. From **čīra-t(a)sya-* 'sweet liquid', dialectal *č-*<*ś- xšīra-* 'milk; sweet' Zor.P. *šīrēnīh* gloss to Av. *xšvid-* 'milk', Parsi-Sanskrit gloss *gaulya-* 'molasses stuff'. See s.v. *ṣvīda-*, for *šifta-* 'milk' and 'sweet'. Chinese *hai:ttāva* =**yai-dau* is not yet identified.

tcīrau 'duck', Z 22·135 *sye varata tcīrau āce* 'geese there, ducks, (wild) ducks'; III 35·32 *aṣṇā tcīrauka ū ttara* 'doves, ducks and partridges'; III 34·8 *kakva tcīrāka u papūśkya* 'the *kakva*-bird, duck and hoopoe'; =III 36·3 *tcīṃrrauka*, =III 46·16 *kakva tcīrauka u papūśka*; Z 20·16 *ku haṃtsa āṇa, tcīrauka daindā duva* 'where seated together two ducks are seen'; =V 56, 114V1 *tcīrauka d⟨ai⟩ndā du⟨va⟩* 'two ducks are seen'; II 8·123 *khu paradaiśai tcīrauka* 'like ducks in a foreign land' (BS *para-deśa-*); K 26·130 *hamya brrīyausta basta śuje vīra tta tta khu tcarrāka* 'they became bound in love to one another like ducks', =K 18·199; once with *js-* for *tc-* III 43·14 *sa khu jā syai jsīrauvā ucā śūjai kṣaijīdā* 'as geese, ducks, (wild) ducks (if *ucā*=*āce*) cry out on one another'. From **čayravāka-* to Zor.P. *č'hlw'k *čaxravāka-* (Vid. 2·42), O.Ind. *cakravāka-* 'anas casarka', proverbially faithful in connubium, as in Atharva-veda 14·2·64 *cakravākéva dáṃpatī* 'master and mistress of the house like two ducks'. Suffix *-ka-* to final *-au*, as *hamau, hamauka* 'vessel', *dro, drauka-* 'hair'. For *-īr-* from *-agr-*, see *sīra-* 'contented'.

tcäṣ- 'see', Z 22·319 *jṣeiṇu vātā nä chädrra tcäṣṣāri* 'they see their faults in detail (rather than 'quickly')'. Base *čaš-*, from *kas-* 'see', with *-s-*, **čaś-š-*, Av. *čašte, čašāna-*, O.Ind. *caṣṭe, cakṣ-*. IE Pok. 638–9 *kᵘeḱ-*, Av. *kas-*, M.Parth.T. *pdgs-* 'look' (**pati-kas-*), and noun *pdgs* 'a look', *"gs, 'gs* 'apparent', Zor.P. *ā-kās* 'aware', O.Ind. *kāśate*. See also *nājsäṣ-, pajsäṣ-, vajsiṣ-, vijsiṣ-, haṃjsäṣ-*. With *k-, käṣ-* 'to think, care for', and *pacas-* 'to confess'. With *-ā-*, Zor.P. *čāštan* 'teach', *čāšišn* 'taste' beside *vičašišnīh*.

-tcäṣṭa- 'sprinkled', V 113, 35V4 *huvatcäṣṭa śśandā padīmāña* 'the earth must be well sprinkled', BS *rājakulaṃ... gandhodakena susiktaṃ kṛtvā* (variant texts); SuvO. 68V1 *vasutäñe buśśägye ūce jsa vatcäṣṭe* 'he sprinkled with pure scented water', BS *ratnodake gandha-jalāmbu-sikte*. Present *-tciṣḍe*, Z 22·140 *hārū vätä ūtco vatciṣḍe* 'he sprinkles water on the vegetation'. Base *čaš-* 'to drench', with *-ä-, -i-* after *č-*, to Armen. lw *čašak, -ac'* 'cup', Sogd. Bud. *č'š'nt* 'beverage', Man. *čšnd'k*, Pašto *čašəl* 'to drink', O.Ind. *caṣaka-* 'cup', if not Iranian lw, from dialect *čaḱš-* (T. Burrow, Henning Memorial Volume 94) beside *cakṣaṇa-* 'drink promoting relish'. For the meanings 'drink, drench, irrigate', note also Zor.P. *xvārēn-* 'irrigate', and Greek πιτεύω 'irrigate'. See *cāśa, tcaṣṭa*.

tcista- 'heaped, gathered (?)', V 65·24a10 *cvaṃ tcista īde saṃ anijsa⟨ṣṭa tti⟩ karmapaha dasau cvaṃ bvāñai īme, haṇḍa⟨rä?⟩ deśana karmāna biśä⟨nä⟩* 'what ten evil courses (BS *karmapatha*) have accumulated for me, but are not expounded, those which I ought to understand, give the teaching of all the *karma*-actions'. From *(s)kand-* 'to heap', Oss. D. *cändä*, I. *cänd* 'heap, mass', *ävräyty cändtä* 'masses of clouds', *cänd-amad* 'bank (of a river)' to IE *skand-*, O.Ind. *skandati* 'leap', Lat. *scandō* 'rise'. See also *tcesta-, tcaista-, paltcana-*; and *haṣkaistai* 'he leapt'.

-tcīh- 'disturb', see *tcaṃpha-*.

tcūtta- 'simple (?)', II 101·1 *ttū vā tcūtta, padī* '(agree to speak) this in simple (?) style' was offered in AM, n.s. 11, 1965, 108. Possibly to connect with *tcauci* 'happy' or 'bold', as from **(s)čāfta-*.

tcūra- 'four', see *tcahora*.

tcūlye 'splendid', K 73·35 *pajsamaḍa tcūlye śirka-dyāma* 'honoured, splendid, of fine appearance', parallel to Tib. *thams-čad-du ni mčhod-par hgyur* 'he is praised in all'. See the translation in Buddhist Studies in honour or I. B. Horner, 1974, 15–8. To *haṃjsūl-* 'to kindle, set alight', base *kau-:ku-* 'to burn' (see AION 1, 1959, 120–5). IE Pok. 595 *keu-* 'kindle', Greek καυ-. For *-ūl-* see *vecūly-* 'to walk', and for the colour name see *cuvaṃ* 'turmeric'. Oss. D. *c'uluz*, I. *c'ylyz, c'ylys* occurs as second component to D. *fid*, I. *fyd* 'bad' in the sense 'ugly'. For the suffix *-uz-, -yz*, note also D. *fid-biliz*, I. *fyd-bylyz* 'ill luck' and D. *fid-buluz* (D. *fud* 'bad'), to a base *bau-:bu-* 'to abound', with *bū-l-*. See s.v. *būmatä* 'strong', Sogd. Bud. *β'w-*, Armen. lw *bau*, *bauem* 'to suffice', E. Benveniste, TPS 1945, 71; O.Ind. *bhūti-* 'fortune'.

tcę, *tcai* 'eye', K 56, 19r2 *tcę ca pā na byaidi u ni gū haysgyi biṣā ttaraṃḍari aysmū āstaṃna* 'of whom accordingly there is found not eye and not ear, nose, tongue, body, mind' (followed by notes on *tcę; gū; haysgi, biṣā, ttaraṃḍara, aysmū*); K 145, 3r3 *jñānīnai tcai ṣṭe* 'is the eye of knowledge'. See *tcęiman-*.

tceci 'bank', K 40·4–5 *ttī pūṣi ūsihye tceci nīraja ñāya* 'then at once he approached the bank of the river Nairanjana'. See *tcalcā-*.

tcęcai 'bank', K 68·190–1 *nai ñāpi tcęcai kāma* =K 71, 10V3 *nai bautta tcecai kauma* 'he does not know the boundary of desire (BS *kāma-*)'. See *tcalcā-*.

tcąijsa 'breast', K 46·50 *ū ehai hā tcąijsa vīstā* 'and she placed the breast to his mouth'. See *tcījsā-*.

tcepha- 'trouble', JS 34V1 inst. sing. *tcephine*. See *tcaṃpha-*.

tcęiman- 'eye', nom. sing. Z 6·5 *tcęimä*, III 27, 35b2 *hajvattetīnai tcemä* 'the eye of wisdom', BS *dharmacakṣuḥ*, nom. plur. V 85, 7r2 *tcęimañi*; with *yi*, Sid. 152V4 *tcęimąñai* 'his eyes'; K 46·45 *tcemeña*; gen. plur. K 9, 43V1 *paṃjinu tcęimañinu* 'of five eyes'; I 187, 106r5 *tciṃmañāṃ*. Short forms occur: K 56, 20V3 *tceṃ*; Sid. 145r2 *tciṃ hīya* 'of the eye'; K 145, 3r3 *jñānīnai tcai* 'the eye of knowledge'; K 56, 19r3 *ni tcę rū prrara butte* 'the eye does not understand the nature of form'; K 150, 23–4 *muṣḍ(ī)nai tceṃnä jsä* 'with eye of mercy'. Adjectives, V 85, 7r3 *tcęimaundyau uys⟨n⟩oryau haṃtsa* 'with beings possessing eyes'; III 25, 27b4 *tcaimauda hve* 'a man with eyes', BS *cakṣuṣmān puruṣo*; Manj. 10 *tcaimausta hvteṇḍa rūdā* 'light of a man with eyes'. See also *caṃṇiṃ* 'fountain'. Base *čaš-* 'to see', with *-ęim-* from *-ašm-*, as *pęma* 'wool', *bęma* 'fortune', in Av. *čašman-* 'eye', Zor.P., N.Pers. *čašm*, Sogd. *čšmy*, plur. *čšmth*, M.Parth.T. *čšm*, M.Pers.T. *čšm*, Oss. D. *cästä*, I. *cäst*, plur. *cästytä* (and D. *caus*, I. *casm* 'window-opening, net'?), Balōčī *čam*, Orm. *cimī*, *c̄m* (*c*=*ts*), Sanglēčī *cāṃ* (*c*=*ts*), Šuγnī *cīm* (*c*=*ts*), *cēm*, Yidγa *čam*, Yazg. *čām, čam*, plur. *čamaθ*. IE Pok. 638–9 *kᵘeḱ-*, O.Ind. *cakṣ-, cáṣṭe, cákṣate, cákṣus-, cákṣas-*. See *tcäṣ-*.

tcaiyāṣṭa 'for a show, ceremony', III 104·32–3 *tcaiyāṣṭa kūysa* 'a jar for show' ('for a ceremony'), from **sčavya-* > **sčaivya-* > **sčaiya-* to base *skau-* 'be conspicuous', see s.v. *tcāṃ* (**sčāvana-*).

tceraˉ 'to be made, done', V 339, 77r6 *gyaysnū tcerā* 'by you sacrifice must be made', BS G 37, 72 bis a4 *yajanaṃ*

kartavyaṃ; V 70, 8v4 *aruvạ tcera* 'medication must be made', BS G 37, 12b2 *bhaiṣajya-yogaṃ kartavyaṃ*; V 341, 83r3 *ṣā rrustä tcera* 'the rule must be done', BS G 37, 77b1 *tvayā rājyaṃ kārayitavyaṃ*; III 20, 3a3 *sūträ āsā tcaira* 'the *sūtra*-treatise must be memorized'; *tceraa-*, Sid. 4v5 *krra tcerai* 'cure must be made', Tib. *čho-ga. . .byaho*; later K 26·144 *tcerrai*, 145 *tcarrai*. With suffix *-vīya-*, K 51·6·7–8 *cu buri tcerä-vīyi bījairrma, baysūnä īde kīra, ttika yinīmä ttaṃdī śūka* 'whatever are acts to be practised, excellent, tending to bodhi-knowledge, those I do, only and alone'. With suffix *-tāti-*, adjectival *-tātīnaa-*, V 18323 *āsā-tcerayetīnai haura* 'the gift of memorizing'. As second component, Z 24·438 *ajsera-* 'not to be done', Z 2·87 *pajsama-jsera-* 'to be honoured'; V 261, 10, a4 ⟨*ā*⟩*ysda-gargya-jseira* 'to be protected'. From *kar-* 'to make', *tcera-* **čārya-*, see *käḍa-*, *yan-*, *car-*.

tcesta- 'heaped up, accumulated', K 154·42 *cū vā ma ttakyị tcesta tta karma* 'what are these *karma*-acts so accumulated here'; II 115·17 *ṣau kharaśau tcaista hayū byāva ma tta yaña* 'remember here thus the *ṣau* Kharaśau as a tested (?) friend'; K 39·156 *khū hā ā hīñya ḳṣī(ra) pā tcaistä jastuña brrunä yuḍāṃdä pūjā-karmä* 'when he came to his own land then they made worship (BS *pūjā-karma*) abundant, royal, splendid'. See also *tcịsta-*. From **(s)časta-* to base *skand-* 'to raise', O.Ind. *skandati* 'to leap', Lat. *scandō* 'to rise', Oss. D. *cändä*, I. *cänd* 'heap'.

tcauci 'happy, bold (?)', III 6, 13r3 *ma ma kṣera maṃni ysära tcauci yana* 'do not shame me, make my heart happy (or bold (?))'; III 10, 18v4 *ttrāya ma maṃni ysära tcauṃci yana* 'save me, make my heart happy'. From **(s)čāfča-* to base *kap-* in Zor.P. *čāpuk* 'excellent, fine (clothes), swift (bird), bold (warrior)', see Zoroastrian problems, ed. 2, xxxvi. Uncertain also is *tcūtta-* from **(s)čāfta-* through *-au-* to *-ū-*.

tcauṇḍaka 'proper name' or possibly 'servants', K 148·57–8 *mista rrispūra tcū-syau hīyą cā ttu-ttai tcauṇḍaka āstaṃna habāḍau parysāṃ vakṣaunarau ttyāṃ pā harbiśvā bāḍūā śarā drunā bẹimañā hamāve* 'of the great prince Tsū-syau, of the servants reared together as attendants, such as Cā Ttuttai Tcauṇḍaka (or servants) and the rest, of those then at all times may there be fortune (=BS *śrī*), health, prosperity'. If not part of a proper name *tcauṇḍaka* could derive from **čarant-* 'attending', to Av. *čarāitikā-*, formed like north-west Prakrit *praṣaṃḍa-* 'questioner', rendered by Greek διατρίβοντες, from *frašant-*.

tcautta- 'injured, beaten', II 10·162 *kau baida tcauttai* 'you injured the *kavi*-sages' (='the monks'); II 10b5 *āśạu baida khu tcauttai* 'when you injured the *ārya*-nobles' (='monks'). Base either **(s)kāf-* or **(s)kauf-*, see *patcautta-*, *pạtcautta-* 'injured' (Tib. *ñams-śin*), *apai-tcāṃtta-*, *petcautta-*. To Zor.P. *patkōftan* 'beat', or *patkāftan*; Oss. DI. *caud* 'bad' to base *kau-*.

tcauma 'a name', III 110·11–2 *ñāṃ tcauma kāṣta paijsa pharāka byaudauda* (after four or five names) 'they found very many protected followers'.

tcaura- 'four', K 151·42 *tcauryā bvaiyā* 'with four rays'; K 151·39 *tcauryā dvīpyau* 'with four continents'; III 127·19–20 *tcaurya mahābuvau hīye* 'of the four great elements' (BS *mahābhūta*); compounds, V 239·34 *tcaura-kṣaṣṭyāṃ pājāṃ dharmāṃ* 'of the 64 special elements'; II 116·33 *tcaura-haṣṭā ysāra katha īda* 'there are 84 thousand cities'; K 64, 8or1 *tcaura-haṣṭā ys⟨āre⟩* '84,000'. See *tcahora*, *tcūra-* 'four'.

tcaulasa 'fourteen', K 28·182–3 *ttāja ṣṭāra tcaulasa kṣā(rī)ja ttajsaca* 'there are fourteen flowing alkaline rivers', =K 21·7–8 *ttāja ṣṭāre tcāṃlasa kṣārīje ttajsace*, but different, K 37·123 *ttāji ṣṭāre śudāsä kṣārīṃji ttiṣḍaidi* 'there are eleven alkaline rivers overflowing'. See s.v. *tcahora*.

tcause '400', K 148·49 *tcause tcaurai hā garkha āchā* '404 severe diseases'. See s.v. *tcahora*.

tcyarai, see *kalātcyarai*.

tcyāṃśvīna 'fowl's plant (?)', III 87·118 *hajārnā spye, tcyāṃśvīna rrāje namvena ṣị piṃṇḍai pāchai* 'with the *hajārnā* flower, fowl's plant, with desert salt, this poultice (BS *paiṇḍaka-*) is to be cooked'. See *tcāṃśvāṃ* 'scratching (fowl)?'. Possibly here the *-na* is inst. singular.

tcyāña, *tcyauña* 'yeast', see s.v. *tciña*.

tcvīnä 'of four', gen. plural, older *tcuīrnu*, *tcuīnu*, see s.v. *tcahora*.

ttyānä 'of these', gen. plural, V 314, 1a4 *ttyānä dārañāñā* 'of these *dhāraṇī*-formulas'; V 145, 71r2 *ttyānä chīyā* 'the account of these'. See *tta-*.

ttyena 'with this', K 47·56 *nāsi pūra ce ṣẹ tcāraṃphi ttyena paḍā panā* 'take, my son, what is this stick, with it feel before you'. For *ttina*, *ttena*.

ttrateśñä 'woman's name', V 121, 038a1 *haṃtsa hvarä ttrateśñä jsa* 'with the sister Ttrateśñä'.

ttrada 'entered', *ttraṃda*, see *tram-*, *ttrām-*.

ttrraba 'fringe(?)', II 60·17 *u kagṭja ṣkaumaka vīlaka śā hatca ttrraba jsa* 'and one small covering of skin, with fringe (?)'. Possibly from **ati-rampa-* to IE Pok. 655–7 *leb-*, *lep-* 'to hang down', O.Ind. *lambana-* 'hanging, ornament'; Lat. *limbus* 'trimming', with *-b-* O.Saxon *lappo* 'lappet, patch', with *-p-* OHG *lappa* 'down-hanging piece of cloth'.

tram- 'to enter, cross', present *trām-*, participle *tranda-*, *ttiranda-*; SuvO. 54v5 *hā trāmäte* 'he enters', BS *pravisitvā*; Sid. 153r3 *gvā vīna trāmāre* 'in the ears pains enter', Tib. *rna-ba gñisu zug-čin na-la*; Sid. 155v5–156r1 *ttyāṃ khaiyi trāmīdä u vinaustä hame* 'pains enter them (the teeth) and they ache'; durative past *(-yā-)*, III 68·75 *khu śau ttraima haṃtse kiṃṇa* 'when one was entering for intercourse'; optative Manj. 321 *baysa sa parṣai jsa h(ā) ttrema nairvāṇa kīthe* 'the Buddha would enter with his company into the Nirvāṇa city'; K 109·308–9 *baysa ṣāvyau jsa hamīḍa hā ttrema parṣai jsa hattsa* 'the Buddha with his disciples together would enter with his company'; participle V 184, 40v5 *jsẹindama ggurvīca ttirandä vyata* 'the finest grains had entered'; SuvO. 24r3 *muri māñaṃdu drāca tsūmata indriyyau traṃdye* 'like a bird trembling motion having entered the faculties'; BS *śakunir iva cancalam indriya-saṃpraviṣṭaṃ*; III 22, 14b4 *na vañā drrāysä puṣa paśe khu traṃdä hamä* 'he does not leave the raft till he has crossed'; Sid. 2v2 *cu hā ni traṃdä himāre* 'who cannot enter', Tib. *brgal-bar mi nus-pa*; infinitive Z 24·172 *trīnde*; noun Sid. 2v2 *trāmāmata*, Tib. *khon-du čhud-par* 'enter within'; later infinitive II 95·56 *kvacū na dāśaina ttraima* 'I did not succeed in entering Kua-ṭṣou'.

Contrast *naram-* 'to go out', Sid. 4v1–2 *ūysma trāme u nirāme* 'breathing in and out', BS *prāṇa-apāna-samāna-*, Tib. *dbugs rgyu-bar byed-pa*. See cognates s.v. *ram-*. For *ati-* 'into', note also Sogd. Bud. *tys-* 'to enter'.

ttramẹste 'he swallowed', JS 4r2 *pasve ayūlā ttramẹste* 'he swallowed the burning iron ball'; III 69·84 *murä rauṭe jsa ttramaste* 'the bird swallowed it eagerly'. See *ttumalsta-*, base *malys-*.

ttralapha- 'rapacious (?)', III 72·157–8 *birgāṃ ttralaphāṃ ttyāṃ hīvī nāya maysairkä* 'of those ravenous wolves the noise was great'. Base *laf-* from *lab(h)-*, IE Pok. 652 *labh-* 'to take', O.Ind. *lábhate*, *rábhate*, *lámbhate* 'to seize', Greek λάφυρον 'booty', -λαφης 'seizing', Lit. *lóbti*, *lobstù* 'become rich'. The *ttra-* as in *ttramẹste* from *ttu-*, older *ati-*.

ttralau, tralo, 'tin', Sid. 13v2 *tralo u śā*, *hīśaṃ*, *daujsä*, *ysīrra ājsa* 'tin and copper, iron, lead, gold, silver', BS *trapus tāmram ayaḥ sīsaṃ hema-rūpyaṃ*, Tib. *ćhon-mo-ste dan*, *zans dan*, *lčags dan*, *ra-ñe dan*, *gser dan*, *dnul dan*; III 71·151 *ca burä hīra īde garkha*, *saṃgä hīśaṃ ttralau śā* 'whatever things are heavy, stone, iron, tin, copper'; adjective, III 69·83–4 *muṇḍa*, *ttralīnā hūña jsa rausta* 'a lump of tin reddened with blood'. The form *tralo* assures the reading of *ttralau* from **tralāva-*, beside **tralaka-* in the adjective *ttralīnaa-* (as *rraysāva-*, beside *raysaa-* 'empty'). The *tralo* 'tin' is thought of as one of the heavy things (*garkha hīra*), so that the name would hardly seem to suggest 'light, not heavy metal'. The older Khotan Saka name is not known so that **trala-* may be either direct *tra-la-* or from **trava-la-*. O.Ind. *trápu-*, *trápus-* is from *trap-*. West Iranian Zor.P. *'lčyč*, **arčič*, Armen. lw *arčič*, N.Pers. *arzīz* 'tin' (distinguished by the epithet 'white' from 'black' *arzīz* 'lead') is named from base *ark-* 'shine' as the bright metal 'tin'. Oss. DI. *ärɣäu* 'lead', I. *ärɣon* 'tin (?)', from base *arg-*. Hence the base of *tralo* is *(s)tar-* 'to shine', beside *(s)trap-*. in Oss. D. *äst'älfä*, I. *st'älf*, *st'älfän* 'spark', beside D. *st'alu*, I. *st'aly* 'star', and mythic D. *sajnäg äst'alu* = I. *sau st'älf* 'dark mark'; I. *st'älf xalas* 'piebald (horse)' with *xalas*, D. *xalasä* 'grey (horse)'; in a general meaning, without reference to the flash of light, Oss. D. *äst'älfun*, *st'älfun*, I. *st'älfyn*, *st'älftän* 'to start, twitch, tremble, flinch, quiver'; Greek ἀστραπή, ἀστράπτω, ἀστεροπή, στεροπή, στερόψ of 'lightning' and 'flashing' from IE *strep-*. This is the base IE *(s)ter-* of the words for 'star', see s.v. *stāraa-*. For *tra-* see also *ttrahā-*. The proposal to trace N.Pers. *sabuk*, Zor.P. *spwk*, Pašto *spuk* 'light, not heavy' to a base *trap-* (H. S. Nyberg, Manual of Pahlavi II, 173) 'to be happy' and thence (in a letter from M. Mayrhofer from K. Hoffmann) to name the 'tin' as the 'light' (not heavy) metal is unacceptable. This Iranian **spuka-*, **sapuka-* is to be taken with Zor.P., N.Pers. *čāpuk* 'swift' (variant *s-* with *č-* as N.Pers. *čap-* 'left side' and Sogd. Chr. *s'pt*) to IE *ḱep-* beside *kep-* (or *kap-*, *kap-*); for *čāpuk* see Zoroastrian Problems, ed. 2, xxxvi; and for 'swift' and 'light', IE Pok. 660–1 *legᵘh-*, O.Ind. *raghú-*, *laghú-*. See also s.v. *āljsata-* 'silver' for a name 'bright metal', base IE *arg-*. Note also Oss. D. *ävzestä*, I. *ävzist* 'silver' beside Votjak (Uralic) *azveś* 'silver', *uzveś* 'tin, lead', Hung. *ezüst* 'silver'.

ttraha 'draught (of liquid)', III 101·33–4 *ṣa ma vā thajai khū durauśa ttraha thaja* 'he draws me to him as one draws a *durauśa*-drink' (see *durauśa*). Base *tar-* 'be moist, drink', Orm. *tr-* 'to drink', Parāčī *ter-*:*thōr*, *terēm* 'to drink', with suffix *-aha-*, as Oss. DI. *ärtäx* 'dew', D. *ärtäx*, I. *ärtax* 'drop of liquid'; Sogd. *"p'ynčh tryh* 'drop of water'. See below *ttre* 'drops of water', and *ttarraa-* 'thirsty'. Note *tr-* maintained, see *ttralo*, and *trāvi*.

ttrahā- 'radish', Sid. 9r2 *trihejsa*, BS *mūlaka-*, Tib. *la-phug*; I 179, 98v3 *ttrahāṃ hīvī raysa* 'juice of radishes', I 179·98v1 *ttrahau hīvī kṣārä* 'alkali of radishes'; III 85·71 *ttrahe*; Sid. 129r4 *trehā*; Sid. 153v4 *trehe*. From base *tra-* 'shine' whether of 'red' or 'white' colour; the Tib. *la-phug* is red, or white of the radish a loan-word from Chinese *lo-po* < *la-b'uək* (K 569·4; 52·9 with radical 140). Hence **trafa-* or **traxa-*, see s.v. *tralo*.

ttrahi 'continuum', K 151·39 *ttrahi salya pā* 'continuous years thereafter'. From **θraxa-* to *θrang-* 'stretch' with *tr-* maintained, see *ttraha* 'draught', and *thraj-*.

ttrākha 'steward(?)' or 'food-seller(?)', III 106·40 *ṣā ttrākha gaumaña tsvā* 'she went quickly to the food-provider'. To *tar-* in *pattarrā-* 'solid food'. With suffix *-axa-*. In a tale when the lovers are entertained.

trām-, ttrām- 'to enter, cross', present to base *tram-* above, V 115, 64v3 *trāmäte kṣīra ächei hämäte nuṣṭhurä* 'enters the land, disease becomes severe', BS *praviśate rāṣṭre vyādhir bhavati dāruṇaḥ*; K 64, 81r2 *namadrūnä ttrāmāṃde avesta kīthe* 'by invitation may they enter the fear-freed (= BS *abhaya-pura*) city'; K 3, 138r2 *trāmāmato hvataimä* 'I preached entrance'; K 67·176 *ttina-ṃ ttrāmāma niśti ttye advayi paṃdā vīra* 'therefore for them there is no entering upon the path of duality (BS *advaya-*)'; K 144·2r3 *maṇḍale pā ttrāmāṣṭä na īye* 'he could not then enter the *maṇḍala*-circle'; optative K 149·15 *ttrāmīryau*; participle middle K 140·978–9 *u svastakarmä bẹmañe ttrāmänä daṃḍyau jsai parhārä yanumä* 'and entering into welfare, fortune, I protect him from the rods', Tib. *bde legsu hgyur-ba dan*, *ćhad-pa span-ba dan*. Base *ram-* with cognates; participle *tranda-* s.v. *tram-*.

ttrāma- 'such', K 6, 146v2 *ttrāmu māñandu* 'as', Tib. *dperna*. From **tarāma-*, see *tta-*.

trāy- 'to save', participle *trāsta-*, V 109·31v3 *trāyāmä* 'we save', BS *paripālanaṃ*; SuvP. 65r2 *ttrāyime* 'I save', BS *uddhariṣyāmi*; Manj. 213 *anābāgna ttrāye satva* 'he saves beings without effort (BS *anābhoga-*)'; V 330, 20v1 *ne ne ju muhu vaṃña ttattīka māta päte trāstu yanīndä* 'they cannot save me here now, the mother, the father', BS G 37, 17b2 *nāsti kaś cid iha trāṇaṃ na mātā na pitā tathā*; noun, V 108, 30r6 *trāyāmato*, BS *paritrāṇa-*; K 110·330 *ttrāyūma jsa*; adjective *trāyāka-* 'saviour', K 136·873 *trāyāka himi* 'becomes saviour', Tib. *skob-par hgyur-ba* 'defends'; SuvP. 66r1 *ttrāyākä baysä himāne* 'may I become a saving Buddha', BS *tareyaṃ*; III 4, 10v4 *trāyākī ggūchākī parrījākī* 'you are saviour (triadic)'; Manj. 5 *ttrāyāka satvā* 'saviour of beings'; abstract, K 10, Ab4 *⟨ha⟩ysgamatajsāṃ trāyāciñā himāni dukhāṃ jināciñā* 'may I be salvation of the sad, destruction of woes'. From **ati-rād-* (rather than *tr-* maintained from *trā-d-*) with *rād-* 'to care', hence 'to carry over (?)', to Av. *rād-*, O.Pers. *rādiy* 'for', Zor.P. *rāδ*, N.Pers. *rā*, IE Pok. *rē-dh-*,

O.Ind. *rādhnóti*, *rā́dhyati*. See also *ttruāy-*, *ttrvāy-* 'to save'.

ttrāyau (with *tta* below *yau*, for *ttrātta?*) 'penetrates (?)', K 151·38 *sūmīra garä pūṣạ ttrāyau śaśvāṃ myāñä* 'Mount Sumeru might penetrate into the middle of the mustard seed'. To base *tar-* 'cross, enter' IE Pok. 1074–5 *ter-*.

trāvi 'thieves (?)', III 14·18 *ba-jsīnya himāre u trāvi pharāka himāre* 'they become short-lived and many are thieves'. See also *ttāṣā́*, *dyūka-*, *ggamuna-*. Base *tarp-*:*trp-* 'to steal', Av. *tarp-*, *trəfyāṯ* (Yasna 11·5), Zor.P. *tṛftēnītan*; *tṛft*, *truftak* 'stolen' of the intercalary days, Greek κλοπιμαῖοι, Arab. *al-masrūqāt*; *trftakīh*, Sogd. Bud. *čβ-*:*čβt-*; Pamir Yidγa *tərif-*:*tərəft*. Sangl. *tərəf-*, Iškāšmī *tərūf-*, Yazg. *caf-*:*caft*, infinitive *cafaj*, Šuγnī *cif-*:*cift*, Rōsānī, Xūfī *cif-*:*cift*; *cuf-*:*cuft* (the *tr-* treated as *dr-* in Šuγnī *can* 'bow' from **drunā*). IE Pok. 1077–8 *terp-* (doubtfully with *terp-* 'to satisfy'). O.Ind. RV 10·14·12 *asutṛ́pā udumbalaú yamásya dūtaú* 'Yama's two breath-stealing long-tailed messengers'; like Oss. D. *uod-jesäg*, I. *ud-isäg* 'life-taking, death'; RV 10·86·5 *paśu-tṛ́paṃ ná tāyúṃ* 'like cattle-stealing thief'. Here *trāva-* from **trāpa-* or **trāpi-*, with *-rā-* as in *grāma-* 'hot' (from *garma-*).

trāsta- participle to *trāy-* 'to save'.

ttriṃmä, see *ttrema*, s.v. *tram-* 'to enter'; K 42·101–2 *ni dirve ttriṃmä* (=*ttraimä*) 'did not dare to enter'.

-ttrīma-, *attrīma-* 'unsurpassable' above.

ttrihe 'radishes', see *ttraha* above.

ttrūāye, see *ttrvāy-*, and *trāy-* 'to save', *ttuvāy-*.

ttrūysa 'gourd', Sid. 18r3 *trūysa*, BS *trapuṣa-*, Tib. *gru-sa*; I 147, 56r1 *ttrūysi*, BS *trapusa-*; I 175, 93v3 *ttrūysāṃ*; I 147, 56r2 *ttrūysma*; II 1·7 *ttruysa*, Chinese *hau kva* = *xu-kua*<*γuo-kwa* (K 91·1; 432·1) 'foreign cucurbita' (SDTV 18). The syllable *tra-* may be that of *tralo* 'tin' ('bright metal'), and *trahā* 'radish' ('red or white fruit') with suffix, BS *trap-usa-* and *trap-uṣa-*, see cognates s.v. *ttralo*. With first component *lā-* 'red (?)', see *lā-trūysa-*, BS *kalinga-* 'holarrhena antidysenterica'.

ttre 'drops of water', JS 29v2 *ttre kūstai uce patcautteṃ pā bujsa* 'you carried over the drops of water, you then quenched the flames'. Base *tar-* 'be moist', see above *ttraha* 'draught', and Pašto *trai* 'small stream, mill-race' rather than from *tar-* 'to cross, pass'. See *ttraha*, *ttarraa-*.

ttrema 'enter', see s.v. *trām-*.

ttremvaśtą 'beyond trouble', K 116·61 *ttremvaśtą phara satva dhāttu gesera gavyā ttsīda* 'the many beings beyond trouble revolving in the *dhātu*-cosmos migrate in the *gati*-stages'. From **taraz-mustya-* with III 25 25b4 *muśtä jsa* 'badness', BS *vyāpāda-*. See s.v. *muśtä*. For *taraz-*>*tarai-*>*ttre-*, see Oss. D. *täre-γäd*, I. *täri-γäd* 'transgression'. For lost first vowel *tarai-*>*ttre*, see also *parā-*>*pra-* and *prūva-*, Kroraina *pirova*. Since *bisīviraa-*visas-puθra-ka-* has developed *ai*>*ē*>*ī*, here in *ttre-* may be later *-e-*<*-ai-*<*-ī-*, if not archaic *-ē-* kept.

ttrvāñä 'in the garden (?)', II 85·31–86·32 *khvä ṣa khara-saṃnä*, *khvaṃ nä bīḍä tvā-ṃ ttrāñä ñāna* 'like this ass-dung; when it is brought to them, it must be placed by them in the garden (?)', uncertain miscellany. From *khara-* 'ass' and *satana-*, *saṃna-* 'dung' and *ttarra-* 'herb, plant' with *-dāna-* 'receptacle, place'.

trrvāy- 'to save', contamination of *trāy-* and *ttuvāy-*, II 87·56–7 *cā-ṃ ra ttrvāya ṣacū auna* 'also what (*cā*=*cu?*) for me he brings over from Ṣa-ṭṣou'; or *c-āṃ* 'what for us'; Manj. 401 *ttrvāye kalpa* 'he traverses *kalpa*-ages', =Z 9·23 *kalpa ttuvāstāndä*; Manj. 365 *nairvāṇa ttrūāye* 'he conveys to nirvāṇa'; III 73·174 *khvai ṣa na ra ttrvāyīdä*, *būśarā būśa vaṭākye* 'how can this be? do the jesters not pass on the jokes, jests?'; K 52·8·2 *niravāṇi ttrvāyīmā* 'may I pass into nirvāṇa'; Sid. 20r4 *tti śā ṣava trvāyīye* 'so he would pass one night', BS *uṣitānte ca*, Tib. *de ñid ża̱g lon-par byas-na*; preterite III 71·129 *na ttrvāstī* 'he did not take her across', K 54, 15r3 *ttrūāsta* (so) *yūḍi* 'could save' (printed *-śt-*); II 111·31 *ttrvāstāṃdä*; K 30·211 *ttrrvāstāda* 'they brought over'; adjective, K 64, 81v4–82r1 *ttrrvāyāka hamaune* (so) 'may I become saviour'. See also *trāy-* and *ttuvāy-*.

ttrvāyä 'thrusting in (?)', K 100·291 *ttrvāyä pākai* possibly 'futution'. From *ati-vād-* 'thrust in' with intruded *-r-*; *ati-* as in *trām-* 'to enter'; and base *vād-* 'thrust', Av. *vādāya-*, IE Pok. 1115 *ụedh-*, O.Ind. *vadhati*, Greek ὠθέω.

ttrrvāhä 'he dares(?)', K 42·102 *tte ci mara kūṣḍyī tsūmą ttrrvāhä* 'those (each one) who dares to go into the palace'. Possibly with *darv-*, *dirv-* with *dr-*>*ttr-*, and the increment *-āh-* as in *ysināh-* 'to wash'.

tv- 'to fatten', Sid. 144v1 *tvāme hīya krra tcerai* 'fattening treatment must be made', BS *bṛṃhaṇīyo vidhiḥ kāryaḥ*, Tib. *śa rta-bahi* (Pek. *brta-bahi*) *sman-gyi čho-ga yan bya-źiṅ*. See causative *tvāñ-*, and adjectives *ttuṃna-*; *ttauna-*, *ttone*. Base *tau-*:*tu-* 'be strong, fat, swollen', Av. *tav-*, *tavaṇ*, *tūtava*, *tavah-*, *təvīšī*, O.Pers. *utava*, *tauvīyah-*, *atāvayam*, *tunuvat-*; Zor.P. *tuvān* (*twb'n*), *tuvānīk*; *pattūk*, *pattān* 'persistent', *attūk*, *attān* 'capable', Armen. lw *atak* 'capable', N.Pers. *tavān* 'able', *tavānā*, *tavānistan* 'be able', *tāv*, *tōš* 'strength', *tāvīdan* 'be strong'; Sogd. Bud. *twnt* 'powerful, violent', *t'w* 'power', *δštw'n* '*poor*'; M.Parth.T. *t'wg* 'powerful', *'st'w-* 'to weaken', *hwpt'w* 'patient', *ptwd* 'supported', M.Pers.T. *tw'n* 'powerful', *tw'ngr*, *pd tw'n* 'possible'; Oss. D. *totäg uontä* 'powerful' or 'broad shoulders', D. *tuxä*, I. *tyx* 'power, force'. IE Pok. 1080–5 *teu-*:*tu-*, *teuə-*:*tū-* 'to increase in size', O.Ind. *tavīti*, *tūtāva*, *tavás-* 'powerful', *taviṣá-*, *tuvi-*, *tūya-* 'strong, swift'; Greek σῶς, σῶος 'safe', ταύς·μέγας, πολύς; Lat. *tōtus* 'all', *tōmentum* 'stuffing for cushions'. See *ttu-* in *ttumāṣa*, BS *sukṣetra-*.

tva-padya 'twofold', Manj. 306 *tva-padya nairāttam(ā)ña* 'twofold absence of the self (BS *ātman-*)'; Manj. 361 *tva-padya arva padīme* 'he makes the twofold medication'. With *tv-* for *dv-*, see *dva* 'two', Manj. 357 *tva ñāttaira yāna*, Manj. 383 *dva paśyai ñāttarai yāna* 'he sees the two inferior vehicles (BS *yāna-*)'. Variation *tv-* and *dv-* also s.v. *tvaṃdanu*.

tvaḍa 'more, excessive', Bcd 54v3 *pīrmāttama tvaḍa ttye tta puña himāre* 'the merits become for him very much of the first class', BS *agru viśiṣṭa bhaved imu puṇyam*. See *ttuvare*.

tvatarīscäte 'excess', see *ttuvare*.

tvada 'reverence', K 73·32 *ṣe cū biśi tvada jsāvai* 'he who goes reverently to the *stūpa*-monument' (also 38; 40), see also K 72·16 *ttauda*, K 72·27 *ttuda*. From older *tvaṃdanu*.

tvaṃdanu 'reverently', V 331, 21V1–2 *hvaraṃcīñā tvaṃdanu tsute* 'he went to the right hand in reverence', BS G 37, 18b4 *pradakṣiṇīkṛtya*, Tib. *bskor-ba byas-te*; V 331, 24r2 *drai tcīra ṇä hvaraṃcī ñä tvaṃdanu tsutaimä* 'I went three times to the right of them in reverence', BS G 37, 21a4 *triguptaṃ pradakṣiṇīkṛtya*, similarly V 342, 84v5, V 332, 25r6; V 123, 19r1 *hauda tcīrai tvaṃdanä tsuetä* 'he reverenced him seven times'; III 21, 5a3 *drrai tcīra hvaraṃcaiñä tva(ṃda)nä tsuāṃdä*, BS *triṣ pradakṣiṇīkṛtya*; III 26, 29b1 *ysamaśaṃdaina vaṃnavīya hvaraṃcīñä tvaṃdanä tsuñai* 'the land must be revered by reverent turning to the right', BS *vandanīyaḥ pradakṣiṇīyaś ca sa pṛthivī-pradeśo bhaviṣyati*; SuvP. 60r4–V1 *drrai tcīrai tvaṃdaṃ tsue u śi hālai ṇestä* 'three times he turned to the right of him and sat at one side', BS *triḥ pradakṣiṇīkṛtya, ekānte nyaṣīdat*; with *dv-*, V 386, 44a1 *pä dvaṃdaṃ viñatta yane* 'then reverently I make report (BS *vijñapti-*)', SDTV 77. See also *tvada*, *ttauda*, *ttuda*. From *ati-van-* with absolutive *-danu*, as in Tumšuq Saka *pyerdanu* 'deliberately', BS *saṃcintya*, to *pati-kar-*; Av. *vand-*, Zor.P. *vandēnītan*, M.Parth., Pers.T. *wnd-*, *wynd-*, Parth. *prwnd-* 'to supplicate', IE Pok. 76–7 *au-*, *aued-*, O.Ind. *vádati*, *vandate*, Greek ἀείδω 'sing', Lit. *vadinù*, *vadìnti* 'call, name'. Khotan Saka *van-* is then from older *vand-*.

tvara 'on the scroll', from *tvera*, Manj. 396 *ttye yakṣa cu tv(e)ra pīḍe* 'of the *yakṣa*-goblin which he painted'. See *tvārā-*.

tvara- 'exceedingly', see *tvare*, *ttuvare*.

tvaradāna 'exceedingly', see *ttuvare*.

tvarai 'many', Manj. 425–6 *ranyā jāla aidrranīlā kauja ysīrrna pharai kṣattra ṇāyai khu pyaurai dajai pala tvarai* 'nets with jewels, *indranīla*-stones (sapphires), with *kāncana*-gold, abundant; he may set up like clouds umbrellas, standards, banners, many' (BS *dhvaja*, *patākā-*). See *ttuvare*.

tvarau V 307, 9·1·3 *tvarau āṃ māṣṭä jsa jvīhyi -ai||| '*love with exceeding exhilaration'. Here *-au* may be pronoun, either *-āṃ* 'of us' or *-ū* 'of you'.

tvarīskya, *tvarīsce*, *tvatarīscäte*, see *ttuvare*.

tvaśd- 'transfer', and *ttvaśd-*, II 22, 18a2 *u drrīma ttvaśdā vara ttāgutta hvāṣṭa tta parstāṃdi si hvaṃḍi vā bi⟨śi kītha tvaśdyarā⟩* 'and impel into the *drama*- (assembly?); there they ordered the Tāgutta chief men so, saying, bring all the men over into the town'; IV 20·6 *khu parau pva hvaṃḍä u stūra biśi phemāña tva⟨śdya⟩* 'when you (singular) hear the order bring all men and large cattle into Phema city'; IV 20·11–2 *khu parau pyīrau ttye nwa parau biśi ⟨hvaṃ⟩ḍä kītha tvaśdyarā* 'when you (plural) hear the order according to the order bring all the men into the town'; II 23, 18a3 *|||ttvaśdyari khu parau pvīrau hvaṃḍi vā kītha ttvaśdyari brakhaysji kṣemye⟨haḍai⟩* '. . .bring; when you (plural) hear the order bring here into the town the men, (month) Brakhaysja, sixth ⟨day the order went out⟩'. From **ati-pa-zdaya-*, see cognates s.v. *uspaśd-*.

tvāka 'able, powerful', Manj. 319–20 *avārautta nairvāṇa* (=BS *apratiṣṭhita-nirvāṇa-*), *gūstya tvāka sarvaña baysa* 'in unbased nirvāṇa escape are the powerful (=BS *balavant-*) omniscient Buddhas'. See base *tv-*, *tvāñ-*.

tvāñ- 'to make strong, fat, nourish'; Sid. 14v2 *tvāñe* 'fattens', BS *bṛhaṇa-*, Tib. *śa skye-bar byed-čiṅ*; Manj. 222–4 *mare miḍe ahūlaña hīśta vara pātca ysyāma saña jīva pauṣa pūdgala keda uysānā mañ(ā)re satva tvāñāre drraṣṭa vecettre ne bvāre ttatve raṣṭa hīstya ⟨hame?⟩* 'he dies here, he comes to another place, there then is birth, naming, living thing, individuality (BS *saṃjñā*, *jīva-*, *puruṣa-*, *pudgala-*), they take thought for, they care for the self, they nourish the beings, they know not various false-views (BS *dṛṣṭi-*), there occurs the true attainment of reality (BS *tattva-*)' (where *hīstya* = *hīsca*). Adjectives, V 321·116 *tvāñāka*, =Sid. 12r3 *ttāñāka*, Tib. *śa skye-ba dan*; Sid. 16v3 *tvāñāka*, Tib. *śa skye-bar byed-do*.

tvātūṃ jsa 'that from them (or 'thereby')', V 155, 2a3 *pvāta ūtca tvātūṃ jsa byehi|||* 'get cool water from them'. From *tvā* and *-ūṃ* with *-t-* interposed.

tvāna- 'your', see *thu*.

tvāme 'strengthening, making flesh', see s.v. *tv-* 'to nourish'.

tvārā- 'vehicle, section of text, canvas of painter', V 68, 8v2 *biśśä hālā tvāro pyūṣāṃde* 'they may hear the all round vehicle', BS *paryāyaṃ śroṣyati* (G 36, 3a5) with literal rendering of *pari=biśśä hālā*, and *-āya-=tvāro*; V 73, 41r6–V1 *ttuvāro vasutena aysmūna namasīyä* 'would worship with pure mind the section of text', BS G 37, 31b2–3 *paryāyaṃ citta-prasādena namaskariṣyati*; III 33·14–5 *kṣyāṃ tvārāṃ* 'of the six entrances', =BS *ṣaḍ-āyatana-*; loc. sing., Z 9·19 *samu kho pīrākä pvaittä ttye yakṣä cu tvera pīḍe* 'just as the painter fears the *yakṣa*-goblin which he has painted on canvas', =Manj. 396 *samva khu pīrāka cu pvaitta ttye yakṣa cu tv(e)ra pīḍe*; Manj. 36 *tvīra pīrūna hamaga* 'like a painting on a canvas'. From **ati-bar-* 'to carry over', see *ttuvar-*, and *tvārā*.

tvārā 'crossing (?)', III 117·12 *ttye kaṃṇa mamauñāṃ tvārā aysmyä śairkä ṣṭe* 'for this the movement of my own (people, feelings?) is excellent in my mind', from **ati-bāra-*.

tvārā 'transference', K 147·40 *pūñāṃ kūśala-mūlyā hajsauma jsa tvārā hamya īye* 'may have been transference from the mass of good roots of merits', =III 130·35 *ttāṃ pūñāṃ kūśila-mūlā hīya tvārā himya ī*; JS 2r4 *baysūśti brīya puñāṃ tvāre kiṃṇą* 'in love of bodhi-knowledge for the transference of merits'. From **ati-bar-* 'to carry over'. See *ttuvar-* and *tvārā-*.

tvāva-ṃ jsa 'that by them', Sid. 155v5 *u tvāva-ṃ jsa krra tcerai* 'and to it this treatment with them must be used', Tib. *rnams-kyi čho-ga byaho* (*tvā* with *biśą* 'tongue'). See *tta-*.

tvī 'this', II 68, 143a6 *tvī tvītī vāṣṭa hajsaudai* 'this I gathered'. See *tta-*.

tvīra 'on the canvas', see *tvārā-*, with late replacement of *-e-* by *-ī-*, or **tvārya* > *tvīra*.

tvīṣe see *ttuṣṣe* 'to destruction'.

tvai, *tvai tvai* 'together', parallel to *ham-*, II 58, b3 *u ttugavāṃ jsi jsā tvai haṃgvāṃdu* 'and we met together with the *ttuṃga* officials'; II 58, b4a (interlinear) *cīka kaṃga ṣta tvai ñī*, perhaps to read *t(s)vaiñī*. For *tvai tvai* V 310, r6 *hā thyāna-ṣī ttayi-ṣī u kvāṃ thyiṃnä-ṣī tsvāṃdä tvai tvai* 'there T'ien-ši *tai-ši* and Kuang T'ien-ši went together'; V 310, v3 *u hatsä ysigaṃ kṣīra bisai thiṃ-śī jsa tvai tvai kīnthāṣṭä ttraṃḍaṃḍū* 'and with Thiṃ-śī inhabitant

of Ysigaṃ land we entered the city together'. From **tuva-* pronoun with *-u-* suffix, as in Av. *θwāṯ*, O.Ind. *tva-*, and Hittite *amu-*, *apu-*, *ku-* (E. Benveniste, Hittite et indo-européen, 1962, 69–73). For *-ai*, note also *ysai* 'early', *ysai ysai*, *ggumai* 'at will', *härṣṭai*, *härṣṭāya* 'really', gen. sing. *haḍāyä*, loc. sing. *haḍāya*, later *haḍai* 'day'.

tvyā 'of them', Manj. 181 *crrāma tvyā jā āttama harṣṭāya ttatva ṅ(e)śta* 'as of them the self (BS *ātman-*) really is not reality' (BS *tattva-*). Read *ttyānä jsāṃ*.

tsa 'go' imperative 2 sing. II 90·64 *māñāṃ jsa haṃtsi hāysa tsa* 'with our men go away'; II 125·22 *hā tsa* 'go there'. See *tsv-*, imperative *tso*, *tsu*, *tsa*.

tsā- 'go', II 102·15–6 *khū mara satsaira tsāmanai* 'when here we move in migration' (rather than AM. n.s., 11, 1965, 102 *ma* 'not'); II 101·8 *ārava tsāmanai*, =II 101·7 *ārva tsvāmanai*, =II 101·7 *ārva jsāmanai*, parallel BS *śaraṇaṃ gacchāmi* 'we go to the refuge'. Base *tsā-* beside *tsu-*, from **ćyā-*, *ćyau-*.

tsaba, see *tsaṃbe*.

tsaṃbe 'dress (?)', *tsaṃbai*, *tsabe*, *tsaba*, III 46·32–3 *ṇesta havrrīśace khu halą-beśkvā tsaṃbe* '(she) seated, throwing off clothes, like the dress on the loins at the side'; =III 44·44–5 *naistą havyīśaṃcä khu hala-baiśkvā tsaṃbai*, =III 37·16 *ṇesta havrrīśaca khu halą-baiśakvā tsabe*, =III 35·21 *ṇasta havrrīśace khu hale-beśkvā tsaba*. Possibly from base *kai-:kī-*, *cī-* 'to cut, cut out' in O.Pers. ἀκινάκης, Sogd. *kyn'k* 'sword', Bud. Sanskrit *cīmara-* 'iron' (from Iranian). IE Pok. 917 *(s)k(h)ai-*, Lat. *caedō* 'hew, beat', MHG *heie* 'beater', see cognates s.v. *acā*. Then *tsaṃbe* is from *ćai-:ćy-* with increment *ćy-am-* (as IE bases *tr-em-*, *dr-em-*), and thence *-mb-* or *-mp-*, with *-ai*, *-e* from *-aka-*. For 'cut, to tailor', note *kart-*, Av. *kərəti-*, *kaša-*, and *sker-* in Engl. *skirt*. See also *ṣaṣa*, *ṣiṣa*.

tsargya 'face', SuvO. 68r6, see s.v. *tcarä* 'face'.

tsarrai or *tsurrai* (?), V 353, 19·3·5, to BS G 37, 85b5 *śilpāni* 'arts'. If *tsurrai* is read, it could be traced to base *saur-:sur-* 'to ornament', quoted s.v. *pāsūrāṃ pīrāñä* 'decoration is to be painted', with Av. *zaranyō.saora-*, O.Ind. *chor-:chur-* 'engrave, ornament by rubbing in'. The *t-* as *t-* in *trām-* 'enter' is from *ati-*.

tsā 'rich', see *tsāta-*.

tsā- 'to rest', base in *ātsāna-*, *bitsānaa-*, and *patätsa-*, from *ćyā-*.

tsāta- 'rich', V 72, 39v1–2 *ṣi ju hvę hämya tsätä ce biśśūnī ttagä anaṃkhiṣṭä*, =V 335, 33r1 *ṣä ju hvę ⟨hämya tsä⟩tä biśūnīna ttatana anaṃkhäṣṭä* 'there might be a man rich countless with manifold wealth', BS G 37, 29b7 *atha kaś cid eva puruṣo bhaved āḍhyo mahādhano mahābhogaḥ*; SuvP. 61v3 *baudhaugyau pęnyau tsāta* 'rich with *bodhyangas*, with powers', BS *bodhyanga-guṇair upetāḥ*; SuvP. 73r1–2 *spamasve pājiñä tsävi* 'rich in abundant treasury', BS *prabhūta-dhana-dhānya-samṛddhi-koṣāḥ*; Manj. 424 *baiśūnī arthana ttsāva* 'rich with manifold goods'; SuvO. 53r4–5 *biśśūnyau saṃbāryau tsāta samartha* 'rich possessed with manifold requisites', BS *sarvopakaraṇa-samṛddha-*; SuvO. 56v3 *tsätä hämäte u samarthä hämäte* 'becomes rich and gets possessions', BS *kṣemaś ca bhaviṣyati*; III 114, 6v1 *barījāṃ sijāma byehi tsā himi sūhye* 'he gets success in crops, becomes rich, happy'; IV 12·7 *härvā u tsätā pęmīnā thauna* 'of the magnates and rich men woollen cloths'; K 138·926 *varaśpį hirä pharä himi tsā* 'valuable property, he becomes very rich'; II 115·31 *tsā pārśa* 'rich service' (if not *tsā* from *tsāṣṭa*); comparative III 132,523 *⟨hä⟩māte tsāttara*; abstract, V 381, 224 *mästa suhāvatānu tsāttetu* '(they enjoy) great possessions and riches', BS *mahatīṃ śrī-saubhāgyatāṃ anubhavanti*; SuvP. 63r4 *gūttirrna iśvarī tsāttauñä jsa u cistīye jsa* 'with family, authority, riches and with youth', BS *aiśvarya-mada-mattena kula-bhoga-madena tāruṇya-mada-mattena*; Manj. 84 *haura tsāttāña yanāka* 'maker of gifts, riches'. Base *ćyā-* 'be at rest, happy, prosperous, rich', Av. *šyā-*, *šā-*, O.Pers. *šiyāti-*, Zor.P. *šāt* 'happy', N.Pers. *šād*, M.Parth.T. *š'd*, M.Pers.T. *š'd*, *š'dyy*, Sogd. Bud. *š't* 'rich', *š't'wx* 'satisfied', Tokhara B *śāte*, A *śāt* 'rich', Armen. lw *šat* 'many'. See also *tsāṣṭa-*. IE Pok. 638 *kᵘeiə-:kᵘī-*, *kᵘiē-*, O.Ind. *cirá-* 'delay; long'; Lat. *quiēt-*, *quiēs*, *tranquīlus*, Got. *hveila*, O.Engl. *hvīl*, O.Slav. *po-koji* 'rest', *po-čijǫ*, *po-čiti* 'to rest'.

tsām- 'to swallow', participle *tsoda-*, V 40, 63a3 *///tsāmāña jattai* 'it is to be swallowed, it cures'; III 4, 9v3 *ṣvīdä tsā⟨mā⟩ñä* 'milk must be swallowed', I 169, 84v5 *hā ṣvīda tsāmāña* 'milk is to be swallowed'; possibly V 201, 70a2 *umi khāśąri tsā⟨m⟩ä⟨ta⟩* 'you are to drink, you are to swallow'; participle, JS 12v2 *ṣai tsodi haṃ jve brahye-t-ī jseṇä* '(the *yakṣa*-globlin) swallowed him all alive into his belly'; V 67, 25a1 *rāhä daga-rakṣaysä ttirä tsaudä avīpa* 'he swallowed the Rāhu (?), the water-demon (BS *udaka-rākṣasa-*) being such (*ttirä*?), assuredly (BS *avikalpam*)'. Or *ttirä* for *tteru* 'forehead'?. Also *rāha-* could be Saka *rrāha-* 'pain'. Base **ćyam-* 'to swallow' (*ts-* as in *tsuta-* from *ćyuta-*), Av. *šam-* from *ćyam-*, Oss. D. *cumun*, I. *cymyn*, *cymdton*, *cymd* (*c-* like *cäuun* 'to go'); Sogd. Bud. *š'm-*, *"š'm-* 'swallow', M.Parth.T. *'bš'mg* 'swallowing', Zor.P. *āšambēnītan*, N.Pers. *āšāmīdan*. Without *-y-*, IE Pok. 640 *kᵘem-* 'swallow', O.Ind. *cámati*, *camati*, *ācānta-*; *camasá-s* 'cup', N.Pers. *ćam* 'eating', *ćamīdan* 'to drink', Norse *hvōma* 'to swallow up'.

tsāraṇa- 'able', Z 11·16, see *tcāraṇa-*.

tsāṣṭa- 'calm, at ease, in good state', V 339, 77r4 *ka haḍe mamä tsāṣṭu hämāte* 'if however it will be well for me', BS G 37, 72 bis a1 *tataḥ svastir bhaviṣyati*; Bed 51v4 *tsāṣṭä*, BS *praśānti-*; III 123·50 *tsāṣṭa*, BS *śattī* (=*śānti-*); III 38·43 *ci uvī tsāṣṭa dīrye īda* 'who can hold the mind calm', =III 40·19–20 *cä ī kṣāṣṭä dīryai īda* (with *ī* for *uī*; *kṣ-* for *ts-*), =III 47·64 *ca ųvī tsāṣṭa därye īdä*; III 135a3 *tsāṣṭä aysä saṃduṣṭūm* 'I am calm and contented'; ibid. b1–2 *khu mara kṣīra tsāṣṭä himi* 'that he becomes calm here in the land'; Manj. 301 *ttsāṣṭa naṣguda* 'quiet, tranquil'; with *-ka-*, II 111·19 *tsāṣṭakä* and 113·79; abstract, Z 6·31 *tsāṣṭatātä*; V 113, 35r5 *tsāṣṭatetu*, BS *śānti-*, V 188, 73b, 1a1 *tsāṣṭate⟨te⟩*; V 384, 9a2 *khvai tta ṣṭāvai tsāṣṭa ttī jsā drrūnai* 'that for him there may be calm and health'; compound, Z 20·10 *atsāṣṭa-* 'not calm'. From base **ćyā-ś-*, to *ćyā-*, see *tsāta-* 'rich', formed like *stā-s-* 'be weary', participle *stāta-*, Oss. *stad*. with *-ś-* > *-s-* from IE *-ḱ-* or *-sḱ-*. For the meaning note, Oss. D. *äncajun*, *äncad*, I. *äncajyn*, *äncad* 'rest, be at peace, cease', D. *äncojnä*, I. *äncoj* 'peace'; Sogd. Bud. *'nč'y-* 'to cease'.

tsī-, see *tsv-* 'to go'.

tsīnū 'bed', K 106·257 *tcīnū vī bīḍā* 'he is carried to his bed',

see further s.v. *tcaṣṭa* 'bowls'. From **ati-sayana-* or **ati-saina-*, base *sai-* 'to lie down', Av. *sai-* 'to lie down', 3 sing. *saēte*, 3 plur. *sōire*, *sayana-*, see *śā-* below for cognates. For *sayana-*, Oss. D. *sintā* in *märd-sintä* 'bier', *suntäg* 'bed' (IAS 1·316·3), I. *synt*, plur. *syntytä* 'bed'. The suffix *-ū* from *-uva-* or *-uka-*.

tsai 'you come', 2 sing. to *tsv-*, K 42·99. See *tsv-*.

tso 'go' 2 sing. imperative, *tsu*, *tsa*, Oss. D. *co*, I. *cu*. See *tsv-*.

tsau 'came', III 72·162 *śaṃdā tsau* 'came to earth', older *tsute*. See *tsv-*.

tsv- 'to go, come', participle *tsuta-*, *ts-* before *ī*, *ai*, *o*; V 54, 2r2 *tsīmä tṛṣṭhaṃdyau gyastyau balysyau haṃggūjīmä* 'I go, I meet with the epiphanous *deva* Buddhas'; N 75·28 *pābu jaṭiṃdharu vara tsīmä* 'I go to my father Jaṭiṃdhara', BS *pitaraṃ jaṭiṃdharam upasaṃkramitvā*; V 339, 77r5 *vāña tsīndä* 'they go into the temple', BS G 37, 72 bis a3 *deva-kulaṃ gatvā*; V 76, 44r5 *tsīyä* 'he might go', BS G 37, 33b5 *gacchati*; V 246, 121a1–2 *kuṣṭa tsī niṃaṣī tsumaṃdā himāre* 'where he may go they follow him', BS *pṛṣṭhataḥ pṛṣṭhataḥ samanubaddhāḥ*; V 164, 21a6 *ku buro tsīnā* 'whevever I may go'; 2 sing. K 42·99 *ni tsai* 'you do not come'; Z 19·22 *ne vā auṣku ne tsai muho jsa* 'you never come with me'; 2 sing. imperative V 330, 20v5 *tso thu* 'go you', BS G 37, 18a1 *gaccha*; V 341, 80v2 *tsu th(u) naḍe* 'go, sir', BS G 37, 75b4 *gaccha bhoḥ*; Z 2·144 *tsau ju*, =Z 24·121 *tso ju*; II 90·64 *mäñāṃ jsa haṃtsi hāysa tsa* 'go away with our men'; 2 plur. V 381, 2v4 *tsūta uhu* 'go you', BS Suv. 197·4 *bhavanto* (without verb of motion); V 182, 43r2 *tsūta u nätta* 'go and sit down'; V 62·20 *tsūta rä*; preterite *tsuta-*, *tsuva-*, *tsva-*, *tsvata-*, *tsvava-*, *tsv- tsu-*, *tsū-*, K 5, 143r5 *aysu vā śätye janavati tsutaimä* 'I came to a second country' (BS *janapada-*); Z 2·24 *tsutändi*, K 60, 35v1 *tsvāṃdi*, K 61·40v2 *tsūāṃdi*; V 331, 21v2 *tvaṃdanu tsute* 'he went in reverence'; II 126·8 *tsve*; Sid. 2v1 *aurga tsue*, Tib. *phyag bćal-te*; V 123, 19r1 *tvaṃdanä tsuetä*; III 20, 4b1 *tsuta hamyetä* 'he had gone', BS *pratikrānta-*; II 89·44 *ni tsva hame* 'he cannot go'; 1 plur. II 87·4 *tsvāṃdūṃ*; infinitives, V 110, 32v3 *haṃjsäṣāṣte tsei* 'he may intend to go', BS *śaknoti upasaṃkramituṃ*; JS 13v1 *dāśe tsai* 'he ended going'; II 90·65 *ni dirveṃ tsai* 'I did not dare to go'; Z 7·26 *saiyä tsute* 'seem to go'; adjective, Z 4·106 *tsūka-*, Sid. 103v1 *pyaḍa tsuka* 'going back, reversing', Tib. *log-par son-ba*; III 63, Dumaqu F1 *erma-tsūkāṃ* 'of travellers to Erma'; II 119·177 *tsvaka-*; Manj. 237 *tsvaka pā guāna ne bīde* 'a migrator is not found at all', =Z 5·80 *tsūkä härṣṭāyä ni byaude*; participles, present K 136·871 *tsvaṃdä jsānä* 'going' (dyadic); from *tsum-*, Sid. 7v3 *āśi tsūmaṃdai* 'moving in the sky', Tib. *nam-mkhah-la ldav-ba yin-no*; III 63·131 *saṃtsera tsūmaṃdāṃ satvāṃ* 'of beings moving in the *saṃsāra*-migration'; fem. Sid. 138r5 *tsūmaṃca hame*, BS *calan*, Tib. *hpho-źin*; V 67, 25a4 *tsūmaṃcā brī*; future participle *tsuña-*, V 100v2 *u nai hā tsuñu śtä* 'and he need not go'; SuvO. 56v6 *hā ttä vara tsūñau* 'must go there', BS *antikam upasaṃkrameyuḥ*; II 100·234 *tsuñī hamai*; II 99·198 *tsvauñī hamāvai*; II 88·34 *tsūñai hame*; III 137·5 *aurga tsvāñai*; III 137·7 *āṃrga tsvauñai*; verbal noun, V 161, 35r2 *balysāna tsūmata* 'career of the tathāgata', BS *tathāgata-caryā*: K 3, 138r2 *tsūmate vätä* 'in going'; Manj. 192–3 *nai byaida tsūma hīsci* 'the going, coming is not found'; K 110·334 *harbaiśī tsūma jīya* 'all motion ceases for him'; with negative K 68·198 *tsume vīri... atsuma* 'in transmigration, non-transmigration'; K 61, 39v2–3 *atsūmavīja*, *tsūmą* 'a course which is not a course'; Manj. 168 *harbaśā tsvamā vaṣṭa* 'through all courses'. For *tsvāmanai*, *tsāmanai* 'we go' see s.v. *tsă-*. With preverbs, see *naltsu-*, *patsu-*, *vatsv-*, *hatsu-*, *ttätsu-*. Tumšuq Saka 1 sing. *cchami*, BS *gacchāmi*, preterite *acchu* 'I came'; 3 sing. imperative *cchatu* 'let him go'; *vatsyu* 'I descended'. From base *kyau-*, *ćyau-*: *ćyu-*, Av. *śyav-*, *šav-*, *šu-*, O.Pers. *šiyav-*, Sogd. *šw-*, Zor.P. *šav-*, *šutan*, N.Pers. *šav-*, *šudan*, Kamboja *śavati*, Balōčī *šaδay* 'go', *šuθa*, and 'become'; Šuγnī *šāw-*: *sut*, *sutt* 'go, become' (*s-* <*ćy-*?), Yidya *šūi* 'he went', =*šəy*: less developed Orm. *caw-* 'go' (*c*=*ts*), Parāčī *ćh-*, *č(h)īm-*, Waxī *čāw-*, Kurd. *ćūyīn*, past *čū*. For *tsum-*, see also *phūm-* 'to blow', Sogd. *ptsr'wm-* 'to pronounce a charm', and Khotan Saka *khūm-* 'to open' beside *khā-*. Note the compound *nāma-tsuta-* 'come to a name' ='famous' and Oss. D. *nom-dzud*, *non-dzud*, I. *nom-dzyd* 'famous' from the same older form. The meaning 'become' can be traced in Z 2·96 *jsīḍa tsutānda* 'you have been cheated', like N.Pers. *šudan* with participle to form the passive. IE Pok. 538–9 *kei-* 'to move', *ḱi-eu-*, O.Ind. *cyávate*, *cyutá-*, Greek σεύω, σέυεται, ἔσσυτο, Armen. *č'ou-*, *č'ouem* 'to start'.

tsue 'ground; flour', V 211·39·3 *hāmai tsue* 'barley flour', ibid. 4 *tsue hāmai*; ibid. 2. Preverb *t-* to **suta-* 'rubbed, ground', see s.v. *soy-*, *sauy-* with cognates. For *t-*, note Av. *ṯkaēša-* 'teaching' see s.v. *kṣī'a*, and Sogd. Bud. *tkwš-* 'observe', see s.v. *kuṣ-* 'observe'. SDTV 93 is to be changed.

tsvaṣṭa 'calm', to read *tsāṣṭa-*, K 24·93 *sādaka tsvaṣṭa tsvai* 'the magician came quietly (became quiet)', =K 32·45 *sādhaka jsa tsāṣṭa tsvā* (*jsa* from *-ṃ jsa* therefrom').

tha 'thou', 2 sing., also *thi*, *the*, *thā*, see s.v. *thu*.

tha- 'drawn out', first component, III 42·2 *tha-kṣaisttai tcaṃjsä* 'with dishevelled hair'. From **θata-*, base *θan-*, see *thaṃj-*, and *thatau*. From *θan-* also *thana-* 'string', Oss. D. *tänä*, I. *tän*, *täntä* 'string'. For *tan-* see s.v. *ttaṃga-*; with increment *thaṃg-*, s.v. *thaṃj-*. For tossing hair in excitement, see E. R. Dodds, The Greeks and the irrational, 1963, 273–4.

thaṃ-pasta- 'calmed' from 'fallen, ceased from wildness', III 137·14 *śī thaṃ-pastą devatta* 'this is the no longer wild *devatā* genius', see text s.v. *pinapaka*. With *thaṃ-* from **thana-* 'drawn taut, vehement, wild' as in *tha-kṣaisttai* 'wildly tossing'. To base *than-*, *θan-* beside *tan-* see *thaṃma-*.

thagāja 'possessing strength(?)', K 73·39 *ibījātta mūña thagāja kṣīraña kabi cū sākyi haçyāra jauna* 'uninjured, he dwells strong in the land, the hero whose enemies are broken in battle'. From **θaṅgā-* with *-ja-* suffix, to base *θang-*, see s.v. *thāka* 'power'.

thaṃga- 'requisition, exaction, tax', II 21, 15b1 *rrvī thaṃgi kiṇa* 'for the royal tax'; K 15·131 *satta vā gūsyerä biśa thaga paśarä* 'release the beings, remit the tax', =K 23·78 *baiśa thaga*, =K 32·32 *baiśä thaṃgi*; K 42·92 *thaṃgai pihīyāṃdä* 'they held back his taxes', =K 44·207 *thagai*

pihīyāṃda; a measure, IV 51b1 *kapāysä 1 thaṃgä* 'one *thaṃga*-measure of cotton'; a measure, I 185, 105v2 *śakara śau thaṃga* 'one *thaṃga*-measure of sugar'; I 181, 99r1 *hauṣkyi ttrahi śau thaṃga* 'one *thaṃga*-measure of dry radish'. Uncertain, V 3·1·7 *thaṃgä vīra*. To N.Pers. *tang* 'ball of wares' and 'half ass's load', Turkish Uigur *tnk* **tang*, Coman Turkish *tang*. Base *θang-* 'to draw, stretch', see *thaṃj-*.

thaṃgaura- 'bringer of the tax', V 3·1, and 12 *thaṃgaurāṃ pīḍaki* 'document of the tax-bearers'. From **θanga-bara-*.

thaṃj- 'to draw, stretch', participle *thīta-*, Sid. 141v1 *thaṃjāñä* 'to be pulled out', Tib. *phyun-la* (*hbyin-pa* 'produce'); Sid. 128v1 *thajāñä*, Tib. *bsgrims-te* ('twist together'); Z 5·90 *kho ju ye viysu thaṃjäte khārja* 'as one pulls lotuses from the mud'; III 70·112 *tcimañūṃ thaṃjūṃ* 'I will pull out your eyes'; ibid. 114 *thajīṃdä*; ibid. 120 *thaṃjīṃdä*; III 124·75 *tcajsai na thaṃjū* 'I do not pull out his hair', BS *keśaṃ na utpiṇḍayāmi*; K 144, 2r4 *ysaira jarä svī dī vatsa thajīdä* 'they draw out the heart, liver, lungs from under the breast'; III 75·230 *pai hīvī āṣṭī thaṃjä* 'stretch out the toe of your foot'; V 66·6 *thaṃjarī ysira śā biśä* 'draw out the whole joy of his heart' (*thaṃjarä* 2 plural); V 65·13a *ysira śānai thaṃjä* 'extract the heart's joy' (with *śā* from *śāta-*, and *śānaa-*); Manj. 114 *khu vā ttī thaje natcāṣṭa* 'if one pulls out (the lotus)'; 'to draw a draught, drink', III 101·33–4 *ṣa ma vā thajai khū durauśa ttraha thaja* 'he draws me to him, as one draws a draught of *durauša*-drink'; preterite *thīta-*, *thīya-*, III 74·213–4 *myāṃ samuṃdra ṣṭānai ṣi vā, ba-vūḍä ājavaiṣą thīye* 'being in the great sea he drew out a poison-covered serpent'; V 189, 4r1 (fragment) *puvatta thītau*; II 44·56 *biśai cimūḍa thīyāṃdi* 'all that the Cimuḍa-people extracted'; Z 20·37 *tcimañä nu thīye* 'he pulled out their eyes', II 100·217 *thī*; III 127, 29r1 *thīyo*; infinitive Z 19·39 *parstātä huśśīya haskä kṣäta thīye* 'she ordered to pull out the very white, six, tusks'. See also incohative *thīs-*. With preverbs *usthaṃj-*, *asthaṃj-*, *asthīs-*, *pathīs-*, *pyāthaṃj-*, *byihaṃj-*, *byehaṃj-*, *nuhaṃj-*(?), *haṃthaṃga-*. Base *θang-*: *θaxta-*, Av. *θang-*, *θaxta-*, *θanjaya-*, Zor.P. *āhaxtan*, *frahaxtan*, *frahang*, N.Pers. *āhixtan*, *farhaxtam*, *farhixtan*, *āhanjīdan*, *pālhang* 'pillory' (**pāri-θanga-*), *sar-hang* 'chieftain'; Sogd. Bud. *δync'k*; *sr-δ'nkw* 'chief', *δnky* 'tendon', *pδ'ync-* 'to pull', *prδync-* 'to stretch', *prδ'nk* 'tension', *prδ'γt'k* 'stretched', *wyδ'xty* 'then', Man. *srδng*, plur. obliq. *srδngty* 'leader', Bud. P 19·14 *δrγnδnk* = N.Pers. *diram-sang* 'a measure'; M.Parth.T. *whynj-*, *whxt*, *nhynj-*, *frhynj-*, *pdhynj-*, M.Pers.T. *'hynz-*, *'hxt*, *nhynz-*, *nhxt*, *pršynz-*; *'whng* 'sorrow', adjective, *'whn(n)gyn*; Judaeo-Pers. *tanjīdan* 'to drink'; Pašto *yulandza* 'udder'. IE Pok. 1065–7 *ten-*, *ten-d-*, *ten-gh-*, *ten-k-*, *ten-s-* 'stretch', Av. *θang-*, *θaxta-*, *θanvarə* 'bow', Oss. D. *itindzun*, *iting* 'stretched, strong, greatly', I. *týndzyn*, *tyγd*; Armen. *t'andzr* 'thick'; O.Slav. *tęgnǫti* 'to draw', Lit. *tingùs* 'weary', O.Norse *þungr* 'heavy'.

thatau 'at once, swiftly', V 77, 145v1 *thatau tsu mäḍāna sthīra* 'go swiftly, bounteous elder' (BS *sthavira*)', Tib. *gnas-brtan myur-du bžud-du gsol* (*bžud-* 'depart'); V 338, 61r1 *trāmä māñandäna thato kho pä*⟨*ṣajsä hvę haṃ*⟩*guṣṭo paṣkālīye* 'so swiftly as a strong man cracks his finger', BS G 37, 57a3 *tadyathāpi nāma balavān puruṣo 'cchaṭā-saṃghātaṃ kuryāt*; later *thyau*, SuvP. 65v3–4 *tcaṃna thyau haṃgaśa byaide bīśāṃ kīrāṃ byaṃnāṃ jaiga* 'whereby swiftly the disappearance altogether of the hindrances to all *karma*-acts occurs', BS *yena ca prāptaṃ kṣipraṃ karmāvaraṇa-saṃkṣayaṃ*; Sid. 138v1 *thyau parvaśte u berṣḍä u hauga hame* 'quickly it matures and bursts and becomes soft', BS *kṣipra-pākī mṛduḥ*, Tib. *myur-du smin-čiṅ rdol-ba dan, mdog ljam-pa dan*. See also *thyauta* 'previously', *thyautta*. From base *θau-* 'to stretch'; hence **θata-ka-*, neut. adverb **θatakam*, or with suffix *-āva-*, see s.v. *thanä* 'string'. The form **thatauta-*, *thyauta-* 'previous' would support the suffix *-āva-*.

thana 'up to', from Tib. *tha-na* 'up to, even', IV 7v3 ⟨*gna*⟩*-sa-prrattanä ya pharākä paṃjsāsä kṣaṣṭa tha-na bisaṃgāṃ hirä jye haṃtsa biṣtyau jsa* 'the elders (Tib. *gnas-brtan*) were many up to fifty, sixty; he removed property of the Bhikṣu-saṃghas together with the pupils'.

thaṃna- or *thana-* 'stretching part', III 81·169 (BSOAS 1973, 36, 224) *baha:rai*, *duṃnä hīvī thaṃnä hame* '(Turkish) *bayrī* middle of the bow (handgrip?), is (in Khotan) the stretch of the bow'. To Oss. D. *tänä*, 'stretched string', I. *tän*, plur. *täntä* 'string'; *dyūadästänon fändyr* 'twelve-stringed harp'. See also *tha-* 'stretched' with cognates. To Turk. *ya bayrī* 'middle of the bow'.

thargga- 'oppression, harm', Z 1·40 *aretä tharggū hīsu* 'envy, oppression and greed'; Z 11·56 *hīsu tharggä ne tcerä* 'greed, oppression is not to be practised'; V 88, 11 *vīra tharga arete haysgame* 'hostility (BS *vaira-*), oppression, acts of envy, troubling'; Manj. 69 *aysmva vīra auysa tharga* 'in mind hostility, anger, oppression'. From base *θrang-*: *θraxta-* 'to press', and *θark-*, *θrak-*. See *patharka-* 'door-bolt'; SuvP. 68r4 *haṃtharka-* 'constricted', BS *saṃkaṭa-*; V 115, 64v5 *niharkä*, BS *nigraha-*; *nihalj-*, *nṛhīya-* 'hold down', *haharka-*, L 95·3 *hahajāte* 'direct to', BS *adhyāśaya-*; SuvP. 67v1 *hahrrīyai*, BS *careyaṃ*; V 87, V1 *hahrrajāmä*; Sid. 153v3 *haṃthrrajāñä*, Tib. *bčor-ba* 'press'; Sid. 9v3 *haṃthrrīstä*, Tib. *ñam-thag-pa* 'suffering'; K 64, 81v2 *haṃthrrīsīda*; K 19·245 = K 27·162 *harthīśta*; I 173, 91v1 *harthrrajāmi*; V 142, 13r5 *haṃthrrīya*, BS *paripīḍita-*; SuvP. 64r3 *haṃthrrī*, BS *ardita-*, SuvP. 68r1 *haṃthrrī*, BS *saṃkaṭa-*; preterite plur. II 91·101 *haṃthrrīyāṃdä*; II 117·8 *hathrīyādä*; with *naṣ-*, V 92, 611v5 *naṣthrrīte īndä* 'expanded', BS *āyata-*, Tib. *yaṅs-pa* 'wide'. See also *āhrrī*, *āhalj-*. Av. *θraxta-* with variant *θaxta-*, Sogd. Bud. *tr'nk* noun 'oppression', adjective 'oppressive', *tryt-* 'oppressed', Man. *trytryh* 'oppressed', *tryty'q* 'distress'; *'βtr'ync-*, *βtrync-* 'to press', participle *'βtryty*, *'ptryh* 'ill effect(?)'; *mntr'ys* 'he oppressed, *'ntryt'y* 'coagulated(?)', Chr. *wytrxdy* 'constraint', from Sogdian in N.Pers. *fadrang* 'door bar', *taraydah*, *turunjīdan*; *tarang* 'girth', *taranjīdan* 'be compressed', Waxī *trāng*, Šuγnī *terang*, Khowar lw *trang*, Yidγa *trok* 'narrow', *trok* 'saddle-girth', *trog*, *troγo* 'tight', Yazg. *tarang*. See also *ttraha* 'draught', and *sträha-* 'tight'. IE Pok. 1032 *streng-* 'stretched', Greek στραγγός 'twisted', στραγγεύεσθαι 'to press through'; Celtic Mid.Ir. *srengim* 'draw'; Let. *stringt* 'become stretched', O.Norse *strengr* 'rope', =O.Engl. *streng*, O.Norse *strangr* 'harsh', =O.Engl. *strang*.

tharba 'pleasant, good(?)', V 354, TM a1 *tharba hajsaba*

'good clothes(?)', to Av. *θrafδa-* 'richly provided, satisfied' (of the *daēnā-* hypostasis and of *srauša-* discipliner); *θraf-s-* 'contentment', hence **(s)t(h)rpa-* to IE Pok. 1077–8 *terp-* 'be content', O.Ind. *tŕpyati, tṛptá-*, Greek τέρπω 'satiate, delight', Lit. *tarpà* 'growth', *tarpstù, tařpti* 'increase'. Note also for the *-rb-* *tcārba-* 'fat', *sarb-* 'to rise', and for a different IE *sterp-* see s.v. *ttralo*. A different **stherb-* is in Sogd. Bud. *pδ'rβ-* 'to last', Man. Chr. *wyθrb-* 'be troubled', and Avestan has *θrab-* in the proper name *avarəθrabah-*.

thahä:cauha: 'cautery(?)', II 85·26, from **taxa-* from **dagaxa-*, and **čauxa-* from **čāvaxa-*, to base *dag-* 'to burn' (see *tcūlye, haṃjsūl-*). See s.v. *syalahä:ṣä* 'cautery'.

thā 'thou', see *thu, tha*.

thā 'draw out', 2 sing. imperative, III 73·193–4 *ma vaska vā śau tturä thā* 'for me pull out one mouthful of hay', parallel to III 73·178 *asthaṃja vā śau tturä vāṣṭä* 'pull out one mouthful'. From base *θāg-* beside *θang-*; and *thā* from **θāga*. For the form note also *khā* 'it would wound', from **khādāt*. See also *thājsi*.

thāka 'power', III 10, 18v2 *cve ṣi daśta saṃnä īyä khve thāka īyä* 'you to whom there may be this skilful means (BS *upāya-kauśalya-*), as to you there may be power', parallel III 3, 8v2 *khuī ji hauva ī* 'as to him may be power'; III 10, 19v4 *cve thāka īyä cve upāya īndi saña ttavaś-caraṇa* (BS *tapas-*) *hauva rrāśa* 'you to whom there may be power, you to whom there are means, plan, austerity, power, control'; JS 13v2 *virśā ādara thāka* 'vigour, respect (BS *ādara-*), power'; Manj. 338–9 *vairśajai thāka kṣamī* 'the power of vigour (BS *vīrya-*) may please'; K 36·104 *bīśai ustami thākye ālaṃgryādi śairkä* 'they adorned her well to the utmost of their power', =K 26·127 *manauhara tvā jsā ālagrauda harbaśa (śa)ka*. From **θāta-ka-* or **θāxta-ka-* to base *θā-* or *θāk/g-*. Sogd. Chr. *θty'q θ'br* translates Syriac *lbbh* 'he strengthened him' (*labbab-*). Compared in Zor.Prob. ed. 2, xxxii to Av. *θātairyō*, plural, 'strengthening things (as fodder of cattle)'. Possibly to IE *(s)t(h)en-* in Greek σθένος 'strength', σθενής, σθένω. See also *thājsa*, and *thauja-*. See *thāna-* 'strength'.

thājsi 'stretch, persist(?)', Z 17·1 *ma thājsi kyī* 'do not continue to lament(?)'; Z 17·27 *ma thājsa cī hā ttu diśo heṃmā ayso* 'do not continue to lament; I will send you to the place'. Base *θāk/g-* beside *θang-* 'to stretch, continue'. See *thana-, thā*, and *thaṃj-*.

thāna- 'strength', Sid. 128r1 *aysmu thāña viśte* 'puts the mind in strength', Tib. *yid gzuns-par byed-pa*, BS *medhya-*. See *thāka*. From IE *(s)t(h)en-*, Greek σθένω.

thąsakäñä 'in a vessel', III 91·204–5 *saunūṣkä, haṃtsä hvī ṣvīdana thāsakäñä daṃdä jṣą̄ñäñä* 'the medicament *saunūṣka-* is to be boiled so much with human milk in a *thāsaka*-vessel'. From **θāsa-ka-*, to M.Parth.T. *t'st* 'cup', Zor.P. *tašt*, N.Pers. *tašt, taštah*, Armen. lw *tašt, taštak*, and Av, *tašta-*; from Iranian, Arabic *ṭās, ṭass, ṭassah*, Balōčī *tās*, Armen. lw *t'as*; and hence to Europe Ital. *tazza*, Fr. *tasse*. See *tcaṣṭa*.

thī, III 41·39, read *brrī* with incomplete *b-*, as in III 48·71 *brrī*.

thīta- see s.v. *thaṃj-*, participle *thīta-, thīya-*.

thu 'thou', V 330, 20v5 *tso thu* 'go you', BS G 37, 18a1 2 sing. *gaccha*; K 138·918 *cu thu vaña hvai* 'what you now said'; K 136·861 *cū tta tta tsūai* 'who so came', gloss to *tathāgata-*; K 47·53 *aysä ūhū. . .pāḍāṃ ū thu vaña mistä himye* 'I reared you (plural *uhu*) and now you have become adult'; K 47·54 *thū vaña pūraka pyatsāṣta māvara hadārä* 'you now, my son, in future are to support your mother'. Later, JS 34v3–4 *naraṃdī hāṣte tha* 'you went out'; JS 9r1–2 *thi pā na yuḍai harga* 'you did not abandon'; JS 5v3 *the maṃ biśä bāḍa hamā pīsai hvāṣta* 'may you always be my best teacher'; with *yi*, V 339, 77v4 *thuī nāsu* 'you are to accept', BS G 37, 72 bis b4 *tac chobanaṃ* 'that is good'. See also *te, tä, -e* enclitic. To Av. *tu, tvōm, tum, θwaṃ, tōi, tē*, O.Pers. *tuvam, taiy*, Zor.P. *tō*, N.Pers. *tu, tū*. IE Pok. 1097–8 O.Ind. *tvam*, Greek τύ, σύ, O.Sax. *θū*, Armen. *dou*.

thūḍa-pa 'fur-coat', II 60·20 from Tib. *thul-pa*.

thūra-ma 'surgical instrument', II 61b5 (full text s.v. *auramūṣa*), from Tib. *thur-ma*, BS *śalākā-* 'tool', Jäschke Dictionary 'a class of surgical instruments'.

thurs- 'to harm', III 6, 13r2 *nä nä thursūṃ* 'that I do not harm them'; V 96, 13r7 *thursätāndä*, changed to later *thursyāndä*; II 104·87 *kaumye agäjsä ṣą̄ śāśa thūrsī* 'where this faultless doctrine (BS *śāsana-*) is attacked' (translation AM, n.s., 11, 1965, 105); III 6, 13r4 *ma thursa ma nvaṃthi* 'do not harm, do not change'. Later *thāṃrs-, thaus-, thauras-*, II 2·22–3 *ttana kāleṇa ya janavą thāṃrsāvą bījāṃtta* 'at that time the land was harmed, ruined'; K 23·71 *tta tta hvāda jasta tvara thaurasā pajsa* 'they so said, king, they are exceedingly, greatly harmed', =K 15·121 *thausāva*. Base *thurs-* from *θuars-:θurs-* 'to cut', Av. *θwars-*, O.Ind. only in the agent name *tvaṣṭár-* 'creator'; IE Pok. 1102 *tuerk-* 'cut', Greek σάρξ 'flesh', Lat. *truc-, trux, trucis* 'rough', *trucīdāre* 'kill', *truculentus*.

thūste 'kindles', Z 4·45 *ce hā dau thūste* 'who lights the fire', see *paṭhuta-, haṃthuta-* with cognates.

thau 'cloth', see *thauna-*.

thau 'swiftly', III 127·23 *thau raysga vīra* 'swiftly, quickly', II 23·21·3 *thau haṃgaja* 'at once collect', see *thyau*.

thauja- 'power', second component, II 87·55 *hauva-thaują pūra-cīysa jastvā* 'having force (and) power, a son as offspring among the *deva*-gods'. See *thā-* in *thāka-*.

thauna- 'cloth; silk', Z 3·82 *gyastūña thauna kāṣāya-vasträ rrusana pruhauṣta ą̄re* 'they sit dressed in celestial garments, the *kaṣāya-* dress, brilliant'; Z 5·86 *thonä pajsīnde* 'the cloth is beaten'; SuvO. 68v2 *thaunyau*, BS *paṭṭa-*; V 6·1·1 *pamūhaja thona* 'cloth for dresses'; II 29·38·3–4 *thaunāṃ va*; V 208, 17·3·2 *thaunau chā*; V 208·17·5 *thaunāṃ vaskai*; V 207, 17·1 *thaunai*. With suffix *-ka-*, II 38·14·2 *śau thaunaki*; II 24·28·1 *thaunaka*; II 25·28·5 *nva thaunakāṃ*; V 199, 63b11 *thaunaka vāra*. Shorter *thau*, Sid. 141v3 *thau jsa*, BS *cailapaṭṭa-*, Tib. *ras*; II 24·28·2 *pemīnai thau* 'woollen cloth'. Kroraina lw *thavaṃne, thavaṃnaġa*, Kuci-Sanskrit **thavana* (written *-ca-*); Oss. D. *tunä*, I. *tyn*, Uigur Turk. lw *ton*. From base *tap-* 'to twist', Zor.P. *tapast, tapastak* 'carpet', N.Pers. *tapast, tāftan*, Armen. lw *tapastak*, Greek (loanword?) τάπης 'carpet'. IE Pok. 1064 *temp-* 'to stretch', from base *ten-p-*, Lit. *tempti* 'stretch', Armen. *t'amb* 'saddle'. See also *thaura-*.

thauracaihä 'woven covering cloth(?)', II 59·2 *gaḍā-hvasta*

thauracaihä bera śā 'roller-beaten cloth for wearing, one'; ibid. 6–7 *gaḍā-hvastä śīyi haysänälikä thauracaihä dva* 'roller-beaten white bathing cloths, two'; II 60·9–11 *hainai gaḍā-hvastä baysgi thauracaihä śau u haysnälikä gaḍā-hvastä thauracaihä dva* 'red roller-beaten thick cloth, one, and bathing roller-beaten cloth, two'; ibid. 16 *gaḍā-hvastä thauracaihä jsa* 'with roller-beaten cloth'; ibid. b1 *mījī-juna thauracaihä birä śā* 'red-coloured cloth to be worn, one'; ibid. 30 *thauracaihä śūkyainä dva* 'cloth, for gloves, two'; II 59·4–5 *kāṃra-kagä khauṣa thāṃra-caihä pabanä ś(ā)* 'of sheep-leather boot, one cloth fastening'. Compound of dyadic type, like *aura-mūṣa* and *ttī-raha*. With *thaura-* suffix *-ra-* beside *thauna-* with suffix *-na-*, to base *tap-* 'to weave', see s.v. *thauna-*. The second component *caiha-* from **ćāixa-* to base *kai-*: *cī-* 'to cover', see s.v. *cile* 'clothes'.

thcula, see *thvrrūcala.*

thyau 'swiftly', K 138·930–1 *u thyau ra pīrmāttama hastama baysāna baysuśti butte* 'and at once he understands the foremost best Buddhaic bodhi-knowledge'. See *thatau.* With pronoun, V 278·76, 2a3 *thyau-t-ūṃ mara ājumyarä* 'at once bring them here'.

thyauta 'former', *thyautta*, Sid. 132v1 *thyauta*, Tib. *swar*, ibid. 152r4 *thyauta*, Tib. *swa-ma*; Sid. 152v3 *thyautta*, Tib. *swa-ma*; Sid. 122r3 *thyotta.* See *thatau.*

thyauttanāṃjsī 'former', II 87·10–1 *cu thyauttanāṃjsī ha:nä ye ṣī parye* 'he who was the former *khan*-chief (Turk. *xan*), he has passed away'. With suffix of time *-āṃjsya-*. See *thatau, thyauta.*

thvai 'you it' from *thu* and *yi*, see also *thuī*, III 131·5 *thvai bustī* 'you understood it'. See *thu* 'thou'.

thvrrūcala- 'jingles(?)', III 47·54 *thvrrūcalasta hūḍūka* 'drum with jingles', =III 38·35 *thvrrūcalaste hūlūka*, =III 35·36 *thculasta hūḍūka.* Base unknown. The *hūlūka-* is Dravidian-Sanskrit loan-word, *huḍukka-.*

da 'appearance', II 55·33 *da śerka* 'fine in appearance', JS 5r3 *di śirka*; III 105·10 *dya vī śairka*; see *dāta-, dātäna, dātena* 'in appearance'. Base *dai-*: *di-* 'see', with cognates.

da 'appearance(?)', V 66·9 *thu da ttā kṣama ma jsa nā nerä jsa haṃtsa* 'be you pleased with me in appearance, take (*nā* = *nāsu*?) with your wife' (see III 101·38 s.v. *dam-* 'to tame').

da 'so great', III 75·230 *ttai hvāṃdä sä khu da śūrä ḡva* 'they said to him, If you dwell so great a hero. . .'. See *daṃ-, daṃda-.*

daṃ-māsū 'so great', II 47·99 *paṃda hīvī maṃ pacaḍä daṃ-māsū ṣṭe* 'the matter of the road is here so important'; II 126·24 fem., *sīchvanä ttayi-kvainä hīna aśtä, daṃ-māsū cu va hīñä hīñä hīvī kīrä hamāte* 'at the Si-chvan great court there exists an army as great as is necessary for each military need'. From *daṃda-* 'so great' with *masu* 'in size', see *masu*; II 107·153 *dada-masū*; see also *caṃ-misū* 'as great'.

dagya, *dagye* 'taming', see *daṃgyā-.*

daṃgyā- 'taming', V 118, 67r5 *daṃgyo tīndä dīraṃggārāṇu uysnaurāṇu* 'he tames evil-doing beings', BS *kurute damanaṃ pāpa-kāriṇāṃ*; V 117, 66r5 *dagye käḍäna* 'for taming', BS *damanārthāya*; V 117, 66v3 *dagya tcerā* 'taming must be done', BS *kuryād damaṃ*; V 117, 66v1 *uysnaurāṇu adaṃgya* (variant ⟨*adaṃ⟩ja*) 'no taming of beings', BS *anigrahaḥ.* From **damaćā-* (with *-ā-* from *-ī-*). See base *dam-*, present *dīm-*, participle *danda-.*

dajä 'flame', Z 24, 648 ⟨*mä⟩śte daje bājo uysnorāṇu saṃtsera* 'great flames on the beings in *saṃsāra*-migration'; Z 24·501 *dajä pasūjsāre harbiśśä hālä mäśtä* 'great flames blaze over all'; Z 20·23 *aysu nä buysaimä brītaiṃju mäśtu daju* 'I quench their great flame of amour'; K 155·58 *ñaharka daji* 'flame of distress'; V 154, 184a2 *hastamo daju ttāro///* 'best flame, darkness' (beside ibid. b2 *ttāräna ṣṣava-märä* 'from darkness, period of night'). From **daji-*, base *dag-*, see *dajs-* 'to burn'. Compound *daja-gūna-, dajūna-*; with *dai* 'fire'.

daja-gūna- 'flame-coloured (red or white)', II 75·67 *dajä-gūnä spūlakye* 'red (or white) buds' (BS *sphoṭaka-*); *dajūna-*, Sid. 100r4 *dajūna sacha bāva* 'red (or white) *sacha*-root', =BS *bala-* 'crataeva Roxburghii' and BS *jhaṣā* 'uraria lagopodoides'; II 103·49 *dajvanyai* (*vu* = *ū-*) *śāhauja dīna* 'under the white umbrella', parallel to SuvO. 36v3 *śīyä ro kṣaträ* 'white umbrella', BS *śveta-cchatra-*; II 60·8 *aysūra-gūna dajūna baimya kamaiśkä* 'blue(?)-coloured white woven covering'. From *daji-gūna-*. See also *dā-gūna-.*

dajs- 'to burn, to ripen', V 125, 6r3 *dajsīndä* 'they burn'; Sid. 15v4 *rrīysu cu kṣaṣṭä haḍā daśde śī* 'rice which ripens in 60 days, white', BS *ṣaṣṭika-*, Tib. *hbras drug-ćus smin-pa dkar-po ni*: Sid. 138r2 *vesarpä daśte* 'the fester matures', Tib. *hbrum-bu rnags-te* (Narthang *mnag-te*); IV 17·15 *cu vara khaitti daysdi satä haḍā ra jū mīḍi* 'who suffers there, it matures, he still lives 100 days, he dies'; K 22·60 *ca va śadye tt(ī)maña ha baḍa dajīra* 'in which ground the seeds always ripen', =K 14·105–6 *ca śara vara ttīma⟨ña⟩ vaña raṣṭa vīstāve* 'where good seed now becomes ripened (right)', V 115, 64r1–2 *jsāraññä u späte u hīyāra ttīmañä ne bāḍāna dagyāre* 'corn and flowers and fruits, seeds ripen not in season', BS *sasyaṃ puṣpaṃ phalaṃ bījaṃ na samyak paripacyate.* Participles, present *dajsaṃdai* 'sharp (of taste)', Sid. 5r2 *dajsaṃdai u ttīrä u byaṃjsä raysä* 'sharp and bitter and astringent taste', BS *kaṭu-tikta-kaṣāya-*; Sid. 136r1 *dijsaṃdāṃ u ttaudāṃ* 'sharp and hot', BS *kaṭu-uṣṇa-*; fem. N 75·24 ⟨*da⟩jsaṃco vīyano varāśāre* 'they experience burning pain' (BS *vedanā*), BS *kaṭukām amanāpāṃ vedanāṃ vedayanti sma*; past *-dīya-* in *padīya-* 'burnt', V 69, 8v1 *padīta. . .huvadīta* 'burnt. . .well burnt' BS G 37, 12a2 *dagdhāḥ. . .dagdhā eva*, Tib. *ćhig-pa. . .ćhig-pa-ñid-do*, and incohative *dīs-* (as in *pandīs-*) *dīṣṭa-* 'ripened', negative *adīṣṭa-* 'not ripe', see below; adjective, V 116, 65r4 *ttīra dajsāka bātaṃjsa hämāre* '(fruits) bitter, sharp, astringent', BS *tiktaḥ kaṭuka eva ca* (reading *kaṭu-kaṣāya-*). See also *dajä* 'flame', *dai* 'fire', *padajs-, pandīs-, padīs-, padīya-, avadīya-*; *pviñ-* and *byaśde* 'it matures'. Base *dag-*, Av. present *daž-*, with *-š- daxša-* 'brand', adjective *dāžu-* 'a disease' listed with *tafnu-* 'fever', glossed Zor.P. *dart*; M.Parth.T. *'wdj-* 'burn', adjective *'wdjn* 'burning'; Zor.P. *dažītan, dažēt*, N.Pers. *dāγ* 'brand', *dižan, dižand, dužan, dažand* 'sharp, angry', Balōčī *daxta* 'brand mark', Armen. lw *dažan* 'bitter, rough, wild'; Sogd. Bud. *δγ'n* 'burning', *δγ-* 'to burn, ripen', *δγs-* 'ripen', 3 sing. *δγsty.* For

Pamir dialects, see s.v. *padajs-*. IE Pok. 240–1 *dheg^{u}h-* 'burn', O.Ind. *dáhati, dagdhá-, dāha-s, nidāgha-s*, Greek τέφρα 'ashes', Lat. *foueo, faúilla* 'ash', *febris* 'fever'; Celtic Mid.Ir. *daig*, gen. *dega* 'fire', Got. *dags* 'day', Lit. *degù, dègti* 'burn, warm'.

dajs- 'hold', and *dejs-*, older *drjs-*, Manj. 3·26–7 *aharīna baysā dā dejsāmanai baiśa khu hva* 'holding fast to the whole *dharma*-doctrine of the Buddhas, all as taught'; Manj. 330 *dajsāmanai sadharma baiśa* 'holding fast to all the good *dharma*-doctrine' (BS *sad-dharma*). Middle participle *-āmanaa-* (noted only here), beside the usual *-āna-*; compare 1 plural middle *-āmane*. Note also Av. *sayamanō* beside *sayana-* 'lying down'. Above *aṣajyāmana*.

daṃña 'in the house', III 69·87 *āta vara hau-dva daṃña, na va ya sījsa bīśa* 'they came there both of them into the house, Sītā was not there in the house'. Loc. sing. to *damāna-*.

dañai 'into his house(?)', II 37, 1222 *kīṃtha āṃ naraṃdā dañai dāthaḍai* 'he went out into the city; he took it over into his house'. From *daṃña* and pronoun *yi*. See *damāna-*.

daṃjanai 'building', II 2·26 *āvāysa māṃḍaba daṃjanai ṣai ysīnī bāstai* 'he placed in charge the dwellings (BS *āvasa-*), the pavilions (BS *maṇḍapa-*), the buildings'. Triadic for 'buildings', with *daṃjanai* from **dama-čana-ka-* 'connected with the *dama-* ('building')'. Suffix *-čana-* 'connected with', as Sogd. Man. *-čn, p'ščn* 'showing reverence' to *pāš* 'respect', M.Parth.T. *"zčn *āz-čan* 'greedy' beside Sogd. Bud. *-č'n'k*, Man. *-č'nyy*; Armen. lw *erax-čan* 'muzzle, halter' from *erax* 'mouth', *vax-čan* 'end', and *xraxčan* 'joy; joyful'. See base *dam-* 'to make', s.v. *padīm-, padanda-*.

data- 'wild animal', gen. plur., Sid. 144v5 *astauci āṇaṃdāṃ datāṃ hīya gūśta ysuṣṭa* 'the flesh of wild animals living on the dry land is savoury', Tib. *ri-dags skam-sa-na gnas-pahi śa-rnams bzaho*; nom. plur. Z 2·24 *samu kho date bāte hvaḍāndi* 'like wild beasts they ate roots'; K 60, 37r4 *data bajeṣāṃdi* 'the wild beasts roared'; K 38·130 *mūrä davi*, =K 21·18 *m⟨u⟩ra dava* 'birds, beasts'; K 97·199 *mūrau davau* 'of birds (and) wild beasts', =v 246, 1321–2 *davau murāṃ*, BS *mṛga-pakṣiṇāṃ*; JS 29r4 *data*, ibid. 7v1 *davāṃ*, ibid. 25r1 *sarrau datā rre* 'lion king of beasts'; K 35·90 *divi*, =K 29·190 *dava*; adjective II 106·129 *mrraga-dāpä davāña pūña* 'in the deer park', dyadic, BS *mṛga-dāpa*, and loc. sing. *pūña* from **pūna-* 'park' from Prakrit **pona-*, BS, Pali *pavana-*. From *data-* 'toothed', Av. *daitika-*, Sogd. Bud. δ*ttw*, Man. δ*ṯw*, plur. δδ*ṯyštt*, M.Pers.T. *dd, dd mwrw* 'beasts, birds', Zor.P. *dat, datak*, N.Pers. *dad, dadah, dad-nāk* 'full of wild beasts'. IE Pok. 289 *edont-, dont-, dṇt-* 'tooth'. See s.v. *dandaa-*.

dada 'so great', see *danda-, ttanda-*.

dadāye 'stone', see *didiyā*.

daṃda- 'so great', Sid. 15r3 *caṃdä rrū hamāve daṃdä hā ṣvīdä niśāña* 'as much oil there may be, so much milk must be poured on', BS *smehāt smehaḥ sama-kṣīraḥ*, Tib. *ho-ma mar dan phyed mar bya-ste, ho-ma du-bar byaho*; Sid. 104v1 *daṃdä khu ri va rruṃ harśtä* 'so much that only oil remains'; Tib. *skol-la, til-mar ñe-che*; II 83·4 *daṃdä mūñarä kūṣṭi buri ciṃgvāṣṭä paṃda ni hamāve* 'you are to remain so long as there is not a road to China'; II 84·10–1 *daṃdä ñāṃ kūṣṭi buri ciṃgvāṣṭā paṃda hīya phara ni hamāve* 'we shall settle so long as there is no report of the road to China' (printed *ri* for *ni*); II 107·153 *dada masū āstañāmanai* 'so much we begin'; III 50·51–2 *dadaka pha* 'so many'; JS 8r3 *didi pha*, ibid. 11v3 *dida*, ibid. 18v1 *dīdi*, ibid. 29v4 *dede*. See *ttanda-, ttidanda-, daṃ-misū* from **tavant-*, beside *caṃda-* from **čuvant-*. Note also Sarīkolī *dund*, Sanglēčī *dunda* 'so much'; O.Ind. *tāvant-*.

danda- 'tamed', see s.v. *dam-* 'to tame'.

dandaa- 'tooth', Sid. 148v3 *gūhä: hīvī daṃdai* 'ox tooth', BS *go-danta-*, Tib. *ba-lan-gi so*; I 252, 1r3 *daṃdā* 'teeth', BS *daśana-*, Sid. 151r4 *stura hīya daṃdā* 'teeth of cattle'; Z 22·150 *uspurrai dandā eha* 'complete teeth in its mouth'; Sid. 151v5 *daṃdāṃ jsa vaḍeṃda* 'made from teeth'; Sid. 155v5 loc. plur. *daṃdvā*; with *-ka-*, III 46, 36 *chakīnyau daṃdākyau* 'with bud-like teeth'; Z 21·25 *dandāka*; adjective, II 104·71 *dadīnai kiśūka jsa ysānastä* 'beautiful with teeth like the *kiṃśuka*-flower'; JS 5v2 *daṃdīnā raṃna* 'teeth like jewels'. From **dantaka-*, Av. *dantan-*, plur. *dantānō, dātā-, daitika-*; Zor.P. *dandān*, Armen. lw *dandan, dandanauand* 'bridle', N.Pers. *dandān*; Sogd. Bud. δ*nt'k*, δ*ntk*, Yaγn. *dindak*; Balōčī *dantān, datān*, Oss. DI. *dändag*, plur. D. *dändägutä*, I. *däntägtä*; Yidγa *lad*, Waxī *lând, dendik*, Šuγnī δ*indūn*, Yazg. δ*ān*, plur. δ*andaθ*. See also *data-* 'wild beast', *ysīmä* 'teeth', *haska-* 'tusk'. IE Pok. 289, O.Ind. *dant-*, nom. sing. *dán*, gen. sing. *datás*, Armen. *atamn*, Greek ὀδοντες, ἔδοντες, Lat. *dent-, dens*, Celtic O.Ir. *dēt*, Welsh *dant*; O.Engl. *tōθ*, Got. *tunθus*, Lit. *dantis*.

daṃdā 'a measure', plural, I 147, 57r4–5 *śīya pau baista daṃdā* 'white onion, twenty daṃdaa-measures', BS *palāṇḍu-*. Possibly 'layer', to *dam-* 'to form'.

dapha 'it is possible' with infinitive, K 35·94–5 *kaidäriīya tcāri ṣa kuṣṭi byaude dapha* 'this fat of *kinnarī*-fairy where can it be got?'; =K 27·149 *kädaryaña tcāra ṣa hā ttī kūṣṭa byahā* 'this fat of *kinnarī*-fairy where can I get it?', =K 19·226–7 *kaidarīña tcāra ṣa hā tvā kūṣṭa byehau* 'this fat of *kinnarī*-fairy where can I get it?'. Possibly *dapha-* from base *daph-* from older **damph-* or *dab(h)-* to **daf-* to be traced in Av. *dab-* 'to practise'; IE Pok. 233–4 Got. *gadaban* 'to fit', Lat. *faber* 'artisan', O.Slav. *dobrū* 'good', Lit. *dabà* 'character', *dabinti* 'to adorn'.

dam- 'to tame', present *dīm-*, participle *danda-*, K 9, 43v4 *aysm⟨u⟩ī dīmāmata* 'control of mind', parallel BS *cittasya damanaṃ*; adjective *dīmāka-*, v 142, 13r1 *dīmā⟨k⟩ä* 'tamer', BS *damya-* in the cliché *puruṣa-damya-sārathi-*; noun *daṃgyā-* 'taming', BS *damana-, dama-*, see above; participle *danda-, dada-*, K 144, 2r3 *daṃda hamārai* 'they become tamed'; preterite, Z 24·273 *dande* 'he tamed'; 2 sing. fem. III 101·38 *ma ṣa ysīraka derä dedāya-ṃ nāse* 'do you (*ṣa* fem. 'this one') hold my heart; you have tamed me, take (me)', from **dandātai*; participle, *danda-*, Z 6·20 *kṣāta mä indriya kāḍe danda* 'my six senses are greatly tamed'; compounds, JS 17r4 *daṃda-aysmva* 'with tamed mind', II 4·60 *daḍa-idrai* 'with tamed senses'; with *hu-*, Z 10·6 *hudanda...kṣāndā-pārāmata* 'well-tamed...the *kṣānti*-perfection' (BS *kṣānti-pāramitā*). From base *dam-* 'to tame', N.Pers. *dām* 'tame animal', Oss. D. *dämun* 'to tame', *änä-dand*

'untamed', *dändton*, *dänt*, I. *domyn*, *domdton*, *dänt*, *änädomd*; Chorasm. *δms-* 'be tamed'. IE Pok. 199–200 *demə-*, O.Ind. *dam-*, *dāmyati*, *damitar-*, *dāntá-*; Greek δαμάω, δάμναμι, -δμᾱτός; Lat. *domāre*, *domitus*; Celtic O.Ir. *damnaim* 'to bind'; Got. *gatamjan* 'to tame', O.Engl. *temian*; adjective, O.Norse *tamr*, O.Engl. *tam*, OHG *zam* 'tame'; Hittite *damaššzi* 'he oppresses'.

dam- 'to blow, breathe', participle *daunda-*, Z 23·160 *śśaṅga damīndä* 'they blow the conchs'; Z 19·88 *damäte* 'it is blown'; SuvP. 70v2 *damī dukha jinī kleśa* 'may I blow away woes, destroy *kleśa*-afflictions', BS *haneya kleśān vidhameya duḥkhān*; III 106·32–3 *bīnauna śkvīda damīda* 'they play, blow the musical instruments'; participle Z 20·35 *häysä daundä* 'a bag blown up'; Z 13·114 *adaunda-* 'not blown', *bīnāña aśkusta adaunda śtāna akrīya* 'music untouched, unblown, unstruck'. With *uys-* Z 23·123 *kāṣcīnai ttausai mästä panye ysäru vīrä uysdaundä* 'the great fever of sorrow is blown out in every heart'; Sid. 20r4 *śuma jeṣṭa aysdauda* 'cooled as soon as boiled', BS *śṛta-śīta-*, Tib. *čhu skol-te bsgrans-pas ni*; preterite K 46·42 *dākṣyaṇya ūysdāṃdai* 'he refused the *dākṣiṇeya*-gifts'. Causative *-dem-* with *uys-*, Z 22·186 *ci biśśä uysdemäte klaiśa* 'who removes (blows away) all *kleśa*-afflictions'; SuvP. 69r1 *uysdainīdā* 'they cool (fire)', BS *prahlādayan*; Sid. 105v5 *uysdimāñä*, Tib. *bsgrans-pa*; Sid. 101r5 *uysdaimāñä*; Sid. 152v3 *aysdemāñä*, Tib. *bsgrans-la*; participle Sid. 20r4 *aysdauda*. With *pa-*, preterite III 72·156–7 *padāṃdāṃdi būysa śve śaṃga* 'they blew upon the goat horns, the conchs'; incohative, I 147, 56v3 *hīyāra padausīdä*, BS *vṛṣaṇā-vardhana-*; I 141, 49v3 *hamarvā vīne prramiḍä phaiysgāña padāṃsāma* 'pains in the limbs, swelling of bladder', BS *kuṇḍala-*; noun *padama-* 'wind'; with *ham-*, V 170, 302r1 *hamaṃgu handaundu o vā byūṣṭu*. From base *dam-*, Av. *dafəδra-* 'breath', *dāδmainya-*; Sogd. *δm-*, *δm's-* 'to swell', adjective *δm'yn'k* 'windy'. Sogd. Chr. *ptmd'rt* 'he blew'; Zor.P. *damītan*, *daftan* (DkM 814·7), Pāzand *bi-daft* 'he blew', Zor.P. *dušdaft* 'with ill breath', N.Pers. *damīdan* 'to breathe', *dam* 'breath'; M.Parth.T. *dmyyd* 'breathes', *'ndm-* 'to groan'; M.Pers.T. *dm-* 'to breathe'; Oss. D. *dumun*, *dunton*, *dunt*, I. *dymyn*, *dymdton*, *dymd* 'to blow', D. *dunsun*, *dunst*, I. *dynsyn*, *dynst* 'swell'; Yidγa *ləmoiγa* 'swollen', Pašto *dūmai* 'catarrh' from **handāma-ka-*: Waxī *pɛδəmɛ̌ʂ-* 'to swell', *pōδmōš-* 'to ferment, foam, rise (dough)' from **pati-dmansaya-*. IE Pok. 247–8 *dhem-*, O.Ind. *dhamati*, *dhmāta-*, BS *dhānta-*, Greek θεμερός 'solemn'; Celtic Mid.Ir. *dem* 'dark, black'; Lit. *dumiù*, *dùmti* 'to blow'; O.Slav. *dumǫ*, *dǫti* 'blow'. See also *gahvardama*.

dam- 'to make', JS 25v4 *thaṃ vaska dātīnai cirau didai* 'you for them made the lamp of the *dharma*-doctrine'; *dedū* 'we made', II 77·17–8 *pvaica masai dedū hūḍai* 'we made only a covering to give' (beside 17 *hūḍāmdū* 'we gave'); from participle *danda-* to base *dam-*, see *padīm-*, *padanda-*.

damäna- 'house', Z 4·5 *damänu dīru* 'the dread house', the cleft of Mahā-Kāśyapa in the Kukkuṭapāda mountain; Z 22·276 *damänu ggaysīṃgyo* 'reed house', parallel to BS *naḍāgāra-* (see s.v. *gaysa-*); loc. sing. III 69·87 *āta vara hau-dva daṃña* 'they came there into the house both of them'; II 37, 12b2 (a2) *dañai dāthaḍai* 'he transferred it into the house (*daṃña*+*yi*)'; loc. sing. V 259, 4a2–3 *parau ā si peṃbaṣī hīyā dva-aśāṃ dīmanāṣṭa stūra śtāka dasau* 'the order has come that ten *stūra*-animals are needed to the house for the two-horse (carriages) of Peṃbaṣī'; IV 60a2–4 *parau ā si ttai-ṣṣī hīya ttā aśa bāyīṃdä dīmaṃ* 'the order came that they conduct the tai-ši's horses to the stall'; K 28·166 *ttu pada paṣṭa avaladīmana śuka* 'let him set out to Alakā dwelling alone', =K 20·251 *ttu pada paṣṭe avala-⟨dī⟩mana śūka*. See also *daṃjanai* 'building'. Base *dam-*, Av. *dam-*, *dəmāna-*, *nmāna-* 'house'; Sogd. Bud. *-δmnyh* (*γr-δmnyh*), Man. *δm''n*, with *paθnī-*, Sogd. Bud. *'δβ'npnwh*, *δβ'npnwh* 'lady of the house', Zor.P. *bān-bišn*, *bān-bošn*, Armen. lw *bam-bišn* 'queen', gen. sing. *bambšan*; possibly Pašto *kōṛma* 'wife, family' from **kāra-dama-*. IE Pok. 198–9 *dem-* 'build', O.Ind. *dam-*, *dáma-*, Greek δέμω 'build', δεδμημένον, νεόδμᾱτος; Got. *gatiman* 'to fit', O.Engl. *teman*, O.Norse *timbr* 'timber'. Noun *dem-*, O.Ind. *pátir dán* 'master of the house', Av. *dąng patōiš*; Greek δῶ, δῶμα, Armen. *toun* 'house', Lat. *domus*, *domī*, *dominus*; O.Slav. *domŭ*, Lit. *namũ-* (*n* < *d*) 'house'; Celtic O.Ir. *damnae* 'material'. See E. Benveniste, BSL 51, 1955, 14ff. separated from *dem-* 'to tame'.

daysde 'holds', Manj. 275 *ttīmañā prracai daysde* 'it holds the cause (BS *pratyaya-*) of seeds', =III 29, 43a4 *ttīmañāṃ pracai diysdai*; III 29, 43b2 *diysedā* to older *dṛysde* base *dṛjs-* 'hold'. See also *dajs-*.

daysdi 'burns', IV 17·3; 5; et seq., see *dajs-* 'to burn'.

dar- 'hold', see *darra-*, *dār-*, *-dāraa-*, *der-*, *pader-*, *haṃdār-*, replaced by *dṛjs-*.

dar- 'to rub, scrape', Sid. 155v3 *cu lokṣä biśā hame beśā va darāñä banaji jsa* (variant ibid. 3–4 *beśā darāñä banaje jsa*) 'whose tongue becomes rough, their tongue must be scraped with a *banaji* (*banaje*) tool', Tib. *de-ltar lče bem-bem-por gyur-pa-la ni*, *lče bźar-źin* (*bźar-*, ed. Pek. *bźir-*, 'to scrape with a knife'). See *dara-* 'valley' from 'torn, cleft'. Base *dar-*, Av. *dar-* 'split, burst', *dərənā-*, *darədar-*, *dāraya-*, *dərəta-*; Zor.P. *darrītan*, N.Pers. *darīdan*. IE Pok. 206–9 *der-*, O.Ind. *dar-*, *dṛṇáti*, *dara-*, *darī* 'hole', *dṛta-*, *dīrṇa-*; Greek δέρω 'to flay', Got. *dis-tairan* 'tear apart', O.Engl. *teran*, Lit. *diriù*, *derù*, *dirti* 'to flay, cut (grass)', O.Slav. *derǫ*, *dírati* 'tear, flay'.

dara- 'valley', Z 22·116 *dara śkala hvetä alava ggaṃpha säyate briṃje* 'valleys, deserts, clefts, forests, plains, sands, dry places', with Sogd. Bud. *δryh* 'ravine', M.Parth.T. *dr*, Waxī *δōr*, Munjānī *daro*, *dara* 'valley' from **darā-*, Yazg. *δūr*, N.Pers. *dar* 'pass (mountain)', *darrah* 'cleft, pass', Sasan. inscription Pers. *drky *darraka-*, =Parth. *vēm* 'rock', Balōčī *dar tankāi* 'narrow pass' (dyadic). To base *dar-* 'to split, tear'.

dara- 'bad', III 52·96 *daru śira vasūja* 'cleanses bad and good'; Sid. 15v2 *śirä u darä hīye piśkica* 'chapter of good and bad', Tib. *dehi phan-gnod-kyi bye-brag*. Possibly from **adara-* 'inferior', beside *dīra-* from **adarya-* (but Tumšuq Saka *deruṣtañī* is from *-aira-* not *-arya-*).

dara- 'thick', Sid. 155v2 *beśā-v-ī darą ysīrrä u ṣa lokṣa* 'his tongue is thick rough and that is *lokṣa-* "rough"', Tib. *lče ril-gyis stug-pa bem-bem-por hdug-pa yino*; Sid. 152r1 *darą hāmai*, Tib. *bag-zan* 'thick pap, dough'. From *dar-* 'to hold together'.

darä 'holding together', II 129·67 *khu ttū bāḍä darä paryāṃ biysī yuḍe* 'if we deign to be able to hold together this country(?)'.

dara 'maintenance', II 107·147 *ārysdaje dara dījsāme kaiṇa* 'for the keeping up the upholding of memory'. Base *dar-* 'to hold'; trajected *-r-* to *āysdar-*.

dara 'continuous', II 107·162 *dara jaḅvī dvīpa* 'the continent Jambudvīpa *dvīpa* (repeated *dvīpa*)'; II 108·178 *daryai jaḅvī dvīpa*. To base *dar-* 'hold together, be continuous'.

darä 'intact(?)', III 89·173 *darä akūṭye bagala* 'unbroken(?), unpounded vessel'. See *darra-*.

darra- 'unbroken', K 7, 147r2 *uysnora kye hamo darrä* 'beings whose bowl is unbroken', Tib. *gaṅ-dag snod dan ldan-pa ni*, in contrast to *hatcasta-hamo* 'with broken bowl' (translation E. Lamotte 254); dyadic with *haṃbasta-*, Z 20·43 *samu kho ju śśaṃgä spavina haṃbaste darre* 'like the temple-bones joined, held together by the spine'. From base *dar-* 'hold', participle **dṛna-*.

darra- 'tax(?)', V 5·6·2·2 *thaṃgä samauttādä darra-haurāka hvaṃḍä* 'they appointed the tax, the tax-giving men'; ibid. 4 *jsaysayudä vaśarapuña darrye hvaṃḍye kṣīrva-vīrai nva pravanai* '(the men) Jsaysayuda- (and) Vajrapuṇya, taxed(?) men according to the account by the State Worker (*-vīraa-* from *kīraa-*)'.

darrau 'daring, valour', V 180, 1a14 *dasau pạ darrau tcahaura* 'ten powers, four intrepidities', parallel BS *daśa-bala*, and *vaiśāradya-*; =Manj. 128 *dasau pạña darrau tcahaura*; with V 239·34 *tcihauryāṃ viśāradhyāṃ* 'of four intrepidities'; V 336, 34v5 *hvẹ prahujanä* (BS *pṛthag-jana-*) *kye va da⟨rr⟩au⟨jsa?⟩ mahā-samudro vahīysānä* 'the layman, (those) who (are) bold to enter into the great sea', BS G 37, 31b5–6 *ye śaknuyur mahā-samudre gādhaṃ labdhuṃ*, Tib. *gtiṅ rñed-par nus-pa* 'able to reach the bottom' (reading uncertain, ed. Konow *darrauva*, but some further trace seems present, hence *⟨jsa⟩*). JS 37v3 *ttū darro thīyai* 'you drew out this boldness'; JS 12r2 *darrona* 'with boldness'; Z *darro, darrau, darroṇa, darrauna, duṣḍarrau*; V 49, 46?r2 *darroṇa* (=E p. 355). Adjective, II 93·1–2 *hvāṣṭạ śūra daraujsä* 'chiefest, valorous, bold' (dyadic); II 55·31 *śūra bumaya haurä biṃdä darāṃjsa* 'valorous, strong, bold in ruling'; II 53·12 *śūrä darāṃjsa*; II 75·63 *seśākä daraujsa* 'bold lover'; II 50·5–6 *jiniviṃ vī* (*-iṃ* = *-ai*) *brrūñadā śūri dirrvājsa, jastā ysūṣṭä* 'brilliant in the land (BS *janapada-*), valorous, bold, approved of the *deva*-gods'. From base *darś-* 'to dare', Av. *darś-*, *daršita-*, compound, *darši.draoš* 'with violent weapon', Zor.P. gloss *škaft-zēn*; O.Pers. *darš-*, O.Ind. *dharṣ-*, IE Pok. 259 *dhers-* 'attack'. See *darv-* 'to dare'.

darauysāṃ adjective to a place-name **darauysa-*, V 209, 00ia1 *darauysāṃ ṣau khrrī dārrjai* 'the *ṣau*-official Khri dorje of Darauysa', to Tib. *khri* 'seat', *rdo-rje* 'BS *vajra-*', hence for *vajrāsana-*.

darv- 'to dare' (present and preterite stem), II 52·11a *hamadā vai āṃ hā kveśa hvaṃḍi darvāre* 'indeed the men did not dare (to go) to the side'; II 99·203 *haṣḍä na darrvai yaṃ* (or *yạ*) 'he did not dare to make a report', =II 11·41 *ttā haṣḍä na darrvai ya*; K 42·101–2 *hūrī na dirve ttriṃmä* 'the youth did not dare to enter'; III 70·127 *makala hā na darvā ūca* 'the she-monkey did not dare to enter the water'; II 90·89–90 *u pīḍakä hā nä dirveṃ haurä* 'and I did not dare to give the letter'; II 89·51 *ttrūkvā hā ni dirvāṃḍä* 'they did not dare to go among the Turks'; II 89·59–60 *ṣacū-pava-ṃ ri hā biṃda ni dirvāṃḍä* 'the Ṣa-ṭṣou people did not dare against them'; III 131·6 *ni darrvai* 'did not dare'. From base *darś-* 'to dare', Av. *darś-*, *daršita-*, O.Pers. *adarśnauš*; IE Pok. 259, O.Ind. *dhṛṣnóti, dhṛṣṭá-, dhṛṣú-*; Got. *gadars, gadaúrsan* 'dare', O.Engl. *dear, durran*, Greek θέρσος, θάρσος, θρασύς; Lit. *dreṣu* 'I dare'. Here in *darv-* occurs **dṛšnu-*. See also *darrau* 'boldness, daring'.

dalaa- 'shell, bark', Sid. 148v4 *krriṃgīñe āha hīvī dalai* 'shell of fowl's egg', Tib. *khyim-byahi sgo-nahi śun-lpags*; Sid. 148v5 *krrigīñe āha hīya dalā* (plural); I 189, 111r1 *drrāma dalai* 'pomegranate rind', BS *dāḍima-tvak*; II 60·17 *dale śau* 'one covering'. Either *dal-* with IE *-l-*, or *dar-d-* with increment *-d-* to *dar-* 'to split'. IE Pok. 194–6 *del-*, O.Ind. *dálati* 'split', Greek δαιδάλλω, Lat. *dolāre* 'to hew', Lit. *delù, dìlti* 'to wear out'. For base *dar-* 'to tear, split', see above *dar-* 'to scrape'.

dalaka 'so much', K 98·208 *dalaka mise haura hūrī* 'let him give gifts so many', =V 246, 14a1 *tanka masi haurä haurī*, BS *ekam api kārṣāpaṇaṃ dānaṃ dāsyati*; II 109·1 (repeated 2) *dalaka bauñā thauña haṣḍi yūḍaudū* 'we made report, so much, in the matter (=BS *sthāne*) of the woven stuffs (**vaṣnyākä-*)', with ibid. 3 *bauñāe* for *bauñe* plural. See *calaka-, cilaka-, vilaka-, dilaka-*.

dalšā, see *dālysa-, drays-*.

davaṃ (or *davạ*) 'mantle', III 44·47–9 *śvạ ṣavä panamī davaṃ śūlakä asthaṃjai śva ṣavä sarbai brrai bīśä paḍaurakä* 'at midnight she is wont to rise, alone she takes up a mantle, at midnight she mounts to her lover's house, veiled' (printed *panamīda vạ*), the practice of the O.Ind. *abhisāriṇī* 'courtesan'. From base *dau-: du-* 'to wear, put on, don', hence **davana-* or **dava-* 'dress', with II 84·14 *dvaṃdā u pamūhä*; Orm. *dīcī* 'shoes' (*c* = *ts*) from **duta-ka-* (G. Morgenstierne, IIFL 1·392) plural to **dūk*. IE Pok. 217–8 *deu-* 'sink in, put on', O.Ind. *upā-dūtya-* 'to be put on', Greek δύω 'enter', ἐνδύω 'put on'. See below *dvaṃdā*.

dava- 'wild beast', see *data-*.

daśa –?– V 262, 1a5 *///daśa ṣṭāna pīra* 'being..., write' (broken text).

daśā 'ten', K 43·136 *daśā māśt(ā) parsāme jsa* 'with the passing of ten months', =K 40·18 *daśau māśtāṃ jsa*. See *dasau* 'ten'.

daśaina gen. plur. 'ten', II 105·107 *daśaina hāvāṃ* 'of ten benefits' = ibid. 111–2. See *dasau* 'ten'.

daśta- 'skilful', Bcd 52r3–4 *hajvattā u daśta saṃñā* 'wisdom and skilful plan'; BS *prajñā-upāya-*; K 57, 25r2 *daśtyi saṅe jsa pārāma* 'the perfection of skilfulness'; =K 58, 29r4 *upāya pārāma*; III 68·66 *raṣayä ye śāstrī daśtā* 'the *ṛṣi*-sage was a skilled scholar' (BS *śāstrin-*); Manj. 283 *cāyara daśta gūmā* 'skilled, accurate magician' (cf. V 164, 113r3 *hajū ggumātā saññvä*); II 6·95 *haiysdai daścai sañai vīra gūmāva* 'present, accurate in skilled planning'; III 11, 20v2–3 *daśtäna sañäna* 'with skilled planning', parallel BS *upāya-kauśalya-*. Abstract, III 134b4 *daśtatete jsa*; Z 14·6 *pīsaina śiye daśtate ṣṣahānä* 'from the teacher he

learnt the arts, the good qualities'. Connexions disputed, either from *dasta-* 'hand', Av. *zasta-*, or from *dasta-* from base *danh-*:*dah-* 'to teach'; Av. *daṣtvā-*, *daora-*, O.Ind. *dasrá-*, *dasmá-*, IE Pok. 201–2 *dens-* 'teach, learn', Greek δέδαε 'he taught', διδάσκω. Oss. D. *däsni*, I. *däsny* 'skilled, skilled person' may derive from **dastya-* if *-sny-* has replaced older *-sty-*, as in D. *udzesnä*, I. *ūdisn*, beside D. *udzestä*, *idzestä*, I. *disny* 'span' from older Av. *vitasti-* (note also D. *γäzdug*, *γäznug* 'rich' from **gaznuka-*); derivation of *däsni* from *dašina-* 'dexterous' seems not to explain the *-i*. M.Parth.T. *dst* 'able', *dst 'yy* 'you are capable'; M.Pers.T. *dstn* **dastan* dyadic with *tw'n* **tuvān* 'powerful'.

daštāṃ 'handle', II 129·77 *vari pastāṃdū hajsāṃde šā cvai daštāṃ u gva u khijsā-tcīrika u nakhauṣai ejsīnā ṣṭāre* 'a vessel we have deigned to send, one, of which the handle and ears and convex(?) face and covering are of silver'; adjectives with *-ya-*, II 129·71 *ṣvīnā-daštānya byaṣti-līka mārsalä šā* 'one hammer with horn handle, decorated'; II 103·49 *rana-daštānyai* (not *-tt-*) *dajvanyai šāhauja* 'umbrella with jewelled handle, flame-coloured (= white)'. From **dastānya-* with trajected umlaut *i-*. See *dasta-* 'hand'.

daśte, *daśde*, see *dajs-* 'to burn, ripen'.

daśyau, *daśvā* 'ten', see *dasau*.

daṣīka 'proper name', III 141r4 *dānavatä daṣīkä parstä pīḍe* 'the patron (BS *dānapati-*) Daṣīka ordered to write'.

dasa 'section' or 'arrangement', K 94·106 *tv(ā) dā hīya dasa pīrī u parī pīḍe* 'he would write or cause to write this section of the *dharma*-doctrine', = v 244, 2b1 *tvā dā hīya dasa pīrī parī pīḍe*, BS *dharma-paryāyaṃ likhiṣyanti likhāpayiṣyanti*; K 54, 13v2 *aysmvajä dasa śau skaṃdhā dā* 'the section of the mind, one *dhātu*-element of *skandha*-groups'. From base *das-* 'to cut out', Oss. D. *dasun*, *dast* 'to cut'; or *das-* 'to arrange, classify', Oss. D. *dasun* 'to heap up', Armen. lw *das* 'class'. Note also Zor.P. *dašnak*, Armen. lw *daśnak*, N.Pers. *dašnah* 'dagger (cutting tool)'. See s.v. *dāśś-*.

dasa 'thread', III 12, 21v5 *kapāysīṃja dasa baññāña* 'the cotton thread is to be tied'; v 355, b1 *dasa jsa baññāña* 'it is to be tied with thread'; v 40, 63b2 *dasa tcera* 'a thread is to be made'; v 160, 203a1 *maṃdrä hvañä ṣa dasa gu|||* 'the *mantra*-formula is to be recited, this thread is to be (tied?)'; ibid. b4 *|||gya dasa baññāña* 'the (cotton?) thread is to be tied'. From base *das-* in the noun Balōčī *dasag* 'thread', N.Pers. *dasah*, Munjānī *lása* 'rope of goat's wool', *sam-lasiko* 'neck-rope', Yidγa *loso*, *lāsa*; with O.Ind. *daśā-* 'fringe', second component *-daśaka-*, *-daśa-*; Pali *dasa-*. IE Pok. 191 *dek-*; Got. *tagl* 'single hair', *tahjan* 'tear out', O.Norse *tāg* 'fibre'. But K 63, 79r2 *ysara-ttaśāṃ* rather *ttaśa-*, not *dasa-*.

dasa- 'ten', as first component, SuvP. 67r4 *dasa-vadya* 'tenfold', BS *daśa-vidha-*, IV 46b *thauna dasi-chāya śtāka* 'cloth of ten feet is necessary'; Manj. 129 *dasa-vadye*, Manj. 118 *disa-vadye*. See s.v. *dasau* 'ten'.

dasau 'ten', Sid. 133r1 *dasau*, Sid. 100v1 *daso*; inflexion, gen. plur. Z 8·18 *daśśānu*, II 105·111 *daśaina*, II 101·12 *dasāṃ*, Sid. 153r2 *daśau*; inst. plur. Z 6·22 *daśyau*, Z 13·144 *daśyau*, Manj. 61 *daśyā jsa*; loc. plur. v 338, 61r6 *daśvo*, SuvO. 5r5 *daśvǫ*; III 22, 12a3 *daśvā*, SuvP. 65r3 *daśvā bhūmvā* 'in the ten bhūmi-stages', BS *daśa-bhūmyāṃ*, v 247, 16b4 *daśvā diśyā* 'in the ten regions', BS *daśasu dikṣu*. First component *dasa-*, see above; with *daso-*, II 67·9·4 *daso-chāya* 'of ten feet'; Z 22·125 *daso-gyūnaa-*; K 144·2r2 *dāsau-padya*. From 11–19 see separately, *śūṃdasu*, *duvāsu*, *drraiśuvo*, *draisaṃ*, *tcaha-ulasa-*, *tcaulasa-*, *paṃjsūsu*, *kṣasu*, *haudūsä*, *haṣṭūsu*, *nausu*. Ordinal, v 296v3 *dasamä*, v 255·1103 *dasamye māśti* 'in the tenth month', v 385·93 *dasamye haḍe* 'on the tenth day'; K 46·31 *dasaumye māśta* 'in the tenth month'. From *dasa-*, with either *-kam* (neuter), or suffix *-ăva-* (like *nau* 'nine' from *nava-*), Tumšuq Saka *dase* '10', *dasmana-* 'tenth'; *-sana*, *hoparsana* '17', *śowarsana* '11', *drewarsana* '13'; Av. *dasa*, *dasəma-*, Sogd. δs, δs', δsm'yk, Yaγn. *das*, M.Parth.T. *ds*, M.Pers.T. *dhwm* 'tenth', N.Pers. *dah*, *dahum*, Oss. DI. *däs*, D. *däsäjmag*, I. *däsām*, Pašto *las*, Parāčī *dōs*, *dōsumī*, Yidγa *los*, Waxī δas, Šuγnī δīs, Yaγg. δūs. IE Pok. 191–2 *dekṃ*, O.Ind. *daśan-*, Greek δέκα, Lat. *decem*, Oscan *deke-*, Celtic O.Ir. *deich*, Welsh *deg*, Got. *taihun*.

dasta- 'hand', Manj. 70 *dasta pā* 'hands, feet'; I 252, IV1 *dastānu u pānu* 'of hands and feet', BS *kara-caraṇe*; inflexion, Sid. 131v3 *dastāṃ vī*, Tib. *lag*; inst. sing. SuvP. 73v2 *dastäna*, BS *karaiḥ*; loc. sing. *dīšta*, Sid. 155r2 *dīšte haṃphājāñą* 'to be wrapped in the hand', Tib. *phur-mar phur-te*; v 107, 29v7 *haṃju dasta nāndä* 'they held the hands bent', BS *anjaliṃ praṇamya*; with *-ka-*, K 63, 78r3 *dastakvā hau-dvyā* 'in both hands'. In the sense 'by the power of', SuvO. 53v6–7 *śśandremate gyaśte dastäna* 'in the hand of the *devī*-goddess *Śśandrāmatā-*', BS *śriyā mahā-devyā hastena*, Tib. *mthus*; parallel to SuvO. 53r5 *miśta gyaśte prabhāväna ttye dastäna*, BS *śriyā mahā-devyāḥ prabhāvena*; later K 146·1 *distani*; II 102·35 *dastana*; v 246, 11b1 *dastäna biysaṃjāre* 'they hold hand and hand', BS *hastena hastaṃ tasyopanāmayanti*, = K 97·183 *dastana beysajāre*. With *yi*, K 41·67 *dastänai hā skauyīrau* 'they touch him with the hand', = K 44·184 *dastinai hā skauyīrau*. See also *haṃdasta-* 'official title'. For 'hand' also *ggośtä*. From **dasta-*, Av. *zasta-*, O.Pers. *dasta-*, Zor.P., N.Pers. *dast*; Sogd. δst-, M.Parth.T., M.Pers.T. *dst*; Šuγnī δust, Rōšānī δost, Yaγg. δūst, plur. δəstaθ. Oss. D. *xube-dzästäj* 'with both hands', see s.v. *hau-dva*, *hvādaśtä*; here rather *-dz-* from *-d-*, as in *udzestä* 'span' from older *vitasti*, than from *zasta-*. As second component, Yaγg. *parδast* 'bracelet'. The proposal to connect *dastäna*, *distani*, *dastana* 'by the power of' with Av. *danh-*:*dah-* 'to teach', *daṣtvā-* 'teaching', Zor.P. *dastaβar* 'teacher' in AM, n.s., 7, 1959, 22 and ibid. 11, 1965, 110 is thus no longer acceptable. IE Pok. 447 *ĝhesto-*, O.Ind. *hásta-*, Lit. *pa-šastė*, *pa-šastis* 'armpit'.

dasta- 'group(?)', K 154·34–5 *dasta ma jsa bāyīdiṃ* (*-iṃ* = *-ai*) *hīyvā kūlvā* 'may they from here lead the groups in their own families (BS *kula-*)' (Vajra-yāna statement); K 48·3·1 *sa kūla dastä ayiṣte* 'a hundred *koṭi*-million groups he influenced' (BS *adhiṣṭhita-*). To Zor.P. *dastak* (Yasna 10·15 gloss to *gundān* 'groups', Parsi-Sanskrit *śreṇi-*, to Av. *una-*), N.Pers. *dastah* 'handful, assembly, brigade, handle'; Armen. lw *dastak* 'wrist'; Oss. DI. *dästäg* 'handful of awns; handful'; Arab. *dastaǰ*, Syriac *dstq-*' 'handle'.

dasta 'appeared', Manj. 142 *cāyuau dasta* 'appeared through acts of magic', III 29, 42b2 *ttaraṃdarā bata dasti*, =Manj. 270 *daista*. From older *dista*- 'see' s.v. *dai*- 'to see'.

dastakvā loc. plur. 'group', K 48·3·1 *sa kūla dastä ayiṣṭe, dastakvā hva hva krramna* 'a hundred *koṭi*-million groups he blessed (BS *adhiṣṭhita*-), in each group in turn'. See *dasta*- 'group'.

dastem 'handful(?)', III 128·11–2 *ttā hīya dasteṃ ranạ caṃdāvaña mvīri māñaṃdạ himāṃde* '(in every birth) his own handful of jewels, like the *cintā-maṇi* (magic jewel), may they exist'. Possibly *-eṃ* from older *-ai*, hence *dastaa*-, nom. sing. *dastai*. See *dasta*- 'group'.

dastaurä 'staff, stick', II 85·31 *dastaurä hauḍai* 'he gave a staff'; Z 291·8 *ne būku nāste u ne dastoru karä* 'he takes not the food and not the staff' parallel K 46·27 *laṣta pāttarä asthīye* 'he took up staff, bowl'; III 74·204 *pātte laṣṭāna vā* 'he held the bowl, staff'; III 69·85 *laṣta pāttara dīsta biysīye* 'he took the staff, bowl in his hand'. From **dasta-bara*- 'carried in the hand, staff', N.Pers. *dast-vār, -ah* 'walking stick', Sogd. Chr. *dstb'ry, dstwb'ry* 'stick', Bud. δ*stβ'ry* 'instrument'.

dastauraja- 'belonging to the record', IV 26·6–7 *heri pajistādä dastaurajä* 'they demanded the money according to the record (or document)'. From **dasta-bara*- 'exemplar, record', N.Pers. *dastūr* 'licence, exemplar, basis, original of a book, record, tax', Zor.P. *dastaβar* 'teacher'. Suffix *-ja*- from older *-čī*- for adjectives of connexion.

daha- 'man, male' in contrast to 'woman', SuvP. 74r2–3 *dahä strrīya* 'man, woman', BS *puruṣāḥ striyo*, IV 20·13 *daha hvaṃdä* 'men' quoted s.v. *ttuvar*-; SuvP. 73r3 *strrīyi biśä tti daha himāṃde* 'the women, they all shall become men', BS *sarvā striyo nitya narā bhavanti*; III 89·160–1 *dahä pūra padīme* 'creates a man child'; III 66·35 *naḍa ye dahä:* 'there was a man, a hero'; III 105·10–1 *ysā ṣa pacīḍa daha pūra* 'she bore in due course a male child'; K 65, 82r4 *daha ysyāne äysā krraña* 'may I be born a man, free (*āysāta*-), kindly', ibid. 82v2 *ma tsīme daha ṣṭāna hamaica vīra* 'may I not, being a man, come to a (worse) change'; K 51·6·9 *dahi ysyāne* 'may I be born a man'; Manj. 33–4 *dahū str(ī)ya* 'man and woman' (*-ū* 'and'); V 189, 127, 2a1 *dahäna haṃtsa* 'with a man'; loc. plur., Manj. 191 *cī dahv(ā) savāsa* (BS *saṃvāsa*-) *yade* 'when she dwells among men'. With *-ka*-, K 46·41 *braṣṭā sa dahakä ysāṃ āṃ jīśka* 'she asked, saying, have I borne a boy or a girl?'; III 73·171 *dahaka-ṃ sattakä ṣte* (so to read) 'it is for me a male being'; abstract, *dahośta*, Sid. 2r5 *dahośta aspaśdākä piṣkalä* 'chapter on producing virility', Tib. *ro ća-bahi rgyud-kyi lehu*; I 175, 93r4 *dahauśta padīmāka* 'producing virility'; I 169, 85r1 *cviṃ* (*-iṃ* = *-ai*) *dahauśta niśta* 'who has not virility'. Adjectives, *dahīña*-, III 88·145–6 *dahīñä, gūnai biṃdä bañāñä* 'to be bound upon the male mark'; II 7·116 *dahīñau bvaujsāṃ gūṇa ṣahaunau jsa haphvai* 'possessed of the male virtues (triadic)', =II 7·111 *dīhīñau bvajsāṃ gūṇa ṣahaunau jsa* (deleted); *dahūna*-, II 86·38 *dahūṃ śūra* 'manly, bold (dyadic, BS *śūra*-)', III 105·16 *dahauna ālaṃgāra* 'man's ornaments'; III 127·14 *dahū*; II 115·16 *dahū*; compound with *hu*-, K 110·338 *hūdaha* 'excellent man', BS *mahā-puruṣa*-; K 137·909 *hudahunä gunaina* 'with the mark of the great man', BS *mahā-puruṣa-lakṣaṇa*-. Base *dah*-, noun *daha*- 'male, man' (intervocalic *-h*- highly ambiguous), Waxī *dāi*, δāi, δa*y*ək from **dahya*- (or **dahyu*-), where Waxī has lost *-h*-, but does not lose intervocalic stops (see TPS 1959, 107–115). Avestan adjective fem. *dāhī* ethnic name, Greek Δάαι, Δάοι, Δάσαι, Lat. *Dahae*, O.Pers. *dahā* 'the Daha people'. O.Ind. RV 6·21·11 *yé mánuṃ cakrúr úparaṃ dásāya* '(the sages) who placed Manu after Dasa', where *dása*- is the epithet of the primal man. With suffix *-yu*-, O.Pers. *dahyu*-, Av. *dahyu*- 'land', O.Ind. *dásyu*- '(hostile) people', later 'demons'. Adjective O.Ind. *dása*-, *dāsá*-, like the Av. *dāha*-. The Avestan *dāha*- name is associated with the names *airya*-, *tūirya*-, *sairima*-, *sāinu*- (*sāini*-) and *dāhī*-, glossed by Zor.P. *ērān, tūr, salm, sēn* (=*čēn*) *dāh, sind* and *dāyīkān, sindīkān* (GrBd. 106·14ff; 107·9ff). The *sāinu*- may be adjective to *sinu*- equivalent to *sindu*-, the Greek Σινδοί near the Sarmatai country. The name *daha*- survived into Arab.-Pers. *dihistān*, east of the Caspian Sea.

dā 'law, established', see *dāta*-.

dā-, first component, *dā-gūna*- 'fire-coloured', K 18·193–4 *dā-gūna karavīnā bveya harrida* 'red, around, rays shine'; =K 26·126–7 *dā-gūne karavīnā bveya harreda*, =K 34·77 *ysara-guni karvīnā bveya harūīye* 'gold-coloured rays round about shine forth'; II 60·16 *dā-gū baysgye paima jsa* 'from fire-coloured thick wool'; Sid. 150r4 *āṣana cha vijiṣḍe, u ysīḍā, u drrāṃ dā-gūṃ khadyauttạ prāṇai khiṃḍā* 'skin appears blue, and yellow, and red-coloured like the *khadyota*-firefly insect'. Tib. *kha-dog snon-po dan, ser-po snaṅ-źiṅ, me ltar-ba dan, srin-bu me-khyer dan, glog ltar-bu mthoṅ-ba rnams yiṅo*. From the compound **dāga-gauna*-, to *dai* 'fire'. See also *dajūna*- 'flame-coloured', to *dajā* and *gūna*-.

-dā 'placing', III 14·11 *mahara-dā* 'the period from 3–5 o'clock' before the period *palśārä* 'evening'. Hence possibly 'sunset time'. The second component is from *dāta*- (see *karavāta*- 'morning'), as in Av. *hū frāšmō.dāti*- 'sunset' (for *frāšma*- 'appearance', see Zoroastrian Problems, ed. 2, 1971, xv, DkM 610·12 *fratom frāšm vistarīhēt* 'the initial appearance is spread (before the body of the sun appears)'. The *dāti*- 'placing, being settled', is like the *dāt* of Zor.P. *bām-dāt*, N.Pers. *bām-dād*, and the *-vāta*- of *karavātä* 'morning'.

dā- 'to give', in the noun *dāṃgyā*- and in *parāth*- 'to sell', elsewhere for 'give' Khotan Saka has *hor*- from *fra-bar*-. See *dāṃgyā*-.

dājsaṃdai 'name of medicinal plant', III 17·14 *rājā namva, dājsaṃdai, aṣṇūha* 'plains' salt, *dājsaṃdaa*-, 'doves' dung'; Sid. 100v3 *dājsaṃdai hīya ttīma* 'seed of *dājsaṃdaa*-', III 87·115 *dājsaṃdai, mījsāka* 'kernel'; III 90·184 *dājsaṃdai ttīma*. From base *dāg*-, possibly present with *-ā*- to *dajs*- 'to burn, ripen', base *dag*-, then 'pungent'; see *dajsaṃdai*.

dāña 'in the fire', K 110·325 *khvai dāña nīśīda* 'when they put it (the dress) in the fire'. See *dai* 'fire'.

dāṃgyā- 'gift', Z 23·37 *ttatatu pharu paṣṭute dāṃgye* 'he promised much wealth, gifts'; V 225·66·4 ⟨*dī*⟩*yaṃtharāṃ dāṃja he*⟨*ḍ*⟩*i* 'he gives a gift of lamps'; JS 35r2 *pha dāṃje byodai* 'he gained many gifts'; K 63, 79r4 *ttū pajāysaude brrūna saskāra dauja* 'may they accept the

brilliant gift of *saṃskāra*-acts', =K 64, 80v4–81r1 *ttū pajāysīryau brrūna saskāra dauja*. But K 24·88 *yanū ma dāauja* (for *drūja* 'injury'), =K 16·144 *yanū ma drrūja* 'do a violent act for me'. The acc. sing. *dāṃja* assures theme *dāṃgyā*-, hence from **dānacī*- passed to *-ā*- stem. Base *dā*- 'to give', elsewhere in *parāth*- 'to sell' from *parā-dadā*-. Replaced by *hor*- from *fra-bar*-, as O.Pers. *fra-bar*- 'give'. Av. *dā*-, Zor.P. *dātan*, N.Pers. *dādan*, M.Parth.T. *dh*-, *d'd*, M.Pers.T. *dy*-, *d'd*, Sogdian diverges *θβr*- **ati-bar*-; Pašto *ləl*, Wanetsī *l*-, Yidγa *dälIm*, pret. *lIm*; Sanglēčī *dāy*-, Šuγnī *dāk* 'gift', *δāδ*, *δēd*, 3 sing. *δīd*; Yazg. *δaδ*-, *δed*. 3 sing. *δaδd*. IE Pok. 223–6 *dō*-: *də*-, O.Ind. *dádāti*, *dattá*-, *-tta*-; Greek δίδωμι, δοτός; Lat. *da*-, *dō*-, *dātus*, Armen. *tam*, *etou*; Lit. *dúomi*, *dúotas*, *dúoti*; O.Slav. *dati*, *-danŭ*.

dāta- 'placed, established; law', v 112, 34r5 *ttätäñe dātä pyūγāmatigye pvātiñe ūce jsa* 'with the cool water of the hearing of this *dharma*-doctrine', BS *anena dharma-śravaṇa-salilodakena*; v 108, 30v7 *dātäna*, BS *dharmeṇa*; v 118, 67r3 *dātänai kṣīrä ānatä tcerä* 'by the *dharma*-law his land must be guarded', BS *dharmeṇa pālayed rāṣṭraṃ*; later Bcd 48r3 *uysdīśīmi baysāṃ dā* 'I preach the Buddhas' *dharma*', inst. sing. Bcd 47v4 *dāna parāhma* 'by *dharma*, by *śīla*-code'; adjectives, v 123, 19v3 *dātaīyau aysmya dirysde* 'with. . .of the *dharma* holds in mind'; K 58, 29r2 *dāvañvā samāhānvā* 'in trances of the *dharma*' (BS *samādhāna*-); *dātya*-, Z 6·4 *dātī cakru* 'wheel of *dharma*'; SuvP. 61v4 *dāvī cakrrä*; Bcd 51v4 *dāyī cakrrina*, ibid. 46r4 *dāyī cakrrä*; fem., K 53·10·8–9 *dāya prrara* '*dharma* nature'; K 136·864 *dāyya byāṃja* 'section of the *dharma*'; 865 *dāye byāṃji jsa*; plural, v 108, 30v7 *dātya*, inst. v 118, 67r2 *dātyau*; gen. v 115, 64v4 *dātyānu*; with negative, v 115, 64v5 *adātyānu*, BS *adhārmika*-; *dātīnaa*-, III 24, 23a4 *dātīnai ttaradarä* for BS *dharma-kāya*-; III 27, 35a2 *dātījä tcaiṃañä* 'in the *dharma* eye', BS *dharma-cakṣus*-; v 182, 43r2 *dātīṃja nauya* 'in the *dharma* boat'; *dāvīnaa*-, III 114, 6v3 *dāvīnai ttaraṃdarä*; fem. v 55, 2v4 *dātīgyeṃ tcemañä*; K 61, 40v1 *dāvīji*; Manj. 316 *dāvīje*; plural, v 45, 99a4 *dātīnū balysä* '*dharma* Buddhas'; K 105·231–2 *dāv(ī)ja py(au)ra*, BS *dharma-megha*- '*dharma* cloud'; II 105·100–1 *ttyai āṃ dāvasta carāṃ jsa* 'by that *dharma* lamp' (translation AM, n.s., 11, 1965, 105). Compound, SuvO. 36r3 *dāta-hvāñaa*-'*dharma* preacher', BS *dharma-bhāṇaka*-. Participle to base *dā*- 'to put, place, establish'; Av., O.Pers. *dā*-, *dāta*-, Zor.P. *nihātan*, *nih*-, M.Parth.T. *d'm-d'd* 'creature' (no verb), M.Pers.T. *nh*-, *nyh'dg*, Pahlavī Psalter *nyd't*; Sogd. Bud. *δ'mδ'r'k* 'lord of creatures', *δ'mh* 'creature'; for *dāta*-, Av. *dāta*-, *dāityа*-, Zor.P. *dāt*, *dātastān*, *dātuβār*, *dātīk*, N.Pers. *dād*, *dāvar* 'judge'; Armen. lw *dat* 'judgement', *datastan*, *api-rat* 'unjust'; Sogd. *δ't'kh* 'law', adjective *δ't'yk*, *δ'tkr'k* 'judge', Chr. *d'tb'r*-; Bud. *'pδ'ty*, *pδ'ty*, Chr. *pd'ty* 'unjust', *pd'ṭ-qry*; M.Parth.T. *d'dbr*, M.Pers.T. *d'ywr*; Pahlavī Psalter *d'twbl'n*; Pašto *dōe* 'custom' from **dāδ* from **δāδ*. IE Pok. 235–9 *dhē*-: *dhə*-, O.Ind. *dádhāti*, *dhitá*-, *hitá*-, Greek τίθημι, θετός, Lat. *-ditus* (*ad*-, *con*-), Lit. *dėti*, *demì*; O.Slav. *dėti*. See also *padā* 'she placed'; *padāna*- 'receptacle'; and *nyāttara*- 'inferior' from **ni-dāta*- or **niyāta*-.

dānā- 'grain, corn', v 333, 27r5–6 *ṣä ju hvę ttu kuṃjsatu ṣau ṣau dāna ṣumārä* 'this man counts the sesame, one by one grain', BS G 24a7 *ekaikaṃ tila-phalakaṃ gṛhya*; v 334, 27v4–5 *kuṃjsatīṃgye dāne*, BS G 37, 24b4–5 *tila-phalakāḥ*; JS 34r2 *vekṣottai dāṃ* 'you scattered grains' (*dāṃ* from **dānā* from *dāne*); III 87·128 *dūmi-hauṣṭä gūra*, *ttyāṃ ma dāna thaṃjāña* 'smoke-dried grapes, from them the seeds must be extracted (*ma* possible scribal beginning of *mījsā* 'kernels'). Second component III 89·172 *ttīrā-dānä* 'medicinal plant ('bitter grain')'; adjective III 89·171 *ttīrā-dānīnai rūṃ* 'oil of the plant'. Not identified. See also *jūṣḍyāna*- 'terebinth', *śaśvāṃ* 'mustard', possibly *aysdāṃ*. Base *dānā*-, Av. *dānō.karśa*- 'grain-carrying (ant)', N.Pers. *dān-kiš*, *dānah-kiš*, Zor.P. *dān-kaš*, *dānak-kaš*; N.Pers. *dāneah* 'millet', Balōčī *dān*, *dānag*; *dānīč* 'millet'; Sanglēčī *δəng* 'seed', *dūnik*; Yazg. *δanāġ* 'grain'; Šuγnī *dùnā*, Rōšānī *dōnā*; Yidγa *nānoγō*, Pašto *nīne* 'parched grain', *nānga* (from **dānakā*) 'blackberry'. IE Pok. 242 **dhōnā*-, O.Ind. *dhānāḥ* fem. plural, *dhānyа*-; Lit. *dúona* 'bread', Tokhara B *tāno*.

dānāṃ 'testicles', gen. plural, Sid. 121r1–2 *pī huṣāme jsa hamye dānāṃ nirāme hīvī āchai vī āhasāñāñā* 'it must be made to sweat in the disease of the extrusion of testicles due to increase of fat', Tib. *ćhil rgyas-pa-las gyur-pahi rlig-rlugs-kyi nad-la ni*, *dugs bya-ba daṅ* (*rlug-pa* 'cast out'). See *dānā*- 'grain'; and *śelaka*-.

dāma- 'bond', v 77, 145v4–5 *haudyau ratanyau kye ratanīnyau dāmyau pajusta* '. . .with the seven jewels, which are covered with jewelled fastenings', Tib. *rin-čhen bdun gyis śin-tu spras rin-čhen dra-bas legs-par brgyan* (*spra-ba* 'to adorn'; *dra-ba*, BS *jāla*-); v 147, 131a1 *mārīña bana dāma* 'the bonds, fastenings of *Māra*-demon'. Base *dai*-, *dā*- 'to bind', Av. *dyā*-, Zor.P., N.Pers. *dām* 'net', N.Pers. *dāman* 'border'; Sogd. Man. *δ'm'* 'net', Chr. *d'my* 'fetters'; Man. *γryy pδ'mnyh* 'edge of mountain'; M.Parth.T. *d'mg* 'net', *d'mg 'wd bndg* 'net and bond'; Pašto *lūma* 'snare', *laman* 'border, hem', Munjānī *lōmago* 'snare' (**dāmakā*-), Waxī *δūng*. IE Pok. 183 *dē*-: *də*-, O.Ind. *dyáti*, *ditá*-, Greek δέω. See *dīma*- 'tie'.

dāṃmā 'smoke', III 72·162, see *dumā*.

dāyi 'injures', III 104·37 *ka ma āḍāra bevai dāyi* 'if another (woman) injures, cheats me', *dāya*- < **dābyatai*, with *beva*- < **vidābaya*-, see cognates s.v. *dyūka*-.

dār- 'to hold', long *-ā*- to base *dar*-, as second component *-dāraa*-, III 105·14 *hadarye bāḍena bīsadārai nera jsa pyāste* 'at another time the householder spoke with his wife'; with suffix *-āṣṣaa*-, III 106·23–4 *bīsadārāṣai ttaña beḍa bīhī būra śairka-vamye ālagre* 'the householder's son at that time was exceedingly well-dressed, arrayed', v 327, b4 *bisadārai*. For *-darana*- *-darnaa*-, see *candarno*. Base *dar*- 'hold', present *dār*-, *dāraya*- > *dera*-, 2 sing. imperative III 101·38 *derä*. With preverbs, *padār*-, *pader*-, *haṃdār*-. Av. *dar*-, *dāraya*-, Zor.P. *dār*-, *dāštan*, second component *-dār*, Sogd. *δ'r*-, *čr'γ-δ'rwk* 'lamp-holder', Gilgit *lera*- (first component) in names; M.Parth.T. *d'r*-, participle *dyrd*, *šhr-d'r* 'governor', M.Pers.T. *d'r*-, *d'št*; N.Pers. *dār*-, *dāštan*, *-dār*; Pašto *larəl*, Parāčī *der*-, Šuγnī *δēr*-, Yazg. *pərδar*-.*pərδard* 'hold', Waxī *wīdər*-, Yidγa *lār*-, Oss. D. *darun*, I. *daryn*, *dard* 'hold', compound D. *ciraγ-darän* 'lantern'; D. *lädärun* 'understand'. IE Pok. 252–5 *dher*-, O.Ind. *dhāráyati*, *dhṛtá*-,

O.Engl. *darian* 'to hide', *dierne* 'hidden', Lit. *deriù*, *derėti* 'press', causative *daraũ*, *darýti* 'make, do'. See also *darra-* 'continuous'.

dāra- 'long', V 115, 64r4 *ne dāru štā* 'it is not long', BS *na cireṇa hi*; V 131, 52, 1b4 dyadic, *atä dāru bulysu* 'very long'; Sid. 20r5 *(dā)ra-jsīna* 'long-lived', Tib. *ćhe rin-bar byed-do*; SuvO. 5v5 *dāra-jsīnyauñu* 'long life', BS *dīrghāyuṣkatā-*; K 100·283 *sadarma śāśa dāra-vastu hamāve* 'may the teaching of the good *dharma* be long-enduring' (BS *vastu-* 'thing'); fem. K 90·745 *u jsīnai dāra-vastva hime* 'and may his life be long'. With *buru* 'in measure', I 255, 170v1 *dārburu* 'long', BS *ciraṃ*; K 138·926 *dār-buru*, Tib. *rin-bu*; Sid. 138r5 *dārą buri va neca hame* 'it is long kept low' (*neca* = *nesta* 'set low'), BS *nimno*, Tib. *dar hdug-pa* 'to remain a little'; K 148·66 *daura-baimana hamāvai* 'may he be of long fortune'. From *darga-* 'long', as *āra-* 'price' from *arga-*, but *mura-* 'bird' from *mṛga-*; O.Pers. *darga-*, Av. *darəga-*, *darəya-*, *drājišta-*, *drājō*; Pahlavī Psalter *dgly*, Zor.P. *dgr dyr* **dayr*, *dēr*, *drahmā*δ, N.Pers. *dēr*, *dirāz*, Balōčī *dēr* 'long, late; time, duration'. IE Pok. 196–7 *del-*, *dlēgh-*, O.Ind. *dīrghá-*, *drāghiṣṭha-*; Greek δολιχός, ἐνδελεχής, Got. *tulgus* 'steadfast', O.Slav. *dlugŭ*, Hitt. *daluga-*, Lit. *ilgas*.

dārā- 'edge', Z 5·78 *kho hāvyo kāḍarā dāru karä ne yuḍu yīndä patälstu* 'just as a sword cannot cut its own edge', parallel Manj. 235 *uysānā kara ne paysāñū kāḍara hīya dāra ne paṣta īda hauvai naišta* 'the self is not to be known at all (*-ā*, older *-ū* 'by you' or particle *ū*), and the sword cannot cut its own edge; there is no power to it'; III 43·18 *ā vā rīštä raijsai kāḍarä dairä baidä māhṣī* 'or he licks honey upon the edge of a sharp knife', parallel BS *madhu-digdha iva kṣura-dhāra-samā*. Base Av. *dārā-* 'edge', glossed Zor.P. *taš* 'axe', *tiši-dārəm* epithet to *taša-* 'axe', Zor.P. gloss *tēš-tēy*, Pašto *lōr* 'side', *lērai* 'ridge of mountain' (from **dāryaka-*), O.Ind. *dhārā-*, IE Pok. 272 *dhō-* 'to sharpen', Greek ἐθήωσα 'I sharpened', O.Engl. *daroþ* 'spit', *daru* 'harm', *derian* 'to wound'.

dārañā 'tearing(?)', III 11·20v4–5 *ma anaṃdīśä ma ma dīñä ma bahauji ma dārañā yana* 'do not neglect me, do not cast me down, do not seize me, do not rend me(?)'. Possibly **dārañāta-* to base *dar-* 'to tear', like O.Ind. *dāruṇa-* 'savage, cruel' (variation in suffix *-ana-* and *-una-*).

dāṃrmīnai, see *daurmīnai*, from **durma-*, II 60·17 *dāṃrmīnai ṣkāma dale śau*; II 77·23 *daurmīnai bagala*.

dāṃla 'stick', see *daula-*, V 313, 1b5.

dālysa- 'raft', Z 13·28 *ysāysīno dālysu* 'raft of reeds', see *drrāysa-* 'raft', cognates s.v. *drays-*.

dāvā jsa 'the *dharma*-doctrine therewith', Manj. 130 *kaga hūña āstai thīya dā-v-ā jsa pajsa yuḍe* 'he pulled out skin, blood, bone, he did honour to the *dharma* with them'. See *dāta-*.

dāś- 'to receive, get (possessions), receive with honour', III 34·7 *hvaṇḍā vī mūś(d)a yūḍāda ma ra pā dāśāda* 'for the men they showed favour, for me also they did honour then', =III 46·14 *hvaṇḍāṃ vī mūśḍa yuḍāṃda maṃ ra pā dāśāṃdā*, =III 40·8–9 *hvaṇḍā vī mvaiśḍa yūḍāṃdā maṃ ra pā dāśaudā*. Variant to read in III 41·33 *g(r)auṇi [dāśaudā] haṣaprrīya haṃmārāne jsa dāśau(dā)* 'with blossoming *hamāranā*-plant they did honour'; III 45·2025·9 *seśīryau thyau puṣa spyakyāṃ dāśāṃdā* 'by love-acts (**seśa-kīra-*) at once (dyadic) they honoured with flowers'; =III 36·50–1 *śeśīryāṃ thyāṃ thyāṃ pūṣa spyakyāṃ dāśūda*, =III 40·3 *śaiśīryau thyau thyau vaña spyakau dāśauda*, =III 34·2–3 *seśīryau thyau pūṣa spyakyā dāśāda*. Base *das-*, present *dāś-* < **dās-ya* 'to accept, receive with honour (greet), get (possessions)', Av. *dasa-* 'goods, possessions', *dasaθavant-* 'rich'; IE Pok. 189–91 *dek-* 'receive, accept, greet, honour, get', O.Ind. **daśas-* in *daśasyáti* 'honours', Lat. *decus*, *decorus*, *decet*, *dignus*, Celtic O.Ir. *dech* 'best', Greek δέκομαι, δέχομαι. See also participle *dāṣṭa-*.

dāśś-, *dāś-* 'accomplish, finish, cease', Z 10·26 *kīre dāśśäte* 'he completes the deeds'; Z 23·36 *dāśśīñi padīde* 'I would finish making'; Sid. 142r5 *khu ni dāśi byaśdę* 'when it has not ripened', Tib. *de-la thog-ma ma smin-pahi ćhe*; Bcd 46r1 *sājura cu ra vā ṣai dāśāṃdä kīri* 'the learners (and those) who also have completed the study', BS *śaikṣa-aśaikṣa-*; noun, Bcd 52r2 *dāśāma vīysyāne* 'may I see completion', BS *samanta-mukhena*; III 130·26 infinitive, *parīdi. . .pārśa pajsaṃ dāśe* 'they deign to complete the worship, honour'; preterite **dāśśita-* > *dāśya-* > *dāśa-* (the latest, *dāś-*, is thus the same as the present stem), I 139, 47v3 *dāśyā* 'finished', BS *samāpta-*, I 149, 58r1 *dāśe* 'finished'; V 13, 9v1 *piṣkalä dāśye* 'the chapter is finished'; K 143·1061 *sarvakāri dāśe* 'the whole work is finished'; K 143·1058–9 *uspurra dāśyā* 'completely finished'; V 367·151 *asapāra dhāśe*; K 151·43–4 *ūspāṃra dāśā*; Sid. 121r4 *u pharākai ni dāśä varṣṭe* 'and for him it has not ceased to increase' (for **vaṣṭe*, infinitive to **vaṣ-* from **vaxš-*), Tib. *ćhabs ćhen-por ma gyur-pa-la* 'not having become very large'; V 1·1·2; 3 *dāśeṃ byehi* 'I have already got'; III 44·44 *nūrä vyahä seśäkä dāśaidai brrīyą* 'the lover showing a new display (BS *vyūha-*) in love'; K 30·209–10 *dāśāda pvau* 'they have already heard', =K 38·143 *dāśāṃnda pvā*. From base *das-* 'to put in order', to Armen. lw *dasel* 'to arrange', *das* 'order', N.Pers. *handasī* 'mathematics, geometry'; Oss. D. *dasun*, *dast* 'collect, heap up' (E. Benveniste, TPS 1945, 72, not with H. H. Schaeder, Iranische Beiträge I, 1930, 257, to *han-dāč-* 'to measure'). See also *dasa-* 'section' or 'arrangement'.

dāṣṭa- 'rich, happy', as second component, K 30·220 (addressed to the queen) *sahyā ąiṣṭū sīradā-dāṣṭa ṣtauna* 'persist, be firm, content'. Base *dās-* 'get possessions', hence *dāṣṭa* 'contented with riches', to Av. *dāšta-*, Yašt 19·54 *ašiš pouru.xvāθra spāra.dāšta sūra gəuš ča vāstrahe ča* 'Fortune (*ašiš-*, Zor.Pahl. *art*) having abundant welfare, having got wealth, possessing riches in cattle and pasturage'. See cognates s.v. *dāś-* 'to receive'.

dāsa- 'collection, heap', K 49·3·10–4·5 *śiri pāricitträ bahya, raṃnījä dāsa u ttraikhye, bveyausta raṃnä ūvāra. . . haiśūṃ* 'I present the good *pāricitra*-tree, jewelled heaps and piles, shining noble jewels'. Base *dās-* 'to heap' in Oss. D. *dasun*, *dast* 'to collect, heap up', IAS 1·169·6 *mäsug dast* 'tower built'; P 2·21 *cirt isdastoncä* 'they built the monument'. See s.v. *dāśś-*.

dāsai 'covering' as second component, K 64, 8or2 *jastūña-dāsai hauda-ranya hesa* 'having turrets of the seven

precious stones with (celestial =) royal covering'. From **dāsiya-*, adjective from *dasā-* 'thread' and 'goats' wool', whence **-dāsye* > *-dāsai*. See s.v. *halsa-*.

dāsyā 'joy(?)', II 115·29 *ṣa tta prraṇahāna ya hatca āhā jsa na ṣa tta dāsyau sauha (jsa) hatca gvaṣṭū mā jsa* 'thus this was the desire (BS *praṇidhāna-*) from you; this your parting from us was not with joy and pleasure'. Hence *dāsye* oblique to *dāsyā-* with *-u* 'and' (*-e+u* > *-au*); from base *das-* 'to get (possessions)', participle *dāṣṭa-*, dyadic with *sīra-* 'content'. See cognates s.v. *dāś-* 'get'. In *gvaṣṭū* occurs **vivašti-* 'parting' to base *vaz-*, with *-ū* 'you', enclitic; *mā jsa* 'from us' (but *-ṃ jsa* 'from me').

di 'appearance', JS 5r3 *di śirka* 'fair in appearance', see *da, dāta-*.

dī 'under', *dīṃ, dīna, dīraṃ, dījanāṣṭa*, K 135·853 *dī baudhi bahyä* 'under the tree of bodhi-knowledge', Tib. *byaṅ-čhub-kyi śiṅ druṅ-na* (*druṅ* 'near, beside'); K 40·5–6 *yimaka-sālyāṃ dī bahyāṃ ṣṭāna* 'being under the *yamaka-sāla* trees', =K 42·126–7 *yimaka-sālyāṃ dī bahyā ṣṭāna*; K 60, 36r4 *dī bāṃdhamaṇḍa* 'under the bodhimaṇḍa'; Z 14·17 *dī bodhi banhyu*, =Z 24·258 *dī bodhi banhyä*; Z 22·156 *dī śśando* 'under the earth'; JS 28v4 *ysera ṣte dī dyai* 'is sad (enemy) at the sight'; Bcd 55v2 *baysūñä rruṃdä dī bahyāṣṭä* 'under the royal bodhi tree'; IV 23·1 *ttye dīṃ baṃhyi* 'under the tree'; SuvP. 73r4 *raṃnīnāṃ baṃhyāṃ dīna* 'under the jewelled trees', BS *ratna-drumendreṣu*; =SuvP. 59v3; *raṃnīnāṃ bahyāṃ dīna*, BS *ratna-vṛkṣa-mūle*; JS 12r4 *pākāṃ dīna*; JS 35v1 *pākāṃ dīṃna*; 'under, subordinate to', V 205·10·1 *tti burä budesa dīna* 'all these subordinate to Budesa', see SDTV 88; Manj. 108 *ttyā jsa mu-ysatha vacaittra bāva hagaṣṭa dīna* 'from them (the parents) births here are various, origin (BS *bhāva-*) evolving downwards'; with *yi*, III 89·175 *dīnai* 'under it'; Bcd 47r4 *baudha-vrraikṣä dīnāṣṭä* 'under the bodhi tree', BS *bodhi-drumendra-gata-*; *dīraṃ*, III 89·174 *styūdi śaṃdai dīraṃ* 'under compact soil'; *dīrna*, Z 3·45 *āysana gyastūña dīrna banhyä śśära* 'excellent celestial seats (BS *āsana-*) under the tree'; E p. 353, y 320 *dīrna*. See also *dījanāṣṭa* 'below'. Base **adas*, with *dī* from **daz* > **dai* > *dī* (with *-ī* kept in a monosyllable as *svī*) to Av. *adō* 'under, below', O.Ind. *adhás*; *dīṃna, dīna* from older *dīrna* with suffix *-na*. See *dīra-*. K 57, 25v2 read *haṃbīḍī dī ttī*, with *-ī dī* 'under it'.

dījanāṣṭa 'below', K 28·181–2 *gara ṣṭāre vīśarīnā styūde dījanāṣṭa āṣaija khu ja āye spāśa* 'there stand mountains of crystal, strong, below lakes, as one sees in a mirror', =K 21·6–7 *gara ṣṭāra vījarīnā styūda dīja ttāṃka khu ja āye spāśa*. See *dī*. Here *ttāṃka* 'pool', see above.

dijs-, *dījs-* 'to hold', Sid. 4r4 *dījsākä*, Tib. *gnas*; K 152·2 *abiṣekä dījsākä* 'keeping the sprinkling-rite', K 95·122 *u pūstyeñe vīśtī dījsāvevai u vāśīyevai* 'and puts it in a book, keeps it and reads it (*-e-v-ai*)'; III 60·33 1 plur. *dījsāmą* 'we keep'; III 61·52 *dījsāṃde*. See *drjs-*.

dijsaṃdaa- 'hot', Sid. 136r1, see *dajsaṃdai* s.v. *dajs-* 'to burn'.

dīñä 'throw down(?)', 2 sing. imperative to **dīn-*, III 11, 20v4–5 *ma hāmuri yana ma aña yana ma anaṃdīśä ma ma dīñä ma bahauji ma dārañä yana* 'do not forget, do not treat me ill, do not abandon me, do not make me fall, do not seize me, do not rend me'. Causative in *-n-* to base *dai-*: *di-* 'fall' (similar to O.Ind. *dhayati* 'sucks', *dhinóti* 'suckle', IE Pok. 241). See s.v. *dīra-* and *bvaysdaiyai*.

dīñi 'may I see', to base *dai-* 'to see', Z 2·100 *ma ne dīñi* 'may I not see'.

dīḍe 'badness, languour', Sid. 5v1, BS *ālasya-*; Z 12·88 *dīḍete*, V 52, 8324 *anīratete u dīḍetä hāmurgyatetä bätandetä* 'non-virility and evil, forgetfulness, confusion'; and III 8, 16r4 *dīḍe jsa*; Manj. 80 *dīḍāe* 'treating as low, degrading'. Abstract to *dīra-* 'bad'.

dāta- 'seen', and 'appearance', for verbal forms see *dai-* 'to see'; SuvO. 56v5 *chate jsa dätäna uspurra* 'perfect in colour, in form', BS *varṇa-rūpa-samanvāgata-*; V 296, r3 *snidūn⟨ä⟩ hämäte dätena* 'becomes smooth (BS *snigdha-*) in appearance'; V 297 c, a4 *snidūnä dyatenä*; V 300, 4b2 *dätäna asädūnä hämäte* 'he becomes ugly in appearance'; I 175, 91v5 *dyina śiṃka* 'good to see', BS *priya-darśana-*. See also *da, di, de, dyena*. SuvP. 72r1 *dya-vīya* 'having a good appearance', BS *abhirūpa-*. Also III 105·10 *dya-vī śairka*.

däthaḍai 'to transfer', II 17, 4b8 *jsärä däthaḍai biśä cä ra paphve hime* 'to transfer the corn, all which has been collected'; II 37, 12b2 (a2) *dañai däthaḍai mara āskvīra bāḍa mau vā bara* 'to transfer it into the storeroom(?), here in Askūra district bring the *mau*-drink'; II 88·28 *ttūve ttā svī däthiḍai paryāṃ* 'this of yours (= *te*) we command to transfer to-morrow'. From base *θar-* = *tar-* 'to transfer, carry over', with *θāraya-* in Šuynī *aθār-*, Rōšānī *aθēr-* 'extend, hand over' from **ā-θāraya-*. For IE *ter-* Pok. 1074–5. Here *dä-* from *adi-*, like *ttä-* from *ati-*.

däda-, dädda-, dida-, dīda- 'third', see s.v. *drai* 'three'.

dida- 'so much', older *danda-*, III 134, b6 *biśūnya hära däde -e-andä hämäte* 'various things, it becomes so greatly confused' uncertain, printed *n-* and *ya-*, possibly *bitandä* 'confused' with *abitandä* of the previous line; V 301, 27r2 *dädä ku*; JS *didi, dīdi, dida, dede*. See *danda-, ttanda-*.

didaṃda- 'so great', Bcd 44r4 *didaṃdyau tteryāṃ* 'with so many (bowings of) forehead', BS *praṇamya*; JS 12r2 *didaṃde gaurava* 'so great a reverence'; JS 18r3 *dīdaṃde*. See *ttidanka*.

didarä 'such', K 91·9 *dīdarä varä paṣa* (BS *pariṣad*) *pharāka* 'there such a large assembly'; K 45·21 *didira dikha ṣtārai khu hajsyai* 'such woes they are that I am struck down' (**fra-jata-*); K 103·96 *u didarū jsa parilauka baṃña satva parsīdi* 'and from such the beings captive in the other world (BS *pariloka-*) are freed'; =V 252·829 *didirū jsa pariloka banya satva parsīdä*, =III 115, 10r1. Adjective from pronoun *ta-*, see also *danda-, didrāma-*.

didiya 'stone', Z 13·74 *ni ṣa byūhīya didiya ttīyä devadattä kamalña* 'this stone would not then return upon the head of Devadatta'; Z 13·72 *balysä vā bendo dädäyo haraña devadattä ayuktä* 'Devadatta, uncontrolled, would throw a stone upon the Buddha'; Z 13·78 *kye balysä bendä dädäyu bīḍe* 'who threw a stone upon the Buddha'. Later *dadāye* for **dädiye*, II 39·14 *mīrūhya dadāye śaga* 'pearls, stones, conchs' (see SDTV 119). Possibly II 41·10 *dädä* 'stone for mounting(?)'. From either *dag-* 'to throw', in *dīś-*: *dīṣṭa-* 'to throw' (**dag-š-*), Av. *daxš-* 'to throw', or *dai-* 'to be thrown', Šuynī *δi-*: *δōd* 'to be thrown, fall', Yazg. *δay-*: *δed* 'to fall'. If O.Ind. RV *didyú-* 'missile' is

from *di-dḍ-u-*, to base *di-* 'to fall', it can be connected here. See also IE Pok. 187 *deiə-* 'to swing', O.Ind. *dīyati* 'flies', Greek δίομαι 'I chase away'.

didrāma- 'such', SuvP. 74r4 *dīdrrāṃ*, BS *etādṛśa-*; Sid. 9v2 *didrrāma-vadya*, Tib. *hdi lta-bu*. See *ttandrāma-*.

diṃna for *daina* 'by fire', SuvP. 62r2, BS *agni-*; K 60, 37v3 *diṃna*. See *dai*.

dīna 'under', see *dī*, *dīra-*.

dīnū 'cow', K 27·145–6 *ysīra hūrauña rana dīnū gūha* 'gold is to be given, jewels, milch cow', =K 19·221–2 *ysīra hurauña rana dvīnai guha:*; III 65·8 *dīnva gūha:*. From **dainu-*, **dainuvā-*, **duain(u)aka-* to Av. *daēnu-* 'female' (of animals), Vid. 7·42 *gava daēnu*, Āfrīnakān 3·7–10 *gavaṃ daēnunaṃ*; Zor.P. *dēnōtak*, Pāzand *dīnōṭ*, glossed by N.Pers. *šīr-dār*, Parsi-Skt *dugdhavatī*. IE Pok. 241–2 *dhē(i)-* (rather *dhə-ei-*) 'to extract', O.Ind. *dháyati*, *ádhāt*, *dhītá-*, *dhenú-*, *dhārú-*; Armen. *diem* 'I milk', Greek θῆσατο 'he sucked', θῆλυς 'female'; Lat. *fēmina*, Celtic O.Ir. *dīnu* 'lamb', *dīth* 'he sucked', *denaid* 'he sucks', Welsh *dynu* 'to suck', Got. *daddjan*, O.Swed. *dægga* 'to suck', Lit. *dienì* 'pregnant', Let. *dêju*, *dêt* 'to suck'; O.Slav. *dojǫ* 'to suckle', *dětí* 'child', *děva* 'girl'.

dīm- 'to tame', present to base *dam-*.

dīmana 'in the house', loc. sing. to *damāna-*.

dīma- 'tie, knot', Z 5·38 *tterī śśāru dīmu vaysānīro ku phastāri padamāna kho ju saruai kesarä brīra* 'you might know the excellent knot of forehead where they shake in the wind like the *kesarin*-maned lion's mane'. This is the BS *ūrṇā-* 'hair' of the Buddha (and of the *mahā-puruṣa-*) used in compounds *ūrṇā-kośa-*, *ūrṇā-keśa-*, and *ūrṇā-pāśa-*, that is, *kośa-* 'container', *keśa-* 'hair', *pāśa-* 'tie, knot'. From base *dai-*:*di-* 'to tie', ** daima-* or **damya-* > *dīma-*, see cognates s.v. *dāma-*. Not from *dai-* 'to see', Av. *daēman-*, Zor.P. *dēm* 'face'.

///dīysä –?–, v 283·078·2a1, uncertain.

dära- 'bad', v 301, 27r2 *därä bäśäna yande* 'he acts with evil tongue'; ibid. 27r2–3 *dä⟨rä aysmū⟩na* 'with evil mind'; ibid. 27v3 *dasama ṣä kyera dära u⟨ysäne jsa?⟩* 'this is tenth, as much as with evil self'. Possibly *dire* in III 131, 9–10 *dire vā anāspeti paśāñä yeṃ* 'I have sent the bad, the refugeless ones'. See *dara-* 'bad'. Possibly from *adara-* 'inferior.'

dīra- 'low', SuvP. 72v4 *dīra gę ma ni hā tsīde, phīśīde akṣaṇa haṣṭa* 'may they not come into the low stage of life (BS *gati-*), may they avoid the eight ill moments', BS *nīcā gatiḥ sarva vivarjayantu bhavantu aṣṭākṣaṇa-vyativṛttāḥ*. With adjective suffix *-ūya-*, *dīrūya-* 'lower', III 130a1 *ci dīrūye auṣṭä spatte* 'whose lower lip twitches'; parallel to *pīrūya-* 'upper'. From **adarya-* to *adara-* 'inferior', Av. *aδara-*, *aδairi*, Zor.P. *aδar*, (> *ēr*) 'below', N.Pers. *z-ēr* 'under', O.Ind. *ádhara-*, Lat. *inferus*. See *dī* 'under'.

dīra- 'bad', SuvP. 68v1 *dīra hīra* 'evil things, BS *pāpa-*; v 70, 8v5 *aysu asādu dīru häru yanīmä* 'I do an evil bad thing', BS G 37, 12b5 *akuśalaṃ karma-abhisaṃskāraṃ kariṣyāmi* (dyadic; *asāda-*, BS *asiddha-*); K 10, 9v5 *dīra karma kiḍyāni dīśyāṃ* 'we confess evil *karma*-deeds'; K 6, 146r5 *dīrna käḍägänäna* 'with bad *karma*-act'; v 48, 133a1 *dīrāṇu kiḍitānānu*; v 348, 12a1 *dīruvǫ gavuṣǫ ysaṃthu ne ⟨näste⟩* 'in bad lives (BS *gati-*) he does not take birth'; v 79, 149r5 *dīrvǫ gavǫ*. Abstract, see *dīḍete*, *dīḍe* 'badness'. Compounds, III 134, b7 *dīraṃgāryau hayūna* 'friends with evildoers'; II 50·6 *girkhye dī-mveśḍī bāḍi* 'grievous time of ill favour' (*dī-* = *dīra-*; loss of the syllable *-ra-*); Manj. 75 *śara dī karma* 'good and bad *karma*-act', parallel to Manj. 75 *śara vīvā auśa* 'good and bad *vipāka*-ripening'. Read Manj. 62 *ttrakṣa dūkha dīragā:ra* 'sharp pains, evil-doing'. v 312·21 read *śari dīrä ysamaśadya* 'good and bad people'. If Tumšuq *deruṣtana-* 'trouble' is connected, the base is **daira-*, not **adarya-*, since Tumšuq Saka has no *-y-* umlaut, thus *bārya-* is Khotan Saka *bera-* 'to be borne'. Hence the base is *dai-*:*dī-*, possibly *dai-*:*di-* 'to fall', as N.Pers. *past* 'low, vile' from *pat-* 'to fall'. Not from base *duai-*: *dui-* 'to hate', since *dui-* is retained in Khotan Saka v 99, v7 *duiṣṭā* 'is hated', IE Pok. 227–8 *duei-* 'to frighten', O.Ind. *dvéṣṭi*, *dviṣṭá-*, Av. *dvaēš-*, *ṭbišta-*, Zor.P. *bēš*. Lat. *dīrus* is traced to *duei-*. See s.v. *bvaysdaiyai*.

dīrä 'excess', Sid. 2r3 *māṃña dīrä hīvī piṣkalä* 'chapter of alcoholic excess', Tib. *čhaṅ-nad-kyi lehu*, parallel to Sid. 135v5 *mau jsa*, *ācha hīvī peṣkala*, BS *mada-atyaya-adhyāya-*. From *dīra-* 'bad'.

därāta- 'held, comprehended', K 4, 142r3 *pracīya-saṃbudu därātāndā* 'they understood (me to be) the *pratyeka-saṃbuddha*', Tib. *raṅ saṅs-rgyas-su hdu-śes-so*, Chinese (K 1218·1) *tsī* 'know, understand', translation E. Lamotte 243 'on me croyait Pratyekabuddha'. Participle *därāta-* to *dṛjs-* 'to hold', beside *dṛta-*, *dreita-*, *draita-*, *drita-*, *dirya-*.

dīrūya- 'lower', III 130a1 *ci dīrūye auṣṭä spatte* 'whose lower lip twitches'. See *dīra-* 'low', BS *nīca-*. Form like *pīrūya-* 'upper; former' from **parvya-*.

dīrna 'under', see s.v. *dī*.

dirv- 'to dare', see *darva-*.

dirrvājsa 'bold', see *daraujsa-*, s.v. *darrau*.

dirṣṭa-, *därṣṭa-*, *däṣṭa-* 'held', see s.v. *drays-*.

dirṣḍa- 'firm, stable', older participle from base *drays-* 'to hold firm', v 380, 1r3 *dirṣḍa ggari* 'firm mountains', =Z 4·57 *därṣḍa ggare*. See later participle *dirṣṭa-*, s.v. *drays-*.

dirsa 'thirty', see s.v. *drai* 'three'.

dirsūjsinä 'wishing to see', Z 22·163 *dirsūjsinä tsīdä uysnaura* 'the beings come wishing to see', parallels, O.Ind. *didṛkṣu-*, Greek Iliad 14·301 ἔρχομαι ὀψομένη 'I (fem.) come to see'. Compound, *dirsu-* 'to see', and *čanah-* 'desire', base *dars-*:*dṛs-* 'to see', Av., O.Pers. *dars-*, Av. *dərəšta-*, O.Ind. *darś-*, *dṛṣṭá-*; Yidγa *lišč-*, Munjānī *lišk*, *lošky-*, Parāčī *dhōr* 'seen'. For *-jsinä*, Oss. D. *-dzän-*, *-dzin-*, I. *-dzän-*, *-dzyn-* suffix to form the future, D. *färs-dzän-än* 'I shall ask' to Av. *čanah-*, *činah-*, O.Ind. *cánas-* 'desire', O.Pers. *-θina-* in Greek 'Ασπαθίνης. The *-ū-*, as in *panūḍai* 'every day' from **patinu haḍai*.

dilaka- 'so much', Sid. 15r5 *dilakä nvātta* 'so much weakened'; Sid. 20r5 *dilakä garkha-nvārerä* 'so much more heavy-bearing (buffalo than cow's milk)', Tib. *lčiźin*; see *dalaka-*, *calaka-*, *cilaka-*, *vilaka-*.

divi 'wild beasts', K 35·90, =K 27·146 *satta*. See *data-* 'beast'.

diś- 'throw', participle *dīṣṭa-*, Sid. 153v2 *cu netcaṃna bese bāgara tti hāyse dīśāñą u seda-līṃ pā hāyse dīśāñä* 'what are the outside leaves, they are to be thrown away and the

rock salt is then to be thrown away', BS *lavaṇam uddhūya*, Tib. *lo-ma phyi-rim rnams kyaṅ bor, naṅ-gi rgyam-cha yaṅ bor-la*; I 159, 73v1 *jsahira bīsā hīra tta biśa hāysä dīšāña* 'all the things in the belly must be thrown out'; III 74·208 *haṃdarai dīšīra* 'some were throwing it out'; participle, *dīṣṭa-*, K 29·202–3 *sk(au)daka jsā ttu pajūṣṭa pharaña dīṣṭe* 'he secretly threw that ring into the water-jar', =K 38·138 *ttañai hā phariñā paṃjūṣṭi nīšāve* (*niśśā-* 'to deposit'); parallel Divyāvadāna 458·1–2 *imāṃ anguli-mudrām ekasmin ghaṭe prakṣipyāmīti. . .anālakṣitaṃ pra-kṣiptā*; JS 6v2 *uysānā dīṣṭai ttiña dāṃña pasvaña* 'you cast yourself into the blazing fire'; JS 9v1 *uysānā dīṣṭai gara ttraikhaña* 'you threw yourself down from the mountain top'. Noun, II 108·191 *ttyai dīśaumai jsa apūrve* (BS *apūrva-*) *gūnai caira hamāvi* 'by this cast may an unparalleled sign become visible'. With preverb *uys-*, V 29, 47v3 *ce balśa śau spātau uysdīšātā* 'who throws upon the *caitya*-shrine one flower', parallel Divyāvadāna 467·24 *yo buddha-caityeṣu prasanna-citta āropayen mukta-ka-puṣpa-rāśim*. Base *dag-*, with *dag-ś-y-* to *dīš-*, with Av. *daxš-* from *dag-š-* 'to throw', *fradaxšanā* 'sling', adjective *fradaxšanya-*; *fradaxštanā-* 'sling-stone'. Possibly beside base *dak-* in Zor.P. *handāxtan*, *handāč-* 'to throw', N.Pers. *andāxtan*, *andāzad*; uncertain, since this *handāx-tan* may contain rather *tak-*. See also *dīṣḍa*.

dīšš- 'to teach' with *uys-*, III 58·14 *uysdīšūmūṃ ttā saña baysūñā paṃde* 'I will teach them the plan, the Buddha's path'; SuvO. 55v6 *sūtrāṇu rrundānu rruṃdu vāstarna bārāšīyā uysdīšīyā* 'he would expound, teach in detail (BS *vistara-*) the king of kings of *sūtra*-texts', BS *sūtrendra-rājānaṃ vistareṇa saṃprakāśayiṣyati*. Base *dais-* 'to show', see s.v. *uysdīš-*.

dāštä 'to heap up', II 17, 4b7 *cve ra tta jsārā ī thyau thyautī parya dāštä* 'what corn you may have (*-e* = *te*), at once order to collect it'. From base *daiz-*:*diz-* 'to heap up', Av. *daēz-*, *dišta-*, O.Pers. *didā-*, Sogd. Man. *prδyz-* 'garden', Chr. *prdyz*, Zor.P. *diz* 'fort', N.Pers. *diz*, *pālēz*, Yidγa *lizo* 'fort', **han-daiz-* in Yidγa *dīz-əm*, *dīzdəm* 'to bury'. Elsewhere base *dais-*, Sogd. *prδ'ys* 'court', *δyštk* 'built', Man. *δys-* 'to build', Chr. *dyšt'ṯ* 'he built', Zor.P. *dēsak* 'form', *dēstak* 'built', M.Parth.T. *dyšt*, *dyštn*, *dysm'n* 'building'; M.Pers.T. *dys-* 'to build', *dysyd*, *dys'd*; Surkh Kotal Kušān *MAAIZO* 'enclosure', from **ham-ā-dizā-* (as Parāčī *māwəṛ* from **ham-ā-varta-*).

dīšta 'in the hand', loc. sing. to *dasta-*; so K 47·57 *ū dīštā hā ṣakale vīstā* 'and in his hand she placed the staff' (not *vīštä*).

dīṣṭa- 'ripened, see s.v. *dajs-*.

dīṣṭa- 'thrown', see s.v. *dīš-*.

dīṣḍa 'is put in', Sid. 15r3 *jṣāñāñā daṃda khu ṣi* **kaṣā* (MS *cuṣā*) *dīṣḍa* 'to be boiled; so much this *kaṣaya-* decoction is to be poured in', Tib. *sman-gyi khu-ba du-nas* (*ldu* 'combine'; l. 3 *du-bar byaho* = *niśāña-*). To base *dīš-*:*dīṣṭa-* 'to throw out', from *dagš-* > *dīš-* **dag-śa-tai* **dīṣḍe*.

dīsa- 'yak-tail ornament(?)', BS *cāmarī* 'chowry', in a list of martial things, III 44·41–2 *aysmūnā pūna parāḥaṇai bagau, dāvīnai dīsa hajūttā jsā āysīra, aysmūnai bīsana ka nai daryą yūḍādū* 'arrows of the mind, breastplate of the moral code (= BS *śīla-*), the *dīsa-* of the *dharma-*doctrine, of wisdom the cuirass, if we could not hold i with the servant of the mind'; on the horses of a chariot III 74·205 *vālāhāṃ: aśāṃ jsa hauṣṭā, biṃda šī paṣcī dīs* 'drawn by the *vālāha*-thoroughbred horses, thereupo stands a white *cāmarī*(?)'; ibid. 206 *dīsai vā dāśe dyā* 'his *dīsa*- ceased to beat'; ibid 213 *dīsai pyū* 'his *dīsa* was removed' (see *pyūta-*). O.Ind. Vikramorvaśī act 1 verse 4 *haya-śirasi. . .cāmaraṃ* 'the yak-tail ornament o the horse's head', Nanda 4125 *javinaś cāmariṇaś ca vāji mukhyāḥ* 'the fine horses, swift, with yak-tail ornaments Possibly from **daisa-* 'show' for 'ornament', see s.v *uysdīš-*.

disa-vadye, 'tenfold', Manj. 118 *disa-vadye dharma-cary jsa*, =Manj. 129 *dasa-vadya dharma-carya jsa* 'by th tenfold *dharma* practice'. See *dasau*.

dista- 'appeared', III 131, b4 *dästa*; III 60 46a *distä* (misrea *dikhä*). See *dai-*:*di-* 'to see'.

distani 'by the hand of', see s.v. *dasta-*.

dīsthyāṃ 'of demons', III 79·15 *dīsthyāṃ ttaurā hūṣa d* 'from demons' mouth fire flashes'. From **dīra-staya* 'evil-being', to Av. *sti-* 'being'.

dū 'harm, illness, trouble', Z 24·414 *tcaṃpha u dū. mäst bajāṣṣä* 'confusion and injury, great noise'; III 76·24 *maraṇa-ṃ dū sānä na purrdāṃdä* 'death, harm, enemi did not conquer them'; III 15·36 *sāni pha himāri u ba d haysīdi* 'enemies multiply and they cause little trouble III 83·25 *khu ḳṣīra ākṣū jiye* 'if the land begins to b troubled'; with III 83·28 *khu ḳṣīri ākṣū dū jiye* 'if th land begins to be troubled (dyadic)'; see s.v. *dūte*; wit suffix *-ā-*, Sid. 13v3 *ysīra dūva* 'heart disease', BS *hṛ roga-*, Tib. *sñiṅ na-ba*; JS 31v2–3 *mareṇą dve vīna tte n saste hugvāna* 'death, illnesses, pain (BS *vedanā-*), the did not at all appear to you (*-e*)', base *dau-*:*du-* 'to pres (with ambiguous *d-* < IE *d-* or *dh-*). O.Slav. *davlj daviti* 'press', Russ. *davitī* 'press, choke' to IE *deu-*, connected with *durauṣą* 'exhilarant' (against IE Pok. 2 *dhau-* in Got. *af-dauiþs* 'plagued') and O.Ind. Ved *durasyáti* 'he oppresses, injures'.

duiṣṭä 'hated' participle *duiṣṭa-* or 3 sing. to base *duiṣ* V 99, v7 *ttirthānu duiṣṭä* 'to the sectaries hated', A *dvaēš-*, *ṯbaēš-*, *ṯbišta-*, Zor.P. *bēš*. IE Pok. 227–8 *due* 'to frighten', O.Ind. *dve-ṣ-*, *dvi-ṣ-*, Lat. *dīrus* 'dire'. S also s.v. *dīra-*.

dutar- 'daughter', Z 24·125 *dūta*; V 115, 64r7 *dūva*, E *duhitar-*; acc. sing. IV 2·9 *pūra ysyai u šā dūrä ysyai* '] took sons and he took one daughter', ibid. 2·3 *dva pū ysyāṃdä u šā dvarä* 'they took away two sons and o daughter'; gen. sing. Z 7·36 *dvīrä*; N 164·9 *dvī Vidyauttamä jsa*; plural, Z 24·260 *dutarä*; II 89·50 *d dvarä* 'two daughters'; gen. plur. III 63·141 *dvarāṃ* inst. Z 19·95 *bišyo pūryau dvataryau haṃtsa* 'with all so and daughters'. With *-aka*, acc. sing. K 36·106 *dūvāk* =K 27·161 *dūva*. See also *rriysdutar-*. From *duxta* Av. *dugədar-*, *duγδar-*, nom. sing. *dugədā*, *duγδa*; Zor.I N.Pers. *duxt*, *duxtar*; Sas. insc. Šāhpuhr 1 Parth. *dwxtkyh* Pers. 27 *dwxtk*, Greek 48 δουκτακ; Sogd. Bu *δwγth*, *δγwth*, Yaγnābī *duxtar*, M.Pers.T. *dwxt*, Paš *lūr*, plur. *lūṇa*, Wanetsī *lūr*, *lūṇī*, Yidγa *luγdo*, Orm. *dū duka*, Parāčī *dut*, Sanglēčī *wuδəγd*, Waxī *δəγd*, Yaz *δoγd*, plur. *δədar*. IE Pok. 277 *dhug(h)əter-*, O.In

duhitár-, Greek θυγάτηρ, Oscan *futir*, Got. *daúhtar-*, Lit. *duktė̃*, O.Slav. *dūšti*, Tokhara B *tkācer*, A *ckācar*.

dūte 'he beats', Z 24·379 *kuī ṣṣu kaljīru samu rro dūte ne kalste* 'when they strike it, though they beat, it does not sound (the broken drum)', III 83·28 *khu kṣīri ākṣū dū jīye* 'when the land begins to suffer, to perish', =III 83·25 *khu kṣīra ākṣū jīye* (without *dū*, hence dyadic with *jīye*), infinitive to *dū-*. See *dū* 'trouble' for cognates. Below with *-ya-* suffix, *dvya-* 'to beat'. With *fra-* Z 19·53 *hudūtā* 'beats'.

dūna- 'bow (weapon)', see *durna-*.

dunaka- 'distortion', III 47·65–6 *brraukälakīja dunaka* 'movements of the brow', parallel to III 38·44 *brraukalakīje vaṭākye* (like O.Ind. *vikāra-*, of the face). Base *dau-* 'to turn' from 'press'. See s.v. *dū*.

dumä 'smoke', N 158·5–6 *ttiña haṃdrä vya vara mista dumä sarbi u (mi)stä nväsä kä* 'between that there a great smoke arises and a great noise sounds'; Sid. 109v2 *dūma*, Tib. *dud-pa*; Sid. 147r2 *hīha*, *dāṃmä* 'house smoke' (='soot'), Tib. *dud-pa*; Sid. 122r1 *hīhä daumä*, Tib. *khyim-gyi du-ba*; III 93·259 *dumi*; compound, III 84·42 *duma-hauṣṭa gūra* 'smoke-dried grapes'. See *padva-*, *padūte*, *duya*. Base *dau-*:*dū-* 'to fumigate', Av. *dvan-*, *dunman-* 'cloud', Zor.P. *dūt*, N.Pers. *dūd*, Balōčī *dūt*, *dīt*, Pašto *dund*, *lū*, Parāčī *dhī*, Yidγa *lūi*, Sangl. *dīδ*, Waxī *δīt*, Šuγnī *δud*, Yazg. *δod* (but Sogd. Bud. *pzt-*, Oss. D. *fäzdäg*, Yaγn. *pazd*). IE Pok. 261–7 *dheu-* 'of smoke, dust', O.Ind. *dhūma-*, Lat. *fūmus*, Lit. plur. *dū̃mai*, O.Slav. *dymŭ*.

dumaa- 'tail', Z 22·146 *strähä dumei* 'the tail stiff' (of the Cakravartin's horse); Z 21·12 *kho ju dumai* 'like the tail (of a dog?)'. Base *duma-ka-*, Av. *duma-*, Zor.P. *dum*, *dumb*, *dumbak*, N.Pers. *dum*, *dunb*, *dunbāl*; Sogd. Bud. *βrz-δwnp'k* 'long-tailed', Man. *δwm*, Bud. *p'rδwnph* 'crupper', N.Pers. *pārdum*; Yazg. *pordam*; Armen. lw *dmak*, Balōčī *dumb*, *dumbag*, Oss. D. *dumäg*, I. *dymäg*, as second component D. *-dun*, I. *-dym*, Pašto *ləm*; *spa-lam* 'fox'. Possibly O.Ind. RV 10·14·11–2 *śvānau. . .udumbalau* 'two long-tailed dogs'. IE Pok. 227 *dumb-*, Av. *duma-*, OHG *sumpfo*.

duṃberri 'tail-feathers', V 263, 89r4–5 *tcahaurebistä kūla kṛṇgga kyära hämäta ysarrnaina ṣuṃchä(na) u duṃberri* 'twenty-four ten-million cocks which are with golden beak and tail feathers. . .' BS G 37, 76b5–6 *caturviṃśati pakṣiṇaḥ kukkuṭāḥ prādur bhūtāni, suvarṇa-cūḍāni suvarṇa-tuṇḍāni sapta-ratnamaya-pakṣmāṇi* (variant *pakṣāṇi*); Tib. *bya gser-gyi ze-ba-čan gser-gyi mčhu-čan rin-po čhe sna-bdun-gyi hdab-ma-čan ñi-śu-rca bźi byun-no*; V 342, 83v4–5 *///⟨duṃ⟩berrä* (BS, Tib. differ). Compound with *pārra-* 'wing', Tib. *hdab-ma* 'wing'. For *-ṃ-* replacing nasal and vowel in a compound, see also *ttaṃ-cchatä*, *haṃbāḍä*. See *dumaa-*.

duya 'dusty(?)', Z 23·100 *duya īndä pāṃsu-piśśāca* 'they are dusty dust-demons *piśāca*-type', dyadic with *pāṃsu-* 'dust', to base *dau-*, Lit. *dujà* 'dust', Tokhara B *tweye*, A *twe* 'dust'. IE Pok. 261–7 *dheu-*, see s.v. *duma-*.

dura- 'far', Z 14·24 *durä balysi panatä* 'remotely the Buddha arisen'; Z 14·37 *duru duru ṇä balysä* 'very remote for them the Buddha'; Z 5·37 *mamū rre śśāyyo haṃtsa käḍe duraṇa ṣṭānä vaysgastä* 'here the king with the Śākyas alighted very remote'; V 100, rō *śīla-pārāmetä jsa durä///* 'remote from the perfection of morality'. With *tātu*, *gāvu*, later *-vā*, *-ā* 'ever', Z 14·15 *duru gāvu tta saittä balysūśtu bustä* 'he remotely indeed, so it seems, awakened to bodhi-knowledge'; parallel, III 65·2 *baysä baysūśtä busta dūrā* 'the Buddha awakened to bodhi-knowledge remotely'; III 98·29 *biśä baysūśtä bausta durā* 'they all awakened to bodhi-knowledge remotely'; Z 5·83 *samu kho duru tātu pachīysu pabasto khvīyä samudru* 'just as one thinks far away indeed the waves of the sea are continuous', =Manj. 241 *dūrā past(ā)va behī bastau tta khvī samvadrra* 'far indeed, moved exceedingly, so the continuous wave of the sea'. For 'long enduring, continuing', III 48·78 *dūrā narya vavadi*, 'attained to long continuing *naraka*-existence', III 39·58 *dūrā narya vavada*, III 43·37–8 *dūrvā narya vavaṃda*; JS 30v4 *sahyai saṃ eṣṭyai äysīre udeśe, cai dūrā kāle paṃyeṃ* 'you tolerated, surely you were firm in the matter of the covering which you wore for a long period'; JS 22r4 *khu māta pura kiṭtä virśīja paṃjsadi dūrā śira styūda dijsākye hālai tvī orga* 'as the mother cares for the son, having courage, guarding, long enduring, good, firm, to you maintaining (firmness) hommage'. The older *-u-* of *duru* excludes connexion with *dūra-* 'long' from *darga-*, and is against *druva-*, see Indo-Celtica dedicated to A. Sommerfelt 1972, 25–6. Base *dau-* 'move away', Av. *duye* 'I drive away', *avi.-frāδavaite* 'it removes', Zor.P. gloss *apar frāč barēt*; Av. *dūra-* 'far', *dbōištəm* 'longest', Zor.P., N.Pers. *dūr*, Sogd. *δwr*, M.Parth., Pers.T. *dwr*. IE Pok. 219–20 *deu-*, Greek δέω 'I lack', δᾶρόν, δηρόν 'long lasting', O.Engl. *tēorian* 'to tire'. Here *-u-* from *-ū-* as in *stura-* 'great', Oss. D. *ustur*, I. *styr* 'great'.

dūra- 'hard', noun 'hard clod or stone', III 79·10 *dūrä ttī jsāṃ sagūḍä* 'hard and stony'; K 67·170 *uysmīnai piṃṇḍai dūri* 'hard clay lump', K 70, 7v1 *auuys(m)īniṃ paiṇḍai dūra*; III 88·150 *dūra padīmāñä* 'to be made hard'. From **daura-* to Oss. D. *dor*, I. *dur* 'stone' and Lat. *dūrus* 'hard' (IE Pok. 215). See Indo-Celtica dedicated to A. Sommerfelt, 1972, 24–6. This *dūra-* from **daura-* contrasts with O.Ind. *durya-* as Balōčī *jōγ*, N.Pers. *yōγ*, Yidγa *yūγ* (from **yauga-*) 'yoke' with O.Ind. *yugá-*.

durāhe 'safe(?)', Z 24·424 *āphāḍe ni rraysma haṃdajsāre gäyyo jsa durāhe śśande āhaljā nīndä* 'their ranks are disordered, they gallop with the groups to the safe grounds, they are not to be stopped'. From *dur-* replacing *dru-* of *druva-* 'firm, secure' with suffix as Balōčī *durāh* 'healthy, whole', from **druvāha-* rather than **drāvaxa-* (IIFL 2·224). See Indo-Celtica dedicated to A. Sommerfelt, 1972, 24–6. Av. *drva-*, O.Ind. *dhruvá-*, IE Pok. 214–7. Zor.P. *druvist*, N.Pers. *durust* 'healthy'. See *drūṇā-* 'health'.

duru tātu, see *dura-* 'far'.

durauśą 'elatant, exaltant, exhilarant', in an amorous context, epithet of a beverage III 101·33–4 *ṣą ma vā-ṃ thajai khū durauśą ttraha thaja* 'he here draws me to him as one draws an exhilarant draught'. Since *-u-* represents older *-u-* and *-ū-* the first syllable is doubtful, long or short. The *-auśą* is found also in Sid. 14v4 and I 143, 52r3 *khaṇauśą gaysä* 'the *khaṇauśą* reed', adjective *-ya-* to **kanauśa-*, beside *-auta-* in Oss. D. *c'änodä*, I. *c'änud*, *c'änut* 'reed', from IE *kʷan-*, Celtic O.Ir. *canach*, W. *pân* 'marsh grass';

see also I 167, 83r5 *sīrauśi* 'contentment' to *sīra-* 'content', adjective JS IIv1 *sīrośąḍā* 'content'. If *durauśa* is adjective **durauśya-*, it connects with Av. *dūraoša-*, Zor.P. *dwl'wš* **dūr-ōš*, O.Ind. *duroṣa-*, epithet of the sacred drink Av. *haoma-*, Zor.P. *hōm*, O.Ind. *sóma-*. Veda usage is wider for *durόṣa-*, *durόṣas-*: RV 4·21·6 of the libationer domestic Agni fire (not Indra-), the *hótar-*, and 8·1·13 of beings who feel oppressed, brought low, being also *an-āśú-* 'slow' and *an-ugrá-* 'weak'. The three contexts must be suited. No agreed meaning has yet emerged. BSOAS 20, 1957, 53–8 listed earlier proposals, all based on compounds, but offered an interpretation by suffix *-auša-* like the Khotan Saka *-ūṣ-* < *-auša-* in *parrūṣka-* 'affliction, BS *kleśa-*', Z 6·44 *avarrūṣka-* (old *-ū-* < *-au-*) and later *ranūṣka-* 'scraped stuff' to base *ran-* (< *raud-*). The basic syllable *dur-* was thought to mean 'pierce, be pungent (of drink), be pained (of persons)' with Balōčī *dōr* 'pain', *dōrōx* 'ill' (*-ōx*, *-ōk* of permanent quality), so that *duroṣa-* of *sóma-* was the pungent drink called *tigmá-*, *tīvrá-* 'sharp'. After hesitating again over a compound of *dur-* 'be pungent' with *auš-* 'burn, be pungent' (for Iran. *auš-* 'to burn' see s.v. *byūẓāre* 'they catch alight') I prefer now a word *dur-* with suffix *-auša-*, but from the base *dau-* 'to press' either 'up', 'to elate, exhilarate' or 'down', 'to depress, afflict' according to context (for *dau-* see s.v. *dū*). This *dur-* is then *du-* with *-r-* either verbal increment or nominal suffix beside **daura-* in Balōčī *dōr*, as *kur-* 'neck' in Av. *kurit-* 'neck-helmet' (see Donum H. S. Nyberg oblatum 1954, 7–12), Oss. D. *kurm*, *kurmä*, I. *kūrm* 'blind', beside **kaura-* in Khotan Saka *kūra-* 'bent', Zor.P., N.Pers. *kōr* 'blind' and O.Ind. *kora-* 'joint'. Then Iran. **durauša-*, O.Ind. *durόṣa-* of the drink is 'exhilarant', but in RV 8·1·13 *durόṣāso amanmahi* 'we thought ourselves to be afflicted'. For a similar use of a base meaning to 'press' to show 'exhilaration', note *fšar-* in Zor.P. *fšār-*, *pafšūr-*, *pafšīr-* 'press back', N.Pers. *afšurdan*, *afšārdan* 'press', *afšarah* 'expressed juice', Armen. lw *ōšarak*, Arab.-Pers. *afšaraǰ*, beside Khotan Saka *ṣṣarr-* 'to exhilarate', *āṣṣuḍa-* dyadic with *māsta-* 'exhilarated, intoxicated' (base *mad-*), *haṣūḍa-* 'forced forth' (**fra-fšṛta-*). With this O.Ind. *psar-*, parallel to *mad-*, can be placed (BSOAS 21, 1958, 543). In Yasna 32·14 *dūraošəm saočayaṭ avō* I see the meaning 'he made pungent the plant (*avah-*) so that it was exhilarant'. For this sense of IE *ḱeuk-*, *keuk-*, note Vedic *śukta-* 'vinegar', Khotan Saka *sutta-*, Pers. central dialect *suta*, Parāčī *sīt* 'sour' and O.Ind. *cukrá-* 'sour', Nūristānī Waigalī *cukurā* 'wine'.

The contexts exclude two other interpretations recently known to me, R. E. Emmerick in 1969 informed me that he saw *uš-* 'intelligence' in the second part, as if meaning 'depriving of intelligence'. The Avestan *haoma-* bestowed wisdom; and *uš-* 'intelligence' awaits discovery in O.Ind. In the Mémorial J. de Menasce 1974, 49, I. Gershevitch proposed 'pain-killer', impossible in an amorous context and in RV 8·1·13 *durόṣāso amanmahi* 'we thought ourselves *durόṣa-*'.

In RV 10·94·3 reference to the stalk of *sóma-* cites the *vṛkṣásya śákhām aruṇásya* 'the branch of the red *vṛkṣa-* plant'. Av. *varəša-*, O.Ind. *vṛkṣá-* seem to have survived in Yazgulāmī *warš* 'a herb which blinds cattle', and Šuγnī 'a hill grass', if these are traced to **vārša-*; it could then give a meaning 'plant with branch, shoot or stalk', whence later 'tree'. The derivation may be *-š-* suffix to IE *u̯elk-* in O.Ind. *válśa-* 'shoot, twig', Av. *varəsa-* 'hair' beside IE *u̯elk-* in O.Ind. *valka-* 'bark', Av. *varəka-* 'leaf'. The N.Pers. *bēšah*, *γēšah*, Zor.P. *vēšak* 'forest' which has sometimes been traced to **vāršya-*. I prefer to place to the base IE *u̯ei-* (KT 6·437).

If the mushroom *amanita muscaria* is adduced in reference to the *haoma-*, it is important that its effects after drying are stimulant (so G. Wasson informed me from knowledge gained after publication of his book Soma 1968).

The phrase *vṛkṣá-...aruṇá-* with 'branch' hardly suits a mushroom.

durna 'bow (weapon)', Z 24·279 *durna...pūrnānu* 'bows ...arrows'; Z 24·410 *durnānu sparggä* 'twang of bows'; v 41, 56v2 *durnäna*; III 67·41 *dūṃna ra jsāṃ rriṃjsā pūṃna* 'bow, also sharp arrows', III 81·169 *dunä*, K 28·171 *dūna pūna* 'bow, arrows'; Sid. 128v4 *kuysye duñe māñaṃ-dūṃ* 'like a bent bow', BS *dhanu-skandha*; III 81·167 *dūṃnai*. But III 47·66 *dunaka* is rather 'distortion', parallel to BS *vikāra-*. Base **druna-* by *-na-* suffix to *dru-*, *dāru-* 'wood'; base **drauna-*, Zor.P. *drōn*, N.Pers. *durōnah*, Oss. D. *ärdunä*, *ändurä*, I. *ärdyn*, Yidγa *drūn*, *drūṇ*, Balōčī *drīn* 'rainbow'; Av. *druča* 'and bow' either unenlarged *dru-* or for **druvan-*; O.Ind. *druṇa-* 'bow', *droṇa-* 'wooden vessel'; Nūristānī Aškun *drṓ*, see BSOAS 24, 1961, 470. To IE Pok. 214–7 *deru-* 'tree; hard', Greek δόρυ 'wood, spear', O.Slav. *drúva* 'wood'. For Av. *dru-*, see also *sru* 'horn', N. Pers. *surū*, *sarūn*, Khotan Saka *ṣū*.

durma- see *daurmīnai*.

durṣṭi, see *duṣṭi*.

dūva 'daughter', see *dūte*, s.v. *dutar-*.

duva, *duta*, *dva* 'two', v 341, 83r1 *śśau duva o vā tcahaure* 'one, two or four', =v 263, 89v3 *śśau dva o vā tcahaura*; Z 7·38 *duta yāna* 'two vehicles'; =Z 9·25 *dva yāna*; v 265, 29a7 *duta*; v 341, 80v4 *dva hvaṃdä*, BS G 37, 75 bis a2 *tau dvau puruṣau* 'these two 'men'; ibid. 80v5–6 *ttītä ttä dva hvaṃdä rrundä tta hvāñīndä* 'then these two men so speak to the king', BS G 37, 75 bis a2 *atha khalu tau dvau puruṣāv utthāya taṃ rājānam etad avocatāṃ*; gen. plur. v 341, 80v6 *māju dvīnu hvaṃdānu* 'of us two men', BS G 37, 75 bis a2 *asmākaṃ*; IV 18·5 *dvīyāṃ āmācāṃ* 'of the two *āmāca*-ministers' (BS *amātya-*)'; SuvP. 74v1 *ni dvyānä drrainä ni tcvīnä ni paṃjai vīra*, *ni vā ṣai daśiṃ* (*-iṃ* = *-ai*) *vīra* 'not in two, three, not in four, not in five, not even in ten', BS *na dvayor api caturṣu na pancasu na daśasu* (v.l. *trayeṣu*, Tib. *bźi-la*); Sid. 7v5 *dvyāṃ*; gen. plur. II 75·48 *dvā rruṃdāṃ va* 'for the two kings'; II 78rb *dvāṃ jūṣḍi-kagāṃ* 'of two ibex-skins'; Sid. 136r5 *dvyāṃ jsa*; loc. plur. Sid. 100r3 *dvyā kvẹysvā* 'in two sides'; inst. plur. v 330, 20v3 *dvyau ysānvyau* 'on two knees', BS G 37, 17b5 *jānu-dvayam*; *dvī* fem., neut., Sid. 129v2 *dvī dvī*, Tib. *gñis gñis*, II 125·12 *dvī salī* 'two years'; 'two hundred', K 7, 147v2 *dvī satä*...*balysūñavūysā* '200 bodhisatvas'; gen. K 3, 139v1 *dvī satänu uysnorāṇu* 'of 200 beings', Tib.

srog-chags ñis-brgya, II 24·23·1 *dvī-sa*, II 89·49 *dvī-ssa*; II 34·4·7 *dvī ysārä dvī-sa paṃjsāsä* '2250', V 207·17·3 *dvī ysāri dvārahaudā* '2072', II 24·23·5 *dvī ysā hauda-se tcahausä* '2740'; II 17·5·5 *dvī mastāñä* (see SDTV 74·4); III 88·133 *dvyī mācāṃgye* 'two *mācāṃga*-measures'. Ordinal, *śäta-* 'second', V 341, 80v4 *śätä naḍe* 'the second man', BS G 37, 75b6 *dvitīyaś ca puruṣaḥ*; as second component, *śśū-jäta-* 'one another' see s.v. *śśū-* 'one'; later *śe*, Sid. 15v1 *piṣkalā śe* 'second chapter', BS *adhyāyo nāma dvitīyaḥ*, Tib. *lehu-ste gñis-paho*; III 23, 16a4 *śi vātca āya cu...* 'a second then there might be who...', BS *yaś ca* 'and he who'; V 26, 49v2 *tta paḍāna hauna u tta śätena u tta didina* 'so in a first statement and so in a second and so in a third'; K 156·3 *śe jūna daida jūna* 'second time, third time'; K 156·15 *paḍāna...tta śerana tta daidana*, Tumšuq Saka *vitana dritana hvänämai* 'a second, a third time I speak'. First component before *pare* with 20–90, *dvā-vare-*, *dvāre-*, *dvāra-*, V 77, 145v2 *dvāvaredärśyätau* inst. plur. 'with thirty-two'; loc. plur. N 68·46 (BS 143·11) *dvāvaredirśvau* 'thirty-two' (BS diff. *trayas-triṃśat* '33'); Z 2·238 *dvāvarenautamä* '92nd'; V 120, 10v5 *d⟨v⟩āvaradärśvo* 'in 32'; III 7, 15r3 *dvāradirśvā gyasta-kṣīrvā* 'in the 32 *deva-loka* (worlds of gods)'; K 73·45 *dvāradirsa* '32', Sid. 105v3 *dvāridirsä*, Tib. *sum-ču-rća gñis*; V 207·17·3 *dvī ysāri dvārahaudā* '2072'. 'Twelve', K 111r4 and 6 *dvāsu*, II 71·7 *dvāsä kūsa* 'twelve kūsa-measures'; ordinal II 94·7 *dvāsamyai haḍai* 'on the twelfth day', K 29·200 *dvāsamai salī* '12th year', K 38·137 *dvāsimai vaysñi salī* 'now the 12th year', III 69·96 *dvāsamye salye* 'in the 12th year'; I 161, 75v4 *dvāssä sira* 'twelve *satera*-measures', =I 181, 99v2 *dvāssa sira*; '1200', V 243, 1b2 *dvā-sse paṃjsāśau āśiryau jsa* 'with 1250 teachers (BS *ācārya-*)' =K 94·94 *dvā-se pajsāśau*, BS *ardha-trayodaśabhir bhikṣu-śataiḥ* $(13-\frac{1}{2})\times 100 = 1250$, Tib. *dge-slon brgya phrag phyed dan bču-gsum dan*; III 20, 4a1 *dvā-si paṃjsāśau*; K 135·854–5 *dvā-se paṃjsāśau ṣamanyau* '1250 pupils'. Compounds, Z 4·3 *duva-pandiya* 'two-fold', Sid. 6r1 *dva-padya*, Manj. 361 *tva-padya*; with *pāda-* 'foot', SuvP. 63r1 *śivāvāṃ pīrma* 'best of bipeds', BS *dvipadottama-*; Z 22·257 *balysa śivānu hastama* 'Buddha, best of bipeds'; K 45·20 *dva-pacīḍa dūkha* 'twofold woes' (BS *duḥkha-*); V 259, 4a2 *dva-aśa* 'having two horses' epithet of a carriage (SDTV 42), to Armen. lw *despak* 'carriage', Zor.P. *by'spk* **byaspak*, **bēspak* 'carriage', *stōr ī bēspānīk* 'courier's horse' from **dvi-aspaka-* and **bi-aspaka-*, see Zoroastrian Problems 46, n. 4. Doubled, Sid. 101v5 *dva dva saira* 'two *satera*-measures each', Sid. 122r4 *dva dva bhāga* 'two portions of each'; 'two or three', II 68, 143a3 *dva drai jūna* 'two or three times'; with *hū-* 'both', Z 13·77 *hūduvai dasta* 'both his hands', Z 13·79 *dasta hū-duva*, later K 18·212 *hau-dvī*, Sid. 101r1 *hva-dvyāṃ*, see *hūduva*; I 161, 76r3 *dvāsä-salāṃjsu* 'of twelve years'. From **duvā* dual number 'two', Tumšuq Saka *dva*, *źiḍa* 'second', older *vitana* 'twice', *bista* '20', inst. plur. *dvo*; Av. *dva*, *dvā-čina*, *dvaēibya*, *dvaē-ča*, *dvaē-ča saite*, *duye hazanre*, *dvaē-ča hazanre*, first component *dvaē-*, *baē-*, adverb *biš* 'twice'; Sogd. Bud. 'δw, δw', 'δw'; δβty 'second', first component δyβ-; M.Parth., Pers.T. *dw*; Zor.P. *dō*, N.Pers. *du*, Oss. D. *duüä*, I. *dyüä*, D. *dugkag*, I. *dykkag* 'second', first component D. *du-*, I. *dy-*; Pašto *dwa*, Yidγa *loh*, Sangl. *dōu*, Waxī *būi*, Wanetsī *dwē sū* '200', Šuγnī δu, δuw-*at nīm* 'two and a half', δiγōn 'two', Yazg. *du*. IE Pok. 228–32 *duō*, *duōu*, Greek δύω, δύο, Lat. *duo*, *duae*, *bi-*, Got. *twai*, *twōs*, *twa*, Lit. *dù*, fem. *dvi*.

dūvaka 'daughter', III 137 Dandan öilik 4 *dūvaka*; V 120, 2b1 *dūvake*, see *dūta*, s.v. *dutar-*.

duṣ-, *duṣa-* (=**duž-*) 'bad', first component, V 183, 43v5 *duṣkara-* 'difficult, wonderful', Tib. *dkah*; V 314, 1·5 *duṣkaḍara* 'more wonderful'; abstract III 25, 25a2 *duṣkare jsa*, BS *āścarya-*; V 183, 43v5 *atä-duṣkarä*, later *duṣka*; K 5, 144r4 *duṣkarūṇa amāñandūna salāva* 'wonderful unparalleled speeches', Tib. *no-mćhar rmad-du byuṅbahi ćhos-kyi sgra*; V 123, 3r2 *⟨du⟩ṣkareñäna* 'by astonishment', BS *vismaya-*; Z 5·41 *duṣdarrau* 'lack of boldness'; Z 24·270 *duṣpäta*, 24·391 *duṣpäta*, Z 13·33 *duṣpä*, SuvP. 71r2 *duṣpya* 'weak', BS *durbala*, I 171, 88r4 *dauṣpyattā* 'weakness'; V 99r8 *cu natu suṣumu duṣvajū dātu balysā⟨nu⟩ ne butte* 'who does not understand the profound excellent (BS *suṣama-*), hard to understand *dharma*-doctrine of the Buddhas' (*vajū*, see *valj-*); II 55·33 *duṣiṣkāṃdä* 'hard to fashion'; K 3, 139v2 *duṣhämaṃkya balysūña bvämata* 'difficult bodhi-knowledge of the Buddhas', Tib. *mkhyen-pa-ñid-du han ḥgyur-ba dkaḥ-ba yin-te*, Chin. 'hard to attain', to *hämä-* 'to arise, become'; SuvP. 64v1 *duṣatsūmą*, BS *duścaritaṃ*; III 28, 38a3 *duṣbusta*, BS *na vijñeya-*, K 155·59–60 *duṣabaustä biysä dā* 'the Buddhas' *dharma*-doctrine hard to understand', V 126b4 *duṣibyau⟨da-⟩* 'hard to attain'; SuvP. 63v1 *duṣayuḍäna*, BS *duḥkṛtena*, SuvP. 67r3 *duṣiyuḍa*, BS *duḥkṛtaṃ*, SuvP. 67r2 *duṣäyuḍyau hiryau jsa*, BS *duḥkṛta-karmaṇāṃ*; SuvP. 63v1 *duṣähva* 'hard to speak', BS *duruktaṃ*. Base *duš-*, *duž-*, Av. *duš-*, *duž-*, O.Pers. *duš-*, M.Parth.T. *dwšmyn* 'enemy', *dwšfr* 'unfortunate', *dwjx* (**daužahva-*) 'evil existence', *dyjw'r* 'hard, unfortunate; ill-luck', *dwrčyhr* 'ugly', M.Pers.T. *dwšmyn* 'enemy', *dwščyhr* 'ugly', *dwšwx* 'evil existence', *dwždynyy* 'evil religion'; Sogd. Bud. δštw'n 'poor', Man. δyšt'wč, δšt'wč 'poverty', δyštw'n 'poor', Armen. lw *dž-*, *t'š-*. IE Pok. 227 O.Ind. *duṣ-*, *dur-*, *duḥ-*, Greek δυσ-, Celtic O.Ir. *do-*, *du-*, Got. *tuz-*, OE. *tor-*.

duṣṭa- 'stung', participle to base *das-*, III 90·191–2 *ṣi durṣṭi āsyau bidāṣṭä peṇḍai* 'poultice upon the stinging itch'; III 90·194 *duṣṭi āsī biṃdi bañāñä* 'is to be bound upon the stinging itch'; I 139, 47r3 *gūṇā ysyāsajā* (for *ysāysajā*) *jsa dūrṣṭą, cu viśūṇyāṃ dūṣṭa u mūlāṃ drrvāṇḍyau jsa* 'what is stung by worms in grass, bitten also by spiders, by rats, stung by scorpions', BS *tṛ⟨ṇa⟩-bhu-kīṭa*kair daṣṭā lūtā-mūṣaka-vṛścikaiḥ*. Hence *duṣṭa-*, *dūṣṭa-durṣṭa-*, *dūrṣṭa-* 'stung, bitten', BS *daṣṭa-*, from base *das-* 'bite, sting', Waxī *δus* 'wasp', Pašto *laśa* 'sting, spike' (**daxśa-*) with *dans-* > *duns-* (as Oss. D. *dunsun* 'to swell' from *dams-*) to IE Pok. 201 *denk-* 'bite', O.Ind. *dáśati*, *dáṃśati*, *daṣṭa-*, Av. *tiži-daṣtra-* 'sharp-toothed' (*str* < *štr*), Greek δάκνω, δακετόν, Mid. Low Germ. *tanger* 'biting, sharp', OE *tang*, *tange*, *tōh* 'tough'.

duṣḍe 'thinking ill' V 98, 20r2 *duṣḍe c⟨in⟩d⟨ā⟩ñä* 'to be thought evil-thinking'; ibid. 20r3 *duṣḍe cinditä* (BS *cintaya-*). To Av. *duždāh-*, Zor.P. *duz*, *duzd*, N.Pers. *duzd* 'thief'.

***dūha-**, *dāūha* (or *dūāha*) 'terrific, distressful', K 20·253

grraysye dāūha = K 28·167 *grayse dāūha* 'terrific, distressful' dyadic, see *graysa-*. Possibly base *dau-* 'to press', see s.v. *dū* 'pain', and s.v. *durauśa*.

dṛjs- 'to hold', once *trjs-*, *därysde*, *dājs-*, *dajs-*, *dijs-*, *dījs-*, *dejs-*; 3 plur. Z 22·265 *dṛjsāre*, Z 3·124 *trjsāre*, Z 2·45 *dijsāre*, I 234, 5r6 *prahauṇe dājsāña* 'clothes must be worn', BS *vastra-dhāriṇā*; 2 sing. imperative, III 24, 22b1 *tta ttai nāma dijsi* 'so hold its name', BS *evaṃ cainaṃ dhāraya*; 3 sing. present, K 1, 135v1 *hvanau därysde* 'holds the statement', Tib. *bśad-pa kun hdzin*; ibid. 135v2 *pyūṣde därysdai ro* 'he hears, he also holds it', Tib. *thos-pa kun hdzin-pa dan*, Z 12·8 *dṛysde*, V 163, 4a1 *dṛysdä*, V 244, 2a2 *jsīna diysde* 'he lives', BS *dhriyate*. Participles, preterite *därāta-*, K 4, 142r3 *därātändä*, Z 22·229 *drreitändä*, Z 22·301 *dṛte*, Z 24·46 *drraite*, Z 24·512 *dritai*, III 131·8 *diryeṃ*, III 66·34 *dirye*; middle participle *-āmanaa-*, Manj. 330 *dajsāmanai*, Manj. 326 *dejsāmanai* 'holding to' (noted only here for the usual *-āna-*). See also *haṃdrraṃj-*, *haṃdrrīya-* 'hold together'. Base *dar-* with increment *-g-*, see *dar-* above, Av. *drag-*, *draźaite*, *drājaxhe*, *drənjaiti*, *draxta-*, *upadarəžnvainti*, BS lw *dranga-* 'settled place', *udranga-*; *avadranga-* 'earnest money' (see JRAS 1955, 14–5), Sogd. *δryt-*, *zyt-* 'held', *rδnk* 'fortified(?)', M.Parth.T. *-drynj-* 'hold', *'ndrynj-*, *'ndrxt-*, *nydrynj-*, *nydrxtn*, *'bdrynj-*; *drxs-* 'endure', M.Pers.T. *'wdrnz-* 'condemn', Waxī *vardenz-* 'press down', IE Pok. 254 *dheregh-*, O.Slav. *drūžati* 'to hold', Russ. *drogá*. See also IE *dhereĝh-*, s.v. *därṣḍa-*.

dṛvarroñi fem. adj. 'having three forms or parts', Z 23·142 *būṣṣäta. . .dṛvarroñi hvāha. . .mästa* 'a stairway in three sections broad. . .large', parallel to Pali *passa-* 'side', Tib. *phyogs* 'side', Chin. *tau* 'way'. From **θri-par(a)na-*, see *drai* 'three', to K 3, 139r4–5 *kalpu⟨vǫ⟩ parrāvǫ* 'in *kalpas*, periods', dyadic to base *par-* 'appear, have form', Greek πεπαρεῖν.

dṛhaṣkala- 'three-form (world)', SuvP. 61r4 *dṛhaṣkalä*, BS *triloke* 'in the three-fold world', from **θri-*, see s.v. *drai-*, and *haṣkala-*, base *ṣkal-* 'to fashion'.

dai 1. 'fire', 2. 'caustic stuff', Sid. 7r3 *dai*, BS *agni-*, Tib. *me*, acc. sing. *dau*, later *dai*, inst. sing. *daina*, later *diṃna*, loc. sing. *dāña*; Sid. 12ar5 *dai jsa*, Sid. 12ir4 *dāṃ jsa*; 2. Manj. 253–4 *ne ja vara kṣārrū dai ne vā ysū kṣuśta ne bīysma* 'not there alkali (BS *kṣāra-*) and caustic stuff nor pus, serum, not urine'; compound *dā-gūna* 'flame-coloured'. To base *dag-* 'to burn', see s.v. *dajs-*, here *dai* < **dāgah*, *dau* < **dāgam*, N.Pers. *dāγ* 'brand mark', to IE Pok. 240–1 *dheg^{u}h-*, O.Ind. *dāgha-*, Got. *dags*.

dai-: *di-* 'to see', participle *dāta-*, *dya-*, 1 sing. V 343, 85r5 *ne daimä* 'I do not see', BS G 37, 79b6 *na paśyāmi*; 1 plur. *däyāmä*, *dyāmä*, 3 plur. *daindä*, Manj. 148 *deda*, 3 sing. *daiyä*, *deiyä*, Sid. 15or5 *daiye*, Tib. *mthon*, 2 sing. imperative SuvO. 24v4 *dya ne thu* 'do you see', BS *paśyāhi tvaṃ*, V 343, 85r6 *dyata ne*, BS G 37, 79b7 *paśya*, 3 plur. SuvP. 71v3 *daide*, BS *paśyantu*, 1 sing. Bcd 5or4 *daimi*; optative Z 2·100 *dīñi*, 3 plur. *dīru*; middle reduplicated, 3 plur. *diyāre*, *dyāre*, 3 sing. *ditte*, *dätte*, *daitte*, *daittä*, Manj. 218–9 *khu ja cāya nairmya daive* 'as it appears created by magic', 3 plur. Z 5·72 *daira* 'they appear', = Manj. 229 *daira*, Manj. 230 *d(ai)ra*; participle, *dāta-*, *dya-* 'seen', V 171, 30ga2 *ni dye āya* 'may not be seen', Manj. 391 *dyai īda* 'he can see', =Z 9·15 *dātu yīndä*, K 54, 14v4 *dyi yuḍā īdä*; preterite, 3 sing. V 161, 35r5 *däte*, Tib. *mthon-no* 'he saw', V 332, 24r5 *dätaimä aysu* 'I saw', =V 381, 3a4 *dyaimä*, =V 381, 3b5 *dyemä*, V 314, 5–6b3 *dätemä aysu*; 3 plur. K 5, 143r3 *dätändä* 'they saw'; K 29·204 *khva dyā ṣa pajūṣṭa* 'when she saw (=**dätätä*) the ring', ibid. 38·140 *paṃjūṣṭi dyāṃ* 'she saw the ring', Manj. 193–4 *hūsace strīya cu dyā pūra ysā* 'the dreaming woman who saw a son born'; 1 sing. fem. K 30·207 *tte dyā drrau* 'so I saw him (to be) such' (parallel ibid. 38·141 *nāḍä tta ṣṭe didrrāṃ* 'so the man is such'); III 109·12 2 sing. fem. *haure dyāve* (**dätätai*) *khve jūhai jsa a mire* 'you (fem. sing.) have seen the desires how I die for love of you'; infinitive *diyāna-*, Z 9·27 *ttīyä akṣūti diyāna* 'then he begins to see', =Manj. 405 *ṣau mī ttī ākṣya* (*ya* = *ū*) *daitte*; K 151·42 *gyastuñi gueṃ pūṣa dyau vajrrasatva* 'I have come at once to see the celestial Vajra-satva'. Middle preterite, *dista-*, *dästa-*, Manj. 270 *daista*, =III 29, 42b2 *dasti*. Causative, *diyāñ-*, *dyāñ-* 'to show', K 6, 145v2 *nihujsāmato dyāñäte* 'he shows nirvāṇa-sinking', Tib. *yons-su mya-ngan-las hdah-bar yan ston-la*; K 4, 142r3 *dyāñātaimä* 'I showed', K 4, 142r4 *dyāñätemä*, ibid. 142r4 3 plur. *dyāñätändä*, K 5, 143v1 *aysu paranārvānu dyāñätaimä* 'I showed *parinirvāṇa-*'; III 61·49 *dhyāñe*. Participle future, *dyāña-* 'to be seen', Manj. 219 *tta tta skadha dyāñau* (*-u* 'and') *satva* 'so the masses (BS *skandha-*) and the beings are to be seen', with *-āña-* suffix. Noun *däta-* 'sight, appearance', SuvO. 56v5 *dätäna*, BS *rūpeṇa*, V 296r3 *dätena*, SuvP. 73r2, *dyena*, BS *rūpeṇa*, SuvP. 71v4–72r1 *śira dyena*, BS *sudarśana-*, I 175, 91v5 *dyina śiṃka*, BS *priya-darśana-*, K 51·7·1 *dye khaiṇḍani tvari añaṣṭä* 'exceedingly equipped (possessed) with (fine) appearance (and) manner (*khiṇḍa-*)', see also *da*, *di*, *dya*, *dyaka*. Verbal noun Z 24·483 *dyāmata*, III 31, 2a1 *dyāma* (in gloss to BS *vispaśyanā*). With suffix *-vīya-*, SuvP. 72r1 dyadic *dya-vīya prraysāvūna* 'handsome', BS *abhirūpa-* (BS *prasāda-*). With preverbs *ā-*, *uys-*, *va-* (*vūy-*), *pa-* (*pūy-*). From base *dai-*: *di-* 'see', Av. *dai-*, *diδā-*, *daidy-*, *dīta-*, *dōiθre*; *daēman-*, *dōiθra-*, Zor.P. *dītan*, *dēm*, *handēmān*, N.Pers. *dīdan*, *dēm*, *dēmah*, Balōčī *dēm*, M.Parth.T. *dyd*, *dydyšn*, *"dyng* 'mirror'; M.Pers.T. *dyd*, *dym* 'face', Pahlavī Psalter *dyty*, Armen. lw *dēm-k'*, *y-andiman* 'opposite', *dēt* 'spy', gen. plur. *ditac'*, *parēt* 'inspector'. IE Pok. 243 *dheiə-* 'see', O.Ind. *dīdhet*, *dīdhye*, *dhyāti*, *dhyātá-*, *dhītá-*, Greek σᾶμα, σῆμα. See also *āy-*, *āyāna-* 'mirror', *āyānaa-* 'example'; *dyāna-* 'conspicuous'.

deka 'so much', K 155·55a *byehīdai tvaka būaima rauśa deka ra jsā pāraume baiśa satva baiysa hamādiṃ* (*iṃ* = *-ai*) 'may they get this control (= *rāśa*) over bodhi-knowledge (= *bvāme*) so much also of the *pāramitā*-perfections', taking *deka* as later form of *daṃdaka*; for *ra jsāṃ*, see V 315 Aqur a2 *vaṃña ra jsāṃ* 'now also'. Note also *tanka*, and *canka* from **taṃdaka-* and **caṃdaka-*.

dedr(ā)ña Manj. 202, =Z 5·68 *trāma diyāña*; possibly *de⟨da⟩ *dyāña*.

daina 'for the third time', II 102·13–4 *tta paḍāna hvāṃdū tta ṣena tta daina ūvai* 'so we spoke firstly, so secondly, so thirdly to state'. See s.v. *drai* 'three'.

derä 'hold', 2 sing. imperative, III 101·37–8 *ma ṣa ysīraka*

derä dedāya nāse 'hold this heart of mine, you have tamed it, accept it', to present *dāray-* see also *pader-*, *handeḍe* infinitive to *handār-*.

dairśa- 'of goat's hair(?)', II 60·14 *dairśvā khaucvā drauḥye bitcä dairsa* 'and thirty. . .(*bitcä*) made of hair in goat's hair coverings (hats?)'. Possibly to Waxī *δīrs*, *δürs*, Yidγa *lirs*, *lurs*, Šuγnī *δoṣc* 'goat's hair', N.Pers. *dirs* 'camel's hair; threadbare garment', Pašto *dāš*, Parāčī *dōš*, Brahui lw *drassam*. Possibly to O.Ind. Atharva-veda 8·6·11 *dūrśa-* 'a kind of garment' (see T. Burrow, BSOAS 33, 1970, 48–51).

dairsa 'thirty', II 60·14, see s.v. *drai*.

desä –ī– (written obliquely) MT×3 III 149, SDTV 96, plate 68 *ṣau śūresa hīyai desä* 'the *desä* of the *ṣau*-official Šūresa'.

daista 'appeared', see *dai-*.

daukye 'banners(?)', K 34·74 *pale ttī jsāṃ daukye* 'standards (BS *patākā-*) and likewise banners' (BSOAS 29, 1966, 524). Possibly **dāugaćā-* to base *daug-*, *duag-* 'to flutter, flap', Av. *δwōž-*, O.Ind. RV *dhvajá-* 'banner', O.Norse *dúkr* 'cloth'. Note also *duaxš-*, Šuγnī *devušk* 'snake' **duaχša-*, Yazg. *δəγúfc* 'snake', Rōšānī *divāsk*, Sarīkolī *tafüsk* (G. Morgenstierne, Etym. voc. Shughni group, 30). Parallel to *pale* with *daja*.

dauja 'gift', see *dāṃgyā-*, base *dā-* 'give'.

daujsä 'lead (metal)', Sid. 13v2, BS *sīsa-*, Tib. *ra-ñe*. Possibly '(burnt) white', as the 'whitish metal', to base *dau-* 'burn' from **dāvaćā-*. IE Pok. 179–81 *dāu-*, O.Ind. *dunóti*, *dūná-* 'burn', *davathu-* 'burning'. Similarly Zor.P. *arčič* 'lead', base *ark-* 'shine'; Germanic **blīwa-*, OHG *blîo*, O.Norse *blý* 'lead' from 'violet-coloured'; Zor.P. *sruβ* 'lead', from **subra-* 'bright', O.Ind. *śubhrá-* 'shining'; see also *ttralo* 'tin'.

daunda- 'blown', see *dam-*.

daurmīnai, 'made of **durma-*', II 77·23 *daurmīnai bagala haiṣta śau* 'he sent one vessel made of **durma-*'; II 60·17 *dāṃrmīnai ṣkāma dale śau* 'one covering shell made of **durma-*'. Possibly to **daura-*, *dūra-* 'hard clod or stone', Oss. D. *dor*, I. *dur* 'stone', as Oss. D. *kurm*, *kurmä*, I. *kürm* 'blind' to Khotan Saka *kūra-* 'bent', Zor.P., N.Pers. *kōr* 'blind', O.Ind. *kora-* 'bend, joint'. Possibly with *haṃdurna*. Since *duṣta-* 'bitten' replaced *dašta-*, possibly *durma-* is older **darma-* 'flayed skin' (to Greek δέρμα, base IE *der-*).

daula 'stick', III 123·69, BS *lakuṭa-*; 'stroke', III 138, Dandan-öilik 8 *dirsä daula nāste* 'will receive 30 strokes'; 'penalty', IV 20·14–5 *pajsa daula ⟨hau⟩ryari* 'you are to give severe penalty'; V 313, 1b5 *sāja vaṭhāyā khu ma dāṃla na byeha* 'learn, servant (BS *upasthāyaka-*), so that you do not get my stick'; JRAS 1911, 454, 40 (Ch xc 002) *daula nä paja* 'do not ask for the stick', see s.v. *vījilaka*; V 64·43 *au vā daulyau baṃ ×///* 'or with sticks, binding(?)...'. Parallel to JS 32r3 *beysā-deṇḍe* 'raising the stick', BS *daṇḍa-* 'stick, penalty'. Base *dau-* 'to beat', **dāvala-* > *daula-*. Note also Zor.P. *d'wl *dāval* 'drum' (DkM 76·2). See *dūte*, *dvya-*.

dauṣpyattā 'weakness', I 171, 88r4, see *duṣpāta-* s.v. *duṣ-*.

-daus- 'to swell', I 147, 56v3 *padausīdä*; I 151, 61v3 *padauṣta*, see s.v. *dam-*. With *-aus-* from *-āfš-* (*daf-* ~ *dam-*), see also *ttaus-* 'be hot', base *tap-*.

dya 'sight, appearance', III 105·10 *dya vī śairka* 'good to look at'; Manj. 206 *khu ttertḥyā dya vī* 'as in sight of the sectaries', see *dāta-* 'appearance'; later *da*.

dya 'seen', Sid. 127r5 *dya hamāre* 'are seen', see *dāta-*, s.v. *dai-* 'to see'.

dya-vīya 'to be gazed at, handsome', SuvP. 72r1, parallel BS *darśanīya-*. See s.v. *dai-* 'to see'.

dyaka 'sight', Sid. 148r2 *ttye jsa dyaka haṃgūnāñā* 'with that the eye must be covered', Tib. *mig g-yog-par byaho*; Sid. 121v3 *dyaṃkyai kaśāre* 'his powers of vision fail', Tib. *mig ldons-śiṅ*; III 69·88 *dyakya hvastāṃdä u ysairä* 'they beat the eyes and heart'. From *dāta-* > *dya-* with *-ka-*, *-kya-*, see *dai-* 'to see'.

dyā 'she saw', and 'I saw' (fem.), see s.v. *dai-* 'to see'.

dyāka- 'spectator', Manj. 228 *cī ja vye ttatva dyāka vena prracai baiśa bvara* (=*bura*) *daira*, =Z 5·72 *kau ju varā dyākä vätāya väna pracai haṃ vätä daira* 'those who had been spectators of that *tattva*-reality would see all (to be) without cause', by adjective suffix *-āka-* from *dai-*:*di-* 'to see'.

dyāṃ 'to beat', infinitive *-āna-* to *dvya-*, III 74·206 *dīsai vā dāśe dyāṃ* 'his *cāmarī*-sign ceased to beat'.

dyāṃ 'we distribute', III 71·149 *habā dyāṃ pīsai kiṃna* 'we divide up the portions for the teacher', to base *dai-*:*di-* 'to share out', IE Pok. 175–6 *dā-*, *dāi-*, *dəi-*, O.Ind. *dāti*, *dyáti*, *dinā-*, *ditá-* 'cut off', *dāna-m* 'portion', *dáyate* 'distributes', Greek δαίομαι, O.Engl. *dæl* 'deal', with Zor.P. *dānak* 'part', Armen. lw *dank*, *dang* '6th part of a δραχμή', Syriac *dnq-'*, N.Pers. *dāng*. See also *dyāma*, and *byāñä*.

dyāna- 'admirable, conspicuous, bright', and *dhyāna-*, SuvO. 56r7 *tcārbätara hä⟨māre⟩ dyānatara u mästara hämāre* 'they become more smooth, they become more admirable and greater', BS *snigdhatarāṇi āsvādanīyāni bhaviṣyanti darśanīyatarāṇi mahattarāṇi bhaviṣyanti*; SuvO. 36v2 *śīya śśī-phīsa nūvara dhyāna thauna prohauyāña* 'white, bright, new, splendid clothes are to be worn', BS *sarva-śvetāni pāṇḍarāṇi nava-rucira-vastrāṇi prāvaritavyāni*; Z 2·186 *ko ttä puña dyānā āro* 'where these merits (BS *puṇya-*) are conspicuous'; V 52, 83b1 *brīyostä päṣkalä u dyānai päṣkalä, u adyānei päṣkalä paśemate kä⟨ḍāna⟩///* 'amorous section and admirable section and unadmirable section for the purpose of leaving . . .' To base *dai-* 'to see'.

dyānaṃce 'conspicuous', JS 32v2–3 *dyānaṃce meste śerā ttye kṣīre vaska* 'admirable great fortune for this land'; JS 33v4 *dyāneve* (read *-ce*) *brrīyā ya śaṃde bede* 'admirable beloved one being on earth'; III 106·28 (*eysāja. . .narada . . .*) *drauma sa khū ye pīchaṣṭa dyaunaca brrīyā spāśa* '(the maiden came out) just precisely as appears manifest an admirable beloved person'. Denominative participle *-ant-* to *dyāna-*, fem. *-aṃca*, *-eve* for *-aṃce*, *-aca* for *-aṃca*. This is preferred to *ce* 'who'.

dyāma 'distribution, gift', II 89·38 *cu jsāṃ va gyaśti hīya dyāma ya* 'what was there the gift of the *devī*-queen'. Base *dai-* 'divide', see s.v. *dyāṃ* and *byāñä*.

dyāmata 'sight', acc. sing., Z 11·73 *dyāmato*, Z 6·59 plur. *dyāmatä*, Z 6·7 *dyemäte jsa*, V 304, 2b3 *ttye sthūvā saṃ dyeme* 'at very sight of the *stūpa* monument', see s.v. *dai-* 'to see'.

dyāvai 'intent upon', III 102·32 *haurau dyāvai. . .aysamū* 'the mind intent upon desires', see s.v. *paimaiśja* 'touches', and *guthalarka* 'quivering'. From *dyā-* 'think of', by *-ā-* increment to *dai-*: *di-* 'see', like O.Ind. *dhyā-*: *dhī-* 'to meditate', hence **dyātaka-* > *dyāvaa-*.

dyäte 'seen things', V 179, 1a1 *bate dyäte u bate pyū⟨ṣṭe⟩* 'small seeing and small hearing', to base *dai-* 'see', *däte, dye*.

dyū 'demon', Z 20·6 *kho ju dyū hīśtä* 'if a demon comes'; gen. plur. SuvO. 4v7 *dyūvānu ūśahārānu mātä* 'mother of strength-robbing demons'. From *daiva-* (with *-yūv-* from *-aiv-*), O.Pers. *daiva-*, Av. *daēva-*, acc. sing. *-dōyūm*, Sogd. Bud. δyw, M.Parth.T., M.Pers.T. *dyw*, Zor.P., N.Pers. *dēv*, Armen. lw *deu*, Oss. D. *äv-deu*, I. *äv-diu* 'evil spirit'. IE Pok. 184–6 *dei-* 'to shine', *deiu̯o-*, O.Ind. *devá-*, *daivya-*, Lat. *deus*, *dīuus*, Greek δῖος.

dyū 'he beats', Sid. 125v2–3 *ādamādä āchai* (*hīya*) *gūnā satta dyū, nvāśe, khīttä* 'marks of the disease of madness (BS *unmāda-*), he beats people, cries out, laughs', BS *vidyād āsphoṭanākranda-hasya-*, Tib. *smyo-byed-kyi mćhan-ma ni, nav-ūid-la ćham-rdam bye⟨d⟩-ćiṅ rdig-pa dan, du-ba dan, rgod-pa dan* (*rdig-pa* 'beat'); III 74·195 *ṣi mahā śau phvai dyū* 'he will beat me with a broad thing (spade?)'; ibid. 196 *ttai hvā sa śvera dyū* 'so she said to him, tell me; let him beat'; III 66·36 *śaṃdā dyū* 'he beats the ground' parallel to ibid. 34 *śaṃdā hvaste* 'he beat the ground'. See *dūte, dvya-, āysdyūvi*. For 3 sing. *-ū* see also *jūtä*, later *jū* 'he lives' to base **jiu-*.

dyūka 'robber', K 56, 20r2–3 *idrre tti ttrāmä māñaṃdä ṣṭāri khu śīña vyahera kṣa, dyūka himārai* 'the senses, they are just as six robbers in one dwelling-place (BS *vihāra-*)', parallel Z 6·24 *āvuvo ttāṣe kṣäta* 'in a village six thieves', BS Suv. ed. Nobel 56·4 *ṣaḍ-grāma-cauropama indriyāṇi*; Uigur Turk. Säkiz yükmäk 156 *altï türlüg yaγïlar* 'six sorts of foes'. Base *dab-* 'to rob', Oss. D. *davun davton*, I. *davyn, davd* 'to steal', Waxī δəviy-: δəvoid 'steal', elsewhere less specialized 'to injure', Av. *dab-* 'deceive', M.Parth.T. *dbygr* 'treacherous', *wdybgr* 'deceiving', *wdyfs-* 'to deceive', *wdybyśn* 'deception', Sogd. Bud. *prδ''β'k* 'injurious', Man. *prδβn*, Chr. *prdbn* 'injury', Man. *wyδ'β*, Chr. *wyd'p-* 'danger'. IE Pok. 240 *dhebh-*, O.Ind. *dabhnóti, dábhati, dabdhá-*. See s.v. *yola-, väyau, dyūla-*. Form *dyūka-*, like *tsūka-* 'going' from *tsva-*. See also III 104·35 *dāyi* 'he injures, cheats' beside *beva-* 'to cheat' (**vidabaya-*).

dyūma 'robbing, ravening', JS 34v4 *tte khu dyūma-baste sero spāśe* 'just as a lion bound upon ravening appears'. Base *dab-*, see s.v. *dyūka* 'robber'.

dyūla- 'deception', Z 4·5 *uysāno trāma kho dyūlä ṣa samu parikalpa ni karma* '(he created) a self (*uysānā-* = BS *ātman-*) just like a deception; it is just *parikalpa-* imagination, not *karma*-activity'; K 11v3 *lovī jñānä* (BS *laukika-, jñāna-*) *dyūlä saṃkalpa vikalpa* 'worldly knowledge is deception, associative (and) discursive thought'. Base *dab-* 'deceive, injure; rob', see s.v. *dyūka-*.

-dyūva 'robs, tears away', see *aysdyūva, āysdyūvi*. Base *dab-* 'steal', s.v. *dyūka-*.

dyena, see *dāta-* 'appearance'.

dyaurai 'exhausted, ill', Z 12·113 *dyaurai vātä* 'become ill', parallel BS *anāpattir glānaḥ syāt*; IV 17·7 *cu vara khaitti hūñā paśi dyaurai himi u mīḍi* 'who there is ill, ejects blood, becomes exhausted and dies'. Possibly a compound with *-bara-* as *uysnaura- *uz-ana-bara-* 'breathing animal', with base *dai-*: *di-* 'to be exhausted' with IE Pok. 239 *dhē-*: *dhə-* 'vanish', Celtic O.Ir. (reduplicated) *de-d-* 'vanish', O.Engl. *demm* 'injury, *dasen* 'to daze', O.Norse *dāsi* 'weary', *däsa-sk* 'perish', possibly also Lat. *fa-* in *fatīscō* 'perish, tired'. Possibly however from *dai-*: *di-* 'to fall', Yazg. δai-: δed 'fall', Sarīkolī δai- 3 sing. δayd, preterite δawg 'fall', O.Ind. RV *dīna-* 'scanty, weak, little', later 'wretched'. The **dyaurā* (misread in III 56·21) is *dyaunvā* = K 91·11 *dyaunvā* (rather than *-ttvā*) loc. plur., to BS *dhyāna-* 'thought'.

dra- 'three', first component, K 108·288 *dra-bāḍū* 'tri-temporal'; K 151·46 *dra-vargye jsīña* 'in the threefold life'; Manj. 125 *dra-haṣkala vīra* 'in the triple world'; K 145, 3r1 *drra-haṣkalya ysama-śadya* 'in the three-fold world' (= BS *loka-*). See *drai*.

drajä 'cliff region(?)', III 80·18–9 *drajä bīse ttraikhye* 'peaks of the cliffs', to *dara-* 'valley', base *dar-* 'to split', parallel M.Parth. insc. *vym* 'rock', = M.Pers. insc. *drk*, see *dara-*.

dran- 'to sound', III 40·13 *gaḥvera-drānä*, parallel to *gahvar-dama-*, 'blower of flute' to IE Pok. 255–6 O.Ind. *dhrāṇati*, O.Sax. *dreno*, O.Engl. *drān* 'drone', Got. *drunjus* 'sound'.

draṃda 'has gone', II 84·22 *cāṃ ri maṃ dīśta dilakā dilaka mu-varga ya ṣā-ṃ jsāṃ pā hā draṃda ni ra maṃ mu-varga māñāṃ u ni rrispūrāṃ* 'what here in our hand (though) very little there was of such kind (BS *varga-*), that of ours was gone; neither here is there of such kind for our men nor for the princes' (with *mu-varga* in line 13 referring to garments). Base *dram-* 'go away' to *dremäte* 'drives away', participle *dranda-*, as *tram-* 'enter', *tranda-*, generalized meaning 'remove' from special *dram-* 'go, range' (*haṃdrama-* 'ranging-place') and IE Pok. 204 *drem-*, O.Ind. *drámati* 'run', *dandramyate* 'run about', Greek (aorist infinitive) δραμεῖν, δρόμος, Khowar *dromik* 'flee from the country'. See *dram-*.

draph-, see *aysdrraphai* 'squatting'.

dram- 'go, range, remove', participle *draṃda* above. Causative *dremäte*, Z 12·95 *nīvara⟨ṇa⟩ puṣṣo dremäte paṃjsa* 'removes the five *nivaraṇa*-coverings'. With *va-*, III 100·11 *vadrramai* 'deserted(?)'. See *haṃdramā*.

draṃmaa- Greek lw δραχμή, II 17, 4b7 *biśai draṃmā naṣkāra* 'remove all his *drakhmas*'; II 70, 117a2 *draṃmai-y-ūṃ bäysī⟨yāi⟩*; V 196, 31a5 *biśa drramai*; V 306, 06b3 *drraṃmai*; V 267, 46a1 *drraṃmā-t-ūṃ jsa*. See BSOAS 13, 1949, 128–9.

draṃmāja 'financial' (form like *pravanāja*), II 13, 1b5 *vaṃña draṃmāja viśtuṃ didä bāgä-v-ī 2500 mūri* 'now I place a sum of money, his third portion 2500 *mūrā*-coins'; IV 29·2 *draṃmāje vāḍā pīḍa⟨kä⟩* 'financial document-letter'; V 260, viii, 3a2 *draṃmāja ysā⟨re⟩* (uncertain in broken contexts).

drays- 'hold firm, fasten, bind on a load, roll up', (= *draz-* beside *darz-*), II 44·48 *draysä* 'load', V 201, 71a1 *drraysa*; II 127·34 *draysi-barā stūra* 'load-bearing animals'; infinitive, IV 7v7 *haṃjsiṣḍi bryārīñä kīra jsāṃ*

drayṣa 'intends to hold firm to friendly acts'; draś-, II 16·325 *ttū āysaṃ drraṣīrau* 'load up this millet'; II 20, 1182 *chaski hā drrasīrau drrai stū⟨ra⟩* 'load up barley on the three beasts'; noun, III 23, 14b4 *drāysä* 'raft', BS *kaula-*; participle, Z 4·57 *daiyä därṣda ggare* 'he sees the firm hills', =V 380, 113 *⟨dai⟩yä dirṣḍa ggari* from **dṛžda-*; later reformed Z 20·53 = Z 21·31 *ggūśte jsa dārṣṭā* 'held together by flesh'; =E p. 359, a4 *gūśtä jsa dāṣṭa*; Z 17·22 *käljsa nä dirṣṭa* 'their gardens enclosed'. From *darz-*, N 76·42 *dalśā* 2 sing. conj. 'you will load up', BS *āropya* and *upanāmya* 'load up'; Z 13·28 *ysāysīno dālysu* 'raft of reeds'. From *darz-*, Av. *darz-*, *darəzaya-* 'make firm', 'fasten', adjective *dərəzra-*, *darəzišta-* 'firm'; Sogd. Bud. *čnn y'tk ZY čnn γwrn' ZY čnn črpy δyštk* 'held together' (**dršta-ka-*) with flesh and with blood and with fat' (rather than **δēštak* from *daiz-* 'to heap up'), as *kšt'k* 'seed' from **kṛštaka-*; M.Parth.T. *drz-* 'fasten, load up', *'bdrz-* 'unload, untie', *'ndrz* 'prescription, command', Zor.P. *handarz* 'binding order' = N, Pers. *andarz*; *padarzah*, *payarzah* 'wrapper, bundle', Armen. lw *handerdz* 'clothes', *anderdz* 'order', N.Pers. *darzī* 'tailor', Armen. lw *derdzak* 'tailor, shoemaker', *derdzan* 'thread', Zor.P. *darzīk* 'tailor', Syriac *drzyq-*', N.Pers. *darzan* 'needle', *darz*, *darzak* 'sewing', *darzmān* 'thread', Yazdī *hē-darze* 'I sew', *daštmūn* 'to sew', Armen. lw *handerdzem* 'I equip', *handerdz* 'equipment', Krorain Prakrit *darṣa-* 'load', Pašto *leṣəl* 'fasten, load', *blēṣḍəl* 'to swaddle', Orm. *daẓyek* 'to load', Parāčī *derz-*, Waxī *durz-*:*dežd* 'seize'. Sarīkolī *δerz-*, Yidγa *pəlarzem*:*pəliščem* 'wrap up', *larzë* 'sheaf', Tälišī *darz* 'sheaf', Sanglēčī *pēžl-*, Šuγnī *niδuγdz* 'woollen yarn', *piδūγdz*, Xūfī *piδūwdz* 'cords, threads of goat's wool' (**ni-drza-*, **pati-drza-*); Khowar lw *drazēik* 'to load up'; Kalāšā *drāz-*. Possibly also Sogd. Bud. *βδ'yštk* 'covered', Yaγn. *bidēž-*, *bidišta* 'cover up'. IE Pok. 252–4 *dher-* 'hold', 254 *dher-ĝh-*, *dhreĝh-* O.Ind. *dṛṃhati*, *dṛḍhá-* 'make firm', Lit. *diržtù*, *diržti* 'become hard', *diržmas* 'strong', O.Slav. *drūzŭ* 'bold'. K 99·264–5 *daṣa būma dīvye* = K 147·28 *drainḍa būma dīvya* = SuvO. 55v3 *styūda śśaṃḍye dīvata* 'the deity of the firm earth', BS *dṛḍhā pṛthivī-devatā*, contains (NW Prakrit?) **daṣḍa-*, BS *dṛḍha-* glossed by Khotan Saka *styūda-* 'firm'.

dravāśaṃ 'dark, red', of fire, II 75·55–6 *ysīrakä dravāśaṃ dai viña yaṃdä ḅājsakyä* 'the heart's red fire now creates flames (of love)'. Base *drau-*:*dru-* 'be dark', with suffix *-āsa-* palatalized to *-āśa-* with *-ina-* (if the *anusvāra -ṃ* replaces *-nä*), as in *haryāsa-* 'black' to Oss. D. *xärä* 'dark'. See also *drvanaka-gūna-* 'of dark colour'. To IE Pok. 251 *dher-* 'be dark', with increment *-eu-*, *dhreu-*. Note also *dher-g-* Celtic Mid.Ir. *derg* 'red', O.Engl. *deorc* 'dark'. AM, n.s., 2, 1951, 34 is superseded. See also s.v. *bāljsakyau*.

drrarrā –?– V 214·68·3; 5 (SDTV 95).

draṣṭa –?– II 1·8 for Chinese *ana khaṃ le yaṃ* = *draṣṭa yai* 'it was...'. Unidentified.

drahvā 'in clefts', Z 2·66 *drahvā śśāre* '(the *śśalarba*-beasts) lie in the clefts', parallel BS *giri-kandara-*. From base *dar-* 'to cleave', by suffix *-ha-* as *ttraha* 'draught (of liquid)' from *tar-* 'drink', Oss. *ärtäx*, hence *-aha-* from *-aχa-* rather than *-aθa-*. See cognates s.v. *dara-* 'cleft'. For *-vā* as dialectal (or replacement?) to *-ṣo* loc. plur., see also Z 20·69 *patäralwā*; note V 332, 24r4 *balysānvo tcārīmvo* 'in Buddhas' spheres' = V 381, 3a3 *balysānvā tcārīmvā*.

drā- first component 'hair', see s.v. *dro* 'hair'; also *drāṃva-*, *druṃ-*.

drāṃgulya 'name of a thorny plant', BS *go-kṣura-*, Tib. *gze-ma* 'tribulus terrestris', Sid. 131r1 *drāṃgūlye* BS *go-kṣura-*, Sid. 100r4 *drrāṃgūlya bāva* (its root), V 180·16 *drāṃgulya*; I 181, 99v2 *drrāṃgulyai*, BS *śva-daṃṣṭrā* 'dog-tooth', = *gokṣura-*. From base *dar-* 'to tear', **drānga-* with suffix *-ul-*, to Gaul. *dravoca* 'darnel', Germ. Dutch *tarwe*, Engl. *tare* (< **doreṷā*); Zor.P. *dart*, N.Pers. *dard* 'pain'.

drāca 'tremulous', fem. to *drātaa-*, SuvO. 24r3 *drāca tsūmata* 'tremulous movement', BS *cancala-*; Z 20·15 *tceṃnañi nu drāce käḍe* 'their eyes very tremulous'. See *drātai*.

drātai 'tremulous'; SuvP. 68r3 *drrātai aysmū kiṇa* 'for the tremulous mind', BS *cāpalya-citta-*, Sid. 7v3 *drrāvā-aysmu* 'having flighty mind', BS *cala-citta-*, Tib. *rgod-pa* 'wild', SuvP. 64r2 *drrāvai aysmu rāśa* 'under the power of an uncertain mind', BS *cala-citta-vaśena*, JS 6r4 *hamye drrātai tvare* 'you became very distracted'. From base *drā-* 'to run' Zor.P. *drāt* (DkM 601·6–11), to IE Pok. 204 *drā-* O.Ind. *drāti*, Greek διδράσκω 'run', ἕδρᾱ.

drāṃda 'they saw' II 94·32 *na drāṃda na jsā vījaiśtaudä* 'they did not see, they also did not observe'. With II 97·115 *dryāṃda* 'they saw' from *dar-*, and **dṛta-* > *drya-* > *dra-*. See also 3 sing. K 45·18 *hūna drrauda* 'he saw a dream' from base *drām-* or *drap-*. For *dar-*, Ar. *dərata-* 'observed', O.Ind. *ādar-*.

drāṃva- 'hair', first component, see *dro*.

drāma- 'such', JS 13v4 *drrāmä śāhauja cu tvī beda buḍādä* 'such the umbrella which they bore over you'. See also *trāma-*.

drāma 'runners(?)', II 71·4–5 *ci tta aśnesalāña paśīña drāma śṭāri* 'those who are so the runners of the messengers of Aśnesala-'. From *dram-* 'to run, range', Causative *drem-* 'to remove', *haṃdramä* 'ranging ground', BS *kāntāra-*. See *dram-*, *draṃda*.

drāṃma 'pomegranate', Sid. 13v5 *drrāma ttīma ve gūra* 'pomegranate seed and grapes', BS *dāḍimaṃ drākṣā*; I 181, 99r1–2 *drrāmāṃ hīvī āhvariṃ* (*-iṃ* = *-ai*) *raysa* 'sour juice of pomegranates'. Base *drāma-*, Chin. (K 1133·2; K 555·1) *t'u-lin* < *d'uo-liəm* = **drōm*; O.Ind. *dāḍima-*, *dālima-*. Possibly *drāma-* < **darma-* as *grāma-* 'hot' from *garma-*; O.Ind. *dāḍima-*, *dālima-* from **dāḷma-*, to base *dar-* 'to split', naming the fruit from its splitting rind.

drrāmā 'wanderers(?)', Manj. 41 *satsai⟨ra⟩ drrāmā byaire dūkhīnai badana-śela* 'in *saṃsāra*-migration they are found as wanderers (migrators) in the imprisoning hall (=BS *bandhana-śālā*) of woe (BS *duḥkha-*). From base *dram-* 'to run, wander', see s.v. *drem-*.

drāme 'flood(?)', K 49·4·2 *āśa baysgi busāṃji pyaure ysarrūja drāme śairkye raṃnīnai bārä* 'sky's thick perfumed clouds, excellent golden streams, jewelled rain'. Base *dar-*, *dram-* 'to run' see s.v. *dram-*. IE Pok. 204–6, of European river names (ibid. 205), as *Dramme* < **dromiā*.

drāṃph-, *drauph-* 'exert', Sid. 104v3 *drāṃphāme jsa* BS *vyāyāma-*, Tib. *brcal*, Sid. 7v1 *drrauphāme*, BS *vyāyāma-*, Tib. *rcol phod-pa* 'able to exert oneself'. Base *dar-* 'hold together', see also *aysdraphai* 'squatting', hence *dramf-*: *draf-* IE **dhr-embh-*, IE Pok. 252–4 *dher-* 'hold', with **drauf-* < **drāmf-*.

drāva- 'tremulous', see *drrātai*.

drāṃva- 'hair', see *dro*.

drāvä 'attackers(?)', plur. II 95·57 *kamacū bīsā drāvä āvä hairä ysyāṃdä* 'the attackers based on Kan-ṭṣou came; they carried off the property', parallel to II 98·145 *kamacū bīsā sāna ā haira ysyāda* (*sāna* 'foes'). Base *dar-*, *drav-*, Av. *drāvaya-* 'run', *draoman-* 'attack', O.Ind. *drávati* 'run, flow away', *drutá-* 'hastening', *upadrava-* 'attack'. IE Pok. 204–6 *der-* (see s.v. *dram-*), *dreu-*.

drrāve 'swift', Manj. 274 *khu byava kāḍe rraysga drrāve parśta* 'like lightning, it passes very quick, swiftly'. Adjective to *drau-* 'to run', IE Pok. 205 *dreu-* 'to run', see s.v. *drāvä* 'attackers', here dyadic *drāvaa-* with *rraysga* 'swift', K 110·332–3 *ttā pū: pada sa aysm(u) bvāvaña parvacha drāvai rays(g)a* 'listen to the way, that the mind ripens quick and swiftly in *bhāvanā*-contemplation'.

drrāṃśā 'millet', Sid. 16r1 *gausä u *eysaṃ u drrāṃśä*, BS *priyangu-nīvāra-koradūṣaḥ* Tib. *khre dan či-će dan koraduśa rnams* (*či-će*, Jäschke Dict. *či-ćhe*). From **drūś-* or **drāś-*, connexion unknown, possibly with BS *-dūṣa-* of *koradūṣa-* (Ind. *dū* < *drū*?), hence **drūś-* < **drūśya-*.

drāh- 'dart about, range, fly', participle *drautta-*, III 40·21 *baijakye drāhīdā* 'the sparrows flit about', III 108·6 *mūraka, biśaurakä ci dīdä kṣavū drāhe* 'the raptor bird(s) which cry so loudly and swoop'; Z 17·1 *drāha hā bīka ttu däśu* 'fly, my beloved, to that region'; K 17·172 (potential) *ca ⟨ttye⟩ prracaina drrautta hamīya* 'by which means she could fly'; =K 25·111 *cu ttye prracai(na) drrautta hamī* parallel to K 33·60–1 *ca ttye prracaina āśa haṃdrrāysī tsvā* 'with that she went passing through the air (BS *ākāśa-*). See also II 75·64 *dreha jsä*. Base *drāh-* < **drāf-*, *drrautta-* < **drāfta-*, IE *dr-ep(h)-*, *dr-ebh-* to base IE Pok. 204–6 *der-* 'run', see *dram-*, *drātaa-*; O.Ind. *drāpayati*, *vidrāp-*. Above *aysdrautta-*.

drāta- 'held', participle to *drjs-* from **drχta-*, V 56, 114v3 *balysānā drāte parau* 'he kept the Buddhaic command', =Z 20·18 *drte*, see *därāta-*, *dreita-*, *dirya-*, base *drjs-*.

drrīma- 'transferable things (animate and inanimate)', II 22, 18a1–3 *haṃda⟨stā⟩ u drrīma-ttvaśdā vara ttāgutta hvāṣṭa tta parstāṃdi si hvaṃḍi vā bi⟨ś⟩i ⟨kītha?⟩ ttvaśdyari* 'to the *haṃdasta*-officials and conveyers of *drrīma-*, the chief Tibetans so ordered, saying, convey all the men here into (the city)'. Assuming *drīma-* from **dramya-* base *dram-*, causative *drem-* 'to remove', hence 'all movable things, men and cattle'. See s.v. *ttagata-* 'wealth'.

drīya- 'reaping', II 113·81–2 *cu hā ṣacū ganama-drīyāṃ bāḍä dva-pacaḍa hūna haṃjsyāra bāyä* 'what is the time of the wheat-harvest in Ṣa-ṭṣou, they (the Turkish Khans) intend to bring a troop', translation AM, n.s., 11, 1964, 4; 16. Base *drau-*: *dru-* 'to reap', *drīya-* < **drvīya-*, Zor.P. *drūtan*, *drūnēt* 'reap' (*drūtan*, *drūnēt* 'to tear'), N.Pers. *durūdan*, *dirau-* 'to reap' (*darīdan* 'to tear'), Chorasm. *dryd'h* 'he reaped it' (Togan, Armağan 432), Yidγa *lərovo* 'reaping', Munjānī *lərawä* 'reaper', Waxī *drāw-*: *drətk*, Yidγa *lərī-m*: *lərēīm*, Sanglēčī *derāγ-*, Orm. *dir-*: *dilak*, Šuγnī *cáw-* (*c* = *ts* < *dr*), Rōšānī *cay-*: *cid* (*c* = *ts*), Sarīkolī *cay-*: *cud*. IE Pok. 206–11 *der-* 'to tear', 208–9 *dreu-* 'to reap', (to O.Ind. *dūrvā* < **drə-uā-* 'panic grass' panicum dactylon?). See *drrvārä*.

drāṣṭātī –?–, V 262, 01a2 *hvaḍavọ rre drāṣṭātī syañatī ganāma* (dialectal, not clear).

drū 'stability', V 117, 66v2–3 *biśśä härа āphārāre här gyu ne varata bāḍa-drū ne hämäte* 'all things are disturbed, there exists not any stability of the country', BS *viṣamāḥ sarva-bhāvā bhavanti viṣayasya hi*. Base *druva-* 'firm, stable', see cognates, s.v. *drūṇaa-*.

drrūkä 'beard', III 81·171, gloss to Turkish *saqal*. See *druṃ-*, *dro*.

drrūja- 'falsehood', III 27, 33a4 *na ra vara haṭha na drrūjä* 'there not truth, not falsehood', BS *tatra na satyaṃ na mṛṣā*; V 329, 13r6 *drūje jsa pathaṃko vātā vaṣṭīndä* 'they become restrained from lie', BS G 37, 11a2 *mṛṣā-vādāt prativiratā bhaviṣyanti*, Z *drūja*, *drūjo*, *drūjya*, *drūje*, *drūjyau*, *drūgyau*. Base *draug-*: *drug-*, **drauǰā-* > *drūjā-*, O.Pers. *drauga-*, *drauǰana-*, *draujiya-*, *duruxta-*, Av. *draoga-*, *draojina-*, *draojišta-*, *drug-*, *druǰasčā*, Zor.P. *drōγ*, *drōv* (*dlwb*[1]), *druxtan*, *druž*, *družišn*, Av. *drəgvant-*, Zor.P. *druvand*, Armen. lw *drožem*, M.Parth.T. *drwxt*, M.Pers.T. *drwz-*, N.Pers. *darōγ*, *duruxtan*, Sogd. Bud. *δrγmh* 'lie', *δrγm'*, *δrγm's'k* 'liar', *zγm's'k*, *zγmh ẓγm'*, Chr. *zγm'syt* 'liars'; Orm. *driṭī*, *drēši* 'lies'. IE Pok. 276 *dhreugh-* 'cheat, injure', O.Ind. *drógha-*, *druhyati*, *drugdhá-*, O.Sax. *bidriogan* 'cheat', *drōm* (Engl. *dream*), O.Norse *draumr*.

drūjana 'false', K 70, 5v1 *tta drūjana aphāra hūnīdä*, =K 67·158 *tti drūjina haphārā hvāñīṃdi* 'they speak false nonsense'. To *drūjā-* 'lie', adjective *-ana-*, O.Pers. *draujana-*, Av. *draojina-*.

drūjsa 'false(?)', (dialectal) V 262, 01a5 *drūjsa nyānartha gāḍe* 'made false information' (Prakrit from *jñāna-*, *artha-* 'matter of knowledge').

drūṇaa- 'healthy', and *drūnaa-*, III 75·220 *khu hama rrāma drūnai thyau* 'so that Rāma should quickly become well', III 75·227 *hamya-v-ī drūnā rrāmā* 'health became his, Rāma's', K 138·927 *drrūṇai* 'healthy', Tib. *nad med-pa*; V 384, 29·2 *tsāṣṭa ttī jsāṃ drrūnai* 'peaceful, likewise healthy'; plural, K 52·7·7 *rrispūrä rrīysdvarä pātcä biśä bāḍä drūnā īde* 'princes, princesses, then the whole time may they be healthy'; Z 3·62 *drūṇā*; abstract 'health' *drūṇā* < **drūnatāti-*, III 129·16 *drūnā parīdą brrīṣṭi* 'they deign to ask after the health'; II 115·19 *drunā pvaisū* = ibid. 21 *drunā pvaisūau* 'I ask after the health'; Sid. 5r1 *drrūne va hettä* 'causes of health' (BS *hetu-*), BS *ārogya-hetavaḥ*; SuvP. 71r3 *drrūnā peñä* 'health, forces', BS *ārogya-bala-indriyāṇi*; K 42·109 *drrūnā brraṣṭāṃdä* 'they asked after health'; II 118·131 *drunā pusāmą* 'enquiry after health'; IV 7·6 *drūnai*; IV 17·30–1 *biśāṃ satvāṃ drūṇe kiṃṇa* 'for the health of all beings'; V 225·68·2 *ttira-v-ī pachīśāma drūnai* 'so we deem him healthy'; parallel Kroraina Prakrit *kojalya prichaṃti* 'they ask after welfare'. With *-ka-*, III 94·29 *drūnaka mūdai* 'remained healthy', III 117·16 *drrūnaka*

parī mūde 'deigns to remain healthy'. From **drauna-ka-* to *druva-* 'firm, stable', Av. *drva-*, *drvatāt-*, Zor.P. *drōt*, N.Pers. *durōd*, *padrōd*, superlative Zor.P. *druvist*, N.Pers. *durust* (*st* < *št*); Sogd. Bud. *δrw'k*, *δrwt'th*, *δr'wst'th*, *zwk*, Chr. *dwrt'*, *dwrty'* 'peace', M.Parth.T. *drwd*, *pd drwd*, *drwdg'///*, M.Pers.T. *drwd*, *pd drwd*, *drwdg*, *drwdyḥ*, *drwdyy*, Balōčī *durāh*, *druḥ*, *drūāhēn*, *drōhā*, *drust*. IE Pok. 214 *deru-*, O.Ind. *dhruvá-*, O.Slav. *sū-dravŭ* 'healthy'.

drutāta 'epithet of snakes', Z 4·117 *ājiviṣa daiyä drutāta* 'he sees...snakes'. If parallel to BS *āśīviṣā dāruṇa... mahāviṣogrāḥ*, possibly 'fierce', from *drau-* 'to attack', see *drāvä* 'attackers'. But possibly *drau-* 'to twist, writhe', see *drrvīdä*. For *-āta-* adjective of agent, note *atäpharahvarāta-* 'gluttonous'. Possibly also *drau-* 'to cut' in Zor.P. *drōš*.

drūba 'plant name', I 147, 56r5 *drūba hīyä bāva* 'root of this plant', BS *darbha-mūla-* 'root of the pointed grass *darbha-*', Sid. 13r1 *drraubhä* BS, *darbha-*, Tib. *rca dhārba*; Sid. 14v4 *drraubha*, BS *darbha-*, Tib. (*dar*)*bha*; Sid. 10v5 *drraubhä* (*-bhä* like *-cä*), BS *darbha-*, Tib. *rca dar-ba*, (but V 320·89 *drraucä*). Yazg. *δarb* 'berberis oblonga' may be traced to **dūrba-* (as *δar* 'far' from *dūra-*). See also *bruṃja-* 'birch' from **barza-*, Šuγnī *bruǰ*, Pašto *barǰ*, Dardic Damelī *brūś*, Oss. D. *bärzä*. In TPS 1955, 76–80 comparison was proposed with O.Ind. *drumbhālī*, *dārbhūṣa-*, RV *darbhá-* and later O.Ind. and Prakrit *dambholi-* (uncertain). The form *drūba-* may be from older Iranian **darba-* = Yazg. *δarb*, but the *-bh-* of *drraubha-* has been due to Indian. There may have been a N.W. Prakrit **drūbha-* < *darbha-*.

druṃ-mūjse-t-ī 'his pores of the hair', V 155·185, 145 *harīysä druṃ-mūjse-t-ī stirūvi vistäte* 'trembling, his pores became stiff'. See *dro* 'hair'.

drrūysi 'breast', III 81·172 gloss to Turkish *kāṃmūlä* to place with *kōngül* 'breast', as first component *kömöldürük* 'breast-band'. From **drauza-* (or **drūza-*) 'expanse', as O.Ind. *vistāra-* 'breast' to base IE Pok. 1029–31 *ster-*, Greek στέρνον, Oss. D. *itarä*, I. *tar*. See *pärja* 'breast', parallel to BS *vistāra-*. This **drūza-* < **drauza-* resembles Oss. D. *ärdozä*, I. *ärduz* 'clearing in wood', if from **drauza-* (to *ärdozun* 'to cut'?).

drai 'three', SuvO. 53r6 *drai jūna* 'three times', BS *triṣkṛtvā*, SuvP. 72v2 *drrai-bāḍa* 'of three times', BS *triṣkāla-*, K 29·201 *drrai jūne*; K 38·137 *haḍai ṣṭāṃ drai jūnāka* 'three times a day'. Inflexion, nom. Manj. 368–9 *drraya rana* 'three jewels', II 55·4 *driya sakhārma* 'three monasteries' (BS *saṃghārāma-*), Sid. 102r5–6 *drriye tcauri* 'three (or) four', Tib. *gsum-ćam*, III 126·4 *draiye pīla sīye* 'learned in the three *piṭaka*-collections'; gen. Z 22·231 *draiṃu*, Z 22·267 *drraiṃu*, later *drainä*, *drrainä*, *drriṃnä*, *drrena*, *drina*, *drraiṃna*, IV 32b2 *drai hvaḍāṃ* 'of three men', Sid. 4r3 *drrayāṃ*, Sid. 19r5 *drrayā*, Sid. 13v2 *drrayā jsa*, Sid. 134r4 *drayā*, with loc. plur. III 127·13 *draina pīlvā* = ibid. 16 *draina pīlā*; loc. Sid. 124v5 *drrayvā āna*, II 22, 16a4 *draiyvā haḍā*, Sid. 125r3 *drrayvāṃ dūṣāṃ jsa* 'from the three *doṣa*-conditions', instr. Z 16·44 *dryau*. First component, SuvP. 61r4 *dṛhaṣkala-* 'triple world, BS *tri-loke*', III 128·5 *drahiṣkalī*, III 4, 10v3 *drrähaṣkalī*; SuvP. 67r3 *drra-vadya* 'threefold', BS *trividha-*, ibid. 4 BS *tri-prakāra-*, Manj. 365 *drrai-padya*; III 104·45 *jīyi drai-ṣiha*: 'life of three sections', parallel to BS *tri-varga-*; Bcd 44r2 *dri-bāḍva-* 'of the three times', BS *triy-adhva*. 'Three' with 20–90, Z 14·93 *drraivaredärsä* '33', Sid. 138r3 *drrerabestaṃ* '23rd', II 93·8 *drrairäbaista*, II 93·10 *drairbista*, II 116·35 *drrairabuistamyai haḍai* 'on the 23rd day'. Ordinal, 'third', Z 12·43 *däddä*, Z 3·95 *dädä*, II 27·34·6 *didi*, Sid. 128v4–5 *śe...dida... tcūraṃ* 'second, third, fourth', II 23, 22·1 *didye haḍai* 'on the third day'; V 26, 49v2 *tta paḍāna hauna u tta śätena u tta didina* 'so with the first statement and so with second and so with third', K 156·15 *daidana*, K 156·3 *daida*, II 102·14 *daina*, Tumšuq Saka *dritana*; III 105·1 *dīde kṣuṇa* 'in the third period', II 116·39 *dīdyai haḍai* 'on the third day'; from **tṛta-*. 'Thirteen', loc. V 334, 32v2 *drraiśuvo*, BS G 37, 29a5 *trayodaśa-*, =V 71, 39r1 *draiśvo*; ordinal, Sid. 104v3 *drraisaṃ*, Tib. *bču-gsum-pa* adjective *-ī*, V 272, 73a1 *mūri nāti drraisī haṃbā-v-ī///* 'he received *mūrā*-coins to the amount of thirteen'; IV 45a2 *draisamye haḍai* 'on the thirteenth day'. '300', II 90·80 *drai-sse*, II 38·14·1 *drrai-si*. '30', V 341, 83r2 *därsä*, BS G 37, 77a7 *triṃśat*; Z 24·386 *bästä därsä* 'twenty, thirty', II 60·14 *dairsa* 'thirty', II 88·13 *dirsä dirsä* '30 each'; gen. Z 10·14 *dirśänu*, with lower numbers, *drraivaredärsä*, *pusparedärsä*, *dvāvaredärsä*, *dvaredärsä*; gen. IV 60b1 *hauparidiraśe hvaḍā* 'of 37 men'; loc. V 120, 10v5 *d⟨v⟩āvaradärśvo*, III 7, 15r3 *dvāradirśvā*, N 68·46 (BS 143·11) *dvāvaredirśvau*, inst. V 77, 145v2 *dvāvaredärśyätau* Base *drai* < **θrāya(h)*, *därsä*, Tib. script V 382·423 *hders*, < **θrisat*, **draisu* < **θrayadasam*; to Tumšuq Saka *dre*, *diḍa* 'third', older *dritana* 'thrice', *drewarsana* '13'; older *drainu* 'three', inst. plur. *dreyo*; *drisu* 'thirty'. Av. *θri-*, *θrāyō*, *θrišva*, *tišrō*, *θriš*, *θritya-*, *θrisąs*, *θrisata-*, O.Pers. *çitīya-*, Zor.P. *sīh*, *sī*, N.Pers. *sih*, *sī*, Sogd. Bud. *δry*, *'δry*, Chr. *šy*, Yaγn. *tirai*, M.Parth.T. *hry*, M.Pers.T. *sḥ*, *sdyg* ('300' M.P.T. *tyryst*, *tylyst*); Pašto *dre*, Orm. *šrī*, Parāčī *šī*, Yidγa *šuri*, Sanglēčī *rōi*, Waxī *trūi*, Sarīkoli *aroy*, Šuγnī *arāi*, Balōčī *sai*, Oss. *ärtä*.

draijsai 'garment', II 60·13 *kabalinai draijsai śau* 'one garment associated with blanket-cloth' (BS *kambala-*); II 1·9 *draijsai* gloss to Chinese *pī pī* 'leather covering' (K 721·1 *p'i* < *b'jie*, K 721·5 *pei* < *b'jie* 'skin-covering'); II 77·18–9 *u śai pvaica jsa jsāṃ drraijsai ṣvādū* 'and with one covering we put on a *draijsai*-garment'. Base **drāijaka-*, **drāičaka-* (or *-i-* > *-ai-*), either *dar-* 'flay, skin', IE Pok. 206 *der-* 'to tear'; Greek δέρρις 'leather garment'; or *dar-* 'to hold, wear', Oss. DI. *daräs* 'dress', IE Pok. 252–6 *dher-*.

dremäte 'drives away', see *dram-*.

draivī 'his container(?)', III 75·229 *jīyą draivī kūṣta aśta mū* 'his holder of life (vital point) where it is here'. Possibly to base *dar-* 'to hold', **draiva-* < **draiga-*?

draiśśa- 'holding, retaining', V 329, 13r5 *drraiśu vājäre* 'they will retain (in memory), BS G 37, 10b7 *śrutadharā bhaviṣyanti*, Tib. *thos-pa hdzin-par hgyur*, =V 69·8r1 *draiśśu vājäre*; K 138·921; 922 *drraiśä dijsäte* 'he may retain', Tib. *hdzin-ćin*, =K 138·936 *drreṃśa dijsāve* = K 142·1030 *drreṃśä dijsäte*; K 3, 138v1 *draiśu vātu yanīndä* 'they can retain', ibid. 138v2–3 *draiśu vāte*, ibid. 138v3 *draiśu vāte śtä*; K 2, 137r3 *draiśvī vāje*, ibid. 137r5 *thu*

draiśu vāja (Tib. *hdzin*; *ćhub-par byed-do*, *ćhub-par by-as-su*; translation E. Lamotte, 239–40 *retenir*); instr. *draiśäna*, L 93·14 *draiśäna pajsama hvāñä* 'you are to express reverence from memory'. Base *dar-* 'to hold', with increment *drais-y-*; to Av. *drang-* 'learn by heart', *drənjaya-*, *draxta*, Zor.P. *dranjītan*, *draxt* 'learn'. IE Pok. 252–6 *dher-*, *dhr-ei-k-*, see *dar-*, *der-*, *draijsai*. In meaning *draiśśa-* is parallel to BS *dhāraya-* 'retain in memory', Sdp II 197 *udgṛhṇīyād dhārayed vā*; Suv. (ed. Nobel 89) *udgrahīṣyanti dhārayiṣyanti*. (v 142b7, read *klaiśa*).

dreha jsä 'swift movement', II 75·64 *nvīcä īdä agalakvā hīye bājse drreha jsä brrīyikya vīrāṣṭä* 'the cry makes flames in the limbs with a rushing towards the beloved'. To base *drāh-* 'fly, range', participle *drautta-* (not **drāh-* 'to make sounds', as AM, n.s., 2, 1951, 39 based upon the variant verse III 36·3 *bījeṣārrä* 'they make sound').

dro 'hair' (of a single hair), Z 2·136 *dro mase* 'as much as a hair', = Pali *kesagga-matto* 'as much as the point of a hair', Z 2·115 *druai nūhäna* 'on the tip of a hair', SuvP. 70r2 *drrau nauhnä*, BS *vālāgraṃ*, Bcd 50v1 *drau nauhya* 'on the tip of a hair', BS *vāla-pathesu*; plural, III 76, 242 *baka kai drauta biysīya* 'when he had taken a few of her hairs'; hair as cord. With suffix *-ka-*, Z 7·17 *draukä*, III 81·171 *drrūkä* 'beard', gloss to Turkish *saqal*. With *mase* 'in size, only as much as' (= BS-*mātra-*) also v 60, 10a6 *dro mase*, Manj. 381–2 *kūṣṭa drrā-mase ṣkaujai nai īda* 'where *saṃskāra*-factors are not even as much as a hair'; Manj. 8–9 *ne vā drāva-masa darma* 'not elements (BS *dharma-*) as much as a hair'; K 58, 29v2–3 *bvāma rasta drāṃva-mase niśtä* 'right knowledge (= BS *samyak-saṃbodhi-*) exists not as much as a hair'; adjectival K 106·252 *drau-masāja*; K 110·336 *drā-masa*. Compounds, v 155·185, 125 *druṃ-mujse-t-ī*, K 105·235 *drau-mvajśvā*, K 151·40 *drā-mūjsi*, K 48·3·1 *pañi drrāṃ-maujsya biśä* 'every, all pores', K 53·10·2 *drrāṃ-mūjsvā*, K 17·179 *drrau-mujsakyai...haṣprrīya* 'pores...opened', = K 34·66 *drāṃ-mūjse...haṣprrīye*, parallel to BS *roma-kūpa-* 'holes of the hairs'. From **dravu-* (as *mau* < **madu-*) Yaγn. *dirau*, Sogd. Bud. *δrwy*, Oss. D. *ärdo*, I. *ärdu*, Khowar lw *drōh*, Orm. *drī*, Nūristānī Aškun *dro*. As the 'stretching stuff' to IE *dhreu-* beside IE Pok. 276 *dhr-ei-gh-*, *dhr-ei-k(h)-*, Greek θρίξ, τριχός, Lit. *driẽkti* 'stretch', *drỹkti* 'hang down long'.

drau- 'grasping', Manj. 39–41 *tcahau-padya jsīrja-hanāsa tcana ma ñūāṣṭa satva sa khva pere bīra (jsa?) ñāṣṭa uysānä hīvī drau:na ttu māñada harb(i)śa satva aysmvīnai drauna ttanvāre* 'the grasp of deceit (= BS *śāṭhya-grāha-*) is fourfold, whereby the beings here are bound; just as they are bound by the leash of thought (see *pere*, *pyairä*) through the grasping of the self (= BS *ātman-*, for *ātma-bhāva-* 'body'), so all beings are drawn by the grasping of mind (*aysmū* = BS *manas-*, *citta-* and *vijñāna-*)'. Hence *drau-* (= BS *grahaṇa-*) from **drāpa-* or **drāva-* from base *dar-*:*dr-* 'hold, seize' with increment *-ap-* or *-av-*, IE *dher-*, *dhr-ep-* or *dhr-eu-* (see a similar *-ep-* and *-eu-* to IE *der-* in Pok. 211 *dr-ep-* and *dreu-*).

drro 'rushing, speeding', JS 34v1 *tcephine drro mestye ṣkalana* '(the troops, plur. *hīne*) in tumult rushing with great noise'. From **drāva-*, fem. plur. **drāve* > **drāvā* > *drro*, base *drav-* 'run', IE Pok. 204–5 *der-*, *drā-* (see *drātaa-*), *drem-* (see *dram-*) and *dreu-*, Av. *drāvaya-*, *draoman-*, *drūta-*. This is preferred to the earlier proposal to trace *drau-* 'speak'.

drraucä, see *draubhä*, s.v. *drūba*.

drroṇve 'scorpions', JS 27v3 *veysvā ṣṭā drroṇve ṣeṣve tvī bede* 'among the lotuses the scorpions seized (= *ṣiṣṭa-*) upon you'; JS 28r2 *pha drrvaṃṇe prrāṇā* 'many scorpions, breathing things' (BS *prāṇin-*); I 139, 47r3 *drrvāṃṇdyau jsa* ('stung' *dūṣṭa-*) 'by scorpions' (BS *vṛścika-*)'; *-āṇdyau* from *-āṇyau* also in I 161, 76r1–2 *prrāṇdyau jsa* 'with breathing beings' (BS *prāṇin-*). With O.Ind. *druṇa-* as lw, or as Iranian cognate, to base *drau-* 'to cut' in Iran. *drau-ś-* 'to cut', beside Oss. D. *ärdozun* 'to cut' from *drau-z-*, to Zor.P. *drōš*. See also *drutāta-*, and *drvīdä*.

drautta-, see s.v. *drāh-* 'to fly', *aysdrautta-* 'flying up'.

drrauda 'he saw', K 45·18 *u śvą ṣavai hūna drrauda* 'and at midnight he saw a dream'. Base *drap-*, see Zoroastrian Problems, ed. 2. 1971, xiv, to O.Ind. *drap-*, *drapaṇa-* 'mirror', Greek δρώπτειν 'to see', to IE *der-*, *dr-ek-*. If an *anusvāra* was earlier present the base could be *drām-* with IE Pok. 226 *drem-* 'to sleep', Lat. *dormiō*, Slav. *drěmati*, *dremlju* 'slumber'. (The *drr-*, left uncertain, is confirmed.) See above *drāṃda*.

droma '*dharma*-doctrine', III 83·19–20 *cadyi* (for *cindye*) *droma hera* 'the *dharma*-elements of thought', assuming **drāma-* from BS *dharma-* (as *grāma-* 'hot' from *garma-*) through a N.W. Prakrit *dhrama-* (Aśoka inscription). See the full text s.v. *sudū* 'favourable'.

-drauvī 'sewn(?)', II 60·27, see *pahadrauvī* 'embroidered(?)', with *pa-* 'associated with'.

drauṣṣa 'name of mountain beasts', Z 17·7 *drauṣṣa u purṣṣa ggare vīri tsändä pharu* 'the many *drauṣṣa*-beasts and *purṣṣa*-beasts roam on the mountains'. From **draŭχša-*, Waxī *drukš*, *durukš*, *drukuš*, *dəruχk* 'bull' and *vrokš* (< **brauχša-* or **prauχša-*). Possibly 'male' beast (mountain goat; bull), to base *drau-* 'run, flow', with increments IE *dr-eu-gh-s-* > *drauχš-*, meaning like O.Ind. *árṣati* 'flows', *ṛṣabhá-* 'male', *ajá-ṛṣabha-* 'he-goat', Av. *aršan-* 'male' (*aspa-*, *uštra-*, *gau-*), DkM 282·12 Avestan *aršnō.tačīn* glossed *bun tōhmak* 'primal seed'; O.Ind. *varṣati* 'rains', *vṛṣán-* 'male', *vṛ́ṣa-*, *vṛṣabhá-* 'bull', *vṛṣṇi-* 'male; wether', *vṛ́ṣaṇa-* 'testicle', Av. *varəšna-* 'male', *varəšni-* 'wether' (see s.v. *buṇū*); and O.Ind. *ukṣáti* 'pour upon', *ukṣán-* 'ox', Av. *uxšya-* 'splash'. Base *drau-*, IE Pok. 205 *dreu-* 'run, flow' O.Ind. *drávati*, *dravá-* 'flowing', see s.v. *drāvä* 'attackers', as river name Illyrian *Dravos*.

drauhye 'made of hair' II 60·14 *u dairśvā khaucvā drauhye bitcä dairsa* 'and thirty dress-parts (*bitcä*) made of hair in goat's hair coverings (hats?)'. Not *drau hye* (= *hīye*) 'of hair', but *-hya-* suffix as in *banhya-* 'tree', to *dro*, *drau* 'hair', hence adjective 'made of hair'.

dryāṃdä 'they saw', II 97·115 *na dryāṃda na jsā* [*na jsā*] *pyūṣṭaudä* 'they did not see, also they did not hear', = II 94·30–1 *na dryāṃdä na jsā pyūṣṭaudä* = II 97·117 *na dyauda na jsā pyūṣṭaudä*. Possibly intrusive *-r-* to *ditāndä* 'they saw', but base *drai-* 'to see' may belong with IE *der-* O.Ind. *ā-dar-* 'to regard', *drapaṇa-* 'mirror', *darś-*:

dṛś-, Av. *dar-*, *dars-*, Khotan Saka K 45·18 *drrauda* 'he saw' to *drap-*, Greek δρώπτω 'see', Note also II 94·32 *na drāṃda na jsā vījaiṣṭaudā* 'they did not see, also did not notice'.

drrvaṃṇe 'scorpion', see *drroṇve*.

drvanaka-gūnä 'dark-coloured', III 80·16 *baysga cauṣi ttauda brratha drvanaka-gūnä* 'thick covering (of clouds), dark storms, dark-coloured'. Base *drau-*:*dru-* 'be dark' to IE Pok. 251–2 *dher-* 'be dark' with increment *-eu-dhreu-* see also *dravāśaṃ* 'dark, red (of fire)', *drava-* with suffix *-āsa-*. For 'thick clouds' see K 49, 4·2 *baysgi buśaṃji pyaure* 'thick scented clouds'.

drrvārä 'they reap', II 26·32·21 *⟨ga⟩naṃ drrvārä* 'they reap the wheat', see *ganama-drīyāṃ*. Base *drau-* 'to reap', s.v. *drīya-*,

drvīdä 'cut, bite', I 161, 76r1–2 *prrāṇḍyau jsa paśā bi jiṃdä tta khu śaysdä baṇāsīḍa drvīdä* 'it removes poison ejected by breathing animals (BS *prāṇin-*), as the snakes dwelling in tree-holes bite'. Base *drau-* 'cut, bite', to Zor.P. *drōš* 'cutting' (glossed by Parsi-Sanskrit *cheda-* 'cutting'), Oss. D. *ärdozun* 'to cut', see above s.v. *drroṇve* 'scorpion'.

dva 'two', see *duva*.

dva 'foe', II 82·8 *u ttye ḍi vaijalaka dva ysiṣṭyera hve naiśta* 'and the foe of this prince of *Ḍi* (=Tib. *li* = Khotan), a more hated man there is not'. From base *dau-* 'oppress', see s.v. *dū*.

dva- 'smear', participle *dva-* (< **duta-*), Sid. 137r5 *u ssa jūna dvāñä khu śī hame* 'and 100 times it must be besmeared so that it becomes white', BS *lepana-śata-dhauta-*, Tib. *lan brgyahi bar-du byas-te, rul-bar gyur-pahi nan-du* (*rul-ba* 'to rot'); see *uysdva-* 'polished'. Base *dau-* 'smear, polish', Av. Vid. 9·29 *frāδavata* 'rub clean'; Sogd. Bud. *δ'w-* 'smear', *'nδ'w-*, Yaγn. *dōw-*, M.Pers.T. *'nwdg'n* 'anointed ones' (**handūtaka-*), Pahlavī Psalter *'nwtky* 'anointed', Zor.P. *handūtak*, (*rōγn-handūtak* 'butter-smeared'), N.Pers. *azdūdan*, *zidūdan*, *zidāyīdan*, *andūdan*, Yidγa *dāum*:*davdum* 'smear'. IE Pok. 261 *dheu-* 'shine; white', O.Ind. *dhavalá-* 'shining white', *dhāvati* 'cleans', Greek θοός·λαμπρός, θοῶται·λαμπρῦναι, θέοντες. See also *dvīda* (II 130·2).

dvada (BS *dvandva-*?), K 109·315 *cu nai by(e)ha dvada nai dharma* 'who does not get duality, not *dharma*-doctrine'; K 109·312–3 *ttye ṣai durśīla dvade nai advaya vasve parāhą* 'of him even evil-moraled duality, not pure non-duality'.

dvanakye 'eddy', variant to *īsakye* 'whirlpool', III 46·20–1 *aysdyūāvi ragāṃ jsa gestą yida dvanakye* 'turning round from the plundered banks it makes eddies', =III 40·15 *aysadruvą raṃgyau jsä gestą īsąkyai yaṃdai*, =III 36·7 *aysdyūva ragyau jsa gesta yāda īsakye* = III 34·12 *aysdyäva ragā jsa gesta yada īsakye* (see *aysdyūva-*, base *dab-* 'remove, steal'). Base *dvan-* 'to toss', Av. *dvan-*:*bata-* 'to winnow', *dvąsa-*, *dvąnaya-*, Pašto *kwan-*:*kwast*, Yazg. *δəvān-*:*dəvūd*, Yidγa *ləbānəm ləbadəm*, *ləvān-*:*ləvēd*, Šuγnī *divēn-*:*divēnt*. IE Pok. 261–7 *dhen-*, 266 *dhuen-* 'to eddy', O.Ind. *dhvan-* 'quench, vanish', *dhvānayati* 'darken', *dhvānta-* 'dark', Greek θαν- 'to die', Let. *dvans*, *dvanums* 'vapour'.

dvaṃdā 'clothes(?)', dyadic with *pamūha-*, II 84·14 *cva-ṃ jsa dvaṃdā u pamūhä*: *barīṃdä* 'with which they get garments and clothes', acc. plural to **dvaṃdaa-*. Base *dau-*:*du-* 'to wear', see s.v. *davaṃ* 'mantle(?)', Sogd. Bud. *pδ'wm-* 'to be attached', with increment *-b-*, Sogd. Bud. *pδ'wβ-*, *''δwβ-*, and *-s-*, *pδwβs-*, Man. *pδwβs-* 'attach', Oss. D. *rädovun*, I. *räduvyn*, *rädyvdton* 'tear off' (**fra-daub-*), intr. D. *räduvsun*, I. *rädyvsyn*, *rädyvst*, Šuγnī *biδafc-*:*biδūvd* 'close', *niδafc-*:*niδūvd* 'adhere', Waxī *nəδefs-*, *naδafst*, *nəδavn-*:*naδevd* 'embrace'. Hence *dvaṃdā* < **duvantaka* or **dubantaka-*; for *-ant-*, note also Av. N 171v8 *sāδayantiš* 'name of a garment or its stuff'. To IE Pok. 217–8 *deu-*, O.Ind. *upādúya-* 'to be put on', *kákṣaḥ sá upādhéyaḥ* = *kákṣa upādúyaḥ* 'the belt is to be donned' (Maitrāyaṇīya = Kāṭhaka 6·2). Note also Orm. *dīcī* 'shoes', plural to **dutaka-*, Greek ἐνδύεσθαι. See above *davą*.

dvara 'daughters', K 24·99 *pa-se dvara* '500 daughters', =K 33·50 *pa-se dvari*; K 29·199 *dvara ye pa-sai*, K 38·136 *pa-sse dvarä*. See s.v. *dūte*.

dvī 'two', see s.v. *duva*.

dvī 'pain', II 87·53 *ysīra hathara pārrvai dvī kūṣūṃ* 'I have transferred the harsh trouble (or 'of the heart'); I shall fight the worry'. From **duvīya-* to *dū* 'pain'.

dvīda 'they rub on(?)', II 130·2 *khvai ṣapā ma kaiṇa dvīda vīnai na hamai* 'when they rub on the *ṣapā* (brew?) for me, no pain occurs'. See *dva-* 'to besmear'.

dvūnä 'in force, violence' loc. sing.; or inst. sing. **dvūna* 'with violence', hence from base *dab-* 'to force, rob' *dv-ūna-* (*-ūna-* as *phīsūna-*) or *dvū-*, see s.v. *dyūma-*, *dyūka-*. The full text is s.v. *ttāḍū*, II 39·16.

dve 'suffering', JS 31v2, see s.v. *dū*.

dvya- 'to beat', Sid. 126v5 *bañāñä u dvyāñä* 'it is to be bound and beaten', BS *bandha-tāḍana-*, Tib. *bčin-ba dan*, *rdeg-pa dan*; Sid. 121v2 *uskyāṣṭä dvyīṃdä udāvarttāṃ āchai hame* 'they beat upwards, it is the disease *udāvarti-*', Tib. *gyen-du hkhyil-bar gyur-pa ni rtug-skan-gyi nad bskyed-par bśad-do*; I 173, 91v1 *dvyāmi*, BS *tāḍana-*; III 123·69–70 *na ttaṇḍaya*, (BS *tāḍaya*), *na dvya* 'do not beat'. See *dūte*, *hudūtä* 'he beats'. With *uys-* K 137·893 *uysdvyāṃciñä* 'repulsion', BS *pratiṣedhana-*; III 6, 13r1 *ma ma uysdvya* 'do not repulse me'; K 140·979 *bę-t-ī ną̄seme sānai uysdyūmai* 'I remove poison for him, I repulse his foes'; K 8b1 *dīra kire uysduīdä* 'they repel evil *karma*-deeds', K 8b2 *⟨u⟩ysdyū*. Base *dau-*:*du-* 'press', Av. *dav-* 'oppress', O.Slav. *daviti*, see s.v. *durauśą* (not IE Pok. 235 *dhau-*). Not to *dyūma* 'ravening', *dyūka* 'robber', *aysdyūva* 'carried off' (base *dab-*).

dvyatī 'beat' with *yi*, v 268, 47a6 *naḍä*, *dvyatī beṃda* 'the man beats(?) upon him', *dvya* conjunctive 3 sing.(?), or 2 sing. with vocative *naḍä*. Uncertain.

-ṃ (=*-n*), older *nä* 'them', and singular masc. and neut. **nu*, frequently *-ṃ jsa* 'therewith'; III 92·237 *ttīra ñena-ṃ jsä pattrūṣa pāchai* 'with sour buttermilk therewith the pattrūṣa-medicament is to be cooked'; III 65·8 *pajaista-ṃ jsa* 'he asked from him'. See under initial *m-*.

-ṃ, older *nä* 'us', N 175·22 *biśūṃ tta saittä* 'so it seems to all of us'; frequently *-āṃ*, II 88·16 *didye haḍai-v-āṃ ha:nä pyaṃtsä bāstāṃdä* 'and on the third they conducted us before the Khan-ruler (Turkish *xan*)'.

na 'not', K 65, 82v1–2 *na . . . na vā*, III 74·194 *aḍä āṃ naḍa*

na vijsya ā 'another man, he does not see come', IV 7·8 *kṣaṇa masa pārśa na dāśeṃ* 'I ceased not a moment from service'. See *ne, nä, ni*; with *yi nai, nei*; with *-u* (< *uta*) *nyau, nyo, ño*. Also *na* with imperative III 75·234 *na ma jsanyarä* 'do not (2 plur.) kill me'; K 112·370 *ma na pūsa* 'do not ask'. With *śtä* 'is', *niśtä, näśtä*; V 330, 2or1 *ku suhū ju niśtä* 'where pleasure (BS *sukha-*) is not yours', BS G 37, 17a2 *viparītā sthitā yūyaṃ*. With *ro*, V 77, 145v2 *na ro*, Z 22·166 *na ru*, later *na ra*, Sid. 104r4 *ni ra*; Sid. 141r1 *nestä* 'non-existent', Tib. *med-par* (see below). Av. *na*, O.Pers. *naiy* = Av. *nōiṭ*, Zor.P. *nē*, N.Pers. *na, niy-, nay-*; Sogd. Bud. *LʾA, nʾ, nw, nyst*, Chr. *nʾ, ny, nyst*, compound Bud. *nʾ "zʾyt* 'non-birth', Chr. *nʾ śyrwywzyty* 'enemies'; M.Parth., Pers.T. *ny*, M.Parth. *'nʾ-*; Oss. D. *nä, änä-*, Yazg. *na*, Waxī *ne*, Pašto *na*. See also *nestä*, and *naṃñä*; *na-ānaha* 'not moistened'. IE Pok. 756–8 *ne*, O.Ind. *nú, néd, nú vā*, Greek νε-, νη-, Lat. *ne-, ne-sciō, noenom* > *nōn, ne-que*, Celtic O.Ir. *nech* 'someone'; Got. *ni*, O.Engl. *ne*, Lit. *ne* 'not'. See *ne* below.

na particle, *ne*, with imperative, SuvO. 24v4 *dya ne thu* 'do you see', BS *paśyāhi tvaṃ*, Tib. *ltos*; Z 21·21 *spāśśu ne* 'look'. With *hā*, Z *hā ne, hā ni, hā na*; later *hāṃ*, III 122·39 *thā-ṃ tsa aurāśa hāṃ* gloss to BS *vijñapti kṛta* 'report made', III 123·52 *dai hā-ṃ vīśta*, gloss to BS *agaṇī prrajsvalaya* [= *agniṃ prajvālaya*] 'light the fire', III 123·54 *tsāṣṭā drrūnā hā-ṃ pvaisa* 'ask after peace, health', gloss to BS *kuśala vṛtta pṛcchaya*; III 123·60 *māṃ hā-ṃ dyauda pvaistai tsvauda* 'they saw me, were afraid, they went', gloss to BS *mama dṛṣṭa bhaya kārayanti gatāḥ*. After *vā*, Z 21·21 *vā ne haṃggāru uvi* 'gather (your) wits'; Z 23·161 *vā ni*. Possibly to IE Pok. 319–21 *eno-, no-, ne*, Av. *yaθanā*, Lat. *egone*, Got. *aftana* 'from behind'. See *ne*.

na- from *ni-*, see *naṣ-*.

nakṣautta- 'established, inaugurated', II 105·111 *drrai māśca vaṣāvāysa pastāṃda nakṣāṃttai* '(the Buddhas) deigned to inaugurate the three months' retreat in the rains' (**nakṣautte* infinitive); K 45·11 *mārā-pyara nakṣauūttāṃdi ū vīstāṃda* 'the parents started and established (it)'; K 45·14 *ttyāṃ bīsāṃ bīśāṃ nakṣauuttä nasä māśta-hāysä ye* 'of all those servants the appointed portion was a month's food (*-hāysa* from *khāysa-*)'; K 70, 7r2–3 *cū bẹśa hīra aśta nakṣvīda, ttye karma baiśa būra haiysda* 'all the elements (= BS *dharma*) which establish being (*aśtä* 'existence'), of that all, the *karma*-acts are present', = K 67·167–8 *cu biśi hīra aśtä nikṣvī(da) ttye karma biśi buri haiysda*. See *nikṣūtä*, cognates s.v. *ākṣuvīndä*.

nakhauṣai 'covering', II 129·77 *vari . . . cvai daśtāṃ u gva u khiṣä-tcīrika nakhauṣai ejsīnā ṣṭāre* 'a bowl of which the handle and ears and convex-faced cover are of silver'. Base *(s)k(h)eu-* 'to cover', see s.v. *khauca*, from **ni-χaušaa-*.

najs- 'to make sounds', I 175, 91v5 *najsāmą tcāraṇa hamāri* 'they are capable of making sounds', BS *śakyi sattū bhūyau* (not clear); Z 2·46 *ḫyūva käḍe mästa najsīndi* 'the owls hoot very loud'. Base *nak-* or *nag-*, to Tokhara AB *nāk-*, B *nak-* 'to blame', possibly Engl. 'to nag'. See also *naśtä*.

najsaḍa- 'manner', see *nijsaḍa-*.

najsata 'set, inlaid', JS 21v3 *kaṃga ya tvī bedä raṃnyo jsa najsata* 'upon you the skin was set with jewels'; K 72·25 *naika ranyau jsa nijsava* 'a necklace (BS *niṣka-*) set with jewels'; II 129·78 *hūjsava*, to base *čan-, kan-* 'cover' rather than *jsan-*.

najsāmą, see *najs-* 'make noise'.

najsūṣṭä 'showed', III 29, 43b3, see *nijsūṣ-*; III 66·24 *najsauṣṭe*.

najseme 'I stop', see *naljsām-*, K 140·979 *bẹ-t-ī najseme* 'I check poison for him'.

najsauṣṭe 'he showed', III 66·24 *gūha: hā pyaṃtsä najsauṣṭe* 'he pointed out the ox in front', see *nijsūṣ-*.

naṃñä 'nothingness(?)', III 52·99 *sumīrä śaśvāṃ naṃñä ttrāyi hatcä tcauryau dvīpyau* 'Sumeru (mountain) (and) the mustard seed he carries away to nothingness together with the four continents' (BS *dvīpa-*). From *na-* 'not', with *-ṃña-* see also *śāṃñä* 'duality', to *śäta-* 'second'.

naḍe 'man, person, hero', stem *naḍaun-*, nom. sing. also *naḍä, naḍi, naḍa, niḍi*; voc. sing. V 48, 57r6 *thu naḍe*; V 335, 33r2 *naḍe*, BS G 37, 30a1 *puruṣo*, Tib. *skyes-bu*; III 66·35 *naḍa ye dahä*: 'there was a man, a male'; gen. sing. V 340, 8or5 *ttārye naḍaunä* 'of that man', V 49, 57v1 *ttye naḍauni* 'of the man', K 46·30 *ttye naḍāṃ bida* 'on the man'; inst. sing. V 340, 8or5–6 *haṃdarna naḍaunäna*, 'by another man', BS G 37, 75b1 *anyataraś ca puruṣaḥ*; nom. plur. Z 5·2 *paṃjsa naḍaune* 'the five heroes (the Pāṇḍavas)'; III 66·34 *naḍa naḍāṃ vaska* JS 13r2 *naḍau*; voc. plur. V 341, 8ov5 *cūḍe uhu naḍaunyau śśūjätäna ne samäta u kalahārā va* 'why, sirs, do you not agree with one another and are disputing?'. Base **nṛtāvan-*; **nṛtāun-* with professional suffix *-āvan-* (as Av. *ašavan-, ašāum*, O.Ind. RV *ṛtā́van-*), nom. sing. **nṛtā(vā)h* > *naḍe* (*-āh* > *e*), nom. plur. **nṛtāvanah* > *naḍaune*. See cognates base *nar-* s.v. *nara-* 'man'. Oss. D. *nartä, nart*, I. *nart* is from an archaic epic-dialectal **nartāh* from the same **nṛtāvan-* 'hero' (so to improve on JRAS 1953, 103ff.).

nata- 'down, deep', and *nätu*, SuvO. 4v4 *sūtru natu balysānu rahāsu* 'profound *sūtra*-treatise Buddhaic mystery' (BS *rahasya-*), BS *sūtraṃ gaṃbhīraṃ buddhagocaraṃ*; SuvO. 68r4–5 *därysde natu gyastānu balysānu rahāsu* 'he maintains the deep mystery of deva Buddhas', BS *dhāreti gaṃbhīra jinasya gocaraṃ*; SuvO. 5r5 *balysyo daśvọ vidiśvọ nato tsūmato vätä* 'in profound career in the regions, subregions with Buddhas', BS *saṃbuddhebhir diśo daśa gaṃbhīra-carityebhiś ca*; V 55, 113v5 *ggaṃbhīrä natä* 'profound, deep'; ablat. *natäna* 'from below', V 8ov1 *hvaṃdä ysyärä, u natäna* 'men are born, and from below. . .', Tib. *hog-gi phyogs-nas*. With *-ālsto, -āṣṭä* 'towards' SuvO. 24r6 *dva uskālsto tsīṃdä, dva natālsto tsīndä* 'two go up, two go down', BS *dve ūrdhva-gāmī dvaya heṣṭagāmī*; Z 20·38 *natālsto uskālsto*; Sid. 136v2 *nāṣṭą tsume* 'down going', Tib. *hkhru-ba* 'diarrhoea'; Sid. 2or1 *garą beṃdä āna nāṣṭä vahaiysana utca* 'water descending downwards from the mountain', Tib. *brag mthon-pahi kha-nas bab-pahi čhu ni*; Manj. 192 *sarbadana ā vā nahāṣṭa ā ravye ūūhūjsada ñūna ā dīśyā vīdīśyā āna* 'from east or nadir or south or west, north, regions, subregions', = III 22, 12a2–3 *rravyi pata nihujsädä nyūvijsa nāṣṭa uskyāṣṭä daśvā diśvā*, BS *dakṣiṇa-*

paścimottarāsv adha ūrdhvaṃ dig-vidikṣu samantād daśasu dikṣu. Adjective *navīmaa-*, III 75·221 *navīmye diśa hālai* 'to the lower region'. From *ni-* 'down', **nita-* > *nata-* (as *spava* '(pointed) spine' < **spita-*). See *nāna-*, *nina-* 'down within, hidden'.

-nata- participle to *nam-* 'bend', see *uysnata- uysnāta-panata-*, *hanata-*, *binam-*, s.v. *nam-*.

natä, *nati*, *nitä* 'to take', older *nāte*, *nete* infinitive to *nās-*: *nāta-*; III 22, 11b4 *na huyuḍä pamāka nati* 'it is not easy to take measure', BS *na sukaraṃ pramāṇam udgrahītuṃ*; III 22, 11b4–12a1 *hauyuḍä...pamāka natä* 'is it easy to measure', BS *sukaraṃ...pramāṇam udgrahītuṃ*; III 22, 12a3–4 *huyuḍi...pamāka nitä*, BS *sukaraṃ... pramāṇam udgrahītuṃ*; III 22, 12b2 *na huyuḍi pamāka (nitä)*, BS *na sukaraṃ pramāṇam udgrahītuṃ*.

nattalūnāṃ 'grandchildren(?)', II 109·9 *u pūrāṃ nattalūnāṃ va śau śau parau* 'and for (*va* = *vaska*) sons, grandsons, one command each'. With *-att-* < *-apt-*, from **naptal-*, Av. *naptar-* (*naptārəm*, *nafəδrō*) with *-ar-* suffix to *napat-* nom. sing. *napāt-* (*napå*, *napåsə*) 'grandson', fem. *naptī-* granddaughter. For *-al-* note also Oss. DI. *ärvad*, *ärvadäl*, plur. *ärvadältä* (**brātar-*). Other suffixes Sas. insc. *npy*; N.Pers. *navah*, *navādah*, Balōčī *nawāsag*, Waxī *nəpūs* grandchild, Pašto *nwasai*, Parāčī *nawâ*. For adjective suffix *-ūna-*, see also *bisalūna-* 'addition', *māñanda-ndūna-* = *māñanda-* 'like'.

natca 'outside', K 46·35 *natca kätha* 'outside the city' = II 90·71 *nitcä kīthi*; JS 7v4 **āstai natca nęstä* 'he forced out the bone'. See *nitca*.

nątcapha 'destruction', JS 9r3 *nątcapha kāla* 'at the time of disaster', see *ṇitcaṃpha bāḍä*.

natcīphāka 'destroying', II 102·33 *adāḳāra natcīphāka* 'destroyer of darkness'; Sid. 15v3 *ṇatcīphe* 'overcomes', Tib. *hjoms-pa byed-čin*; K 153·21–2 *natcīphāka janāka* (dyadic) 'destructive'. See *tcaṃpha-*, *bitcaṃpha-*, *paltcīmphāka-*, from **śćamb(h)-*.

nadaṃva 'Nanda', K 151·45 *nadaṃva kūṣḍvī ānä* 'being in the Nanda palace', BS proper name.

nadāṃ 'leaders(?)', III 72·162 ,see base *nai-* 'to lead'. See s.v. *śkalä* 'noise'.

naphanīdą 'they rejoice', II 2·29 *khvai vījsyārą sattą naphanīdą tsāṣṭa jsa* 'when the beings see it, they rejoice in calmness'. See cognates s.v. *paphan-*.

nam- 'be soft', see *nauna-*.

nam- 'bend', with preverbs, *uys-*, *pa-*, *bi-*, *ha-*; noun *naunda*, *nauda*, *nāṃda* 'obeisance' parallel to BS *namas-*; participle *nata-*, *-nāta-*; causative *nem-*. To Av. *nəmaiti*, *nāmaiti*, participle *nata-*, causative *nāmaya-*, 'bend, go' with preverbs *apa-*, *fra-*, *frā-*, *vī-*, Zor.P. *namāć* 'prayer', *ānāmītan*, Yasna 46·1 *ōnāmom* gloss to Av. *nəmōi* 'I go', *franāftan*, *franāmēm*, *franāmišn*, *franāmāt*, Vid. 2·10 (Pāzand) *hunąm*, =Zor.P. *ōnām* 2 sing., to Av. *nəmanha*; M.Parth.T. *frn'm-* 'conduct', *frnft*; *'bnft* 'approach', (*abi-nam-*), *'bnft* 'depart' (*apa-nam-*), *'bn'm* 'excrement', *qr'm nmstyg* 'we reverence'; M.Pers.T. *'n'm-* 'turn off', *prnm-* 'go', *nm* 'reverence' with *bar-* 'bring', *nm'č* 'prayer'; N.Pers. *namāz* 'prayer', Čečen lw *lāmaz*; Orm. *nimyēk* 'descend' (base *nam-*), Sogd. Man. *nm-* 'to submit', Bud. *nm'čw* 'reverence', Man. *nm'čk'n br'nd* 'bring offering', Chr. *nm'čq'n* 'offering', *nm'č br'm*; Oss. D. *äznämun* 'leap up', *äznämagä* 'shy', *äznät* 'raging', *feznämun* 'rush upon'. IE Pok. 764 *nem-* 'bend', O.Ind. *námati*, *natá-*, Greek (uncertain connexion), Celtic Welsh *nant* 'valley' (if the 'winding thing'). See also *prranama* 'reverent(?)'.

namañ- 'invite', III 71·142 *pīsā namañū vā vāṣṭä* 'I invite the teachers hither'. Base *ni-man-ya-* 'advise to (enter)', to *man-* 'think, care for', like Lat. *moneō*, *admoneō*. Parallel meaning in O.Ind. *nimantrayati* 'he invites' from *mantra-* 'thought'.

namañe 'with repentance', IV 23·8 (verse 19) *drraina raṃnāṃ vī namañe ṣṭāṃ ārra paysāne* 'repentant towards the three jewels I acknowledge faults'. From *ni-man-* 'regret, repent', see *nimāna-*.

namata 'felt cloth', II 71·10–1 *cilaja namata* 'felt for cloth', II 60·9 *u nāmāya śau baraka* 'and one dress of felt', II 60·29 adjective *namavīña thavalakaña* 'in a felt bag' (*thava-* Prakrit to *sthavi-*); II 61b5 *namavīja thavalakä*; II 60·24 *painajä śī nama śau* 'a covering of white felt'; Tumšuq Saka (ed. Konow) II 6 *ṣa nimata cila*; I 15 *namade*. To Av. *nimata-*, *nəmata-*, Sogd. (ancient letter 8·10) *nmt*, Bud. P. 3·229 *nmty*; Zor.P. *nmt*, Nīr. 168·13 *nmytk*[1], N.Pers. *namad*, Oss. D. *nimäd*, *nimät*, I. *nymät*, Yidγa *nāmyo* (**namatā-*), Sanglēčī *numōδ*, Wazīrī Pašto *namla* 'pad for horse', *lamcai* 'felt', Sangisarī *lamä*, Georgian *nabad-i*, Aramaic *nmṭ-'*, Syriac *nmṭ-'*, *lmṭ-'*, Arab *namaṭ*. Loan-word in Indian, BS *namata-*, *nāmatika-*, O.Ind. *navata-*, *namata-*, Kroraina *namata-*, *namatha-*, *namatae*, Pali *namataka-*, *nantaka-*, Hindī *namdā*. See BSOAS 19, 1957, 53–4 ('beaten stuff' to base *nam-* 'to beat'?), Acta Orientalia 30, 1966, 42–3. See *namve*.

nąmąysäna, see s.v. *nimalys-*.

namąśą 'after', Sid. 8v1, Tib. *-las* 'from', see *nimąśą-*, s.v. *nimalys-*.

namä 'regret', K 74·53, see *nimāna-*.

namūsthāṃ 'nape of neck(?)', III 81·178, gloss to Turkish *ärttä āyai* = *artoyi* 'hollow in nape of neck', to base *nam-* 'bend' and **stāna-* 'place', from 'bent part', like Oss. D. *nämug*, *nämgutä*, I. *nämyg*, *nämgŭtä* 'round thing, ball, grain, kernel'. See *nam-* 'to bend'. Medial *-ū-* from *-uka-* suffix.

nameśą 'following', v 310, vii 5; 6, see *nimalys-*.

namva 'salt', Sid. 19v1 *namva*, Tib. *lan-ćhva*, Sid. 19v1 *nimva*, Sid. 13ov2 *paṃjsa nemve* 'the five salts', listed Sid. 19r5 *namvā hīya ni(ṣke)ci uysdīśāṃ* 'we expound the list of salts', Tib. *lan-rćvahi bye-brag bśad-de*; gen. sing. K 8a1 *namve hīvī raysä* 'taste of salt' (BS *rasa-*), inst. sing. III 92·227 *namvena*; adjective, III 88·155 *namvīṃje uci jsä* 'with salt water', Sid. 8r5 *namvīje uci jsa*, BS *lavaṇa-*, Tib. *lan-ćhva ćhuhi nan-du*. The five salts are named Sid. 19r5 *sida-lūṃ*, BS *saindhava-*, *spaju*, BS *sauvarcala-*, *bida-lūṃ* BS *viḍa-*, *rrājā-namra*, BS *lomaka-*, *ūcā nimva*, BS *sāmudra-*. This *naṃva* can be traced to **namadā* (*-v-* as in *pāvai* 'his nerves' beside Sogd. *pδδw'*). Hence to Sogd. Bud. *nm'δkh*, Man. adjective *nm'δk'ynčh*, M.Pers.T. *nmyhq*, Zor.P. *nmk*, N.Pers. *namak*, Yidγa *nəmālyo* (*-o* < *-ā*), Sanglēčī *nəmēγδ*, Sarīkolī *namoδǰ*, *nimaδǰ*, Pašto *mālga*, *ba-lmanga* 'saltless', Parāčī *namâ*. Note M.Parth.T. *wl* 'salt', (Av. *uru-*?), with O.Ind. *lavaṇa-*.

namve 'felt', K 109·322 *kagu namve* 'skin (leather) and felt'. See *namata*.

nay- 'to lead', see cognates s.v. *ānāña-* 'to be brought'.

nay- 'to sound', see *ñada*, *ñīdā*, *panāyai*, base *nad-*.

naysda- 'near', Z 22·115 *naysdä naysdä* 'very near', parallel Pali Anāgata-vaṃsa 38 *acc-āsanna-* (=BS *aty-āsanna-*); Sid. 126r1 *bvāṣṭyi vīrāṣṭā naysdä hame* 'he is near to understanding', Tib. *śes-ñen* (*ñen* 'near'), III 72·154–5 *naysdä lagā-pūrä kaṃthe* 'near to Lankāpura city', K 8, 5v1 *hāysa. . .naysdä* 'far. . .near'; II 81·48 *naysdi grāṃ aysmū jsą* 'with near warm mind', II 114·14 *naysda grrau brrīyausta jūhūnai aysmū jsa* 'with near warm loving joyful mind'; K 109·316 *baysūśti naysdaka bvāña* 'it must be known to be near bodhi-knowledge', Z 13·62 *naysdä ātä balysūśte* 'he has come near to bodhi-knowledge'; Z 23·166 *ku balysä naysdakä ātä* 'where the Buddha came near', Z 17·21 *naysdä ggariṇu* 'near to the mountains'. Compound *naysda-varṇa*, V 115, 64v3–4 *āmāca rrundi naysda-varṇa ttye rrundi kṣīra adātya* 'the ministers (BS *amātya-* 'intimate'), the courtiers of the king in the king's country (become) irreligious', BS *amātyāḥ parṣadaś caiva bhavanty asyāpy adharmikāḥ*. Here *naysda-varṇa-* renders BS *parṣadas* 'those who sit around', hence *naysda-* 'near' and *var-* 'to surround', **varana-* > *varṇa-*. Base *nazda-*, Av. *nazdyō* 'nearer', *nazdišta-* 'nearest' (to *āsna-* 'near'), Zor.P. *nazdīk*, *nazdīktar*, *nazdist*, N.Pers. *nazd*, *nazdīk*, M.Pers.T. *nzd*, Balōčī *nazīk*, *nazī*, Pašto *naždē*, *niždē*, *nəzdē* (**nazdyah-*), Sarīkolī *nizd*, Kurd *nēzīk*. IE Pok. 886 *sed-*, O.Ind. *nédīyas-*, *nédiṣṭha-* to *āsanna-*; from **ne-sd-*.

nąysvāre 'they issue, flow out', Manj. 69–70 *tturä tcanai vāṣṭa nairaumīde ysīra salāva nąysvārai ttturrna* 'the mouth wherefrom come out harsh words, they issue from the mouth'; Manj. 205 *gūnā kheṇḍa nąysvāre* 'they fall out like hairs'. From **niš-zau-*:*zu-* 'to flow out', see s.v. *naṣ-*, and *ysotta-*, *niysūn-*, IE Pok. 447–8 *ǵheu-* 'pour', Av. *zaotar-*, *zaoθrā-*, *āzūti-*, O.Ind. *juhóti*, *hutá-*.

nar- 'be able, skilled', verbal in Parāčī *nar-*:*nart* 'be able', *žīn e na narém* 'I cannot come', compound Av. *hu-nar-*, *hu-nara-*, *hunarətāt-* 'skilful, skill', O.Pers. (*h*)*unara*, (*h*)*uvnara-* (Av. Yasna 43·5 *hunarā* 'by skill' of Ahura-Mazdāh-), Zor.P. *hunar* 'skill', N.Pers. *hunar* 'skill, art', Armen. lw *hnar*, *hnar-k'* 'means, effort, trickery', *hnarem* 'think of means, plots', *hnarē* 'it is possible'; 'be virile, male, strong' *nara-*, K 143·1056–7 *ysama-śaṃdai gyastä baysä nara hamadā hvanau ātaudāṃdä u ysuṣṭāṃdī* 'the people, the men indeed, approved the *deva* Buddha's statement and praised it', Tib. *hjig-rten yi-rans-te bčom-ldan-hdas-kyis gsuns-pa-la mnon-par bstod-do*, parallel BS *āttamanas te bhikṣavo bhagavato bhāṣitam abhyanandan* (Avadāna-śataka 7·12 cited KT 6·12); JS 18r3 *narä udišāya* (BS *uddiśya*) *narrvai hīvye re* 'for the man you broke open your own veins'. See also *nārā-* 'wife' (but *strīyā-* 'woman'). Av. *nar-*, adjective *nairya-*, Vid. 2·41 *stri-ča nairyas-ča*, *naire.manah-*, fem. *nāirī-*, *nāirikā-*, Zor.P. *nar* 'male', *nērōk* 'strong', N.Pers. *nar*, *nērō*, *ka-nīr* 'lazy fellow, glutton' (**ka-narya-*), Sogd. Man. *nyrq'''*, =M.P.T. *wyrwr* 'virile', Man. *nyrk* 'male', Bud. *nyrk* (*n*/*z* ambiguous), Šuynī *nīr* 'male sheep', M. Pers.T. *nrwyr* **nar-vīr* 'man', *nr* 'male', *nyrwg'wnd* 'powerful', *zwr'wd nyrwg* 'force and power', M.Parth.T. *nr* 'manly, heroic', Balōčī *nar* 'male', *naryān* 'stallion', *nar-ōmb* 'tamarisk', Oss. DI. *näl* 'male', *näl qug* 'barren cow', adjective *näläg*, *nälgojmag* 'masculine', D. *nälfus*, I. *nälfys* 'wether', Pašto *nar*, plural *nər* 'male, man', Parāčī *nērōk* 'male' (**naryaka*), Orm. *nerinā* 'male', Yidγa *nar-ćan* 'he-goat'. IE Pok. 765 *ner-*, O.Ind. *nár-*, *nára-*, fem. *nárī*, *nṛtú-* 'hero', *sūnṛ́tā*, Greek ἀνήρ, Alban. *njer*, Lat. *neriōsus* 'strong', Celtic Welsh *ner* 'hero, lord', O.Ir. *ner* 'boar', see above *naḍe* 'man, hero', and *ādrraka-* 'prince', variant with *raudaka-*, and *āṃḍi*.

nar- 'seize, hold', with preverb *pą-*, IV 7v5–6 *ttīyū va ttāguttyau jsa pąniḍi haṃdara āśirya pasti bani u pasti hvaśti* 'then he took hold for us with the Ttāgutta (Tibetans); the other *ācārya*-teachers he ordered to confine and he ordered to beat'. From *pari-nar-*. Possibly connected with Oss. D. *ävnalun*, I. *ävnalyn*, *ävnäld* 'seize, touch' (**abi-nāraya-*); with *vi-* Zor.P. *wyn'l-* **vinār-*, Pāzand *vīnār-* 'organise', *wnltk* **vinartak*, M.Parth.T. *wyn'r-*, M.Pers.T. *wyn'r-*, intr. *wnyr-* (see IV 88–90).

nar- 'to dye', III 124·74 *narāṃja* 'ink-pot', gloss to BS *maṣī-bhājana*; the *melanduka-*, *meraṇḍu-*, *melāndhu-*, (from Greek μέλαν- 'black') was one of a *bhikṣu*-mendicant's possessions. Note a similar name N.Pers. *xvāl* 'lamp-black', *xvālistan* 'ink-pot', see s.v. *hvāraka*; and Oss. D. *xuarän-donä* 'colour-pot, ink-pot' to *xuarun* 'to colour'. Hence **nara-* 'ink', with suffix *-āṃja*, as *kīrāṃja* 'work-place' (II 108·188), possibly from *-dāna-* as in *phiysgāna-* 'bladder', *pūrāna-* 'womb', *khāysāna-* 'stomach', suffix *-ja-*. Base *nar-*, Yidγa *nərou*, *nərowīγ* 'black'. Armen. lw *nerk* 'tint, dye, colour', *nerkem*, *nerkanem* 'to dye', *narōt* 'dye', *narōtanerk* 'dyer'. See *nāraṃji*.

nar- 'to roar', *nārīñā* 'thunderous', V 62·12 *gyastaṣai mistā ttu nārīñā bajāṣä* ⟨*yuḍe*⟩ 'the great *devaputra* (god's son) made that thunderous noise'; V 64·49 *śkala nārä tcaṃphāti* 'noise, roar tumultuous'. Base *nar-*, Oss. D. *närun*, *närdtän*, I. *näryn*, *närydtän*, *närd* 'to thunder', *närd* 'thunder', *ärv-närägaü* 'like sky thundering', D. *arvi-närun* 'thunder', I. *arv-näryn*, D. *unär*, I *ūnär*, *unär* 'noise', with increment *-g-*, D. *inäryun*, *änäryun*, I. *ūnäryyn*, *unäryyn* 'to groan, make noise'; with increment *-d-*, Sogd. Bud. *nrδ-* 'to groan', 3 sing. *nrδtt*, N.Pers. *nālīdan* 'lament' (*-l-* < *-rd-*), *nālah* 'voice, sound, lament; Bal. *nāray* 'sigh, groan'. IE *ner-* or *nel-*.

nar- 'to swell', possibly in *nalada-* in Khotan Saka; Oss. DI. *nard* 'fat', D. *närsun*, I. *närsyn*, *närstän*, *närsydtän*, *närst* 'to swell, increase, be swollen (dough)', I. *räyaüäj närdtä* 'the fat ones of the herd' (IAS V 1941·104). Here belongs Indo-Aryan Kalāša *ōṇḍrak*, Lahnda *āṇḍrā* 'egg, testicle', Vedic RV *āṇḍá-*, later *aṇḍa-* < **ā-nra-* through **ā-ndra-* (see Mithraic Studies 1974, I 10 n. 21; not from *ond-*, with T. Burrow, BSOAS 38, 1975, 71). For the two meanings note also Zor.P. *xāyak*, N.Pers. *xāyah* (**āvya-ka-*). For *-nr-* > *-ndr-* see also *ādrraka-* 'prince' above. The name of the 'pumpkin' as the swollen globular fruit is also named from *nar-*, Inguš (from Alan) *nars*, plur. *narsaš*, Čečen *näs*, plur. *näsaš*, Oss. D. *nasä*,

plur. *nästä*, I. *nas*, *nastä*, adjective *nasdžyn*, Georgian *nesv-i* 'melon', Lakk *nisvarti* 'cucumber', Qabard *naśə* 'cucumber', Adige *naś* 'melon'. Abaza *naśa*, Abχaz *a-naśa* 'cucumber' (species of cucurbitae). See below *byāra-* 'cucumber'.

nar- 'descend', Av. *narp-* with *-p-* increment to IE Pok. 766 *ner-* Lit. *neriù*, *nérti* 'sink, flee', O.Slav. *nirǫ*, *nrěti* 'penetrate'.

nare 'wife', K 30·222 *ttī jsā n(e)re*, =K 39·150 *ttī jsāṃ nere*. See *nārā-*.

narāṃja 'ink-pot', see s.v. *nar-* 'to dye'.

narām- 'issue', participle *naranda-*; *nirām-*, *nerām-*, V 263, 89v1 *amṛtīja ūtca narāmā* '*amṛta*-water issues', BS *amṛtodakaṃ pravahati*; V 69, 8r5 *guhei ku hūnā narāmāte* 'strikes so that blood comes out' (BS, Tib. om.); V 346, a3 *rrīysū narāmātä* 'the rice comes up'; III 124·81 1 sing. *narāmau*; II 5·72 2 plur. *narāṃda*; K 145, 2v2 *nirāmīdä*; preterite V 342, 84v3 *tturräna haṣṭāte ysāre ḅāyä narande* 'from the mouth 80,000 rays emerged', BS G 37, 79a4 *catur-aśīti raśmi-śata-sahasrāṇi niścaranti* (84 hundred thousands); infinitive Z 22·276 *narīnde*, Manj. 41 *kṣamī narīda*, Manj. 83 *kṣamī narīde* 'be pleased to issue'; participles, present SuvO. 68v4 acc. sing. *narāmandau*, BS *abhiniṣkramantaṃ*; fem. II 33·3b5 *narāmacä*; future IV 17·18 *narāmāñä*, preterite JS *naraṃda-*, 3 sing. *narande* (above), verbal nouns, V 125, 7b4 *narāmāmatu butte* 'he knows the going out', K 145, 2v1 *naraumauma*; *-āṣca*, K 9, 43r4 *narāmāṣca*, K 61, 41v2 *narāmāṣce*, K 148·60 *naraumāṣṭa*. Base *ram-* 'to move', *naram-* < *naš-ram-* with *niš-*. See *ttirandä*, *trām-*, *tranda-*, *parrām-*, *parām-*. IE *er-*:*r-* with *-em-* increment.

narūj- 'to burst', participle *narrva-*, *narva-*, *nirva-*, variant presents *nirūj-*, *nairūj-*, *nerūj-*, Sid. 121r3 *narūjāñä* 'to be burst', Tib. *brtol-te* (*rdol-ba* 'burst'), 3 plur. K 55, 16v3 *narūjīdi*, 3 sing. Manj. 398 *nairūje*, K 55, 17v4 *narujīdi*, K 55, 17r1 *narrūjīdä*, 3 sing. III 110·19 *narauśta*; preterite JS 18r3 *narä udiśāya* (BS *uddiśya*) *narrvai hīvye re* 'for the man you split your own veins'; 3 plur. JS 31r2 *narrvāṃde*; II 121·220 *pada narrvai* 'opened the road', II 47·107–8 *paṃdä na nirve hame* 'the road cannot be opened'; III 80 26 *narrvāmdä*; I 137, 46r3–4 *narva haṭcasta u hvasta* 'burst, broken and beaten'; incohative Sid. 103r1 *nirasaṃdai* 'bursting', Tib. *rdol-ba*. Verbal noun III 33·14 *narūjāme*, III 31·1 *narrujāme*. Compound, III 90·181 *nuvara-narve āsī* 'newly-burst itch'. With negative III 92·237 *anarva*. Noun, Sid. 136v1 *nerau* 'bursting', Tib. *brnags-nas rdol-ba* 'bursting from fester', from **niš-rauga-*. Base *raug-* 'to break' with *niš-* 'out', to Av. *uruχti-* (*fra-*, *an-ava-*), Oss. D. *lux*, I. *lyg* 'cut off; a piece'. IE Pok. 686 *leug-*, *leuĝ-*, O.Ind. *rujáti*, *rugṇá-*, *róga-*, *ārogya-* 'health', Lit. *láužiu*, *láužti* 'break', intr. *lūžti*. See *rauśtä*, *gūrva-*, *attarrve*, *attarve*. Different is the base IE Pok. 871 *reug-* 'to eructate', Pašto *arẓai* 'eructation' < **ā-ruχšaka-*, *arẓamai* 'eructation', Sarīkolī *rēɣ* 'belch', N.Pers. *ārōɣ*, Munjānī *yōruya*, see *rūjai* 'belching'.

naraiya 'hernia', III 88·135; 139; 142 *naraiya*, III 88·141 *naraiye*, I 163, 77r2 *nariyi*, BS *vardhman-*, I 183, 102v1 *nariṃyi* (*-iṃ-* = *-ai-*). From *niš-raik-* or *niš-raig-*, to Oss. D. *berindzun*, *beriyt*, *beriyd* 'to stretch, yawn, press, force open (**apai-raiklg-*)'. For *-aiy-* note also *daiyä* 'he sees', *spaiyä* 'prospers', *naltsaiye* 'issues'. IE Pok. 858 *reik-* 'break in pieces', Greek ἐρείκω 'break, tear', possibly Armen. lw *parex*, *-ic'* 'precipice, cliff'. So, rather than base *nar-* 'to swell'.

nal- 'out' preverb from *niš-*, see s.v. *naṣ-*.

nalaki 'vessel', V 125, 10a2 *śau paṃjilīnai nalaki* 'one tubular vessel of bell-metal'. From *nala-* 'reed, tube(?)', dialectal Saka from *nada-* 'reed', Av. *naδa-* 'reed', M.Parth.T. *n'd* 'flute', Zor.P. *n'δ*, *n'y nāδ*, *nāy* 'reed', M.Pers.T. *n'y* 'flute', N.Pers. *nay*, *nāy*, *nāl*, Hungarian *nád* 'reed' from Alan, O.Ind. RV *nadá-*, AV *naḍá-*, later *nala-*, BS *naṭa-*, 'reed', O.Ind. *nāḍa-*, *nāla-* 'hollow stalk', *nāḍī* 'tubular stalk, pipe, tube'; Hittite *nata-*, *nati-* 'reed', Luwian *nata-tt-* 'reed' (acc. plur. *natatta*), Armen. *net*, *-ic'* 'arrow', Lit. *nėndrė* 'reed'. (See TPS 1952, 61–3 *nadá-*; and AION 1, 1959, 130–2 *-l-* < *-d-*.)

naladä 'nard (oil)', II 70·1·2 *naladä bhāgä 4* 'four parts of nard'; I 137, 44r5 *gaṃdha-nalaḍha*, BS *nalada-*. Akkad. *lardu*, *larda*, Heb. *nrd* (**nērd*), Aram. *nird-ā*; Greek νάρδος, Lat. *nardus*, O.Ind. *nalada-*. Originally Iranian from *nar-* 'be fat'? It was recorded in Gedrosia (Arrianos, Anabasis 6·22).

naljsem- 'drive out, end', participle *naljsonda-*, K 140·979 *bẹ-t-ī najseṃme* 'I drive out poison for him', Tib. *dug gźil-bar bgyi-ho* (*gźil-ba* 'expel'); Z 1·188 *ttū hvano samantabhadṛ biśśu huhvatu rraṣṭo naljsondä* 'all this sermon true well-pronounced Samantabhadra ended'; Z 3·150 *maitro padaṃju balysä naljsonde* 'the Buddha ended the display of *maitrī*-kindness'; Z 22·334 *balysä ttū hvanau naljsonde* 'the Buddha ended this statement', parallel *idam avocad bhagavān* (in cliché, Avadānaśataka 7·12, see KT VI 12 s.v. *ātamä* 'desire'). From **niš-jāmaya-* 'to make to go out', either 'expel' or 'end'. See *naṣ-* 'out', base *gam-* 'to move' s.v. *āta-* 'come'.

naljsauku 'crescent(?)', V 132, 58a4 *balysūñu aysmū naljsauku yanändä* (printed wrongly) 'they make the Buddha's mind to be crescent'. Possibly from **niž-jǎu-* base *gau-* either 'go' or 'grow' (see s.v. *gvāna-*). See also *netcūka-* 'servant' from **ni-čyau-ka-* 'follower, attendant, pupil'. Since the word *naljsauka-* is ameliorative, the base *gab-* 'to excel' could be traced in it, with Oss. DI. *dzäbäx* 'excellent' and D. *dzäbo-* I. *dzäbī-* in *dzäbo-dur*, *dzäbidyr* '(noble) goat' see s.v. *ttura-* 'goat'. Here N.Pers. *gabr*, *gabragān* the epithet of the Zarduštīs in Iran. Suffix *-ka-* as in *tsūka-* 'migrant, traveller', *dyūka-* 'robber', *malysaka-* 'majordomo'.

naltsva- 'go out', V 110, 32r6 *naltsutä āya* 'he might go out', BS *niṣkrānto bhavet*; 2 sing. preterite, N 171·15 *puṣṣu naṭsvai śva ṣṣava bāśa* 'you went out at once at midnight into the garden'; Z 22·202 *rre hamatä rrunḍyau haṃtsa thatau naltseiye pravajo* 'the king himself with the kings swiftly goes out to the migrant life' (BS *pravrajyā-*); Z 24·252 *ttīye puṣṣo īṣṭe pātcu vātcu naltsaiye* 'then at once he returns; then he goes out'; Z 24·405 *ttiñi haṃtsa hīñi jsa patä rrunde naltseiyä* 'with this troop he goes before the king'; 2 sing. imperative, Z 5·30 *bārgyä hā naltso kūṣḍu* 'riding go out of the palace'; also Z 13·61 *naltsutä*; 5·32 *naltsute*. From **niš-čyau-* 'go out', see cognates s.v. *tsva-*:*tsuta-* < *čyav-*:*čyu-*; and s.v. *naṣ-*.

navaka- 'novice', Z 20·9 *cestä navaka ce na ro ṣṣai klaiśa jita* 'youthful novices of whom even the *kleśa*-afflictions are not yet destroyed'. Possibly indigenous Saka with Av. *nava-* 'new', Pašto *nawai* 'new, fresh'. Zor.P. *navak, nōk*, N.Pers. *nau*, Kroraina lw *nok-ṣari* 'new year', Armen. lw *nauasard* '1st month', Oss. DI. *näüäg, nüog, nog* 'new'; Šuγnī *naw*, Yazg. *nuġ*, Sarīkolī *nūj*; but BS *navaka-* has the technical meaning '(Buddhist) novice'. See also *nūvara-*, 'new', and *nauha-salye* 'of the new year' (II 64·5), and also *prranava*.

navīmaa- 'lower', III 75·221–2 *navīmye diśa hālai* 'towards the lower part', see s.v. *nata-* 'deep; below'.

navīsa 'revolving', II 104·79–80 *drrai-padya aisīnai padäna navīsa tcāṃryāṃ tcaic(ā) vīsārai* 'revolving in the triple path of a whirlpool, turning from the four boundaries'. From **niš-vṛtsa-*, incohative to *vart-* 'turn', see *vīsa-, vīsārai*, and from *gart-* see *ges-, gīs-*.

naśtä 'he cries out(?)', V 30, 73V3 *kvī pulśtä handarä samu ṣārä nu naśtä* 'when another asks him, he only cries out at them'. See *najs-* above.

nąśtä 'end', V 90, 1b2 *khu ni hvīya jsīni nąśtä maraṇu ve pyūṣṭä yanīndä* 'if they can hear of death the end of their human life'. See *nätąskya, neśta-*.

naṣ-, *naṣa-, naṣą-, ną-, na-, niṣį-, nal-* 'out', preverb from *niš-, niž-*, found in *naljsem-, naljsauka-, naltsuta-, ṇatsva-, navīsa, naṣągaista-, naṣągaista-, naṣąbęvai, naṣįphaśtu, naṣįrrīmä, niṣįrrīma, naṣkando, naṣkargä, naṣkaljäte, naṣkaṣṭa, naṣkastyai, naṣakhastye, naṣkār-, naṣkirrdä, naṣkośätä, naṣkrrīya-, naṣkhajāmata, naṣkhaṃttä, naṣṭāva, naṣṭaudo, naṣṭauṣke, naṣṭosäte, naṣṭva-, naṣṭāma, naṣṭhrrīte, naṣḍamāka, naṣdraunjsa-jsera, naṣpaśdę, naṣpulaṃdā, naṣpuṣṭe, naṣpūste, naṣphajāṃde, naṣphanä, naṣphaśta, naṣphīśätä, naṣphūsta-, naṣmāvā*). To Av. *niš-, niž-*, O.Pers. *nijāyam*, Sogd. Bud. *nztyw* 'exiled', =Armen. *nžđeh*, Sogd. Bud. *nyškyr'n* 'apart', Chr. *nyšqr'n* 'out', Bud. *nyz'y-* 'issue', Man. *nyjy-*, M.Pers.T. *nyjd'd* 'unjust'; Šuγnī *niž-, naž-, naǰ-*, Sarīkolī *nal-*, Rōšānī *naw-*, Bajui *nar-*, Waxī *než-, neǯ-*, Yidγa *nax-*, Yazg. *naž-*; O.Ind. *niṣ-, nir-, niṣṭya-* 'foreign', O.Slav. *ništĭ* 'poor'.

naṣągaista 'developed', II 3·39–40 *svārtha-parārtha vīra hajū nāṃhauysa naṣągaista* 'in his own and others' service wise, eminent, developed', =III 127·5 *svārtha-parārtha vīra hajū nāṃhauysa naṣągaista*, III 100·7–8 *aidrā jsa naṣągaista* 'evolved with faculties'; I 139, 47V1 *naṣąbęvai* 'without poison', BS *nirviṣa-*; II 40·3 *naṣįphaśtu* 'inactive(?)'; Bcd 48r1 *naṣįrrīmä* 'undefiled', BS *vimala-*, SuvP. 68V3 *niṣįrrīma*, BS *sunirmala-*.

naṣata 'ceased(?)', Manj. 18 *skadä naṣata prrara tta prracā jsa hamya padeda* 'nature freed from(?) *skandha*-groups, so arisen from *pratyaya*-causes, created'. To *niṣam-* 'become quiet', *näṣąta-*; here fem. *-tā* preserved as *-ta*.

naṣąm-, see *niṣam-*.

naṣąma- 'cessation', K 111·354 *akhauysama jsa naṣąmna* 'with non-motion, with quiescence'. See *niṣam-*.

naṣąs(t)ä 'seated', SuvO. 68V7, BS *saṃniṣaṇṇa-*, see *näṣasta-*.

naṣāña 'ruinous(?)', III 45·13–4 *naṣāña hīrāña vī tsīyai* 'that it go into a calamitous state'. Possibly *naṣ-* < **naxš*, base *nas-* 'perish', see *hanāsa-*. IE Pok. 762 *nek-*, O.Ind. *naśyati, naṣṭa-*, Av. *nasyeiti, našta-*.

naṣąma 'cessation', JS 3V3; JS 11V2 *vyaysanāṃ jigya naṣāmä hālai* 'for the destruction, quiescence of troubles' (BS *vyasana-*), =JS 13V3 *vyaysanāṃ jegi niṣąmä hālaiyāṣṭa*. See *niṣam-*.

naṣī 'a kind of coction', III 92·236 *biśä hamaṃgä śtākä, u ārāñä paherāñä, u naṣīyūṃ jsä pāchai, u ttī ṣį naṣī, paskyāṣṭä ārāñä, ysūnāñä* 'all must be equal, and must be ground, steeped, and a *naṣī*-coction must be cooked with them, and then this *naṣī* must again be ground, filtered'. Possibly **niš-srita-* > **naṣ-ṣita-* > *naṣī* to base *sar-, srai-* 'to cook' whence *ṣa-* in *ṣapā* from **ṣṛta-pāka-*, like O.Ind. RV 1·162·10 *śṛta-pāka-*, Kroraina *ṣitġu-potġa-*, see TPS 1954, 130–2.

naṣiḍi 'attachment', see *naṣaima*.

naṣaima 'attachment', III 43·33 *saṃtsārū sauha baida paijsa naṣaima* 'to the pleasures (BS *sukha-*) of *saṃsāra*-migration intense attachment', =III 39·53 *ṣkaujīnai sauhä bida paṇsä naṣiḍi* 'to pleasures of the *saṃskāra*-acts intense attachment'. From base *sraiś-* 'adhere', *ṣęmāṃgye* 'sticky', *näṣāṣta-* 'attached', *ṣaṣje* 'service'. Hence *naṣaima* < **nisraišma-*, *naṣiḍi* < **nisrišata-* (or with *niž-* instead of *ni-*).

naṣęvarīva- 'not youngest, smallest' = 'highest', Manj. 121–2 *śakrra jasta kāśaka jyava jsīna vara jastvā ttī dā pyūṣṭa bąysa naṣęvarīvā jastvā ā* 'Śakra Kauśika the *deva*-god's life was there exhausted among the *devas*; then he heard the Buddha's *dharma*-doctrine, he came among the Akaniṣṭha-gods'. The Śakra-praśna-sūtra (Pali Sakkapañha-sutta, Dīgha-nikāya no. 21) relates Śakra's descent to the Akaniṣṭha world where his life ended. Akaniṣṭha the highest of the Śuddhāvāsa-kāyika *devas*' world is 'the not-smallest' hence 'the highest'. In *naṣęvarīva-* (loc. plur. *-vā-* < *-vvā*) *naṣ-* 'out, not' is prefix to *varīta-* 'gone down, low' from **ava-raita-* to base *rai-* in Zor.P. *rētak* 'youth, small', Armen. lw *erita-* in *erita-sard* 'of young, small years', N.Pers. *rēdak* 'youth'. IE Pok. 330 *er-: r-, rei-* with Lat. *orior* 'rise'. See also *hūrī* 'youth' < **hu-raita-*.

naṣkando 'dug', Z 11·36 *naṣkando baīäte* 'he closes the excavation'; see s.v. *kan-* 'to dig'.

naṣkargä 'a tool(?)', V 280·6·2 *śau naṣkargä cu 230 mūri pa|||* 'one tool(?) which costs(?) 230 *mūrā*-coins'. See *naṣkalj-*.

naṣkalīda 'they distinguish', III 137·17–8 *nva kṣame ttā naṣkalīda* 'according to wish, they distinguish'. See *niṣkici* 'distinction', Tib. *bye-brag*, and *niṣkalyāme, naṣkaista*.

naṣkaljäte 'drive away, beat away', Z 12·67 *ysurre jsa naṣkaljäte o mānäna nyaste* 'by anger is beaten down or by pride (BS *māna-*) is defeated'; III 6, 13r2 *ma ma naṣkalja, ma ma naṣphaśta* 'do not repel me, do not shake me off'; participle III 9, 18r3–4 '(do not despise me, saying...') *täde naṣkrrīyä gyastāni balysāni pajsīma* 'so cast away in the matter of worship (loc. sing. to *pajsama-*) of the *deva* Buddhas'. See *kalj-* 'to beat', *kargaka* 'percussion musical instrument', *naṣkargä*.

naṣkaṣṭa 'looked out to see', III 106·25–6 *khu ṣą cakrraka spāṣṭa naṣkaṣṭa ca ṣą vā nīśāva* 'when he saw the circlet (BS *cakraka-*) he looked out to see who had thrown it'.

To base *kaṣ-* 'to see', see s.v. *tcāṣ-* 'see', to Oss. D. *käsun* 'look, watch'.

naṣkasta- 'issued', II 7·116 *nvavara-naṣkastyai vīysa spūlaka mauñada* 'like the bud of a newly emergent lotus'; III 95·45 *nūvara-naṣkascye aurmaysda māñadä* 'like the newly arisen sun'; =II 124·1 *nūvara-naṣakhastye āṃrmaysdāṃ māñadä*. Base *kah-/s-*, *-kasta-*, *-khasta-* 'go out', see above *ūskhasta-* 'arisen', cognates s.v. *khah-*: *khasta-*.

naṣkār- 'draw out, present', V 67·2 *ttye pāṃnīä naṣkāra///* 'draw out of this merit' (BS *puṇya-*); preterite IV 2·6 *cū-ṃ pūra naṣkāḍāṃdä ttyāṃ keṇa-ṃ tta ḥvādä* 'as to my sons whom they dragged away, for them they said to me'. See cognates s.v. *kār-*:*kāḍa-* 'to draw', *haṃggār-*.

naṣkirrdä 'draws out(?)', III 90·199 *ṣi piṃṃḍai* (*-iṃ- = -ai-*) *ysvaurgä āsīṃ naṣkirrdä* 'this poultice draws out the suppurating itch'. Base *kr-na-* > *kirr-* to *kar-* 'draw', to present with *-ā- kār-*.

naṣkūmāya 'fittings, decoration(?)', II 60·28–9 *u hadā-naṣkūmāya namavīña thavalakaña khauca haudūsä sera pyaṣṭalīka* 'in an excellently-equipped(?) felt bag (O.Ind. *sthavi-*), a covering of 17 *satera* (weight or value, 'ounce'), ornamented'. In compound *hadā-naṣkūmāya* 'having excellent (*hadā* < **fradāta-* 'set in front') fittings'. To base *skau-*, IE Pok. 950–1 *(s)keu-* 'to prepare, equip, decorate', Greek σκεῦος 'vessels', σκευή 'equipment', O.Slav. *prě-kutiti* 'to decorate'. See also *bätcūṣṣ-* 'decorate' with O.Ind. BS *caukṣa-* 'excellent' to base *(s)k(ḥ)au-k-*.

naṣkoś- 'bale out, scoop out', N 50·32 *cerä cerä nvya ūtca ttrāmäte ttärī vā naṣkośätä* 'whatever water enters the boat, all that (*ttärä+yi*) he bales out'; N 50·38 infinitive, *dāśätä ūtco naṣkośä* 'he completes the baling out of the water'. See *uskośāña-*, BS *nikṣeptavya*, Tib. *dbul-ba* ('give') for cognates. Sogd. Chr. *nyšqwym* 'we take out', *nyšq'w-* 'draw out', Bud. *nšk'w-* 'extract', Man. *nyšk'wnd*, *nyškwṭ*, Chr. *nyšqwxd'r* 'has extracted', Greek ἐκβάλλω.

naṣkyaḍī –?–, V 196, 31a5 *biśa drramai byaṃ⟨ḍ?⟩ī naṣkyaḍī ḥajānī neśta* (unidentified).

naṣkrrīya- 'beaten out', see *naṣkalj-*.

naṣkaista 'arisen', II 7·120–1 *nvavara-naṣkaista vīysa spūlaka māñada* 'like a newly emergent lotus bud'. See *naṣkasta-* 'emerged'.

naṣkhaj- 'to free', V 112, 34v4 *ārrāṇa naṣkhajāmata* 'deliverance from ill act', BS *daṇḍa-parihāram*. See *khaj-* 'rise'.

naṣkhaṃttä 'laughs out, mocks', V 189·115, 3b1 *naṣkhaṃttä*; Z 12·75 *ka bodhisatvä āyiḍetu näjsaṣḍe, naṣkhaṃttä jaṃphäte uskūṣḍä apracä* 'if the bodhisatva shows amusement, mocks, chatters, is frivolous, without cause'. See s.v. *uskūṣḍä*. Base *khan-* (< *xand-* 'to laugh'), *bihaṃtte*.

naṣkhasta- 'issued', V 66·12 *nūvara-naṣkhasta uvāra, kāṃjañe ysī⟨rrä jsa⟩ ramaña chaka* 'a newly emerged noble, delightful (=BS *ramaṇīya-*) rod of *kāṃcana*-gold'. See *naṣkasta-*.

naṣkhauysa 'motionless', V 264·25, 1b18 *///pa naṣkhauysa*. See s.v. *khauys-* 'to move'.

naṣṭa 'lost, deficient', SuvO. 54v6 *naṣṭa hämäte* 'becomes deficient', BS *vaikalyaṃ kariṣyati*. See *nas-* 'perish', s.v. *hanas-*.

naṣṭa- 'pour out', see *naṣṭva-*.

naṣṭāma 'pouring out', Sid. 156v3 *haṃjvāme u paskyā⟨ṣṭa⟩ naṣṭāma tcerai* 'chewing to be done and again pouring out', Tib. *mur-žiṅ, khu-ba phyir dbo-bar byaho* (*dbo-bar* 'pour'). See *naṣṭva-*.

naṣṭāva- 'burning', SuvP. 64r4 *naṣṭāvyau jsa*, BS *saṃtāpa-*. See also II 104·73 *naṣmāvā*, and *naṣṭev-*; cognates s.v. *ttav-*.

naṣṭev- 'cause to burn out', adjective K 149·9 *asaḍaraṇāṃ naṣṭevākä* (so) 'burner up of evildoers' (**asiddha-karaṇa-*). Base *tap-*, *tāpaya-*, see *ttav-*, *haṃdev-*.

naṣṭauda- 'burnt', Z 5·49 *pyaura. . .uysdemäte śśandau naṣṭaudo ce pāśäre jsa nätauda* 'the cloud. . .cools the burnt earth which is heated by the sunshine', from **niš-tafta-*, see *ttav-*, *ttauda-*.

naṣṭauṣke 'grief', V 243·35 *ysaira naṣṭauṣke* 'grief of heart'; ibid. 38 *naṣ(ṭ)auṣke*. See *ttav-* 'burn'.

naṣṭosäte 'is burnt', Z 5·28 *naṣṭosäte saṃttāpina* 'he burns out with heat' (BS *saṃtāpa-*); noun, Sid. 140r1 *naṣṭausai āchai* 'disease of dryness', =BS *śoṣa-*, Tib. *skem-pahi nad*. See *ttausai* 'fever', *ttav-* 'to burn'.

naṣṭva- 'to pour out', Sid. 155v5 *u paskyāṣṭa naṣṭvāña* 'and again to be poured out', Tib. *phyir dbo-ba* (*dbo-ba* 'pour'); Sid. 156r5 *ttora-ṃ jsa paṣaujāñä u paskyāṣṭä naṣṭvāñä* 'the mouth is to be filled with it and it is again to be poured out', Tib. *kha bkaṅ-la riṅ-du bžag-la phyir dboho*; Sid. 156v2 *ṣha biysaṃjāñä u ṣaha paskyāṣṭä näṣṭvāñä* 'it is to be held in the mouth and again spittle poured out', Tib. *mkhur-la bkaṅ-žiṅ phyir pho-na*; without *-v-*, verbal noun Sid. 156v3 *u paskyā(ṣṭa) naṣṭāma tcerai* 'and again a pouring out must be made'. Base *tau-*: *tu-*, **niš-tau-* 'pour out', probably *tau-* 'to empty', in Av. *taos-*, *tusəṇ*. Zor.P. *tuhīk*, N.Pers. *tuhī*, Pašto *taš*, see *ttuśśa-* 'empty', O.Ind. *tucchá-* 'empty', O.Slav. *tŭštĭ* 'empty', rather than *tu-* 'to spit', Oss. DI. *tū* 'spittle'.

naṣṭhrrīte 'drawn', V 92, 611v5 (see s.v. *pārra-* 'heel'), *ne naṣṭhrrīte*, BS *āyata-* 'extended', to base *θrang-*, see s.v. *thraṃj-* 'to stretch'.

naṣḍam- 'blow away, disperse', SuvP. 62r1 *naṣḍamīde dukha staura* 'they disperse severe pains'; III 5, 1113–4 *biśśe jaḍīje ttāḍe naṣḍamāka* (voc. sing.) 'disperser of all darknesses of ignorance' (BS *jaḍa-*). See base *dam-* 'to blow'.

naṣḍodai 'you blew', JS 34v4; see s.v. *dam-*; parallel Pali *saṅkhaṃ dhami* 'blew the conch-shell'. See *dam-*.

naṣdraunjsa-jsera 'to be weeded', Z 22·125 from **niždrā-mačā-*, base *dram-* 'move', *drem-* 'to remove'. Note *d*, not *ḍ*.

naṣpaśḍ- 'produce, bring out', Sid. 4v2 *phara naṣpaśḍe* 'produces speech', Tib. *nag hbyuṅ-bar byed-pa*; III 85·70 *u ahaña āma naṣpaśḍe* 'and draws the undigested out from within the belly'; Sid. 102v3 *ttiña khuṇyāṣṭä niṣpaśḍāñä* 'into the hole to be produced', Tib. *hbrum-bu gaṅ-gi naṅ-du hyuṅ-ba-la*; noun, Sid. 4v2 *rrīmañä naṣpaśdāme āstaṃna piṣkici jsa haṃphve* 'with the section beginning with the production of the filth', Tib. *dri-ma hbyiṅ-pa rnams-kyi bye-brag daṅ ldaṅ-paho*. Base *pazd-*, causative *pazdaya-* > *paśḍa-*, see s.v. *uspaśd-*.

naṣpul- 'make explosive noise, hiss (snakes)', JS 23r1 *ājavaiṣa ysurrja naṣpulaṃdā vāṣṭa* 'the *āśīviṣa*-snakes

enraged, hissing hither'. Base *pard-*, Av. *pard-*, 3 plur. *pərəδən, pərəθən*, Zor.P. *pwlyt, pwwlyt* **pulīt*. IE Pok. 819 *perd-*, O.Ind. *párdate*, Greek πέρδομαι, O.Engl. *feorting*, Lit. *pérsti, pérdžiu*, Russ. *perdetī*. See *pulāñi*.

naṣpuṣṭe 'dressed, arranged', Z 21·11 *ggūne ggumälste naṣpuṣṭe* 'hairs besmeared, arranged'; compound *hu-*, III 105·14 *hūnaṣpauṣṭa hūysīnātta* 'well-dressed, well-bathed', parallel to Suv. BS 150·16 *susnāta-gātraḥ śuci-vastra-prāvṛtaḥ*. Base *pau-:pu-* see *pvāna-* 'covering ointment', and with increment *paus-:pus-* or *pauś-:puś-* (no present stem so far noted) 'cover, wear', either to Zor.P. *pōšītan* 'wear', *yāmak pōšīt*, N.Pers. *pōšīdan*, Pāzand *pōšaśni*, Waxī *büt* 'dress' (**hampuśti-*); or to Av. *pusā-* 'headdress', Sogd. Bud. *'ps'kh*, M.Parth.T. *pwsg*, Armen. lw *psak, -i, -a* 'garland, crown', Greek ἄμπυξ.

naṣpūste 'drove out, threw out', SuvO. 24v4 *cīyä naṣphūstä hämäte upalatāñe* (with *-ph-*) 'when it is thrown into the cemetery', see s.v. *upalatāna-*; Z 2·94 *hālsto ulatāñe naṣpūste*; III 73·181 *rre mā naṣphūsta natcāṣṭä* 'the king drove the fly out'; Sid. 131r4 *khve huñä naṣphusta īdą* 'when for him he can draw out blood', BS *śoṇita-mokṣaṇaṃ*, Tib. *khrag phyuṅ-la*. Base *paud-:pud-* 'move', with *us-, uspūstä* above, *usphūstä*; with *va-*, below Z 24·267 *vaphūste* 'he drove away'; without preverb Manj. 121 *pūsta-* with cognates.

naṣphaj- 'accumulate', JS 38r2 *ca-ṃ naṣphajāṃde mamīṃ puña avamāta* 'what immeasurable merits (BS *puṇya-*) have been accumulated by me', parallel (with *pāpa-* 'evil'), Suv. BS 3·28 *pāpaṃ tridhā duścaritaṃ citaṃ* 'evil, threefold bad, accumulated'; Pali *puñña-kammāni ācini* 'he accumulated meritorious acts'. Base *bag-, -phag-* < *bhag-* 'give and take portions', see also *haṃbāta-* 'portion, share', Av. *bag-, baγa-, baxta-*, O.Pers. *baga-*, Zor.P., N.Pers. *baxš-, baxt*, Zor.P. *bay, hambāy*, Sogd. Bud. *βγ-, βγtw δ'r'm*, Man. *βγty*; with preverbs *"βγš, prβ'γtk, prβγn*, Chr. *prbxšny, prbxšty* 'traitor'; Man. *βxšy* 'divide', Oss. D. *bäydauän*, I. *bäydūan* 'entrusted', Orm. *baš-* 'give'. See below *būṣṣ-, būta-*. IE Pok. 107 *bhag-* 'attribute', O.Ind. *bhájati, bhaktá-*, Greek φαγεῖν 'to eat', O.Slav. *u-bogŭ, ne-bogŭ* 'poor', *bogatŭ* 'rich', *bogŭ* 'God'. Note variant *b/ph* also in *haṃphuta-* 'bowed down', *haṃbujs-* 'to bow down'.

naṣphan- 'issue', Z 5·28 *ttavai naṣphanä* 'fever arises'; Manj. 87 *narvakalpa neṣphana prrara* 'nature beyond concept issues'. Causative *naṣphāñ-* 'produce', III 24, 19b4–20a1 *aysä buddha-kṣiträ padaṃja piṣkalä naṣphāñū* 'I produce the display (dyadic) of the Buddha-field' (BS *buddha-kṣetra-*), BS *ahaṃ kṣetra-vyūhān niṣpādayiṣyāmi*; III 27, 34a3 *buddha-kṣiträ vyūha naṣphāñe*; noun, K 10, 8v4 *naṣphāñāme kiḍna*. See cognates s.v. *phan-*.

naṣphaśta 'expel, shake off', III 6, 13r2 *ma ma naṣkalja, ma ma naṣphaśta miśtye mulśdi jsa* 'do not expel me, do not cast me out from the great mercy' (=BS *mahā-karuṇā*); II 40·3 *naṣiphaśtu* 'despondent(?)'; Sid. 121v1 *naṣphaśtāka* 'producing', Tib. *hbyin-pa*; Sid. 19r1 *saṃnä nvaśtä naṣphaśdākä* (*d*, not *t*) 'bringing out faeces easily', Tib. *phyi-sa bde-bar hbyuṅ-bar byed-do*; Sid. 100v5 *naṣphaśtāñą* 'to be taken out'. See *phaśt-*.

naṣphāñ- 'bring out', see s.v. *naṣphan-*.

naṣphīś- 'avoid', v 86, 24r3 *naṣphīśätä*, see *phīś-*.

naṣphūsta- 'drove out', III 11, 21r3 *ttū ahamañe kṣāḍai naṣphūstai* 'you condemned him (BS *adhimanya-*), shamed, expelled him'; v 30, 73v2 *śve hämäte vātco ṣe naṣphūstai oṣku* 'he becomes a dog then, he is driven out always'. See *naṣpūsta-*.

naṣmāvā 'pains(?)', II 104·73 *dūkhīnai ttāvānu naṣmāvā ūysdaimākä* 'calmer (making cool) of woeful burnings, of pains'. Possibly base *mau-:mu-*, but it may be miswriting for **naṣṭāvā* 'burnings', from **niś-tāpa-*, see *naṣṭāva-*.

nas- 'perish, be deficient', SuvO. 54v6 *naṣṭa hämäte* 'becomes defective', BS *vaikalyaṃ kariṣyati* (*vikala-* 'incomplete'). See s.v. *hanas-*, IE Pok. 762 *nek-*; but *binās-* 'to hunger', rather *abi-nā-* present *-nās-* with *nās-:nāta-* 'get, take'.

nasa- 'part, portion, amount, period (of time)', SuvO. 54v7 *nasä haurāñä* 'portion is to be given', BS *pratyaṃśaṃ dātavyaṃ*; Sid. 138r1 *habistä nasą* 'in contracted amount', Tib. *mdor-na* 'in short'; III 60·40–1 *paṃjsāsä nasi* 'fifty parts' parallel to ibid. 36 *paṃjsāsä kalpa* 'fifty *kalpa*-periods'; compound, K 154·37 *hama-nasą hamagi* 'equal' (dyadic); with negative v 29, 47v4 *anasu ne kaśte* 'does not fall portionless', v 28, 59r3 *nasä*. Base *nas-* 'get', beside *ans-, as-*, Av. *aṣa-* 'portion', verbal Av. *nasaiti, aśnaoiti, nāsa-, nāśəmna, nąsaṭ, aiwināsənte*; glossed by Zor.P. *arzānīk būtan* 'to get' (like Armen. lw *erjanik* 'happy'). IE Pok. 316 *enek-, nek-, enk-, ṇk-*, O.Ind. *aśnóti, náśati, nákṣati, áṃśa-*, Greek ἐνεγκεῖν, ὄγκος, Lat. *nactus, nanciscor*, Got. *ganah* 'reaches, suffices', O.Engl. *geneah, genōh*, Lit. *nešù, nèšti*, O.Slav. *nesǫ, nesti, nositi*.

nasa 'getting, grasp(?)', K 144, 2r3 *rahāśai gūstya nasa* 'grasping (attaining) the secret deliverance' (=BS *rahasya-, mokṣa-*). See *nasa-* 'part'.

nasā 'portion', K 45·14 *nakṣauuttä nasā māśta-hāysä ye* 'the appointed portion was a month's food'; K 45·15 *nasā khāysä ye* 'the portion was food'; K 46·24–5 *svīyāṃjsī nasą khāysä hamäte* 'to-morrow's portion is food'; K 46·28 *ttū näsā ttye haḍāṃjsī khāysa isthīyāṃdä ū ttye-t-ī āśarī haiṣṭādi* 'that portion of that day's food they took up and gave it to the teacher' (BS *ācārya-*). Base *nas-* 'to get, have a share', *nasa-* 'portion', *nasā* 'portion' < **nasāta-* **nasāka-* or **nasāna-* (hence 46·24 read *nasāṃ*?). See *nasa-*.

nasä 'pool(?)', III 80·22 *ttradū ttu mista-kasājsa naurā-nasä nāṃhä* 'I entered upon that peak with its great caverns, with deep(?) pools(?)'. Possibly to base *(s)nā-*, Oss. I. *najän* 'bathing-place, pool', D. *najän* 'ford', verbal D. *najun*, I. *najyn, nadton* 'to bathe'. IE Pok. 971–3 *snā, snət-, snet-* 'flow'. Hence *nasa-* < **nat-s-a-*, as O.Ind. *útsa-* < **ud-s-a-*, Celtic river-name *Ouse*.

nąscya 'end', JS 12r1 *śaṃdā tvā samudra-nąscya* 'this earth ending at the sea', see *nęśta, näṣasta-*.

nastä 'checked(?)', Sid. 133v5 *cedāma nastä chavī śīyaurga*, 'thought checked, his complexion very white', Tib. *sems-pa dan, bžin-mdog dpal skya-ba dan*. From *näṣasta-* 'ended', or perhaps **nasata-* base *nas-* 'perish'.

nasta bāgyä 'root' from 'end-part', K 5, 142v3 *puñīnei nasta bāgyä* 'root of merits', Tib. *dye-bahi rća-ba*; Z 24·513 *bāgya nätasta* 'placed under'.

nąsta 'seated', K 112·371 *nąsta palaga* 'seated in *paryanka*-attitude'. See *näṣad-*.

nasyaiyą 'are perished', II 99·202–3 *ñaśau bīsau hā hauvä nasyaiyą* 'the humble servants' forces are exhausted'; =II 99·196 *pejsa hatcastą yai hauvą hänasyąvą* 'was greatly broken, the forces exhausted' (see *hanas-*). Base *nas-* 'perish', passive *nasya-* with periphrastic *āya(?)*. See *nas-* 'perish', participle *naṣṭa-*.

naharīysā 'no tremblings', V 63·22 *tteña biḍa ci naharīysā taṃda* 'at that time when it causes no tremblings'. From *na-* < *niš-* with *harīysaa-* 'trembling', see s.v. *rrīysa-*.

naharyūnāṃ 'play, sport', SuvP. 63v3 *naharyūnāṃ tcarkāṃ kiṃa* 'for play, sport', BS *krīḍā-rati-vaśāc ca*; K 152·13 *rahiśe tcarka naharyā cu pacaḍani* 'secret (BS *rahasya-*) sport, play which is normal'; without *na-*, III 72·169 *haryūnāṃ tcarkyāṃ kiṃṇa*. Here *na-* < *niš-* to express 'full, complete', see also below *haryūna-*.

nahāṣṭa 'lowest, the nadir', Manj. 191–2 *sarbadana ā vā nahāṣṭa ā ravye* 'from east, to the nadir, or the south', =K 147·11 *nāṣṭa dīśa jsa*; III 22, 1223 *nāṣṭa uskyāṣṭä*, BS *adha-ūrdhvaṃ*, see s.v. *nata-* 'down' from **nita-*.

nahaṃkyai 'touching', Z 5·38 *kho ju saruai kesarä brīra nahyaṃkyai śśandā seittä* 'as the *kesarin-* ('maned') lion's mane appears as touching the ground'; JS 4v1 *gyasta-kṣīryau jsa nahyaṃdā braha tterä* 'such a back in contact with the god-worlds' (=BS *deva-loka-*). Participle in *-ant-a-ka-* masc. *-aṃdaa-*, fem. *-aṃkyā-* to base *nahya-*, possibly **niš-hai-* 'to bind fully', see *hīyaa-* 'bound', base *hai-*:*hi-*, O.Ind. *syáti*, *sitá-*, rather than base *had-* (VI 130), or BS loan word.

nā 'taken', participle to *nās-*:*nāta-*, Manj. 391–2 *nai yai dyai īda nai nā*, =Z 9·15 *nai ye dätu yīndä ne vātu* 'no one can see it, nor grasp'. See *nās-*.

nā 'to take', infinitive to *nās-*:*nāta-*, see also *nete* s.v. *nās-*, V 66·9 *kṣama, ma jsa nā* 'it pleases to take from me'.

nā'a 'taken', K 46·29 *ttī prraṇahāna* (BS *praṇidhāna-*) *bisa avaśä* (BS *avaśyaṃ*) *nā'a* 'then *praṇidhāna* vows must be taken'. Possibly with medial *-a-* for *-ta-* or *-va-*, see similar medial *-a-*, II 68, 14322 *kṣī'a*, K 101·39 *'i'īsedai* = III 113, 4r3 *avīsadai* 'not returning'. Hardly *nā *sa* 'were taken, saying. . .'

nā- 'taking up, promoting' as first component III 83·19 *nā-cadyi nā-japa*, BS *cintā* 'meditation', *japa* 'prayer' (with possibly *japya-* > *japa*). The type of compound is attested in SuvO. 5v5 *yäḍa-śśaḍānu* (gen. plur.) rendering BS *kṛta-puṇya-* 'having made merits'; and SuvO. 5v3 *yäḍa-vajsamä* 'having done honour', BS *kṛta-adhikāra-*, Tib. *bsñen-bkur byas-pa* (a type familiar in Zor.P. *kart-spās-* 'having done service', *kart-kār* 'having done work', glossed by Parsi-Sanskrit *kṛta-kārya-*).

nā 'nine', III 105·9 see *nau*; K 61, 41r1 *nāṃ* (or *nā*) *gāṇḍa karma* 'nine grievous actions' (BS *gaṇḍa-*, *karma*).

-nā- 'to touch' see *parnaindä*.

nāeauni 'mother', V 66·10 *nāeauni dyai ustaṃ vī dyāma brūna* 'I saw the mother at the last, a splendid sight'; ibid. 15 *nāni dyai pāba ttū ṣṭāṃ sūṃjsūṃ* 'I saw the mother, the father, him I name'. Hypocoristic for *māte*, *päte*.

nāj- 'to hold', Z 4·18 *u ne ju hämäte ne nāju* 'and no grasping is there at all', in a definition of *parikalpa-* 'imagination'. With *ham-*, III 91·205 *khū haṃtsä haṃbirtte khū drāṃ hami khū haṃnājä* 'so that it combines together, so that it is such that it holds together'. With *bi-*, *bināj-*: *binäta-* 'to saturate ('hold throughout')' rendering BS *bhāvaya-*, Tib. *sbaṅ-ba*; dyadic II 103·56 *bastä binäva*. Base *nak-* or *nag-*, Sogd. Man. *n'j-* 'shrink together', 2 sing. present *n'jy* (*j* = *j* < *-ć-*, *-j-*), Pašto *prānadzəm*, *prānatəl* 'to open' (**parā-nak|g-*), Wanetsī *neci* 'to take', *wu-nca* (*c* = *ts*), *wu-na* 'taken'. IE *nek-* in *Lat. nectō*, *nexus* 'join' (not with Pok. 758 s.v. *ned-*).

nāṃji 'bread' (originally 'bread baked in cinders'), III 18·20 *paysāya bisā nāṃji tcerā* 'bread (which is) from the griddle is to be prepared'. From **nayna-* < **nak(a)na-*, older **nikana-* (in Armen. lw *nkan* 'bread under ashes or on griddle'), from *ni-* and *kan-* 'to put down (into the ashes)'. The form **nayna-* is in Balōčī *nagan*, *nayan*, Sogd. Chr. *nyny*, Pašto *nayan*, Parāčī *nayön*, Yidya *nayən*, Orm. *txan* beside Chorasmian *pknd*. For the form *nayna-*, note also Av. *huyāyna-* 'companion' beside *yākar-* 'liver'. From **nayna-* came Zor.P. *nān*, N.Pers. *nān*, as here *nāṃji* < **nānaći-*, and as a loanword in Central Asia (see J. Harmatta, Acta orientalia hungarica 3, 1953, 245–83, and E. Benveniste, REA, n.s., 1, 1964, 13–20).

nāta- 'taken', see *nās-* 'to take'.

nāṭte 'sounds', 3 sing. to *nād-*, II 75·66 *khvai hā hīśä vīrä hūña akakū akakū nātte* 'when in his desire in a dream he makes the noise *akakū*', see s.v. *nāyai* 'noise', *panāy-* 'to sound'. IE Pok. 759 *ned-* 'to sound', O.Ind. *nádati*, Av. *nad-* 'to abuse'.

nāni 'mother', V 66, 23a15 *nāni dyai* 'I saw the mother', ibid. 10 *nāeauni dyai*. Yazg. *nān* 'mother', Yidya *nīno*, *nēno*, Sanglēčī, Waxī, Orm. *nān*; Waxī *nanćj* 'stepmother', N.Pers. *nana*, O.Ind. *nanā* 'mother', Greek νάννη 'aunt'.

nāndä 'they took' from **nātāndä*, see *nās-*.

nā pai, v.l. *pai nā* 'he took the cup(?)', III 101·24 *śā ṣavai aysamū va tvī baida basta valakā nā pai* (v.l. *pai nā*, II 130·7–8 *śā ṣavai aysmū va tvī baida basta valakā pai nā*) 'one night, the mind being bound upon you, he took the cup(?) of the drinkers(?)'. For the 'bound mind', parallel Pali *paṭibaddha-citta-* 'mind bound in love'.

nāma 'name', at times possibly BS lw in compounds as K 152·14 *nāma-mālą*; Manj. 142 *n(ā)ma-māttra-*, Z 6·50 *nāma-mātrai*, Z 8·30 *nāma-mātr*, Manj. 252 *nāma-māttrā* and 255 *cetta-māttrā*; V 118, 67r7 *nāma*, BS *nāma*; V 312·26 *n(ā)ma yūḍ(ā)ṃda* 'they gave a name'; III 11, 20r2 *u nāme hva yanūṃ* 'and I can speak your name' (*nāma-te*); inst. sing. Manj. 59 *nāmana* 'by name'; gen. sing. V 334, 27v5 *dātä nāmani buljse hvāñāro* (*-s-*, and *-o* rubbed but certain) 'they may utter praises of the name of the *dharma-* (text)', BS G 37, 24b5–6 (differt) *dharma-. . .parikīrta-yeyuḥ* (= Tib. *ćhos. . .yons-su brjod kyan*), gen. plur., K 90·751 *nāmañāṃ padaṃja* 'display of names'. Base *nāman-*, Av., O.Pers. *nāman-*, Sogd. *n'm* 'name', verbal *n'mt* 'he calls himself'; M.Parth., Pers.T. *n'm*, Zor.P., N.Pers. *nām*, Oss. D. *non*, *nändtä*, I. *nom*, *nämdtä*, Wanetsī *nōm*, Pašto *nūm*, Orm., Yidya, Parāči *nām*, Sanglēčī *nīm*, Yazg. *nəm*, Waxī *nong*. Compound, *nāma-tsuta-* 'famous', II 83·30·3 *phirākvą bāḍvā nāma-tsvata-lāka* 'in many times famous', II 54·26 *nāma-tsvä śūra* 'famous, heroic' (BS *śūra-*); II 120·199 *n(ā)ma- ts(v)a-*

l(ī)ka 'famous (in the four *dvīpa*-continents)', Oss. D. *nom-dzud*, *non-dzud*, I. *nom-dzyd*; both from **nāma-cyuta-* 'come to a name'; V 118, 6715 *nāma-varīḍa* 'famous', BS *yaśasvin-*. IE Pok. 321 *en(o)mn-*, *nōmn* 'name', O.Ind. *nā́man-*, Armen, *anoun*, Greek ὄνομα, Lat. *nōmen*, Celtic O.Ir. *ainmm*, plur. *anmann*, O.Welsh *anw* > *enw*, Got. *namo*, O.Engl. *nama*, O.Slav. *imę*, Tokhara B *ñom*, A *ñem*, Hittite *laman-*.

nāya 'noise, howling', III 72·158 *ttyāṃ hīvī nāya maysairka* 'the great howling of those (wolves)', see *nāyai*.

nāyai 'sound', Sid. 1531 3 *ne pyūṣde u nāyai vā nerāme u ysauttę* 'does not hear, and noise issues and flows away', BS *bādhirya-nāda-srāvāḥ*, Tib. *hon-źiṅ sgra hbyun-ba dan*, *hdzag-pa rnams yino* (*hon* 'deaf', *hdzag* 'flow out'). See also *panāy-* 'to sound' and *nātte* 'it sounds'. Base *nad-*, Av. *nad-* 'to abuse'. See also above *ñada* 'singing', *ñīdä* 'they sing'. IE Pok. 759 *ned-* 'to sound', O.Ind. *nádati*. Possibly also Oss. D. *inätun*, *nätun*, I. *nätyn* 'to groan' (*-t-* < *-δ-* < *-d-*, as I. *mätyx* 'locust'; D. *äsmotun*, *äsmuston*, I. *smǽdyn*, *smýston* 'to smell').

-nāyai 'leading(?)', see II 10·471 *ganāyai*.

ṇāyīdä 'they place', IV 20·13 *neri pūra kīṃtha ṇāyīdä* 'let them set wives, children in the town'; Manj. 426 *kṣattra ṇāyai* 'he sets up umbrellas'. From **ni-šūdaya-*, see s.v. *nāṣad-*.

nāys- 'be proud, delicate', with *ha-* (< *fra-*), K 60, 37r4–v1 *utca vaṣperī u bahya va hanāysāṃde pamyāṃ jsa vą bināñą narāme* 'water splashes down and trees there are ornamented with garments; music issues'. See also *nāśa-salāva* 'with caressing words'. Base *nāz-*, Armen. lw *nazim* 1. 'act proudly', 2. 'caress', *nazabanem* 'praise solemnly', *nazeli* 'lordly, worthy', N.Pers. *nāz* 1. 'glory, pride', 2. 'soothing words', 3. 'elegance', 4. 'fresh, young'; *nāzān* 'sporting', *nāziš* 'glory'; adjective *nāzuk* 'gracious, slender'; verbal *nāzīdan* 'feign, indulge, be happy'; Georgian lw *naz-i* 'delicate beauty', *nazoba*, 'delicate' = *nazuk'-i nazuk'oba*; *sinaze*. Sogd. Bud. *n'zwk* (*n/z*) 'tender, dear', M.Parth.T. *n'z* 'pleasure', *n'zwg* 'tender', M.Pers.T. *n'z'g* 1. 'proud', 2. 'delicate', *n'zwg* 'delicate', Zor.P. (DkM 550·17) *n'zynkyh* **nāzēnakīh* (or **vāzēnakīh*?) 'flattery'; *n'zwkyh* **nāzukīh* (K 20, 170r10), verbal *n'zytn*; M.Parth.T. *n'zynd* 'be in glory', M.Pers.T. *nāzēnd* (*n'zyynd*) *qabūtar frašēmurv* 'the doves, peacocks rejoice'. Possibly Oss. D. *dzinazun*, I. *dzynazyn* 'to groan' from **pačnāz-* (*pač-* 'reversive', as D. *dzubandi* 'talk' to Sogd. Bud. *pčβnty* 'answer' from **pačbandīya-*; Yaγn. *čukayr-*, Sogd. Bud. *pčkwyr-* 'fear'). A different base *nāz-*, *nāž-* 'to roll, turn', occurs in Zor.P. (Dd 36·22) *nāzēnd ut gartēnd*; Sogd. Bud. *n'z-*, *prn'z-*, Man. *n'j-*, Bud. Dhyāna 37·55 *n'ẓ'ntk*. Below *nāśa-* < **nāz-ya-* 'caressing, tender'. For the action of the trees *hanāys-*, note K 64, 80v3 *ābha-vrrekṣa kalpa-vrrekṣa brrīyūna* 'garment trees, cosmic trees, lovely', with Divyāvadāna 221·21–2 *ābharaṇa-vṛkṣa-* (*ābha-* from **ābharna-*). IE *naĝ(h)-*, or *neĝ(h)-*. If *nāz-* < *nāiz-* (IE *naiĝ-*), with IE *naig-* in Slav. Russ. *nežnyj* 'delicate', (= Georgian *naz-i*); Let. *naigât* 'long for'.

nāysä V 166, 107v5; *nāysu* V 134, 69a2, uncertain.

nārä 'roar, thunder', V 64·48–9 *aysa. . .nārä* quoted s.v. *nar-*; *nārīñä* 'thunderous'.

nārä 'wife', Z 24·448 *nārä handaru kṣuṃdo nāste* 'the wife takes another husband', later nom. sing. *-a* (as *-ā-* stem), K 45·19 *khvai nāra busta* 'when his wife understood'; K 46·32 *nāra ysā daha* 'the wife bore a male child'; III 123·66 *nāra* gloss to BS *bhāryā*; V 199, 64a4 *nāra u dūte* 'wife and daughter'; III 65·9 *nārä nāta* 'he took a wife'; III (ed. 2) 149·81·1 *hārū sividattä nāra ąysāṃji puṣūṃ* 'I merchant Sividatta greet my lady wife'; oblique *nera*, *neri*, *naira*, *nerä*; III 94·35a *pvaisū ttā nira mūvara iysāṃgyau śva-prrūī* 'I greet the wife and mother Lady Śva-prrūī'; plural *nere* (II 125·4); III 73·171 *nāra-ṃ* 'my wife'; II 9·155 *nārai* 'his wife'. From *nārī-* (nom. sing. *nārä*), replaced by *-ā-* stem (*nāra*), to Av. *nāirī-* 'woman', O.Ind. *nárī*, feminine to *nara-*, see above s.v. *nar-*.

nāraṃji '(circle drawn in) dark colour', K 32·34–5 *khu ā nāraṃji maṇḍila-sthāṃ ṣkaude* 'he made a dark mark in form of a *maṇḍala*-circle', = K 15·135 *kāṣa*, = K 23·81 *kāṣa*, = BS *kārṣī* 'drawn line', *gomaya-kārṣī* 'line drawn in cowdung'; SuvO. 54v4 *kārṣa*, BS *maṇḍalakaṃ*; I 255, 12r2 *kārṣa*, BS *gomaya-maṇḍalaṃ*; III 3, 9r3 *gvīhä saṃna kārṣa padīmāña* 'a line drawn in cowdung must be made'. From base *nar-* 'to dye, make dark'. From **nāranači-*, see s.v. *narāṃja*.

nārāṃ 'leaders(?)', II 102·38–9 *baiysairāṃ baudhasatvāṃ nārāṃ paḍauysāṃña jsa* 'with the bodhi-making bodhisatvas, leaders(?) at the head'. Possibly **nāya-kara-* to *nai-* 'to conduct', see s.v. *ānāña-*. Translation in AM, n.s., 11, 1965, 103.

nārrvā 'unbroken(?)', K 26·139 *nārrvā tva hīna usthīya paurada baiśa* 'he led out that unbroken, army, conquering all', as if from **an-ā-ruxtaka-* (*raug-* 'to break'). See cognates of *raug-* 'break', s.v. *narūj-*.

nāṃva- 'boat', as first component, II 56·29 *nāṃva-vadāṃ padä* 'way in boats', see *nau*, *no* 'boat'.

nāvai 'he took', II 100·209–10 *mārā-pyarau nāvai* 'he took the parents'; II 100·211 *nāvä*; II 100·217 *u bvaiysya nāvai* 'and took the beverages'. See *nās-* 'to take'.

nāśa- 'tender, caressing', V 297, 21a4 *cve salāvä nāś⟨ä ye⟩* 'whose speech was soothing'; K 90·744–5 *u dyena śirä u pajsä u nāśa-salāvä* 'and (he is) handsome and strong and tender-speaking'; K 52·7·3 *virśāṃdä nāśa-salā* 'steadfast, tender-speaking'; IV 23·15 *paṃñe brī nāśi-salā⟨vā⟩ puña vī ñūjāne satva* 'dear to every one, soft in speech, may I teach the beings in merit'. From **nāz-ya- to nāys-* 'be tender'. Compound with *salāva-* Prakrit to BS *saṃlāpa-* 'talk'.

nāś- 'lose', causative to *nas-* 'perish', see *hanāś-*, II 71·4 *stūra kaitta khva-ṃ tta na panāśari* 'take care of the large cattle so that you do not lose them'. See *nas-*: *naṣta-*.

nāṣṭä 'downwards', Sid. 8r4 *nāṣṭä ni nirāme* 'does not issue downwards', Tib. *thur-du ma hbyun-ba dan*; III 75·233 *ṣai nāṣṭä śaṃdya hvaste* 'he beat him down on the ground'; III 76·242 *vahaṃda varī śadya nāṣṭä* 'he descended thereupon down on to the ground'. See *natālsto*, s.v. *nata-*.

nāṣṭa 'nadir', III 22, 12a3 BS *adhas-*, see s.v. *nata-*.

-nāṣṭä 'towards' suffix *-ālsto* to *-na-*, see *kālanāṣṭä*, *śālanāṣṭa*, *ttālanāṣṭä*, *hālaināṣṭä*, *dījanāṣṭa*.

nās- 'to take', participle *nāta-*, SuvP. 67r2 *pyaṃtsāṣṭä pathaṃka nāse* 'I undertake restraint for the future', BS *āyatyāṃ saṃvaram āpadye*; 3 sing. V 339, 77r1–2 *jīvātä*

nāste 'takes life' (BS, Tib. diff.); II 101·9, 1 plur. *nāsāmanai*; 3 plur. V 329, 131r4 *śandā-ysaṃthu ne nāsāre* 'they do not receive earth-birth', BS G 37, 10b7 *vinipātaṃ na gamiṣyanti*; III 23, 16b1 *nāsāti* 'he may take', BS *udgṛhya*; SuvP. 66r4 *nāsāṃde* 'they may take', BS *pratigṛhṇantu*; 2 sing. imperative K 47·56 *nāsi* 'take'; noun, K 9, 43r4 *nāsāmata*, III 23, 18b1 *nāsāma*, BS *grāha-*; K 154·41–2 *ahīye hera nāsāmi* 'taking not one's own things', the commandment (*śikṣāpada-*) *adattādāna-*; adjective V 183a1 *satvāṃ nāsāmatīnai haurna* 'with the gift concerned with reception of beings' (in list of *dāna-* 'gifts'); adjective *-āka-*, Manj. 204 *nāsāka-* 'recipient'; participle *nāta-*, V 56, 116r3 *nātu yanāta* 'can take'; III 20·4a3 *pāttarä cīvara pana nāti* 'took up bowl and robe', BS *pātra-cīvaram ādāya*; III 23, 19a3 *nā āya*, BS *udgṛhīta-*; 1 sing. Z 1·190 *nātainä*, II 87·3 *nāteṃ*; *nātu īni* 'I may have received', V 262 DR 02a3 *cu rro ja nase nātu īni tätä ne pasīdi* 'whatever shares I may have received, those they do not send (give?)'; to correct from *jata senānu*. Potential II 89·41 *nā yuḍem* 'I could take', II 91·112 *nā yināṃ* 'we can take'; 3 sing. V 329, 13v2 *haṃju dasta nāte* 'he took the hands in bent manner', BS G 37, 11a5 *aṃjalim pranāmya*. Infinitive V 113, 35r7 *nete*, BS *grahītuṃ*; II 127·39 *paryāmi nāte* 'we deign to take'; III 66·20–1 *ama ra ṣṭāṃ ciṃdyarä niṃ* 'you on your part think to take'. See also above *natä*, *nati*, *nitä*, BS *udgrahītuṃ*. Base *nā-s-*, *nā-ta-*, possibly from *nyās-* (if *ānāña-* from *ā-nyāña-* 'to be brought'), then with Tumšuq Saka *ñes-*, *ñe-* 'take', ablative noun *ñātanāyyā tsi* 'from taking', BS *ādāna-* (see BSOAS 13, 1950, 666); hence with Sogd. *ny's-*, *ny'tk*. This is Av. *yās-*, *nī-yās-* 'hold down, control'. But *nas-* 'get' seems to have the meaning 'take' in Orm. *nas-:nōk* 'seize', Iškāšmī *nas-:nad*, Pašto *nas-: nīwul*, Sanglēčī *nas-:nōδ* 'hold'. Yaγnābi *nās-:nāt* should however go with Sogdian *nyās-:nyāta-*.

For III 101·24 *nā pai*, II 130·8 *pai nā* 'he took the cup', see s.v. *nā pai*, *pai*, and *valakā* 'drinkers'.

***nāha-** 'navel', gen. sing. Sid. 122v4 *nehä* BS *nābhau*, Tib. *lte-ba*; III 87·124 *neha*, ibid. 126 *neha*; III 89·165 *niḷä*; III 87·122 *nihāṣṭä*; III 88·134 *niha*. Base **nabh-* Av. *nabā-* (*nabā-nazdišta-* 'nearest kin'); *nāfa-* 'navel', Zor.P. *nāfak* 'navel', *nāf* 'relatives'; N.Pers. *nāf* 'navel', Sogd. Bud. *n'β*, Man. *n'f* 'people', Armen. lw *nahapet* 'chief of family'; M.Parth.T. *n'p* 'family', M.Pers.T. *n'f*; Oss. D. *naffä* 'navel' ablat. (Pam. 2·10) *nafäj*; Wanetsī *nōv*, Pašto *nū(m)*, Orm. *nefak*, Sanglēčī, Paračī, Šuγnī *nâf*, Yidγa *nif*, Waxī *nōf*, Yazg. *naf*. IE Pok. 314 *enebh-* (*enbh-*, *onbh-*), O.Ind. *nábhya-* 'nave' *nābhi-* 'navel, nave' and 'kindred', Greek ὀμφαλός, Lat. *umbilīcus*, Celtic O.Ir. *imbliu*, O.Engl. *nafu* 'nave', *nafela* 'navel', Baltic Pruss. *nabis* 'nave, navel', Let. *naba* 'navel'.

***nāha-** 'nose', see *pneha*, *neśte*.

nāṃha- 'top', adjective *nāṃhauysa-*, see *nūha-*, *nauha-*.

nāhīṃ, *nāṃhai* 'its beginning'; K 67·149 *ttāḍā...nai butte nāhī kāṃ* 'darkness...he does not understand it, what is its beginning', =K 70, 4r2 *ttāḍā...nai bautta nāṃhai kau*, from *nūha-* 'beginning' and 'highest point', BS *agra-*. Note displaced *anusvāra* in *nāhīṃ* < *nūhī*; and *nāṃhai* from *nūha* with *yi*. See s.v. *nūha-*.

nähune 'nails', Z 20·54 *nähune ggūne tcāra pī hūnä mäjsä māstai āṣke* 'nails, hairs, *tcāra* fat, *pī* fat, blood, marrow, brain, tears'. To Zor.P. *n'hwn *nāxun*, *sruv cēgōn nāxun* 'hoof like nail', N.Pers. *nāxun*, *naxun*, Sogd. Bud. *n'γn *nāxan*, *βrz-n'γ'n* BS *dīrgha-nakha-*, Oss. D. *nix*, I. *nyx*, Orm. *naxk*, *naxčī*, Pašto *nūk*, *nuk*, Parāčī *nörk*, Yidγa *anaxno*, Sarīkolī *nišawr*, *našawr*, Waxī *diger*, *dγ̌ōr*. IE Pok. 780 *onogh-* 'nail, claw', Greek ὄνυξ, ὄνυχος, Lat. *unguis*, Celtic O.Ir. *ingen*, O.Engl. *nægel*, Got. *ganaglan*, Lit. *nãgas* '(finger and toe) nail', O.Slav. *noga* 'foot', *nogūtī* 'nail, claw'.

ni 'not', see *na*, *ne*, *nä*, II 113·78 *ni...u ni* 'not...nor': *ni mānāṃ paśīṃdä u ni hve:hvara* 'they do not let us go nor the Uigurs'; V 309·17, 1b1–2 *u ni...u ni...u ni...*

nä, *nu*, *ne*, *ni* 'them, their', enclitic, Z 4·109 *biśśä nä*, 4·109 *biśśä nu*, 4·110 *biśśu nu*, 4·50 *biśśä ni*, 5·44 *...nä biśśä*, V 249·755 *bīśūṃ*, ibid. 756 *biśūṃ*, ibid. 758 *biśū*, II 102·21 *bīśū* 'all of them'; III 58·14 *kṣaṣūṃ* 'sixteen of them'; V 155, 1b1 *ne-ṃ vīrä ni ysurrä* 'not their hatred nor anger'. From **na-* pronoun 'that', plur. **nai*. IE Pok. 319 *e-no-*, *no-*, Av. *ana-* (*anayā*, *ana*, *anāiš*), O.Pers. *anā* 'that', O.Ind. *aná-*, Greek ἔνη 'day after to-morrow', Lit. *añs*, *anàs* 'that', O.Slav. *onŭ*; O.Ind. *nā-nā* 'variously', Greek ναί 'surely', Lat. *enim*, *nam* 'for'.

nä, *ni*, *-āṃ* 'us, of us', enclitic, V 339, 77r1 *maraṇä nä ätä* 'our death has come', BS G 37, 72b5 *paśyāmi maraṇaṃ*; V 339, 77r2 *ce nä rro trāyākä u āspāta hämäte* 'who for us will be now saviour and refuge?'; BS G 37, 72b6–7 *gacchāmi kasya śaraṇaṃ ko me trātā bhaviṣyati*; V 341, 83r3 *ne nä ṣätä paḍūṃjsī rre ysände* 'this one does not shine as our first king', BS G 37, 77b2 *nāyaṃ pūrvimako rājā śobhate*. Enclitic *-ṃ*, *-āṃ*, II 47·112 *parauvāṃ tta tta ye* 'the order to us was'; II 48·117 *pätcāṃ* 'then to us'; ibid. 118 *khvāṃ*. IE Pok. 758 Av. *nā* 'us two', *nå*, *nō* 'us (plural)', Oss. *nä*, O.Ind. *nau*, *nas*, Greek νώ, O.Saxon *unc* (**ṇ-ge*), Got. *uns*, Lat. *nōs*, O.Slav. *nasŭ*.

nikṣūtä 'urges', Z 24·43 *kye pharu dātu nikṣūtä* 'who much presses on the *dharma*-doctrine'; K 70, 7r2 *cū bṛśa hīra aśta nakṣvīda* 'who urge every thing exists' (parallel BS *sarvāstivāda-*), =K 67·167–8 *cu biśi hīra aśta nikṣvī(da)*. See cognates s.v. *ākṣūtä* 'begins', *nakṣautta-* 'appointed'.

nica 'again(?)', Sid. 144r4 *ṣi nica haṃbaḍa hame* 'it again(?) becomes full', Tib. *slar gan-bar hgyuro*. Possibly *nica* 'always', lw Prakrit *niccaṃ*, BS *nityaṃ*.

nächo, *nicho* 'reverent approach', Z 22·110 *mamä nächo vätä ätu* 'have come to honour me'; V 108, 30v7 *nicho vätä västäta sta* 'you have come to do honour', BS *paryupāsita-*, Tib. *bsñen-skur byas-pa* 'doing honour by approaching'; parallel O.Ind. *pratipatti-*, Zor.P. *patīrak*, N.Pers. *paδīrah*. Note with *patä-*, Z 2·192 *cvī ne patächu hämäte* 'to whom there may be reverence'. From **ni-ćyava-* 'moving near', with *-ch-* < *-tś-* to *tsva-:tsuta-* 'to move', the preceding *-i-* palatalizes; so also *patächu*. Note the contrast Khotan Saka *vatseiya* and Tumšuq Saka *vatsyu*; *cchami* 'I come', *acchu* 'I came'. The 2 sing. imperative **ćyava* is kept as *tso*, *tsu*, *tsa*, Oss. D. *co* (*c* = *ts*), I. *cu*. Elsewhere *ch-* is palatalized from *kh-*.

näjs- 'to fight', Z 22·118 *mura date...avuvaṣta tsīndi nä näjsīndä ne śśūjätäye puvaindä* 'birds (and) wild beasts roam unafraid, they do not fight, they do not fear one another'. Base *naik-:nik-*, Av. name *darši-nika-* 'boldly

attacking', to IE Pok. 761 *neik-*, Greek νεῖκος 'conflict', Lit. *nik-*, *ap-ninkù*, *apnikti* 'attack', Let. *naiks*, *nikns* 'angry'.

nijsaḍa- 'manner, way', *näjsaḍa-*, *nejsaḍa-*, *najsaḍa-*, V 70, 8v5 *tträmī ttu nijsaḍu* 'so', BS *evam eva*, Tib. *de bźin-du*; Sid. 140 VI *nejsaḍā*, Tib. *čho-ga* 'method'; V 14, 10VI *ttina nijsaḍäna* 'in that way', K 152·10 *darma-vajrrą cu ṣṭā gauśte najsaḍanā* 'the *dharma-vajra* which is named in the explanation'; K 14·90 *najsaḍa usthīye pūrava-yāṃga guḍe* 'he brought out an illustration; he told of his *pūrva-yoga-* (earlier exploits)'; Manj. 382 *ttu najsaḍa*; Bcd 51I1 *dātīnai cakrrä najsaḍä ǧeśāme jsa* 'with the turning of the method of the *dharma*-wheel', BS *cakra-nayaṃ parivartayamāno*. Adjective *-ya-* suffix V 118, 67r5 *cīyä rre mäñaṃdo näjsaḍyo dātāna daṃgyo tīndä* 'when the king by *dharma-* makes appropriate taming', BS *nṛpaḥ, yadā anurūpaṃ kurute damanaṃ*; adjective *-ūna-*, II 105·116 *najsaḍanūna*. From **ni-čarta-* to base *kar-*, *čar-* 'make, do, perform', see also *tcaḍa-*, *pacaḍa-*, *bijsaḍa-*, Zor.P. *čārak*, N.Pers. *čārah* 'way, means', M.Parth.T. *č'r* 'necessary'. Note *-aḍa-* < *-arta-*, as *baḍa-* 'captive', *hvaḍa-* 'eaten', to IE Pok. 639–40 *kᵘel-* and Pok. 641 *kᵘer-*.

***nijsata-** 'covered, inlaid' with *ūḍa-* 'covered', JS 21V3 *raṃnyo jsa najsata* 'covered with jewels', K 72·25 *ranyau jsa nijsava*, K 63, 78v2 *ranyau jsa kīśana pera uḍä nījsave* 'thick leaves covered with jewels'. See also *ājsava-*. Base *kan-*, *čan-* 'cover', see s.v. *kan-* 'cover'. The meaning seems to exclude the base *jsan-*, *gan-*.

näjsaṣṭa-, *nijsäṣṭa-* 'shown', see *näjsäṣ-*.

nijsāñ- see *nijsvāñ-* causative to *nijsuṣ-*.

nijsāndä 'appeared', III 10, 19v2 *harbiśśä vaṃña ttä karma dukha ārra⟨...⟩ te benda nijsāndä, śama-dūvāni rrāśa hämyemä* 'now all these *karma*-actions, woes, faults, ⟨evil deeds?⟩ have appeared against ⟨me⟩, I have become in the power of Yama's messengers' (BS *yama-dūta-*). Hence 3 plur. preterite to *nijsāta-*, base *jsā-* 'go', 3 sing. *jsāte*, from base *gā-*, see IE. Pok. 463 *gᵘā-*, *gᵘem-*, O.Ind. *jigāti*, Greek βιβάς, ἔβην, ἔβαν, O.Ind. *ágām*, *gātú-*, Av. *gātu-* 'place', see s.v. *jsāte*.

nijsäṣ-: *näjsaṣṭa-* 'show', V 333, 25v4–5 *aysu te bä⟨sī⟩-vrrāṣṣā näjsätę* 'I will show you, son of the (Great) House', BS G 37, 22b6 *vayaṃ te kulaputra...darśayiṣ-yāmaḥ*, Tib. *rigs-kyi bu...nas khyod-la bstan-to*; 3 sing. *nijsaṣḍe*, *näjsaṣḍe*; preterite SuvO. 68r3 *näjsaṣṭāndī* 'they showed it', BS *deśenti*, *darśenti*; Z 6·8 *ne yudu yīndä näjsaṣṭu* 'he cannot make seen'; 2 sing. N 171·13 *ṣṣahānä nijsäṣṭai* 'you showed virtues'; infinitive, V 60, 10a3 *hautāre nijsīṣṭe* 'they can show', Z 23·171 *parste... nijsīṣṭe* 'he ordered to show'. From *ni-čaś-*, Yidγa *nišāz-*, *nižāž-*, Munjānī *nijāšum*:*nijaštum* 'show'. See *čaś-* s.v. *tcäṣ-* (*-äṣ-* < *-aṣ-*).

näjsīs- see s.v. *jsīs-*.

nijsūṣ-: *nijsuṣṭa-* 'show', K 68·202 *vargä nijsuṣḍe* 'it shows the fruit' (*varga-* of the *karma*-acts); 2 sing. imperative, N 90·36 *nijṣū thu mamä* 'show you to me', Chinese 'make me see' (Suv. ed. Nobel 273–5); III 29, 43b3 *khu mara najsūṣṭä* 'as here shown'; =Manj. 276–7 *khu ma nūjsūṣṭe*; III 66·24 *gūha: hā pyaṃtsä najsauṣte* 'he showed a cow before him'; K 145, 3VI *nijsāṣta*, II 105·101 *padāva nijsāṣta* 'he showed the way'; II 9·146 *parau vā nijsāṃṣṭai* 'he showed the command (*vā* = 'to me')'; II 9·142 *parau vā na nijsāṃṣṭauda* 'they did not show the command'; II 9·145–6 *parau nijsāña* 'the command is to be shown' (*nijs-* < *nijsv-* with future participle *-āña*; or *nijsāñ-* = *nijsvāñ-* causative 2 sing. imperative); K 145, 3v3 *guttara nijsāṣta ṣtai* 'the family (BS *gotra-*) is shown'. Base ambiguous, *ni-čuś-* and *ni-čaś-* partly coalescent, *ni-čaś-* > *ničāś-* > *ničuś-*, but 2 sing. imperative *nijṣū* < **ni-čauša-*, as *pyū* 'hear' < **patigauša*. Hence base *kauś-* 'observe, see', beside *kaś-* 'see'; *kauś-* Z 22·249 *kuṣḍe*, Sogd. *tkwś-*; IE Pok. 587–8 (*s*)*keu-* 'observe', see s.v. *kuṣḍe*. Causative *nijsvāñ-*.

nijsvāka 'shower', III 20, 2a2 *biśānä paramārthä yaugä nijsvāka* 'shower of the method (BS *yoga-*) of the supreme meaning (BS *paramārtha-*) of all' from *nijsuṣ-*; but N 94·23 *näjsāṣāka*, Z 12·91 *näjsāka-* from *nijsäṣ-*.

nijsvāñ- 'show', causative to *nijsuṣ-* beside *nijsāñ-* from *nijsäṣ-*, Sid. 140r4 *gunā nijsvāñāre* 'they show the marks', Tib. *mčhan-mas bstan-to*; Bcd 49r4–VI *ttyāṃ nijsvāñūāṃ ṣṭā paṃdi bhadra-carye jsa* 'it is the *bhadra-caryā* path of these teachers', BS *bhadra-carīya nidarśayitāraḥ*; III 10, 19v5 *vaña-ṃ biśśä ma beṃda nijṣvāñä* 'now against me do not show all'; Manj. 150 *sa khu pūra nījsvāña* 'just as the moon reveals'; Manj. 151–2 *tta tta savra hakṣa nījsvāñe* 'so he shows the *saṃvṛti-* (conventional) truth'; II 102·33–4 *bāṃdha-kṣaittra-vadāvau nījsāñāka* 'showers of the way to the Buddha-*kṣetras*'; noun, K 144, 2r2 *mūrakyāṃ gutterä nījsāñāme hīvī artha* 'the meaning of the showing of the family (BS *gotra-*) of the seal-signs (BS *mudrā*)'; with *dyāma* 'vision', V 246, 11a4 *dyāma nijsāñāre*, =K 97·182 *dyauma nījsāñāre* 'they show the teaching', BS *darśanaṃ dāsyanti*. See s.v. *nijsuṣ-*, *tcäṣ-*.

nijsvāne 'creates', Bcd 49r1–2 *u diśañe bhadra-carye hauva nijsvāne* 'and he produces the power of the *Bhadra-caryā* (career) in the teaching' (BS *deśanā*), BS *bhadra-cariṃ ca prabhāvayamānaḥ* ('creating *prabhāva*-power'). Possibly equivalent to *nijsvāñe* 'shows'.

niḍi 'man', JS 16r1, see *naḍe*; K 38·141 *näḍä*.

ŋäta- 'BS *amṛta-*', see *näṣą*.

nätąd- 'sit', see *näṣąd-*.

nätąna 'with the end', inst. sing. to *nätąta-* 'ended', see *näṣąd-*.

nätąskya 'end', K 1, 135r5, Tib. *bri-bar yan mi hgyur-basna* (*hbri-ba* 'lessen'), Chinese 'end, be exhausted'. See *näṣąskya* 'end'.

nätąsta- 'ended', see *näṣąd-*.

nitta- 'inner, of the Court', II 91·92 *drayi mista haḍa u nitta stānaḍą* 'three great envoys (=royal) and Court teachers' (=BS *ācārya-*, as diplomats). From *näta-* 'deep within' used like Chinese *nei* 'inner' (K 654). Here *-t-* preserved by doubling *-tt-* (see *gaisātta-* 'returned' with participle *-āta-*, and *phattanai*, *phaṃnai* 'palate'). See *nata-*, *näta-*.

nätā 'river', *nitā*, *nyā*, *nā* (V 167, 5a2), gen. sing. *nätāyä*, *nāyä*, *nätāyi*, *nyāya* (III 24, 21a1), loc. sing. *nätāya*; nom. plur. *nätā* (Z 2·109 *nitā*; 22·117 *nätā*), gen. plur. III 61·55 *nāvāṃ tsūmaci ṣi̯ ūtca* 'this flowing water of rivers'; JS 7v2 *nāṃ ttāji* 'stream of rivers', loc. plur. V 69, 8r5 *nätātuṣǫ* = V 330, 13v6 (ed. Konow) *nätāvǫ*, N 3·42·7 *nätāvau*, *nyāvā*, *nyāvuā*; renders BS *nadī*, Tib. *klun*.

From *ni-tāka-* to base *tak-* see s.v. *ttajs-*. See below gen. plur. *nyātān⟨u⟩*, *nyāvā*.

nätąyätä 'commands', v 29, 47r3 *o yi jsa ysīru pätāyätä o ye vā vätä amatau nätąyätä* 'either he speaks harshly to someone or he commands distress upon someone'. From **niž-ād-* to Av. *ad-* 'speak', O.Ind. perfect *āttha* 'you spoke', *āha* 'he spoke', see s.v. *pätāy-*.

nätta '(you) sit', 2 plural imperative, v 182, 43r2 *tsūta u nätta* 'go and sit'; *nättä* 'he sits', SuvO. 55v6, BS *niṣadya*; Sid. 131v2 *nittä* 'he sits', Tib. *hdug-ćin*. See *näṣąd-*.

nitä 'to take', see *nati*, *nata*, *nete*, infinitive to *nās-*.

nite 'complete, nett', v 273, 073, II 1·5 *piṣkala kaṃdvaja kūsa 108 kha 4 nite ⟨puḍa⟩* 'he presented in full 108 *kūsa*, 4 *kha* measures of the *Kaṃdva* district' (*piṣkala* = BS *pradeśa-*); v 273, II 2·7–8 *piṣkala kaṃdvaja uspurrä nite puḍa* 'he presented full, complete (the wheat) of the *Kaṃdva* district'. This assumes dyadic use of *uspurra-* 'full' and *nita-* 'nett, without reductions', from base *nai-:ni-* IE Pok. 760 *nei-*, with *-bh-*, *-t-*, 'be lively, shine', O.Pers. *naiba-*, Zor.P. *nēvak*, N.Pers. *nēv*, *nēk* 'fine, good', M.Parth.T. *nys'g *nēsāγ* 'shining', Celtic O.Ir. *noīb* 'holy', Mid. Ir. *nīam* (**neimā-*) 'brightness, beauty', O.Ind. *nīla-* 'blue, black'; Lat. *niteo*, *nitidus* (> O.French *neit*, *net*, Engl. *neat*, *net*, *nett*). See *nīro*, and *nyūvajsa-*.

nätūkyo 'instruction', Z 24·385 *ttä ttuto balysānu usturändä nätūkyo* 'they rub out this teaching of the Buddhas'. From *niyauk-* (base *yauk-* or *auk-*), see s.v. *nyūta-*, and *pätūcau* 'speech'. v 230, 12b1 and b2 *nyūca* (without context). See also s.v. *baraucāṃ*.

nitca 'outside', *nätca*, *natca*, *netca*, *nica-* (K 42·105 *nicāṣṭa*), v 176, 2r1 *nitca bise* 'outside the house', Tib. *khyim-gyi gnas-nas*; II 90·71 *nitcä kīthi* = K 46·35 *natca kātha* 'outside the city'; II 127·29 *nitci jinave* 'outside the land'; II 91·108 *nätci bāstāṃdä* 'they led out'; JS 7v3–4 *guśta ttañä harṣta u āstai* (MS *āsvai*) *natca ṇestä* 'he broke the flesh, the skin and forced the bone out'; III 67·48 *natca khuṇe vāṣtä naraṃda* 'issued hither out of the hole'; III (ed. 2) 139r5 *nätca* 'outside', BS *bāhire*. From **niśćā* 'out', from *niš-* (as *pātco* from **paśćām*).

nitcana (with *-nā* suffix), Z 5·66 *handarna vicittre*, *vicittrai nätcana pharāka ttämära* = Manj. 199 *vecettra netcana pha ttemere* 'various (BS *vicitra-*) external many eye-troubles' (BS *timira-*); K 54, 14r4 *haṃdaṃna nitcäna* 'within, outside'; Sid. 153v2 *netcaṃna bese bāgara* 'outside leaves', Tib. *lo-ma phyi-rim*; Sid. 136v5 *haṃdaṃna u netcaṃna* 'inside and outside', Tib. *phyi-nan*. See *nitca*.

nitcarīmai 'external', III 25, 24b4 *ttyānä nitcarīmai näsäkä arthä vīra hanäsä aśtä* 'of those the external taker is grasping in meaning' (BS differt); K 144, 1v2 *haṃdarīmai nätcarīmai dā* 'internal, external *dharma*-doctrine'; Manj. 268 *natcarīme śkauja vecettre* 'various external factors'; Manj. 198 *netcarīma vaṣaya* 'external objects' (BS *viṣaya-* 'object of senses'); Manj. 203 *naitcarīmā*. Adjective to *nitca*, see also *nitcīmaa-*.

nitcāṣṭä 'to the outside', Sid. 105r2 *nitcāṣṭä nirāmāre* 'they issue out', Tib. *hbyun-źin*; II 117·125 *nätcāṣṭä*; JS 30v3 *natcāṣṭe nvāstai* 'you brought out, saved'; K 42·105 *nicāṣṭa-ṃ jsa niraṃdā* 'he issues out from that'. See *nitca*, with *-ālsto*, *-āṣṭa*.

nitcīmaa- 'outer', Z 5·68 *nitcīmā trāma diyāña āyattana samu kho ju chāya haṃdarīmānu pracaina nitcīmā saindä jaḍīna* 'the external senses (BS *āyatana-*) are to be seen just as shadow; because of internal ones the external ones seem through folly (= BS *jaḍatva-*)'. See *nitca* 'out'.

nätca-ūṇa- 'senseless', Z 12·56 *ttīyä anärrä nätca-ūṇä hämäte* 'then he may be innocent, unconscious'; v 88, 50r4 *märäre ⟨mu⟩lśu nätca-vūṇa hämäre* 'they die, at times they become unconscious'; III 69·88 *natca-uṃṇa hamya śatcaṃpha* 'they became senseless, distracted'. From *nitca* and *ṵī* 'wits'.

nätca-kṣīrga- 'exterior to the country', v 113, 35r1 *ṇātyau nätca-kṣīrgyau hīnyau* 'with foreign external armies', BS *para-cakra-*.

nitcaste 'he broke', Suv. N 76·46 *⟨jse⟩ṇ⟨u⟩ jseṇvī nitcaste* 'he broke it into small pieces', BS *chittvā chittvā*. Base *śćand-:śćasta-*, see also *vatcasta-*, *hatcañ-*, *hatcasta-*, *gatcasta-*; Yazg. *nəx̌k'an-*, *nəx̌k'ont* 'separate, tear off'.

nitcīph- 'disturb', see *ṇatcaph-*, *ṇitcaṃpha-* from **niš-śćamf-*.

***nidāšä**, Sid. 121v4 read *ni dāśä*.

***nithīyaṃda** v 279·76, 2a5 read *ni thīyaṃda*.

nädo 'burning', Z 24·500 *nädo hämäte* 'a fire occurs'. From **nidāvu-* or **nidāgu-* bases *dau-:du-* IE Pok. 179–80, O.Ind. *dunóti*, *dāvá-*, *doman-*, Greek δαίω, δαῦσαι, Celtic Welsh *deifio* 'burn', or *dag-* see s.v. *dai* 'fire'. For *-o* note *ho*, *hau* 'speech', *mau* 'wine', *hamau* 'bowl'.

näna-, *nina-* 'within, hidden', BS *antar-*, v 132, 2b1 *u nänätamo śando baittä* 'and he is bound in the lowest (parts of the) earth' (like v 329, 13a3–4 *dīrau śandāysaṃthu*, BS *vinipātaṃ*) translation Lamotte 306 differt; SuvO. 27r4 *ne ye gāvu haṃkhäṣṭu yīndä nänätamu hālau gyastānu balysānu bvāmato* 'one cannot at all calculate the *deva* Buddhas' knowledge to the innermost region', BS *jñānaṃ ca mahāmuneḥ, aneka-kalpa-koṭīṣu na śakyaṃ gaṇayituṃ kvacit*. Compound, *nänauta-*, *ninauta-* 'hidden, vanished', BS *antar-dhita-* 'vanished', v 330, 20r6 *nänauto dyāñäte* 'he shows (to be) hidden', BS G 27, 17a7 *ātmānam antardhitaṃ darśayati sma*; v 331, 21v2 *varī nänautä hämäte* 'at once vanishes', BS G 37, 18b4 *tatraivāntardhitaḥ*; v 342, 84v6 *nänaute hämäte*, BS G 37, 79a7 *mūrdhany antardhīyanta*. From *näna-* and *būta-*, a compound like M.Pers.T. *wny-bwt* 'annihilated' (**vanya-būta-*); see also compound *nänärri* 'palm of hand'. Base *ni-* with suffix *-na-* (as Av. *paitina-* see s.v. *pana-* 'each'), Yidya *nina-* in *nina-māśćē* 'spleen', Pašto *nana* 'inside', Ghilzai Pašto *inana*; Oss. D. *nillägˌ*, I. *nyllägˌ* 'lower', I. *nymägˌ*, *mynägˌ* 'quenched', D. *nidänˌ*; Sogd. Bud. *nym'k* 'lowered', *rty čnn nym'k ZKwh "try swć'y KZNH ZY šy kβny kβny γw pzty sn'y* 'he makes the fire burn low so that gradually the smoke rises'. IE Pok. 312–3 *nei-:ni-*, O.Ind. RV *niṇyá-* 'low', *nimna-* 'low', preverb Av. *ni-*, O.Ind. *ni-* 'down'. v 284·01, 52r2 read *ninau⟨t⟩i*. For *niṇyá-* see T. Burrow, BSOAS 34, 1971, 538–59 on cerebrals.

nināṃ 'inner, vanished', K 60, 35v1 *u biśä nināṃ tsvāṃdi* 'and all vanished', later for **ninau* < *nänauta*.

nänärra- 'palm of hand', v 91, 61Iv1 *paśānyau u ninärryau* 'with soles of feet and palms of hand', BS *pāṇi-pādatalatā* 'surface of hands and feet', loc. sing. N 50·22–3

ku sumīru garu nänerra tcabaljätä 'when he scatters Sumeru mount on his palm', parallel to BS *pāṇibhya gṛhya*; Z 22·114 *hamaṃgä kho ju hvạndi rraṣṭä nänārri* 'level like the straight palm of a man's hand', parallel to BS *pāṇi-tala-sama-*, Tib. *lag-mthil ltar mñam-par* 'level like the palm'. From *näna-*, *nina-* 'within', and *arma-* 'arm, hand', above *ārra-* in loc. sing. *erra* 'in the arm'.

nimạys-, see *nimalys-*, and *nimạśā*.

nimalys- 'rub into, be in contact, follow', Z 22·147 *kho ye tcārbina härna nimalśdä* 'as one rubs with a fatty substance'; Z 22·202 *cai nämalśa barāre* 'who ride behind him'; participle Z 21·32 *chate jsa nämalstä* 'smeared with colour'; V 40, 56a4 *ttye nätā baśdainai js(ā?)te numalśa* 'follows(?) that river of sins'; III 23, 17a2 *ttä(na) āryāṣṭāga-mārgīnai nạmạysäna haṃphve* 'associated with the course (**nimalysa-*) of the eightfold path', (BS differt); Sid. 125r3 *ttye nimạśạ* 'after that', Tib. *dehi hog-tu*; V 246, 12a2 *nimạśī tsumaṃdā himāre* 'they are moving behind him (*yi*)', BS *pṛṣṭhataḥ pṛṣṭhataḥ samanubaddhāḥ*, Tib. *dehi phyi bźin hbran-źin* (*hbran* 'follow'); fut. participle, V 40, 63b3 *hvatū jsa nimạysäña jattai* 'as stated it must be rubbed therewith (*-ū jsa*), it heals'. From *ni-* and *marz-* 'rub', see *malys-*.

nimānä 'regret', with *ni-*, *nä-*, *nu-*, *na-*, Z 2·124 *käḍai aysmūna nimānä ttai hämäte ne śśäru yiḍaimä* 'greatly for him regret in mind; so he thinks, I have not done good'; Z 11·20 *nai ustamu hämäte nämānu* 'at the last no regret occurs to him'; Z 12·64 *numānī hämäte ustamu* 'regret arises for him at the end'; III 132, 05a2 *ku hūḍu yīndä numānī ne hämäte* 'when he can give, regret does not arise for him'; K 74·53 *khū na hami usta namā kraññna* 'so that regret does not at last arise for him because of kindness' (BS *kṛtajñatā*). Infinitive, V 120, 012a3 *ākṣūmä numañi ārra* 'I begin to regret ill deeds'. With negative K 35·82 *animūnä īnīyi* 'he may make non-regret', =K 18·203 *avamauna ide* 'he makes contempt' (BS *avamāna-*) = K 26·133 *ñahara āstada* 'he began trouble'. Base *ni-man-* to *man-* 'think', infinitive *numañi* from **nimanyai*, noun *nimāna-*; Sogd. Chr. *nm'ny* 'regret', adjective *nm'nyqyn*, Man. *nm'ny* 'regret', Bud. *nm'n'k* 'contempt', *nym'n nym'ntyh* 'regret' (from base *man-*; not *mau-*). See cognates s.v. *man-*; IV 23·8 *namañe* 'with repentance, repentant'.

nämāya 'felt (cloth)', II 60·9, see *namata*.

nimiñ- 'invite', III 130·24 *khīnā nimiñāṃdi* 'they invited the low beings' parallel to III 130·38 *sarva-nivāña* 'all the low ones' (BS *nivāta-*). See *namañū* 'I invite'. For 'invite', note BS *nimantrayati*, and Av. *aiwi-vaēδaya-*, glossed Zor.P. *nivist*, *nivēδ-*, *nivēδēn-*, noun Dd 15·6 *mizd ut drōt ut nivēδ*, M.Parth. inscription Šāhpuhr I, 22, 24, 26 *nywd pty* 'master of the invitations', Greek δειπνοκλήτορες, Pers. *'dnyk*.

nämäśdi 'he winks, blinks', Z 23·122 *samu kho hvẹ rraysgu nämäśdi* 'as a man swiftly closes the eye'; V 81v3 *anämäjsyau tcẹmañyau* 'with unwinking eyes', parallel to BS *animeṣa-*; V 164v4 *ūmiśdä* 'opens the eyes'. Base *mai-*:*mi-* (and with increments) *maig-*, *maiš-*, *maik-*, Sogd. Bud. 3 sing. *myt* 'he closes', participle *myth*, *myt'y* 'closed'; Man. *mz'* 'eyelash', Bud. *nymz'y* 'winking'; with *-k-*, Balōčī *mičāč* 'eyelid', Zor.P. *myč-* **mēč-*, *čašm-mēčišn*, *mič* 'eyelid'; with *-ḳ-* or *-g-*, Yidγa *nəmiž-*; with *-ś-*, Iškāšmī *numuḷ-*. IE Pok. 712–4 *meik-*, *meigh-*, *meis-* O.Ind. *meṣ-*:*miṣ-*, *nimeṣa-*; Lit. *mingù migti* 'fall asleep', *miẽgas* 'sleep'; Lat. *micāre*, O.Slav. *mik-*, see BSOAS 23, 1960, 23. See below *hāṃna-* 'eyelash', and *hāmye* 'he awoke'.

nīyaka- 'fresh butter', Sid. 20v4 *cu nīyakä ṣẹ jsahera vīne . . . jedä* 'what is butter, that removes pain in the belly', BS *nava-nīta-*, Tib. *mar ni pho-bahi nad . . . sel-to*; Sid. 101v4 *mäkṣī jsa u nīyakä jsa haṃbrīhāñä* 'to be mixed with honey and butter', Tib. *sbran-rći dan mar-sar* ('fresh butter') [v.l. *gsar*] *sbyar-ba*; III 86·98 *nīyakä*; III 89·162 *nīyakänä*; III 18·33. Base *nai-*:*ni-* 'to churn, roll', verbal, Rōšānī, Xūfī *nay-*:*nid*, Sarīkolī *nεy-*:*nīd*, *nùd*, Yazg. *nay-*:*ned*, *nadag* 'churned', infinitive *nayaj*, Šuγnī *nāy-*:*no(t)*; nominal Balōčī *nēmag*, *nēmay*, *nēway* 'butter', Yidγa *nīya* 'butter-milk', Sanglēčī *nīδuk*, *nīduk*, *nuduk* 'butter-milk', Kurd *nivīṣk* 'butter'; Šuγnī *nīm-δōrg* 'churning-stick, rolling-pin'; Xūfī *bunay-δōrg* 'churning-stick' (**upa-naya-dāruka-*), *paγnīdz* 'churn, large clay jar', Waxī *pərnəc* 'churn' (**pari-ni-cī?*); Zor.P., N.Pers. *panīr* 'cheese', Balōčī *panēr*, Sarīkolī *paner*, Armen. lw *panir*, *panranam* 'thicken' (of cheese). Nūristānī Kati *niwā* 'butter-milk', Waigalī *nāř* 'butter'; Dardic Kalāšā *nīu*, Dameli *nīt* 'buttermilk', Gawarbatī *nāu-nīl* 'butter'; O.Ind. *nava-nīta-* 'fresh butter', *netra-* 'churning-cord', IE Let. *niju*, *nīt*, *panīņas*, *panijas*, *nuonijas* 'butter-milk'. See also *puñaṃdai* 'compact' (JS 27r3), and *ñe*.

niyaśśa-, see *nyas-*.

niyaskya 'abuse', V150, 4b4 *niyaskya haurāka vätä* 'become giver of abuse'. See *nyas-*.

nīyāde 'they poured', JS 31r3 *pīlīrrva-ṃ stardāṃde rruṃ nīyāde hāṣṭạ* 'they placed their pipes variously (*star-* 'to spread'), they poured oil therein'. Base *nai-*:*ni-* 'to make wet, pour (liquid)', participle *nīya-*, to *ganīh-*: *ganista-* 'to moisten', *nīra-* 'water'. To O.Ind. Vedic *sadā-nīrā* (river name) 'ever-flowing'. Possibly base IE Pok. 971–2 *(s)nā-*, *(s)nei-*, Oss. D. *najun*, I. *najyn*, *nadton*, *nad* 'to bathe', D. *nakä känun*, I. *lenk känyn* 'to swim', see *ysināh-*, *ysināj-*.

nịysānä 'leave', 2 sing. imperative III 6, 13r1 *vaña muhu śśūka ma nịysānä* 'now do not leave me alone'. From **niž-zā-*. See *yṣāya-* 'rust' ('left behind') and *vaśāre*. Base *zā-*, Oss. D. *izajun*, I. *zajyn* 'remain'.

niysīya 'held down, depressed', V 66·8a *khu maṃ ni himāri pạjsa kuysva niysīya*, *muttā paribhūta u pạjsā śaṃdya hvasta* 'so that here they may not be greatly depressed, held down, beaten, defeated, and strongly struck to the ground'. From **niysīta-* to *ysaṃj-* 'hold', see *niysīśtạ*, and cognates s.v. *biysaṃj-*.

niysīśtạ 'is seized', III 42·5–6 *nīysīśtạ mūkūvāśa u parādīvaṃ haysgamästạ sttrīyāṃ nvạ tsūkä ysārä jūna bayastyairä* 'he is seized with (=suffers) weeping and lamenting (BS *paridīvana-*), sorrowful, going after women, 1000 times, more dangerously'. See *zang-*, *zanj-* in *biysaṃj-*, *biysīya-*, *biysīs-* 'to take', Yazg. *zaz-*:*zaẍtag*, *zazaj* 'take, seize'; and *ysāj-*, *iysīye*.

***niysūn-**, see *ṇiysūn-* 'flow', *ysūn-*, *baysvi*.

-nīysdyau 'covering', K 64, 80r2–3 *ysarījā pīnīysdyau usthīya ura* 'the (elephant's) belly drawn up with golden

girths'. See *panīśdä*. Base *nai-z-* beside *naig-*, *naiš-* (see BSOAS 23, 1960, 23) to O.Ind. Vedic *niṣṭyā-* glossed by *grīvā-bandha-* 'neck-band', Nūristānī Kati *nište* 'belt', Aškun *nēstē* 'turban', O.Ind. RV *niṣka-grīva-* 'wearing a neck-ornament'.

nīysno *–?–*, fragment v 232 Balawaste 0173·33, 2a1 *///mä nīysno*.

nīysva 'lentil', Sid. 16r5, 16v1 BS *masūra-*, Tib. *sran-čhun*; III 88·141 *pātcä nīysva jṣāṇāṇä* 'then lentils are to be boiled'. From **naizva-* or **nazvya-*. Various Iranian forms, initial *n-* and *m-*, and variant medial consonant, Zor.P. *nhwt *nahuata-*, N.Pers. *nuxūd* from **nahu-* with suffix *-ata-* (see also s.v. *śīṃje*); N.Pers. Parāčī *nask*. With *m-*, Zor.P. *myčwk*, *myšwk*, Pāzand *maēzk*, *mīzū*, *mišō*, N.Pers. *myžw*, *myjw *mēžū*, **mējū* (*ē* > *ī*), Persian Abyānah dialect (Studia iranica 3, 1974, 53) *nezg* 'lentil'. To O.Ind. *masūraḥ*, *masarā*, Ved. *masūsya-* 'lentil'. The three forms *nahuata-*, *nask*, *nezg* and *mēšuk* show *nasu-*, *nas-ka-*, **maišu-ka-* (or *mašyu-*) with O.Ind. *masu-*, hence IE *n/masu-* or *n/mesu-*, and with *k-*, *ĝ-* in place of *-s-*.

nīra 'cassia sophora', III 84·58 *nīra lavaṃgä* 'cassia, clove'. See *nīro*.

nīrä 'water', v 330, 20v2 *nīra* 'water', BS G 37, 17b3 *udakaṃ*, Tib. *čhu*; v 125, 6b3 *ṣä kvī abāḍū nīroskasāte* 'when for him untimely water may flood' from *nīrä uskasāte* (in the cliché of dangers). Base *nai-:ni-* see s.v. *nīyāde* 'they poured', *panīysau*, BS *mūtra-*. To O.Ind. *nīra-* 'water', Nūristānī Aškun *nīl* (fem.) 'lake', Kati *nyilē*, Bhadrawāhī *nīrū* 'river'.

niranda- 'issued', see s.v. *narām-*, IV 66a2 *niraṃda*, SuvP. 75r1 *naraṃda*.

nirasaṃdai 'bursting', Sid. 103r1, Tib. *rdol-ba*, with *-ras-* < *-rus-*, as Sid. 16v5 *āhas-* < *āhus-* 'sweat'; and K 153·18 *virasañi* 'shining' from *-rus-*. See *narūj-*.

nirūj- 'burst', see *narūj-*.

nīro 'plant name', Sid. 13v3, BS *kāśamardika-*, Tib. *kasamarda*, 'cassia sophora', O.Ind. *kāśamarḍa*, *-ka*; II 85·24 *nīrau*, see s.v. *hīysaṃ*. From colour name **nīra-* of the blackish-green decoction of cassia; base *nai-:ni-* see s.v. *nīte*, to O.Ind. *nīla-* 'black, blue', N.Pers. *lailak*, *līlak* 'lilac'. For *-au* see also Sid. 18r4 *murau BS māluka-*.

nīlai 'indigo plant', I 183, 102r5, BS *nīlana-*, I 165, 80v4 *nīle*, BS *nīlikā*, either Iranian or loanword. See *nīro*, *nīte*.

nīvā *–?–*, v 223, 23·3 *himāte nīvā kurrceta*, see SDTV 84.

nīvā 'good things(?)', v 137v4 *kāma strīya cuī beṃda barī ā nīvā sājīdi* 'where (is) the woman on whom one bears or they learn (enjoy) the good things(?)'. Uncertain; possibly like N.Pers. *zan-bāragī* (Vēs u Rāmēn, ed. M. Minovi, 47·53), and *zan-bārah* (ibid. 54); and *nīvaa-* from **naiba-ka-*, O.Pers. *naiba-*, Zor.P. *nēv*, *nēvak*, *nēvakōk*, N.Pers. *nēv-*, *nēk* 'good', to base *nai-:ni-* (see s.v. *nīte*), and add Oss. D. *nifs*, I. *nyfs* 'energy'; D. *nivä*, I. *nyv* 'form, fortune', *nyvtä fyssynäj* 'in painting pictures', *nyvdzyn* 'lucky', D. *nivgun*. See *nīte*.

niśś-, *niś-*, participle *niśśāta-*, later *niś-*, *nīś-*, *näś-*, *neś-* 'discharge (put, affix, send, pour, utter)'. The doubled *-śś-* only in v 155, 1a3 *śśā-ggoštā phānā niśśāte* 'he placed one handful of dust'. Present, Sid. 15r1 *utca niśāṇā* 'water is to be poured', Tib. *čhu. . .hgyur-du byas-la*; Sid. 109v3 *hā niśāṇā* ,Tib. *btab-pa* ('throw, put, affix'); Sid. 103v4 *hā. . .niśāṇā*, Tib. *sten-du blugs-na* ('pour upon'); Sid. 147v5 *niśāme jsa* 'with pouring', Tib. *blugs-pa* ('pour'); K 50·5·7 *bārā hamaṃgä satva-lāṃka vīrä nīśīmä* 'I discharge equal rain on the world of beings' (BS *satva-loka-*), Sid. 15r2–3 *hā ṣvīdä niśāṇā*. Preterite, II 58a8 *hau ni niśāve* 'he did not utter a word' (see SDTV 106); II 68·7 *niśātai* 'you sent'; III 75·216–7 *prraharaṃ niśāta prrāsä* 'he threw a missile weapon' (BS *praharaṇa-*, *prāsa-*); K 30·223 *daṇḍa-karama nīśāve*, =K 39·151 *daṇḍa-karma vīstāve* 'he inflicted punishment'. Infinitive, II 128·45 *aysmya tta tta pastāṃdū niśāte* 'so we deigned to think in mind'; K 38·139 *nīśā tvā utci* 'she poured that water', =K 29·204 *hīyā utca* (base *haik-:hixta-*); Sid. 147v4 *u nuvari-nisā gvīha: saṃmä* 'newly-dropped cow-dung', Tib. *ba-lan-gi lči-ba*. For *näś-*, II 37, 12b4 (a4) *näśarä* 2 plur. imperative; II 33, 3b5 *parya näśäta*; for *neś-*, JS 30r4 *neśācai*; Sid. 134r5 *neśāṇā*, Tib. *glugs-te*; 132v5 Tib. *btab-la*. See also *paśś-*, *paś-*, *paśāta-* 'let go, send'. Three bases with meaning 'discharge', 1. *śṭā-*, Khotan Saka *śśā-*, O.Pers. *frāsah⟨ya⟩*, *frāsaha* 'place, lay, erect'; 2. *spā-*, *spattā* 'missive' to base *sp-ad-*, *spātā-* nom. sing. *spāta*, *spā* 'official of a mission or troop' < **spāda-pati-* (*-ā-* stem from *-i-* stem), O.Ind. *ā-spad-a-* 'refuge'; from *spā-* or *sp-at-*, *āspātā-* 'refuge'; O.Pers. *spāda-* 'troop', Av. *spāda-*, *spāδa-*, Zor.P. *spāh*, N.Pers. *sipāh*, Sogd. Bud. *'sp'δ*, Armen. lw *spah-*, *spay-*, M.Parth.T. *'sp'd*; 3. *śṭā-* or *spā-*, Av. *spay-*, *spāta-* 'throw', Sogd. Bud. *pspy-* 'reject'; *-spāt*, Av. *fraspāt-* (loc. sing. *fraspāiti*) 'cushion', N.Pers. *farasp* 'carpet' (lw if from *śṭā-*); Armen. lw *parisp* 'wall', *parspem* 'to wall in', M.Parth.T. *prysp*, M.Pers.T. *prysp* (lw if from *śṭā-*), M.Parth.T. *nyspy-*, *nysp'd* 'bend, throw down'; 4. *śṭā-* 'to rest', N.Pers. *āsān* 'easy'; M.Pers.T. *sā-* 'to rest'; but *spā-*, Zor.P. *āspēn*, M.Pers.T. *hsp-*; 5. *spā-*, Waxī *rešpwk* 'bodkin, shuttle', *wəšp* 'plough-pole'; =Sanglēčī *āwišp* < *vi-špā-*; 6. Sogd. Bud., Man. *pš'y-* 'throw', Man. *'pδr'yyδy*, *pš'q* 'abortion'.

nīšaidauda 'they have lain', III 44·62 *khu brrana byaihę ravye au nīśaidauda* 'when he meets with the beloved, they have lain in sport' (BS *rati-*)'. From base *śai-:śi-* 'to lie down', Oss. D. *sajun*, *nissajun*, I. *sajyn*, *nissajyn*, Av. *nisāya-* 'settlement' as a place name, Waxī *nəsi-am*, *nəsī-:nəst-*; *nāsī-:nast-*, participle *nəsətk* 'lie down'. See s.v. *śśäte*. Assuming *nīśaida-* from **ni-śai-n-ta-* (see Waxī *wīn-:wīnd-* 'to see').

ništi, *näštä* 'is not' from *nä aštä*; nominal Sid. 17v5 *ništi herāña vīra bāyīdä* 'they conduct to state of non-existence, they annihilate', Tib. *med-par byed-do*; Sid. 147v5 *nište padīme*, Tib. *med-par byaho*; Manj. 165 *aśta neśta* 'existence, non-existence'; K 54, 15v1 *naiścä jsa ttuśāttā* 'void from non-entity'. See also *nestä*.

ništūjä 'denyer', III 28, 39a2, BS *nāstika-*, from *ništi*.

näṣa- 'immortal thing', rendering BS *amṛta-* 'immortal food'; v 112, 34r6 *dātīnai näṣā raysīgye ūce jsa* 'with savoury water of the elixir of the *dharma*-doctrine', BS *dharma-amṛta-rasena*; Z 3·114 *ṇätu*, Z 3·59 *nätu*, Z 2·59 *ṇei*, Z 24·237 *ttu ṇei*, Z 3·50 *ṇeina*, Z 3·85 *ṇeiṇa*; adjective, SuvO. 56r1 *dātīn⟨ai⟩ ṇetīnei rays⟨ä⟩na*, BS *dharma-amṛta-rasena*. Compound, Z 5·11 *ṇeita-yīru* from *näṣa-*

and *kīra-* 'work'. Later forms are Sid. 1 bis v3 *ṇę biṃda*; I 163, 78r2 *ṇi māñaṃda*, BS *amṛta-*; JS 10r2 *ṇęna rayṣāyana*; Manj. 414 *nai*, =Z 5·89 *ṇęi*; K 49·4·4 *ṇą riysāyaṃnä*. From **anauša-*, Av. *anaoša-* 'without death, immortal', Sogd. Bud. Dhyāna 227 *nwš*, BS *amṛta-*, *nwš*, *nwš'k* 'eternal, immortal', *nwšmync* 'eternal', Man. *nwšyy*, *nwšč* 'eternal', Uigur lw *noš rasayan*, Sogd. Man. *nwš'ky* 'immortality', Zor.P., AVn 10·5 *anōš xvar* 'drink the deathless thing', AVn 1·16 *anōšak ruvān* 'immortal-souled'; GrBd TD2 226 *hōm ī spēt anōš vīrāδēnd ō harvisp martōm dahēnd ut harvisp martōm a-ōš bavēnd* 'they prepare the immortal white (bright?) *hōm*-drink, they give to all mankind and all mankind become deathless'; Draxt asōrīk (Pahl. Texts) 13·4 *anōšak hurmān kē xvarēt* 'our immortal *hur*-drink which he drinks'; M.Parth.T. *'nwšg* 'eternal', *'nwšyyn* 'sweet', N.Pers. *nōš*, *anōš-ruvān*, *nōšēn* 'sweet'; *ai anōšēn dāyah* 'O sweet nurse' (Vēs u Rāmēn, ed. Minovi, 120·207), Oss. D. *ænos*, *ænoson*, I. *ænus*, *ænuson* 'eternal', Armen. lw *anoušak* 'immortal', *anoyš* 'sweet-smelling'. From negative *a-*, *an-* with *auš* -'to kill', Zor.P. *ōš* 'death, killing', not in O.Indian which has *oṣati*, *uṣṭa-* 'to burn' see s.v. *byūγāre*. For **aušavant-* 'mortal', see s.v. *hvand-* 'mortal (man)', lost initial negative *a-*, note also N.Pers. *nāb* 'waterless', *nōš* 'immortal', Sogd. *nwš*, Orm. *axwaranak* 'hungry', *xuranak*, *xrunuk*, N.Pers. *burnā*, Zor.P. *apurnāyak* 'youth'.

näṣąta- 'ended', later *ṇę*, see s.v. *näṣąs-*.

näṣąd- 'sit', participle *näṣąsta-*, causative *näṣąd-*; present 3 sing., SuvO. 55v6 *nättä*, BS *niṣadya*, Bcd 55v3 *naittä*, BS *niṣīdati*, Sid. 131v2 *nittä*, Tib. *hdug-čiṅ*; 2 sing., imperative Z 5, 52 *nya*, 2 plur., V 182, 43r2 *tsūta u nätta* 'go and sit', 3 plur., Z 3·60 *nīndä*; fut. participle, Z 3·30 *niyāña-*; preterite, SuvO. 36r1 *näṣąstä hämäte*, BS *niṣīditvā*, Z 5·44 *nätąsta*, Z 2·93 *ttye bendä balysä nįgalstä* 'on that (seat) the Buddha sat', Z 2·98 *nąsta*, 2 sing. N 171·16 *nąstī*, III 20, 4b3 *āysaṃ vīra nąstä* 'sat on the seat' (BS *āsana-*), III 21, 5a4 *nąsta*, K 60, 36r4 *samāhauña ṇesta hemye hime* 'had sat in trance' (BS *samādhāna-*); II 94·9 *naista-* = II 96·93.

Causative *näṣąd-* < *ni-šādaya-* 'place', participle *näṣąsta-*; present, *ṇąy-*, *ṇey-*, *ṇay-*, *ṇiy-*, 2 sing. imperative, III 72·152 *hī ṇąya* 'place the causeway', III 72·153 *hī ṇąstä yuḍe*; 3 sing. K 37·115 *ṇeye*, K 28·174 *ṇaya*; K 72·19 *gai ṇiyi* 'he places a bell'; 1 plur. II 110·4 *ṇiyāṃ* 'we place, settle'; preterite, V 114, 63v2 *ayiṣṭhātändä näṣąständä* 'they placed', BS *adhiṣṭhita-*; III 75·232 *ṇąstāṃdä*, II 88·12 *nūvarä ha:nä ṇestāṃdä* 'they set up the new *khan*-ruler'; II 105·107 *ṇąistyai* 'he ordained', II 104·72–3 *bāyāma va ṇąista* 'placed to lead' (translation AM n.s., II, 1965, 104); II 111·21 *ṇistāṃdä* (translation AM n.s., II, 1964, 2). Base *had-*, *ni-šad-* 'sit', Av. *had-*, *-hasta-*, *nišasta-*, *nišasti-*, *hadiš*, O.Pers. *hadiš-*, *nišādaya-*; Sogd. B. *nyδ-*, *nyst-*, causat. *nš'yδ-*, Yayn. *nīd-*; M.Parth.T. *nšyd-*, *nšst*; M.Pers.T. *nšyy-*, *nšst*, *nš'y-*, *nš'st*, Pahlavī Psalter *nšyd-*; Zor.P. *nišīnēt*, *nišastan*, *nišāstan*, N.Pers. *nišīnad*, *nišastan*; Oss. D. *badun*, I. *badyn* (**upahad-*), Balōčī *nindag*, *ništa*, Pašto *-nī*, *nāstal*, Orm. *n-*:*nustuk*; causat. *nawyēk*; Parāčī *nhīn-*:*nhašt*, causat. *nhēn-*:*nhānt*; Sanglēčī *nīδ-*:*nilōst*, *nulust*, *nalāst*, *nąlost*; Šuynī *niθ-*:*nūst*, Yazg. *niθ-*, *nyùst*, *nistag*, causat. *niδan-*, *niδant-*, *niδantag*, Sarīkolī *niθ-*:*nalùst*, causat. *nalaδon-*:*nalaδond*, Waxī *nezd-* (*nazd-*, *nōzd-*):*ne-in-*, infinitive *nüδn*; Yidγa *niž-*:*niāst-*, *niyōst*, causat. *näilā-*, *nēilā-*:*nēilavd-*; *nīyalōv-* < **ni-šād-*. IE Pok. 884–7 O.Ind. *sátsi*, *dsadat*, *sídati*, *sādáyati*, *sattá-*, *-sannά-*, Greek ἕζομαι, ἵζω, Lat. *sedeō*, *sessus*; *sēdāre*, Celtic O.Ir. *saidid*, Welsh *seddu*; Got. *sitan*, *sat*; *satjan*, Lit. *sėdžiu*, *sėdėti*, O.Slav. *sěžǫ*, *sěděti*, *saditi*.

niṣam- 'become quiet', SuvO. 4v5 *näṣamīndä* '(troubles) are calmed', BS *śāmyante*; SuvP. 71r1 3 plur. conjunctive, *niṣąmāṃdi*, BS *praśamantu*; noun, Bcd 48v3 *niṣąṃ yinīme* 'I calm', BS *praśamanto*; inst. sing., K 111·354 *akhauys(ā)ma jsa naṣąmna* 'without movement, with quiescence'; JS 11v2 *näṣāmä*, III 23, 18b2 *niṣąmä āṇadā*, BS *araṇa-vihārin-*; III 31b, a1 *śamitha ṣi cu naṣoma* 'the quiescence (BS *śamatha-*), that which is calm'; K 100·278 *naṣąuma*. Causative *näṣem-*, participle *niṣaunda-*, Sid. 142r5 (adjective) *niṣemākyau*, 'calming', Tib. *źi-bar hgyur-ba*; Z 5·79 *niṣemāñä*; SuvO. 27v7 *näṣemākä* 'calming', BS *praśamayitar-*; noun, K 146, 3v4 *niṣąmate*; V 111, 33r2 *näṣemāmate vätä* 'in cessation', BS *a-* negative; infinitive V 340, 79r6 ⟨*ne hautāre*⟩ *biśśi dukha naṣemä*, BS G 37, 74b1–2 *sarva-duḥkhāni nirvāpayiṣyati*; preterite, and participle, Z 3·103 *näṣaunde*, *näṣgnda*, K 55, 16r3 *niṣąṃdi*, Manj. 2 *naṣąuda*, Sid. 150r5–v1 *u niṣąṃda vā dyāre* 'and appear firm', Tib. *brtan-par snan*. Base *nišam-*, connexions still uncertain, from *ni-šam-* or *niš-am-*. A good connexion can be established with **ni-γšam-* 'to be quiet' from *γšam-* beside Pašto *zγaməl*, present *zγamī*, preterite *zγāmah* 'be patient', adjective *zγamūnkai* 'patient, quiet'. Hence *γšam-* beside *zγam-*, or *zgam-*, as Av. *šgar-*, *γšar-* 'move fast', Pašto *zγard* 'swift', Oss. D. *zγorun*, *zγord* 'to run', to O.Ind. *kṣar-*, IE Pok. 487 *g^{w}hder-* 'run', Greek φθείρω, φθέρρω, φθαίρω 'perish', συμφθείρω 'mix'. Avestan has also *γzrād-* 'flow' with *γz-*. A connexion with *niš-am-*, base *am-* 'to press' has been set aside. For *-ām-*:*-aunda* see *pātaunda-*, *haṃjsaunda-*.

niṣąs- 'to end', Z 5·83 *kalpä nätąstä* 'the *kalpa*-period ends'; V 55, 2v5 *ṣa jsīna nąstä* 'the life ends'; noun, K 1, 135r5 *nätąskya* 'end', Tib. *yons-su bri-bar*; Z 24·252 *näṣąskya*; Z 6·2 loc. sing. *nitąsca* 'at the end'; K 3, 138v2–3 *āstanu näṣąskye jsa draiśu vāte* 'he memorised the beginning with end', ibid. 138r5–v1 *ne thatau harbi⟨śu⟩ ttu dātu āstanu näṣąskye jsa draiśu vātu yanīndä*, Tib. *thams-čad čhub-par sla-ba ma yin-no*; JS 12r1 *samudrra-nąscya* 'ending with sea' (parallel to BS *samudra-paryanta-*); Sid. 156v5 *jsīñi nąstyāñä padīmāre* 'they put an end to life', Tib. *srog-la yan hbab-par byed-pas-na* (*hbab* 'sink, fall'); Sid. 3v4 *ṣi nąscyi pasālāṃjsya rva* 'end of spring season'; II 89·48 *hamārrīṃji ṇešti māšti* 'end of month *Hamārrīṃja*' (3rd spring month). With negative *a-*, Bcd 57v1 *aṇęscya*, BS *ananta-* 'endless', JS 39v3 *aṇiscyä rāṣä* 'endless sovereignty', JS 39r4 *aṇęscyānä*, K 51·6·4 *aṇąstye*. See above V 90, 1b2 *nąstä* 'end', adjective, I 177, 93v5 *aśmarya-mūttra*, *cū va utca ñasya hami* 'the disease of *aśmarī-mūtra* ('stone urine') which has water checked', BS *aśmarī-kṛcchra-*, from **nišas-ya-*. For the participle 'ended', the form is *näṣąta-*, SuvO. 5v2

āstanī päṣkalä näṣạtä 'first chapter ended'; ibid. 2715 *päṣkalä näṣạtä pūhä* 'chapter ended, fifth'; ibid. 5512 *parivarttä nāma nomä näṣạtä* 'the chapter (BS *parivarta-*) named...the ninth, ended'; V 118, 6717 *päṣkalä dvāsamä näṣạtä* 'chapter, twelfth, ended'; inst. sing. V 79, 15213 *nätạna dāśyäte* 'is completed to the end'; later *nę*, SuvP. 75v2 *piṣkalä tcuraṃ nę* 'chapter, fourth, ended'. Connexion with *näṣạs-* uncertain: if *näṣạs-* from **niśad-s-* (*-ds-* > *-s-*); *näṣạta-* is not connected. Since *-am-*: *-ata-* is known in *āgata-* > *āta-* 'come', to base *gam-* 'go'; here *näṣạta-* could be traced to **niẓam-*, attested in *näṣạm-* but with different meaning 'to be calm'. Possibly *näṣạm-*: *näṣạta-* occurred with a second meaning 'complete, end' from the base *am-* 'to use force', not *yẓam-*; with Av. *ama-* 'force', IE Pok. 778 *oma-* 'proceed firmly', O.Ind. *āmīti* 'oppress', *sam-am-*, *sam-ānta-* 'to ally', *āmatra* 'firm', Av. *ama-* 'strong'; Greek ὄμνυμι 'swear'; in a sense 'oppression', O.Ind. *āma-* 'attack', *āmāyati* 'oppresses', *āmīvā*, Greek ἀνίη 'trouble', O.Norse *ama* 'to plague', OHG *emiz* 'enduring'. Then *niš-* intensive with *am-* 'to make firm'.

nīṣi 'cuts down(?)', III 80·24 *ūtcä pyāthaṃjai sagä vīrä nīṣi jsā prruya* 'the water drags along upon the stone; it indeed cuts it to pieces'. Possibly from *ni-taš-* 'cut down'; see *ttäṣḍä*, base *taš-* 'to cut'.

niṣi-, see s.v. *naṣa-* 'without'.

näṣäṣṭa- 'attached, adherent', Z 2·225 *kāma-guṇa vīrä näṣäṣta kho ju ṃāte mākṣī vīrä* 'attached to lusts (BS *kāma-guṇa-*) as flies upon honey', parallel to Tib. *sbranma rći-la lbyar* 'the bee attached to honey' (IIJ 9·162). Base *sraiš-* 'adhere', participle *sriśta-*, see s.v. *ṣṣäṣje*; with *na-*, *naṣiḍi*, *naṣaima*.

niṣkal- 'to distinguish', III 137·17–8 *cū būra caidā nva kṣame ttā naiṣkalīda* 'whatever pleases, according to the thoughts, they distinguish'; II 59, 3a2 *dharma-mūkha mūkha niṣkalyāme hīya padaja* 'the custom of distinguishing the mouth, the beginnings of *dharma*-doctrines'; participle, III 137·11–2 *khva masa hamāve naiṣkaistą jsa vā parayą* (=*parya*) *uysdīśai* 'however in amount it may be deign to expound it with distinctions'; K 57–8, 26v2 *u tte masą yāna satvāṃ vāysanāṃ kiṇa nva g[r]auttrā niṣkici jsa ṣṭe* 'and these so many vehicles for the influences upon the beings, it is with definition according to the family' (BS *gotra-*); Sid. 19r2–3 *khāṣṭ bisā arvā hīya niṣkeca uysdīśaṃ* 'we shall expound the distinctions of the medicines in spices', Tib. *spod-kyi bye-brag bśad-de* (*bye-brag* = BS *viśeṣa-* 'distinction, particularity'); II 83·31·2 *kūṣṭi buri naiṣkaica ni hamāve ni tsva hamāre* 'wherever there may be no detail, they cannot go'; II 46·93–4 *kūṣṭä burä bāḍä hīya naiṣkaica ni hamāve hervī saṃ śe hvaṇḍye paṃda niśtä* 'wherever there may be no description of the land, there is no road at all even for one man'; infinitive, II 12, b10 *pastauda naiṣkeśce*; II 100·230 *pastauda naiṣkaiśtai* 'they deigned to distinguish'. Base *ṣkal-* 'cut out', see also *päṣkala-* = BS *parivarta-* chapter' and BS *pradeśa-* 'region'.

niṣṭauda- 'heated', SuvP. 68v4, BS *tapta-*, see *naṣṭauda-*.

näṣṭvāñä 'to be poured', Sid. 156v1, see above *naṣṭva-*.

niṣpaśḍāñä Sid. 102v3, see *naṣpaśd-*.

nisaije 'having left', K 68, 204–5 *anāgatti aysu pātci paḍā ṣṭāṃ karmā nisaije ṣṭi drayvā bāḍvā rraysgi spāśāñi bvāme paṃna* 'in the future (BS *anāgate*) later, after first I have got rid of *karma*-acts, at once in the 3 times to look towards bodhi-knowledge'. From Prakrit *nissajja*, Pali *nissajja*, *nisajja*, BS *niḥsṛjya* 'having abandoned', absolutive like K 136, 873 *udiśāyä*, Tib. *-gi don-du*, Insc. Prakrit *udisāya*, Kroraina *udiśa*, Pali *uddissa*, BS *uddiśya* 'relating to'; K 155·59 *saṃkaca*, V 113, 35v2–3 ⟨*sa*⟩*kacä*, Bcd 44v1 *sakicä*, K 72·20 *sakāca*, N.W. Prakrit *ṣakhaca*, Pali *sakkaccaṃ*, BS *satkṛtya* 'honouring'.

ṇästa 'seated', V 189·91, 5b3 ⟨*äysanu*⟩ *benda ṇästa* 'seated on a seat'. See *näṣạd-* 'sit', as III 20, 4b3 *äysaṃ vīra ṇastä*.

nīsta- 'paid back' from 'adjusted, put in its proper place', V 339, 77v4 *ka* ⟨*muhu da*⟩*samyai haḍai nīstu yanāmane thuī nāsu u ne tä nīstu yanā*⟨*ma*⟩*ne* 'if we can repay it on the tenth day you are to receive it and (if) we cannot repay it...', BS G 37, 72 bis b4 *yadi śaknumo daśame divase punar api dātuṃ tac chobanam atha na śaknumo dātuṃ*, Tib. *żag-bču-nas slar lbul nus-na ni legs ci-ste lbul ma-nus-nahaṅ*... Base *yat-* 'put in its proper place', *ni-yat-* 'put back', *nīsta-* from **ni-y(a)t-ta-*, see also *bīsta-*; Av. *yat-*, *yātaya-*, *yayata*, *yōiθəmā*, *yaētušiš*, Sogd. Bud. *ytw* 'happy result', *yt'kh* 'advantage'; Man. *kw tmw yt'ty* 'he will reach as his proper place darkness' (=BS *naraka-*); Chr. *ptyt't* 'will arrive', *yty'* 'chance'; M.Parth.T. (but *-d-* ambiguous from *-t-* or *-d-*) *'w rwẓ y'dynd* 'they arrive at the day', *'w nr(h) y'dynd* 'they end in *naraka-*', *'w bwγ y'd'* 'he may reach safety', *'w tw dst y'dyd* 'he comes into your hand (=power)'; Šuγnī, Xūfī, Rōšānī *yad-*, 3 sing. Šuγnī *yōδd*, Yazg. *yīδd*, preterite *yat*, *yatt*, perfect *yiθč*, Yazg. *yat-*, *itag* 'to come'; Yaγn. *yat-*. O.Ind. Vedic *yátati*, *yátate*, *yātáyati* 'appoint to one's proper place, marshal'; RV 3·59·1 *jánān yātayati*, RV 7·36·2 *yatati*; compound *yātayájjana-* (used of Mitra-). IE Pok. 506–7 *ịet-*, Celtic Welsh *iad-*, *add-iad* 'longing', Gaul. *ad-ietu-marus*, O.Ir. *ēt*, Gaul. *ianta-*, Welsh *add-iant*; Tokhar *yat-* 'reach; tame'. For the correct meaning see E. Benveniste, Mélanges Morgenstierne 21–7. See also above *jaste* 'part of the eye'. Possibly Zor.P. *ytk* with Sogd. Bud. *yt'kh* rather than from *yam-*: *yata-* 'hold', see Zoroastrian Problems, 1943 and 1971, 82, n. 5; Mithraic Studies 1975, 15.

niha 'of the navel', see *nāha-*.

niharkä 'repression', V 115, 64v5; 6 BS *nigraha-*, later K 155·58 *ñaharka*. See *nihalj-*.

nähalamāna- 'reverent', Z 278·92 *käḍe nähalamāna hämāre* 'they become humble-minded, reverent'; V 113, 35v2 *u abätandä u sa-gauravä u nihalamānäna hvāṣṭoñāna hvāñāñä* 'and it must be preached unperturbed and reverently and with humble-minded supremacy', BS *akṣipta-cittena ca sagauraveṇa ca sabahumānena ca*; in a later form, II 124·5 *ñahalamāṃ aysmūną*, II 4·49 *ñahalmä khanadai* 'humble-minded, smiling', II 4·50 *ñahalmä khanadai*, II 4·56 *ñahmāṃ* (for **ñahalmāṃ*), III 127·15 *ñahaluā khanadai*. See SDTV 30. A related form *nihela-* occurs in the proper name from the Gilgit *stūpa* (S. Lévi, JA 1932, 1, 45; N. Dutt, Gilgit Manuscripts 1, colophon to Bhaiṣajya-guru-prabha-rāja-sūtra and Ajitasena-sūtra) facsimile G. Honda and J. Deguchi, Sanskrit Manu-

scripts of the Saddharma-Puṇḍarika, 1949, Kyōto) *lera-nihelamati* 'maintaining humble thought', where *lera-* is from *dāraya-* (Khotan Saka *der-*, Parāčī- *dēr-*) with *mati-* = *māna-* 'thinking'. The word *nāhala-*, *nihela-* 'humble, reverent' is then from *ni-* 'down, low', adjective *niha-* 'low' with secondary suffix *-la-*, comparable with *naha- in* Manj. 192 *nahāṣṭa* 'nadir' = *nāṣṭa*, older *natālsto*; for the *-la-*, note also *brauka-la-* 'brow', *bakalaka-* 'small'. The adjective *niha-* < **niθa-* is then to be set with Šuynī **nēθ* 'low' (queried in IIFL 2·35* and absent from Et. Voc. Shughnī group), but *-h-* is very ambiguous in Khotan Saka; the Gilgit Iranian dialect is too little known. KT 6·139 offered a Prakrit to BS *nikhila-* 'full', but it was unsuitable for the meaning. See also *jsonäta-* 'bowed, humble, reverent', and Armen. lw *xonarh* 'low, humble, respectful' < **hu-ānaθra-* (*xo-* as in *xostovan* 'confessing' < **hu-ā-stavāna-*).

nihalj- 'suppress', V 148, 131, 1b2 *parṣṭore nihaljīndi* (dyadic) 'they stop', Z 22·142 *hīñe nihaljāka* plur. 'checking the army'; Z 2·178 *date trāmu nihaljä* 'he would so subdue wild beasts'; V 263, D x10b2, b2 *nihaljemate* 'restraint'; Sid. 8r3 *ṇihajāma*, BS *nigraha-*, Tib. *bsal-ba*; SuvP. 62r1 *ṇihejīde*, BS *hanantu*; Sid. 14r1 *ṇahejāka*, Tib. *sel-čin*; Sid. 102v4 *ṇihejākye arve* 'repressive medicines', Tib. *hphred-pahi sman*; I 189, 108v2 *rahta-pitta* (BS *rakta-pitta-*) *ṇihiji* 'restrains red bile'; I 191, 111r3 *ṇähijākä*; preterite, Z 2·81 *dukhyau biśśä satva nṛhīya* 'all beings oppressed by sorrows'; SuvP. 62v1 *sujsaṃdyāṃ garyau ṇihīya* 'oppressed by blazing limbs', BS *ādīpta-saṃprajvalita-agni-gātrāḥ* (see s.v. *gara-* 'limb'); III 42·9 *nīhīyai*, =III 39·61 *tcabrrīyi*; incohative *-s-*, causative Z 12·128 *nṛhīśśīyä*, Z 12·128 *nṛhīśśāña*; V 117, 66r3 *ysehāña nṛhīśśāña*, BS *śāmanārthaṃ*; II 106, 122 *ṇīhīśa hamārai* 'become restrainers'; with negative K 52·7·2 *aṇahīśe* 'unrestrained'; III 107, 2933, 3 *nähīśanā khva ye garä spāśa* 'repressive as a mountain appears'; base **niθrag-*, see s.v. *thargga-*.

nihujs- 'sink', participle *nihuta-*, 3 sing., Z 5·54 *nihuśdä*, Z 5·79 *haṃtsa klaiśyau jsa niṣemāñä ku ttāḍātä nähuśdä* 'together with the *kleśa*-afflictions it must be made to cease when the darkness sinks away' (as in the parable of the raft, *kola-upamā*) =Manj. 236 *neṣṭmārai kīḍeśu hatsa khu ttāḍä neṣṭme ñehūśta* 'they (the *paysānāka-* 'knower' and the *ātman-* 'self') cease with the *kleśa-* afflictions, when the darkness ceases, it sinks away'; K 4, 140r4 *kyi nihutä ttye niśtä pabanä* 'who is quenched, he has no rebirth-connexion'; noun, K 3, 139v3 *nihujsāmato yanāmane* 'we perform quenching (=BS *nirvāṇa-*), Tib. *yons-su mya-nan-las hdah-bar bya*; K 4, 140r4 *nihujsāmato yäḍaimä*, K 6, 145v2 *nihujsāmato dyāñätä* 'he shows nirvāṇa'; present participle as noun, V 343, 85v5 *nyihujsandä hālai* 'in the western region', BS G 37, 80a6 *paścimāyāṃ diśi*; III 22, 12a2 *nihujsädä* (read: *-aṃdä*), BS *paścima-*; K 144, 1v1 *ñūhuṃjsadä*; II 57·30 *ñūhūṃjsadä*; K 146·7 *ñūhūjsadye dīśa jsa*; Manj. 192 *ñähūjsada*. Base **ni-baug-* 'bow down', see cognates s.v. *haṃbujs-*, *haṃpluta-*, 3 sing. *haṃbuśdä*. With *ñ-*, Manj. 236 *ñehūśta*, =Z 5·79 *nähuśdä*.

nähvarr- 'desire, grasp at', participle *nähvarrda-*, present stem, Manj. 147 *nūhvarāre dharma vīra* 'they grasp at the *dharma*-doctrine'; V 124, 4v4 *pajsamä anähvarremate jsa* 'without desire of worship', Manj. 170 *ṣe jsā nūhvarāma dharma vīra*; 3 sing., Z 12·93 *hā nähvarrde*, BS *na virodhayati* 'does not oppose' = 'greatly desires'; V 102r4 *nähvarrde*, Tib. *lhag-par čhags-pa* 'greatly desires'; V 93, 17r4 *maitti vara parruṣṭe vara baitti vara nihvarrde vara bäysī(śtä)* 'desires' (list of near synonyms); participle III 49, 19–20 *brrīye jsa nihvarda* 'grasped by love' (=BS *rāga-*); K 113, 384 *brrīya jsa nūhvarrvai* (read: *-dai*); negative, K 53·10·10 *anihvarrdye*, Manj. 317 *anūhvarrda*, parallel to BS *agrāhya-* 'ungraspable'. Base *ni-hvar-n-* with *-rrda-* from *-rn-ta-* (as *ārr-* 'to grind', *ārrda-*). Connexion uncertain, *nähvarr-* and *buhurs-* attest a base *ḳuar-* rather than *ḥuar-* (see Zoroastrian Problems, ed. 2, 1971, xxvii–viii), since *-h-* is found after *-i-*. Hence *ḳuar-*:*kur-* in Greek κυρ- (κύρω, κύρσαι) 'push against, obtain', as Pindaros, Pythian I 99 ἐγκύρσῃ καὶ ἕλῃ 'finds and takes', with Oss. D. *k'üärun*, *k'uärt*, I. *k'üryn*, *k'ürd* 'push against, strike', D. *änxuärsun*, I. *äxxürsyn* 'idem' (*k'ụär-* < *skuar-*, *xuär-* < *khụar-*).

nū, 'after, according to', III 54·83 *badäcarye nū* 'according to the good career' (BS *bhadra-caryā*); K 25·111 *lāṃdrra nū*, =K 17·173 *lāṃdrre nva* 'behind the hunter'; K 147·37–8 *harbaiśa ttā hīye hīye nū byeḥą paryara pārautte* 'all, according to each one's position, deign to establish'; Manj. 143 *nū kīra vīvā hettava* 'according to *karma*-act, ripening (BS *vipāka-*), causes (BS *hetu-*)'. See *nuva*, *nva*.

nūīya 'after', K 30·211; K 24·96 *nūya*, K 16·155 *nveya*, K 33·48 *nvaiya*; Manj. 68; 72 *nūaiya*. See *nuva*.

nūjsūṣṭe 'showed', Manj. 276–7 *khu ma nūjsūṣṭe* (or *-va-*), =III 29, 43b3 *khu mara najsuṣṭä* 'as he showed here'; Manj. 402 *baysa nūjsūṣṭa*, =Z 9·24 *balysä näjsaṣde* 'the Buddha shows'. See *nijsuṣḍe*.

nūjsvaṣṭe 'showed', Manj. 277, see s.v. *nūjsūṣṭe*.

nuḍa-, *nūḍa-* 'brought', see **nuvar-*.

nūtte 'he lies down', see s.v. *nuvad-*.

numañi 'to regret, repent' infinitive, V 120, 012a3 *ākṣūmä numañi ārra* 'I begin to regret the faults'. From *ni-man-*, see *nimāna-* 'regret'.

numalśa, loc. sing. 'following'. See *malys*, *nimalys-*.

numāna- 'regret', III 132, 05a2 *numānī ne hämäte* 'regret does not occur to him'. See *nimāna-*, *numañi*.

nūy- 'lie down', see *nuvad-*.

nūra 'new', II 98·151 *hana mauḍa u nūra jsā hauva na dāśai byaiha* 'the khan-ruler has died and of the new one I have not received information', probably graphic error for *nūvara*. The *hauva* is plural to *hau* 'word'.

nuva, *nva*, *nū* 'after, according to', Z 12·124 *nāste nuva* 'takes after him'; Z 22·247 *pharvī nuva* 'many after him'; with *yi*, Z 5·33 *nuvai*, Z 22·157 *nvai*; Sid. 19v1 *bāta nva ṇiṃąysä veśte* 'it follows the wind', Tib. *rlun dan hphrodo*; Sid. 144r5 *nva vargą* 'according to the rank' (BS *varga-*), Tib. *rim bźin-du*; Sid. 8r2 *nva pacaḍä* 'according to the way', Tib. *go-rim bźin-du*; K 17·173 *lāṃdrre nva* 'after the hunter', =K 25·111 *lāṃdrra nū*; SuvP. 63v2 *nvaiya*, BS *pracāreṇa*, Sid. 127r1 *ttiña nvaiyai*, Tib. *dehi hog-tu* 'thereafter'; Sid. 7v5 *nvaiya tsūka*, BS *anvaya-*; JS 29v4 *nve kṣama* 'according to your wish' (*-e* = *te* 'your'); K 33·48 *nvaiya*, =K 16·155 *nveya*, =K 24·96 *nūya*; K 30·211 *nūīya*. From **ni-padā*,

**ni-padayā* 'following', O.Pers. *nipadiy* 'behind', loc. sing. to *ni-pad-*, like Oss. D. *fädbäl*, I. *fädyl* 'immediately after', to IE Pok. 790–2 *ped-* 'foot'.

nuvajṣ- 'move down' (with certain *j*), v 380, 1r2 *b⟨i⟩śś⟨ä⟩ nuvajṣā⟨re⟩*, =Z 4·56 *biśśe nuvaysāre vikalpe* (with certain *y*) 'all concepts descend'. See *nuvalys-*.

nuvad- 'lie down', participle *nvasta-*, Z 4·72 *nuvatte*, Z 22·129 *nütte*, III 101·39–40 *pätca kaśa jsävä garma-mäṣṭai nütte* 'then he goes into the inner chamber, heat-oppressed he lies down'; 2 sing. imperative, III 101·39 *nüyą*; 1 sing., III 101·43 *nüyä*; II 39·24 *nuye*; present participle fem. Sid. 147v5 (=152v4) *nüyacä* 'lying', Tib. *ñal-gar-las* (*ñal* 'lie down'); v 63·28 *ttïtï nüyäñä* 'then he must lie down' (with *yi* 'by him', of agent); preterite, JS 18v3 *pharä salï nvastä avyäyaṃdai* 'for many years he lay not speaking'; K 45·17 *ṣi naḍa hatsa nera jsa peśą nvasta* 'this man in the evening lay with his wife'; K 23·68 *nvasta*, =K 31·24 *vïstäve*, =K 15·118 *vïstauda*. From *ni-pad-*, Av. *nipaiδya-*, Zor.P. *npdyyt *nipaδēt*, *npstn *nipastan*; Sogd. Bud. *nypδ'nt*, *nypδty*, *np'st-*, *np'stk*; preterite *nypδ*; causat. *np'yδ't*; Man. *npδty*, *np'sty*; Yaγn. *nĕpid-*, *nipid-*, *nĕpista-*, *nipista*, causat. *nipayd-*, *nipayta*; Orm. *nwastak*, Munjānī *nilv-:nuwäst*; Pašto *camləm*, *camlāstəl* (*ca-* < *pća-*), IE Pok. 791 *ped-*, O.Ind. *pádyate* 'reach', *panná-*, Greek πηδάω 'leap'; O.Engl. *gefetan* 'fall', O.Slav. *padǫ*, *pasti* 'fall'. See also *pat-* 'fall'.

nuvaṃth- 'change, remove', *nvanth-*, *nvath-*, *nvïth-*, participle *nuvaṃthäta-*, Z 20·14 *nvaṃtte*, Z 12·6 *nvąnthäre*, Z 24·423 *nvaṃthärä*; III 6, 13r4 *ma thursa ma nvaṃthi* 'do not harm, do not change (=make worse)'; preterite v 55, 114r4 *puṣṣo nuvaṃthändä vratu* 'they at once changed the vow' (BS *vrata-*), =Z 20·14 *puṣṣo nuvaṃthändä vratu*; JS 22r3–4 *vrattavaścarṇä ni nvathätai gväna* 'you did not at all change the practice of vowed austerity' (BS *vrata-tapaś-caraṇa-*) (masc. 2 sing. *-tai*, not fem. *-tätai*); causative Sid. 141r4 *nvathäñäñä* 'to be removed, changed', Tib. *sbyaṅs-la* 'cleanse'; with negative, Sid. 7v1 *anvathä* 'not changed', BS *aviṣädï*, Tib. *sro śi-ba daṅ*. With *-ya-*, K 57, 23v2 *prrïyäṃga na nvïthe* 'the use is not changed' (BS *prayoga-*); III 63·141 *cu käṣṭya dukhą ttu tta nvïtha* 'what is sorrow, woe, that is thus changed'; infinitive II 128·57 and 129·65 *paryäṃ nvïthye* 'we deign to change'. See also *gvathaṃna* 'quivering', *gvïth-* 'to quiver', *guthalaka* 'quivering parts'. Base *ni-panθ-* > *nuvanth-* to *panθ-* 'throw, eject', Sogd. Bud. *δr'wn-p'δ'y* 'shooting with bow', *p'δδ *pāθa-* 'arrow', Yaγn. *pāt*, Oss. DI. *fat*, Av. *para-paθwant-* '(arrow) in flight', Šuγnī *pōθ*, Xūfī *pūθ*, Sarīkolī *puθ*, Yazg. *peθ* 'arrow; bullet', Yidγa *pïť*; to O.Ind. *pánthati* (E. Benveniste, BSL 52, 1956, 46; H. W. Bailey, TPS 1945, 11; further analysis to *pā-* 'move, pass' by T. Burrow, IIJ 15, 1973, 97). See below *phāh-* 'eject'.

nuvar- 'bring, offer, take away', participle *nüḍa-*, *nuḍa-*, III 40·14 *spyakïne käysü nüvärä* 'it bears away the flowery hut', =III 46·19 *spyakïnai käysväka bïḍä* (< **barati*), =III 36·6 *spyakïnai käysvaka bïḍä*; III 71·146 *ttï rahäsa nvïḍä natcäṣṭä* 'then he brings out the secret' (BS *rahasya-*); preterite, III 69·86 *nüḍä hä piṃṇḍvä strïya* 'the woman offered alms' (BS *piṇḍa-pāta-*); III 80·30 *paha jsa nüḍä utcäla kauysä* 'he brought out from the bag a water-jar'; JS 16r3 and 30r3 *nuḍai* 'you brought', JS 33r3 *nüḍai*. From *ni-bar-* (*niž-bar-?*), Av. *ni-bar-*, *nibərəθa-* 'store-room', Sogd. Bud. *nβ'yr'kh* 'rassemblement(?)', *prw nβ'yr* (*zβ'yrť*) 'en foule(?)', *nγγ nβ'yr* 'attentive(?)'; Yidγa *nəvor-:nəvəṛ* (*nowur*, *nevar*) 'take, draw out', *nəvarum* 'I take', *nuvəṛum* 'I took', Orm. *nawar-*, Sanglēčī *newar-*; Parāčī *neṛ-:nāṭ* 'pull out'. See s.v. *bar-*.

nüvara- 'new', SuvO. 36v2 *nüvara dhyäna thauna prohauyäña* 'new bright dresses are to be put on', BS *navarucira-vastrāṇi prāvaritavyāni*; Sid. 132r2 *nüvarä*, Tib. *gsar-ba*; v 80, 71v2 (*-aa-*) *cï tti nüvarä satva ä⟨ta⟩* 'when those new beings came', Tib. *de-nas sems-čan gžon-nu de-dag* ('then those new beings'); Z 23·94 *nüvarau puña* 'new merits of you (*-ü*)' (BS *puṇya-*); II 74·42 *bąsä paste padaide nüvari śirkä* 'he ordered to make a new, excellent *stūpa*-monument (or *caitya*-monument)'; v 92, 19r3 *saliye nüvara* 'years new' (changed to *salye*); II 7·116 *nvavara*, II 98·151 *nüra*; v 203, 79a5 *nüvarä hïñai*, and ibid. a2 *nüvari hïñai*; gen. plur. v 129, 1r1 *nüvarāṇu*. Compounds, III 90·181 *nuvara-narve äsï* 'newly burst itch'; v 324·162 *nüvara-naṣkasti äramaysda* 'newly arisen sun'; v 66·12 *nüvara-naṣkhasta chaka* 'newly opened bud'; III 89·166 *nüvara-ysä basaka hïvï saṃnä* 'dung of a newly born calf'. Base *nau-:nu-* (see s.v. *nava-ka-*), *nüvara-*, *nüvaraa-* < **navatara-ka-*, Av. *naotara-*, comparative to *nava-*, IE Pok. 769 *neuo-*, O.Ind. *náva-*, Av. *nava-*, Greek νέος, Lat. *nouus*, O.Lit. *navas*, O.Slav. *novŭ*; IE Pok. 770 *nū*, *nu* 'now', Av. *nū*, *nūrəm*, O.Pers. *nūram*, Sogd. Man. *nwkr* 'now', M.Pers.T. *nwn*, N.Pers. *nūn*, Oss. D. *nur*, I. *nyr*. See also *nauha-*.

nuvalys- 'issue', SuvP. 61r1–2 *tti vä krrïsäme beḍa śïläṃ nvaysïra wvära* 'at the time of the (drum-) beating these noble verses issued' (BS *śloka-*, *udāra-*), BS *tena ākoṭyamānāyā ime ślokāś ca niścarāḥ*; Z 17·18 *ggaryau nuvalysde kho ju bärmañi samu* 'from mountains it issues just as from a reservoir'; Z 20·57 *tturrrna* (*r* superscript to *-r*) *nuvaysde* 'issues from the mouth'; Z 3·125 *bätevo nuvaysäre* 'lightnings issue'; Z 3·121 *pyaure nvaysäre pharu* 'many clouds issue'; Z 4·56 *biśśe nuvaysäre vikalpe* 'all the concepts issue'; variant, v 380, 1r2 *b⟨i⟩śś⟨ä⟩ nuvajṣäre* (*js* certain). From *ni-parz-*, *ni-barz-* or *ni-varz-*; to Armen. lw *parzem* 'to filter, purify, expand, put forth'. Hence IE Pok. 801–2 *pel-* 'drive', see s.v. *pąsa* 'emissary' < *pel-k-*, Armen. lw *parsem* 'send out'; Lat. *pello*, *pulsus*, *pultāre*; OHG *-falz* in *anafalz*, O.Engl. *anfilte* 'anvil', O.Engl. *felt* (cloth). Here *nuvalys-* < **ni-pelĝ(h)-* and *nuvajṣ-* < **ni-pel-g(h)-*, beside *pąsa-* < **pelk-*. For *-ĝh-:-gh-* see s.v. *drays-*, *darys-*, and *drjs-* from IE *dherĝh-*, *dhergh-*.

nuvaśt- 'examine, test, survey', SuvO. 4r4 *nvaśtemäte jsa* 'with examination', BS *parīkṣaṇa-*; *vyupaparīkṣaṇa-*; v 130, 1a3 *nvaśtämate*; SuvO. 53r2 *u kämo diśo nvaśtät⟨i⟩* (not *nvättä*) 'and in what direction he looks down', BS *yāṃ yāṃ diśam avalokayati*; v 295, 435v5 *⟨saṃ⟩tsärïya hira ni nvaśtä nai ru ⟨nar⟩ïya ysïtha|||* 'he examines not the things of migration nor in the *naraka*-underworld birth', Z 7·32 *nuvaśtu*, Z 1·51 *nuvaśtäre*, Z 20·20 *nvaśtäre*,

K 104·228–9 *tta baida dasta nvaśtāre* 'so on the hands they examine'; Z 4·83 *ttū nijsaḍu hajvī nuvaśtāñu* 'so it must be examined by the wise man'; III 128, 29v5 *biśī härа ahāmāta nvaśtāña* (not *nvā-*) 'by him all non-produced things are to be tested'; Z 12·11 *nvaśtāñā ṣä satvā* 'this being is to be examined'; adjective, V 130, 1a2 *atä nvaśtānai* 'very critical'; with suffix *-āka-*, V 131, 52b3 *nvaśtākä* 'testing'; *-īnaa-*, II 117·10 *nvaśtavīnā hvaihva-(ra) barīdä kīra* 'let the Uigurs carry out the work of investigation'. Uncertain; see the fuller text s.v. *vīnā*. From *anu-ā-stai-* to base *stai-* 'stand'. See also *anvaśtā* 'hostile', and *nvaśta-* 'easy', *anvaśta-* 'difficult'. Cognates s.v. *ṣta-*. Note that *nva-* could also be traced to **ni-pa-*.

nuvāta- 'sunken, slow, weak', for BS *manda-*, Z 14·75 *aysmūna u indriyo nuvāta* 'weak in mind and senses'; Z 2·74 *idryau jsa nvāta* 'weak in senses'; Sid. 107v2 *nvāvai aṃga hämāre* 'his limbs become weak', BS *māndya-kṛt*, Tib. *sgyid lug-pa* ('the knee-joints give way'); of a slow fire, I 185, 105v3 *nvāva diṃ* (=*dai*) *vāñä jiṃdä* 'stops slow fire in the belly', BS *mandāgni-*. From *ni-pāta-*, see *pāta-* 'fallen in', base *pat-* 'to fall'. See *nvātta*.

nuvaindä 'they make noise', Z 2·46 *birgga rrūvāsa nuvaindä* 'wolves, jackals howl'; Z 20·30 *rrūvāsa nvaindä pharu*; Z 24·420 *birgga rrūvāsa hāysa ṣṭāna nuveindi* 'wolves, jackals howl though far off'. Base *nau-*:*nu-* 'to sound', enlarged *nuvā-* (or *nvad-*?), N.Pers. *navīdan* 'complain', *navistan* 'groan', *nāvīdan* 'weep, complain', *nōyah* 'plaint', *nōyīdan* 'cry aloud', *navānīdan* 'cause to cry', *navastah*, *nōstah* 'noise of crying in throat'; Yidγa *γavo anuvë*, *γawə anuvo* 'cow bellows'; Sogd. Bud. (with *-b-* increment) *nwβ* 'noise'. To IE Pok. 767 *neu-* 'call', O.Ind. *navate*, *nauti* 'sound, praise', Celtic O.Ir. *nūall* 'cry', possibly Lat. *nuntium* 'message' (**nouention*); Tokhara AB *nu-* 'to roar'. With suffix *-īcä*, see *nvīcä* 'cry'.

nūś- see *nvāśś-*, *bāsa-* 'noise'.

nūśta 'easy', III 109·2942, 8 *nūśta ttī jsāṃ bgmaiña* 'easy, also fortunate'. See *nvaśta-* 'easy'.

nūha- 'top, point', for BS *agra-*, Z 4·18 *aysmya śau-nūhä* 'concentrated in mind'; Z 23, 172 *samu kho pruha ggīsai nūhya* 'like dew on tip of grass'; III 29, 42b1 *saṃ khu praha gīsai nauhya*, BS comparison of *avaśyāya-* 'dew'; V 314, 4b3 *suṃjsiñą nūhäna* 'on point of needle', Tib. *khab-kyi rce-mos*; Sid. 18r3 *ysba hīvī nauhä* 'point of reed', BS *vetrāgra-*, Tib. *spahi to-rto*; Sid. 142v3 *nauhä* 'point', Tib. *rce*; Bcd 50v1 *drau nauhya* 'on tip of hair', BS *vāla-patheṣu*; Z 2·115 *druai nūhäna*; III 99·36 *śau-nauḷą* 'concentrated on one point', parallel to BS *ekāgra-*; Bcd 44v1 *śe paramāṇavä nauhya* 'on the point of one atom', BS *eka-rajāgri* (BS *paramāṇu-* 'atom'); V 68·16 *⟨ś⟩au-nauhäna aysmūna* 'with intent mind'; SuvP. 70r2 *drrau nauhnä mahāsamudrrä*, BS *jalaṃ ca vālāgraṃ*; L 95·2 *śśau nauhä*; L 93·15 *śśau nauhī*; K 145, 3r2 *nāṃha*, *nāṃhä*; K 70, 4r2 *nāṃhai*, =K 67·149 *nāhīṃ* (for **nāṃhī*) 'beginning'. Adjective, Bcd 45v1 *hastamyāṃ nauhauysyāṃ bgysāṃ* 'of the best highest Buddhas', BS *sarva-jinānāṃ*; III 127·5 *hajū nāṃhauysa naṣgagaista* 'wise, highest, evolved'. From *nau-* with suffix *-ha-* < **nauxa-* (like *-ha-* in *khāha* 'fountain', Yazg. *xēx*), see also *naukya*, *nauca* 'acme'. With Yidγa *nəvγo* 'beak', N.Pers. *nauk*, *nōl*, Waxī *nüčk* 'beak', Sarīkolī *nùsk*. Since *-ahva-* is kept in older *ahva-*, later *aha-* 'noose', BS *pāśa-*; *paha-* 'cooked, ripe' < **paxva-*, Pašto *pōx* plur. *pāxə*, a connexion with West Iranian *naxva-* 'before, in front, first', Zor.P. *naxvist*, N.Pers. *nuxust* 'first', Armen. lw *naxa-*, *naha-* 'first', *naxa-bžīšk* 'chief physician', *nahatak* 'running in front, first in combat, champion'; M.Parth.T. *nwx*, *nxwšt*, *nxwyn*, M.Pers.T. *nwx*, 'beginning', *nxwst*, *nxwstyn*, *nwxwyr* 'primal man', adjective *nxwryg*, from **naxva-*, **noχ-*, seems excluded for Khotan Saka *nūha-*. Yidγa *nəvγo* may indicate a base **naba-*.

nuhaṃjīndä 'they open', V 125, 6b4 *kvī ttä vājāre nuhaṃjīndä* 'when they hold it, they open it'; Z 22·169 *tcẹimañī vasute nuhīye samu kho nīlūtpalä pārrä* 'his eyes pure, open like the blue-lotus petal' (parallel Rāmāyaṇa II 4·2 *rājīva-patra-akṣa-* 'having eyes like *rajīva-* lotus petal', see A. Roṣu, JA 1969, 37–9); V 124, 6a1 *cvī nuhīyāndā ttandrāmä ṣei///* 'what of his they opened, such, even...'. From *ni-pank-* > *ni-fank-* to a base *(s)p(h)en-k-* in O.Ind. *pra-panca-*, *-na-* 'expanding, expanse', Armen. lw *nahang* 'province, region', N.Pers. *nihang* ('monster'=) 'crocodile', Armen. lw *nhang* 'water beast' (shape of horse, woman, dog), Syriac *nhng-* 'crocodile' or 'hippopotamus' (if from **nifanka-*). Here belongs Lat. *pandō*, *passus*, *-pānsus* 'to expand', (**pen-d-*) not from *pant-*, base *pet-* (IE Pok. 824). Connexion of Av. *fånku-* 'peak', Oss. D. *xuänx*, I. *xox* 'mountain' is possible, if both are from **phanku-*. For O.Ind. *pra-pancaya-*, *pra-pancana-*, *pra-panca-*, J. Wackernagel, Altind. Gram. III 354, connexion with *panca* 'five' dubious.

nūhvarrde, *nūhvarāre*, *nūhvarāme*, see *nāhvarr-*.

nṛhīya- 'restrained', *nṛhīśś-* 'to check', see *nihalj-*.

ne 'not', V 329, 13r1–2 *nai ju ne...ne ju ne...ne ne...*, BS G 37, 10b4–5 *na kiṃcit...na ca...na jātu...*; Z 22·211 *nenne*, Z 19·19 *nernne*; with *yi*, *nai*, *nei*, with *u*, *nau*, *no*, *nyau*, *nyo*, *ño*; *ne ra* (Sid. 129r1); *o ne* 'or not' K 2, 136r5. See *na* with *ni*.

ne 'immortal thing', JS 4r3, 17r2, 26r4; ibid. 8v3, 10r2 *nẹna*; ibid. 37r2 *nẹne*; Manj. 414 *dāvī(nai) nai* '*amṛta* of the *dharma*-doctrine', =Z 5·89 *nẹi*; adjective, SuvO. 56r1 *nẹtīnei rays(ä)na* 'with *amṛta* liquid' (BS *rasa-*), BS *amṛta-rasena*. See *näṣą-*.

ne 'surely', participle with imperative, V 343, 85r6 *āysda ne yanu bhaiṣajyasena dyata ne ttätä uysmora* 'protect, O Bhaiṣajyasena, look at these beings', BS G 37, 79b6–7 *bhaiṣajyasena vyavalokaya paśya jana-kāyaṃ*; SuvO. 24v4 *dya ne thu* 'see', BS *paśyāhi tvaṃ*. See *na* above. Note also Z 20·52 *hā ne*; Z 2·84 *hā ni*; Z 7·32 *hā na*.

nai 'or not', K 40·28 *spāśīrau nai* 'do you see or not?', =K 43·144–5 *spāśīrau nai*; III 23, 15a3 *tta cue saittä subhūta aśtä nai* 'so what does seem to you (*-e*), Subhūti, or is it not?'; *aśtä nai* also III 23, 19a2; 24, 22b2; 26, 32a3; 27, 33b3; 28, 40a1; and *nai* alone III 24, 23a2; 28, 37b1. Also K 2, 136r5 *o ne* 'or not'; IV 2·5 *ā ni*; with *-eṃ* = *-ai*, II 113·90 *bijsāmana neṃ* 'we go or not'.

nai particle to *vā*, K 40·39 *bāyarä vā nai* 'bring here', =K 43·156 *bāyari vā nai*. See s.v. *ne* particle.

ne, *ni*, *na* after *ma* 'not' prohibitive, V 58, 128v2 *ma ne vātcu pulsu* 'a fortiori'; V 394, r2 *ma ma ne pulsa* 'do not ask me', BS G 37, 73b3 *alaṃ. . .kiṃ tava◡anena◡arthena paripṛṣṭena*; SuvP. 72v4 *ma ni hā tsīde* 'let them not go away', BS *vivarjayantu*; K 100·279 *āchai ma na hamāve* 'may there not arise disease'.

neca 'low', Sid. 138r5 *neca hame*, BS *nimno*, Tib. *hdug-pa* 'seated', hence for older *ṇesta-*, *nätasta-*, *näṣṣasta-*, see s.v. *dāra-* 'long'.

nejsaḍa- 'manner', see *näjsaḍa-*.

naijsatte 'he rejects', Manj. 355 *nairv(ā)ña naiṣāma naijsatte* 'he refuses quiescence in nirvāṇa'. See K 153·19 *buśa jsatte* 'she disperses perfumes'. Base *gad-* 'throw out' to IE Pok *g^{u}edh-* 'thrust', O.Ind. *gandh-* 'thrust', Lit. *gendù*, *gésti* 'be injured, perish', Zor.P. *zand* 'violent', Armen. lw *šand*.

naittä 'he sits' Bcd 55v3, K 104·228 *naitta*, see *näṣaḍ-*.

neṭinei 'of *amṛta-* immortal stuff', adjective to *näṣa-*.

nete 'take' infinitive to *näs-*:*nā-* 'take'.

netca 'outside', see *nätca*; *naitcana*, *netcarīmaa-*.

netcūkä 'attendant' from 'following', II 82·7 *netcūkä hakṣa ṣä ttā pīrä* 'pupil, this is truth, write it down'; V 255·108 *sāja thyau netcūka khu dāṃla na byeha* 'learn quickly, pupil, that you do not get the stick', parallel to V 313, 1b5 *sāja vaṭhāya khu ma dāṃla na byeha* (BS *upasthāyaka-*). From **ni-čyau-ka-* 'following; attendant, pupil', with *ni-* 'after' as in *ni-malys-* 'to follow'. See *tsūka-* < **čyau-ka-*. For *-tc-* in place of *-ts-* < *-čy-*, note the (though late) replacement of *haṃtsa* 'together' with *hatca*. This rather than **niš-čau-ka-* to base *kau-* 'to observe, respect'. See also *naljsauku*.

nera, *neri* 'wife' oblique case, see s.v. *nārä*.

neraṃda 'issued', Sid. 141v4 *neraṃda līka*, Tib. *hbyuṅ-ba*. See *narām-*:*naranda-*.

nairamāna 'going out', III 104·33–4 *ttradū kṣūna maudä naradū avaidanya nairamāna ma vā-ṃ sāṣṭā* (=*spāṣṭā*) 'I entered, I was dying of hunger, I went out unheroic(?); in going out I (fem.) looked at you (*-āṃ* = *ū*) here'. Assuming *narām-* with *-āna-* participle and shortened *-rām-*. But possibly **narya-māna-* 'with skilful mind' or 'manly, womanly mind'; like Oss. *närämon* epithet of the vehement Soslan; Av. *naire.manah-*. Quoted above s.v. *avaidanya*.

nerāma, see *narām-* 'issue', Manj. 143.

nairāmä 'issuing(?)', Manj. 249–50 *nairāmä ṣā ttī vamaśta aysāye mera nai īda* 'issuance, is that, then he realizes: of a sterile mother they are not'. See *narām-*.

nerūj-, *nairūj-* 'burst', see *narūj-*.

nerau 'bursting', Sid. 136v1, BS *pāka-*, Tib. *brnags-nas brtol-te* 'bursting from pus'. From **ni-rauga-* (or **niž-rauga-*), see *narūj-*:*narrva-*, *narva-*.

neś-, see *niśś-*, *niś-* 'pour out'.

ṇešta 'end', see *näṣaskyā-* 'end'.

neśte 'nose(?)' or 'end(?)', JS 30r1 *śaysde pasuṃjsadā-neśte* 'snakes with burning noses' (as containing the fangs). From **nāsti-* as *māstä* 'month'. See also **nāha-* in *pneha* 'beak'. To Parāčī *nēšt* 'nose'; but Sanglēčī *nic*, Šuγnī *nādz*, Rōšānī *nēdz*, to Sogd. *nyč* 'nostrils' < **nāhya-čī-*.

naiṣaṃ- see *niṣaṃ-* 'cease', and *naiṣṭm-*; Manj. 399 *naiṣamārai harbaiśa kīḍeśa* 'all *kleśa*-afflictions cease', =Z 9·21 *nähuta puṣṣo kleśa abhāvu* 'the *kleśa*-afflictions at once sink down to be non-existent'.

naiṣarīma 'pure', Manj. 344 *naiṣarīma bvāma hv(ī)de* 'is called stainless bodhi-knowledge'. See s.v. *näṣ-*, *niṣi-*.

naiṣāma 'quiescence', Manj. 355; dyadic Manj. 318 *parainairvā(na) gūstya naiṣāma* 'cessation (BS *parinirvāṇa-*), escape, quiescence'. See *niṣām-*.

neṣemāciñä 'act of calming', K 137·893 *āchānä neṣemāciñä*, 'calming of diseases', =BS *vyādhi-praśamani*.

neṣphana 'issue', Manj. 87 *narvakalpa neṣphana prrara* 'nature beyond concept arises'. See *phan-*, *niṣphan-*.

neskauda- 'broken', Sid. 128v3 *cu hā neskauḍa īṃdä* 'which are broken', BS *bhanga-*, Tib. *yan-lag čhag-pa* 'broken limb'. If from **niskaunda* < **ni-skām(f)ta-*; if from **ni-skauda-* < **ni-skafta-*; hence bases *skam-* and *skap-*. Av. *sčąθwa-* 'to be destroyed' (Zor.P. gloss *visīnišn* 'splitting') in Vid. 13·40 *jąθwa vəhrka sčąθwa vəhrka* 'wolves to be slain, wolves to be destroyed' from base *skam-* or *skan-*. Base *skam-* in O.Ind. RV 1·104·2 *ścamnan* 'they shall destroy', Sāyaṇa commentary *bhakṣayantu*, *himsantu*, Mādhava commentary *śoṣayantu*. For *skap-* 'split', Zor.P. *kāft* 'split', *dō-kāft-pāδ* 'cloven-hoofed', N.Pers. *kāftan*, *kāfad*, *kāvad* 'split', *šikāftan*; noun *kāf*, *šikāf*, Sogd. Bud. *kβ-*, *kβt-*, *k'β'nt* 'split', noun *k'p*. To IE Pok. 930–3 *skep-* 'split', Greek σκέπαρνον 'axe', κόπανον, 'axe' σκάπτω 'hack', Lat. *capō* 'capon', Lit. *kapóti* 'hew', O.Slav. *ščepá* 'splinter of wood'.

nestä 'non-existent', Sid. 141r1 *nestä padīmāñä* 'it is to be annihilated', Tib. *med-par byaho*. Contrasting with *nāštä* 'is not'. Sogd. Bud. *nyst βw-* 'reduce to nothing', *nyst 'krt' wnty* 'he has destroyed'; Zor.P. (Gr.Bd. TD2 147·9) *nēst-mōδ* (LOYT) 'hairless'; Dd 36·13 *nēst-pitiyārak* 'without adversary'; Balōčī *nēst-kār* 'destitute'; Šuγnī *nēst čīdów* 'to make non-existent'. From *nē-* (**na-id*) with *asti-* 'existent'. See s.v. *ah-* 'be'.

nehä 'navel', see s.v. **nāha-*.

ṇehvettä 'crosses over, passes, triumphs over', gloss to BS *atikram-*, K 58, 28r1 *śi kṣaṇäna vamaśtä ṇehvettä* 'in one moment he realizes, he wins'; Manj. 168–9 *gūhamagauña ṇehvaitta beśa* 'he surpasses all partiality'; Manj. 169 *nairātmau ṇehvaitta butte* 'he passes over non-selfness' (BS *nairātmya-*), he knows it'; preterite Z 11·3 *cu hā ṇeilvastu yāḍāndä* 'which they had gained'; Z 24·469 *ṇeilvastu yanīndä* 'they can conquer'; K 64, 82r1 *ṇehvasta* ⟨*īnī*⟩*me* 'may I be able to cross'; K 60, 35v1 *śena kṣanana vajñāysaña* (*-jñ-* for *-jr-*) *āna pūrrdą u ṇehvaste* 'in one moment, seated on the *vajrāsana* ('diamond throne', BS *vajrāsana-*), he conquered and triumphed'; K 61, 39v3 *ttāra tcąca ṇehvastä yūḍą īdi* 'he has been able to cross to the further shore'; K 144, 1v2 *rahāśe haṃdarīmai nätcarīmai dā harbiśśä ṇaihvastai* 'he has gained the whole internal, external *dharma*-doctrine'; K 26·139–40 *sāna hamya tturya rāśa ṇehvāste* 'the enemies came into his power, he triumphed', =K 18·213 *sauna hamye tturye rāja ṇehveste*. From *niž-hvah-*:*niž-hvasta*, see cognates s.v. *hvaittä*. Parallel Sogd. Bud. *δ'my nyzt'k* 'world-conquering'. For *ṇe-*, *ṇei-*, *ṇe-*, *ṇai-* see above *naṣ-* < *niš-*. Parallel to BS. Divyāvadāna 446·26 *janapadān atikramya* 'having crossed the countries', Pali *samuddaṃ atikkamma* 'having crossed the sea'.

no 'boat', Z 13·27 *kho ye ggaṃggo nitā ttātsaiyi mästä no pharu käḍe hvaṇdi* 'as one crosses the Gangā river, the boat is great, the men are very many'; Z 24·239 *ṣä muho nve bāgyo ttāru tcalco ttuvāya* 'convey me on the boat to the further shore'; N 50·29–31 *ce maṃgere hatcaśte nvye jsa mahāsamudro vatseiya butta haḍe ttye nvye gaṃjso cu khūṇājsa o rrätajsa* 'who with an old broken boat descends to the sea, he might know however the defect of the boat which is full of holes or rifts'; ibid. 32 *nvya ūtca ttrāmäte* 'water enters the boat'; ibid. 33 *ttiñe nve jsa*; ibid. 34 *nau tcabrīśtä* 'the boat breaks up'; ibid. 35 *ttye hvaṇdye noya hämāñu* 'the man must be in the boat'; v 182, 43a2 *ttäña miśta dätīṃja nauya* 'in this great *dharma*-boat'; JS 16r3, 21r3, *nauvi jsa*; ibid. 30v2–3 *ce nauvi byütte paṃda* 'whose boat changed its way'. Compound, II 56·29 *nāṃva-vadāṃ padä* 'a way by boat-journey' from **nauva-* and **padāna-*. From *nāu-* 'boat', O.Pers. *nāviyā-* 'fleet'; Av. *navāza-* 'shipman'; Sogd. Bud. *n'wh*, Chr. *nw*, *čn n'wy*, *nw-bry'*, Man. *nw"z*, *n'wzyy* 'shipman', Armen. lw *nauaz*; N.Pers. *nāv* 'small boat'; Aramaic Pers. *nw-pt* 'boat captain', Armen lw *nauapet*; Oss. D. *naŭä*, I. *naŭ* 'boat', *naŭ-däräg* 'steersman' (*tärun* 'driver'). IE Pok. 755 *nāu-s* (from hollowed tree trunk), O.Ind. *nau-*, *nāvājú-*, Greek ναῦς, νεώς, νηῦς, Lat. *nāuis*, *nāuigō*; Celt. O.Ir. *nāu*, gen. sing. *nōe*. Armen. *nau*, *nauak*, *nauapet* (original Armenian or lw), *nauaz* lw. Av. *nāvaya-* 'deep(?)', see s.v. *naurä*.

-nau 'sound(?)', K 49·4·3 *hvari-nau bīnāñā thāña* 'with sweet-sounding music', from **nāḍu-* (as *mau* < **madu-*), see s.v. *nātte*, *nāyai*, *panāy-*.

nau 'not indeed' from *na* with *ū* (**na-id+uta*), II 80·23 *krraudi-rāja devattä nau avarī kaide* 'the *krodha*-*rāja* (anger-king) deities (BS *devatā-*) they do not care for ruin'; II 80·19–20 *artha-bauga* (BS *artha-bhoga-*) *nau pā hajsādi vīstāvi* 'wealth they did not accumulate'; Z *nau*, *no*. See also *ño*.

nau 'nine', Z 13·50 *nau*, Z 15·2 *no*; v 40, 63b1 *nau jūna* 'nine times'; III 149, x, 1 *kūsa nau* 'nine *kūsa*-measures'; II 115·27 *nau ṣṭau masai* 'nine in size'; loc. plur. Sid. 16r3 *nauyvā viranvā* 'in the nine orifices', Manj. 27 *nauya varanyau* (BS *vraṇa-* 'hole, wound'); compound v 10·2·2 *nau-chāya thauna* 'cloth (silk) of nine feet'; II 60·21 *hainā thauna nāṃ* 'nine pieces of red cloth'; ordinal, *nauma-*, *noma-*, v 136·82, 4b3 *naumu bhūmu* 'ninth stage' (BS *bhūmi-*); SuvO. 55r2 *parivarttä nāma nomä näṣṭätä* 'the ninth chapter (BS *parivarta-*) called. . .is finished' (=BS *parivarto navamaḥ*); K 143·1061 *naumye māśti* 'in the ninth month'; II 96·76 *naunai haḍai* 'on the ninth day', II 93·6 *naumyai haḍai*; II 129·81 *nāṃmye haḍai*, II 82·89 *nāmye kṣuṇä* 'ninth regnal year'; '19', v 40, 56r3 *nausu-padya* 'of 19 kinds'; II 25·28·6 *nausä chā* '19 feet'; II 62, Ačma 7 *nausi chā*; II 82·89 *nausamye haḍi* '19th day', Sid. 125r5 *nausä* (for **nausaṃ*) '19th', Tib. *bču-dgu-pa*. '90', Z 22·218 *dvā-varä-nautä* '92'; Z 22·217 *tcohorä-notä* '94'; v 79, 149v1 *nau-vare-nautä ysāre* '99,000', Tib. *ston phrag dgu-bču*; Sid. 107r2 *kṣiri nau* '96'; III 124, a1 *nau-vare-tcaholsä* '49'; III 41, a2 *nau-varä-nau pacaḍa* '99 kinds'; III 42, b10 *nau-vare-nau jūna* '99 times'; v 246, 11a4 *nau-vara-nau*; K 97·182 *nau-varä-nau*, BS *nava-navatayaḥ*; v 303, 01a3 and 02a5 *nau-vari-nau*; ordinal, Z 13·102 *śśo-vari-nautamä*, variant *śśū-vari-nautamä* '91st'; loc. plur. v 74, 42r4 *nvevọ*, BS G 37, 32a5 *navati-*, Tib. *dgu-bču*; v 332, 24r6 *pus-pare-nvetuo* '95', BS G 37, 21b1 *paṃca-navati-*. '900', IV 64b4 *nau-se* '900', v 218·25, 2·1 *nau ysāre mūri* '9000 *mūrā*-coins'. From *nāva-*, Tumšuq Saka *na saḍe* '900'; Av. *nava*, *nava.dasa*, *navati-*, *nava.sata-*, *naoma-*, *nāuma-*; O.Pers. *navama-*; Sogd. *nw*, *nw'*, *n'wm'yk*, *nwm'y*; Zor.P. *nōh*, *navaždahom*, *nahom* (*nhwm*); N.Pers. *nuh*, *nuhum*, *nūzdah*, *nuvazdah*, *navad*; M.Parth.T. *nwḥ*, *nwwm*, *nhwm*, *nwm*; Oss. DI. *farast* '9' ('beyond eight'), D. *näudäs*, I. *nudäs*, *naūädzä*, Waxī *nau*, *nāu*, *nāu*, *nāb*, *nāo*, Yidγa *nau*. IE Pok. 318 *e-neuen-*, O.Ind. *náva*, *navati-*, Greek εἰνα-, ἐννέ(ϝ)α; Lat. *nouem*, Celt. O.Ir. *nōi n-*, Welsh *naw*, Got. *niun*, O.Sax. *nigun*, O.Engl. *niγon*, Tokhara AB *ñu*.

nauka 'soft', see s.v. *nauna-*.

naukya, *nauca*, *noca* 'acme, top, essence of', Z 6·31 *naukya härāṇu* 'the acme of things', parallel to Z 6·33 *värśä härāṇu* 'the strength (BS *vīrya-*) of things'; Z 6·32 *noca härāṇu*; Z 6·32 *nauca härāṇu*. Note similar use of BS *agra-*, Pali *agga-*; of Zor.P. *rat* 'chief of'; Tib. *g-yaṅ* 'blessing of', as the *cakravartin-* emperor is the *g-yaṅ* of men. See also *ttauca*. Connected with *nūha-* 'top' where cognates are quoted. See Hōbōgirin s.v. *chōja* p. 349a for BS *agra-*.

nauṃkvā loc. plur. 'place name', v 222·17·3.

nauda 'bowing to, obeisance, worship', K 66, 84v4 *naudä*, to base *nam-*, see *nonda* < **nāmta-*.

node 'they took', JS 35r4 *saṃvere node* 'they took up the inhibitions' (BS *saṃvara-*), from 3 plur. *nändä* to *nās-*: *nāta-* 'to take'.

nauna-, *nona-* 'soft', v 78, 4v3 ⟨*karavīrai*⟩ *mäñandä briyūnä naunä bajāṣä khanau dyäñäte* 'lovely soft voice like a *kalavinka*-bird's, he shows a smile', Tib. *kalapiṅka-hi sgra skad yid-du hoṅ-ba hdzum-pa mdzad-do*; Z 3·35 *nauna-*; v 92, 611v8 ⟨*nau*⟩*näka*, BS *mṛdu*; Z 3·49 *naunika-*; Sid. 147v3 *naukä*, Tib. *źib-tu* 'fine'; Sid. 100r1 *noka-*; K 56, 21r2–3 *haṇgä nāṃkä skvauma* 'soft smooth touch' (dyadic, see *hulga-*); Z 16·13 *nonä hulgi aysmū* 'soft smooth mind'; Sid. 102r5 *nokalakä*, Tib. *hjam-po*; Sid. 143r3 *naukalakä*, Tib. *hjam-źiṅ*; Sid. 103v5 *nāṃkalakye*, Tib. *hjam-po*; v 170·302, 2r2 *naunä brahma-svarä*, parallel to BS *manju-* (one of the 8 qualities of this voice); Z 3·35 *kho ysīrrä rruśtä tterä rrusana nauna käḍe* 'as gold shines, so bright, soft exceedingly'. From base *nam-*, with suffix *-na-*; *nauna-* < **nāmna-*, beside suffix *-ra-* in Av. *namra-*, Sogd. Bud. *nmry*, P 2·76 *nmry m'nh* 'tender mind'; M.Parth.T. *nmr*, with metathetic *nrm*, M.Pers.T. *nrm*, Zor.P., N.Pers. *narm*, Balōčī *narmay*. Possibly rather *nam-*:*nāta-* 'to beat', hence 'beaten soft', than *nam-*:*nata-* 'to bend', to Oss. D. *nämun*, *nad*, I. *nämyn* 'to beat', *nad* 'road', *calx-nad* 'road for wheels'. See also *nveṃcä*.

nonda 'with reverence', v 340, 79r4 ⟨*n*⟩*o*⟨*nda*⟩ *yäḍe*, BS G 37, 74a5–6 *namas-. . .kṛtaṃ*, Tib. *phyag hćhal-lo*; v 76, 112v3 *nonda yä|||*; later *nauda*, III 112, IV1 *namasūṃ nauda*; N 163·27 *nauda baysyau* (in colophon). From **nām(f)tā* inst. sing. (or ablat. sing. **nām(f)tād*) to base *nam-* 'bend down'.

naurä 'deep(?)', III 80·22 *ttraāū ttū mista-kasājsä naurä-nasä nāṃhä* 'I crossed over that summit with its great caverns, with its deep(?) pools(?)'. Possibly base *nāu-* to Sogd. Bud. *n'ywk-*, Man. *n'ywq* 'deep', *n'ywkt* 'depressions' if from **nāvya-ka-*, with Av. *nāvaya-* 'deep(?)', if not from *nāu-* 'boat' (see W. B. Henning, BSOAS 12, 1948, 309).

nauṣṭara- 'cutting tool', Sid. 102v2 *ttai māṃṇḍaka nauṣṭara jsa pyihāñä* 'so for him the lump (=*muṇḍaka-*) must be cut with the lancet', BS *śastreṇa* 'knife', Tib. *hbrum-bu mchon-gyis bčad-la*; II 60·19 *aiysna śā u nauṣṭara śau* 'one awl and one lancet'; with suffix *-tara-* of instruments to base *nauś-*, possibly from older *nuś-* < *niš-*. Then to N.Pers. *nēštar*, *ništar*, *nēš*, *nēšū*, *nēsū* 'lancet', *nēš* 'sting', Pašto *naṣtar*, *naštar* (*nštr*), Armen. lw *nštir*, Syriac *nštrk-*'; beside M.Pers.T. *nyyš* 'point', Yazg. *neš* 'sting'. Base *nai-š-* beside *nai-z-*:*niz-* Av. *naēza-* 'spear', Zor.P. *nēzak*, Armen. lw *nizak*, N.Pers. *nēzah*, Balōčī *nēzay* 'spear, spit', Syriac *nyzk-*' 'spear'; verbal, O.Slav. *nīz-*, *vŭnīziti*, Polish *nizać* 'bore, pierce'. Possibly IE Pok. 971–2 *sm-eu-*, *sn-ei-*, *sn-et-* with *-s-* and *-ĝ(h)-* (forms like *sn-ā-*:*sn-ə-*, *sn-eu-*, *sn-et-* 'flow', see s.v. *ysināh-*). For *-š-* and *-z-* note also Armen. lw *patnēš* 'rampart', Georgian lw *p'at'nez-i*, see also *puṣṭara-* possibly to base *paiš-*:*piš-* 'pierce'. Iranian *-š-* can also derive from *-šš-*. K 48·2·9 *nauṣṭara* is BS lw *nuṣṭhura-* 'cruel'.

nauha- 'new', compound gen. sing. *nauha-salye* 'of the new year', II 64·5 *khu vā nauha-salye bisai jsārä ttū sīḍakä heḍä* 'how is the corn of the new year, that Sīḍakä gives'. From **navaha-* 'new', with *nava-* 'new' (see s.v. *navaka-*), in a compound beside *nūvara-* (**navatara-*) in other texts, **nava-sard*, beside Kroraina *nokṣari* 'new year', Armen. lw *nausard* 'first month', Syriac *nausard-ā* 'early grape', *nausardēl* 'first Sunday of the new year', Aramaic *nwsrdy*, Sogd. *nwsrδ* (Al-Bairūnī), Sogd. Man. *n'wsrδyč*, Sogd. Mug document *n'wsrδyč*, Uigur *nwsrδyč* (see W. B. Henning, Orientalia VIII, 1939, 94). The *-ha-* of *nauha-* may have replaced *-xa-* arising from *-ka-*. The text is too early for *nūha-* to be found as *nauha-*.

nyanei 'treasure, treasury', Z 22·162 *ttāte tcahauri nyanā hvāṣṭa panä dasau nyanei ggaṃpha* 'these four treasuries are chiefest, every treasury is ten *ggaṃpha-* in size'; Z 22·160 *tcahorai nyanā* 'to him are four treasuries'; Z 4·19 *kho ju dukhäte nyanau ḳeitä* 'as a poor man thinks of treasure'; V 58, 129a3 *śärä nyanei mästä* 'excellent great treasure'; V 161, 35r5–6 plur. ⟨*dā*⟩*tīnā nyanau dāta hämāre* 'the *dharma*-treasures are seen', BS G 37, 26b2 *sarva-dharma-nidhānāni paśyati*; Z 22·160 *nyanai*; *nyanā*; SuvP. 71v3 *ñanau*, BS *nidhi-*, V 67a6 *ñanai mistä*; III 67·52 *ñanau*; plur., K 49·3·3 *ñanauvä*. Base either **ni-kana-ka-* or **ni-dana-ka-*, base *kan-* 'place, cover' or *dā-* 'to deposit', M.Parth.T. *ng'n 'wd gzn* (dyadic); *ny'n 'wd gnz*. For *ni-kan-*, note Oss. D. *nigänun*, I. *nigänyn*, D. *nigäd* 'bury', I. *nyggänd* 'cellar', *ingän* 'tomb' (Av. *hankana-*). For **ni-dana-*, Waxī *naδun* 'quiver', *naδän* 'scabbard' (**ni-dāna-*), O.Ind. RV *nidhāna-ṃ*, AV *nidhāna-* 'receptacle, treasure'; Elamite Pers. **nidani-* (see I. Gershevitch, AM, n.s., 2. 1951, 143); the basis set as **nidānya-* in W. Hinz, Altiranisches Sprachgut der Nebenüberlieferungen 1975, 175. See base *kan-* and *-dāna-* (*khāysāna-*, *phiysgāna-*).

nyaśśa- 'deficient, bad', V 102v3 *gganāṃja nyaśśa atä* 'stinking, very defective'; II 87·1 *ñaśä bīsä* 'humble servant' parallel Tib. *bdag ŋan-pa* ('bad, humble, miserable'); Sid. 134 r1 *hauvi jsa ñaśikä hame* 'in power he is weak', Tib. *źan-pa* ('weak'); JS 1v3 *ędrre vaña nyaśakyi ṣṭāre* 'the faculties (BS *indriya-*) are poor'. From **ni-kas-ya-* to *kas-* 'lessen', be small', Av. *kasu-*, *kasišta-*, Zor.P. *kas* 'smaller', *kāstan* 'to lessen', *kāstār*, Armen. lw *pakas* 'deficient', N.Pers. *kih* 'smaller', Oss. DI. *kästär* 'junior person'. See participle in negative *añaṣṭa-* 'not deficient'. To be kept distinct from *nyas-* 'to abuse, be disgusted at'.

nyas- 'abuse, feel disgust', V 338, 36v4 and V 76, 44r1 *biśśä uysmora paśīndä u parehārai jsa u nyasārai u tta hvāñīndä se sūtä bajäte* 'all beings abandon, they withdraw from him and feel disgust at him, and so they speak, saying, he is burnt, is ruined', BS G 37, 33b2–3 *sarva-satvāḥ parivarjayanti jugupsanti, dagdho naṣṭa eṣa*; noun, K 3, 138r3 *saṃtsāri nyasāmato hvataimä* 'I spoke of contempt (disgust) of the *saṃsāra*-migration', Tib. *khor-ba smad-pa bśad-pa dan* (*smad* 'abuse, despise'); Z 2·7 *saṃtsāru harbiśśu nyaste* 'he contemns all the *saṃsāra*-migration'; N 77·5 *haṃdārī nyasāre* 'others afflict him', BS *ke cit kleśayanti*; suffix *-kyā-*, V 150, 4b4 *niyaskya haurāka* 'givers of abuse', Z 22·249 *nyaskya nä hämäte* 'abuse occurs for them'; Z 23·116 *nyasca*; participle *ñaṣṭa*, SuvP. 64r1 *cu ra vā ñaṣṭa* 'what also is disgusting' (or 'reprobated'). BS *kāmānāṃ*. Base **ni-kas-* 'to speak against', to Oss. D. *nixäs*, I. *nyxas* 'talk', above *käse* 'abuse'. Distinct from **ni-kas-* 'be deficient', see s.v. *nyaśśa-*.

nyāña- 'to be seated', SuvO. 36r1 *vara ttu āysanu vätä nyāñu ku näṣṣastä hämäte* 'there on the seat he must sit; when he is seated', BS *āsanaṃ prajñāpayitavyaṃ, tatrāsane niṣīditvā*. Base *niṣad-* > *ny-*.

nyāttara- 'inferior', K 1, 134r3 *nyāttara-kṣīrei rre* 'king of inferior country', Tib. *khams-kyi rgyal-po* (E. Lamotte, translation 235 roitelet des frontières = BS *pratyanta-janapadānāṃ koṭṭa-rāja-*); ibid. 4 *nyāttara-kṣīrau rrundu*, Tib. idem; ibid. 5 *nyāttara-kṣīrei rre*, Tib. idem; Chinese *siau uang* 'small king' (K 789·1; 1298·1); Mahāvyutpatti 3677 *koṭṭa-rāja-*, Tib. *khams-kyi rgyal-po*. Z 12·53 *nyāttara ārre* 'inferior faults'; II 57·33 *ñāttara sakhārma* 'smaller *saṃghārāma*-monasteries'; II 92·123 *ñattarāṃ hīya hīya hauva* 'power of various inferiors', contrasted with 122 *mistāṃ hvaṃdā ttyāṃ hīya hauva* 'power of the great men', translation AM n.s., 1, 1949, 36; Manj. 357 *ñāttaira yāna* 'inferior vehicles' (BS *yāna-*); Manj. 383, 404 *ñāttarai yāna*, parallel to BS *hīna-yāna-*. Ambiguous form: either **ni-dāta-tara-* or **ni-yāta-tara-* both in sense 'place down, depress, put lower'. Sogd. Bud. Dhyāna 226 *w't ny''t'k* (initial *n-* or *z-*) = BS *vāyu-doṣa-* 'the defect of wind' (of the three medical *doṣa-* 'defects') would assure **ni-yāta-* to *yat-* 'place' (see s.v. *nīsta-*), with form like *pāta-* 'fallen in, sunken' to base *pat-*.

nyātän(u) 'of rivers', V 26, 49v6 *ggariṇu nyātän⟨u⟩* 'of mountains, rivers'; III 6, 12v2 *ggaṃgä nyāvä gruīcyau sye*

māñaṃda 'like sand from grains of Gangā rivers'. See *nātā* 'river'.

nyāṃdä 'he rejected', K 155·57–8 *nyāṃdä hastamä bumä miṃysdyānau vaskạ* 'he rejected the best stage (BS *bhūmi-*) on behalf of the pitiful ones'. From **ni-yān-* to base *kan-* 'put', *ni-kan-* 'put down'.

nyāṃda 'they settled', II 8·132 *ca na nyāṃda u na [ṣṭau jaï] ṣṭ(ā)da* 'who may not settle and not stay (=*ṣṭāṃde*)'. To *niṣạd-* 'sit, settle', middle conjunctive 3 plural.

***nyāda-** 'thrown down(?)', K 34·65 *tvī ñādai śi jasta amaugä* (BS *amogha-*) *ahä: prrabhāvena* 'her I brought down alone, O prince, by power of my infallible noose'. From *ni-kan-* 'put down', see *nyāṃdi* 'he rejected'.

nyāska- 'disgust', Manj. 6–7 *tcana thyau byehīda (va)ra avārau⟨tta⟩ nervāṇa gūstre [=gūstye] ttaradara nyāska-masūña ysama-(śa)de hettana hattsa* '(the text) whereby at once they attain there the non-established nirvāṇa deliverance (=BS *apratiṣṭhita-nirvāṇa-vimokṣa*), the body is only disgust, the world (=BS *loka*) is with cause' (BS *hetu-* 'contingency'). Base *nyas-* 'be disgusted', BS *jugups-*, with **nyāsa-* and *-ka* suffix, like *brāska-* 'question'. See cognates s.v. *nyas-*. For *masūña* 'only' = BS *-mātra*, see s.v. *mase*.

nyälsta- 'planted', V 340, 8or4 *baṃhyu nyälste* 'he planted the tree', BS G 37, 7524 *vṛkṣaṃ vāpayeta*, Tib. *śiṅ bskyed-pa dan*; V 340, 8or5 *baṃhya nyälsta* (wrongly *kälsta*) 'trees planted', BS G 37, 75a6 *vṛkṣaṃ vāpayeta*. From **ni-kälsta-*, present *ker-:kälsta-*, base *kar-*. See *ker-*.

nyūca –?– (without context), V 230·0173, 12b1 and 2. See *ñūca-* 'thread', or *nätūkyo* 'teaching'.

nyūj- 'teach', participle *nyūta-*, V 142, 13r3 *nyūtemä ttä uysnora kye mara...* 'I taught the beings who here (have become wild beasts)', BS G 37, 7a3–4 *ye satvā saṃprataṃ mayā buddha-jñāne pratiṣṭhāpitās te sarve tena kālena tena samayena mṛgā (a)bhuvan*, Tib. *nas...sans-rgyas-kyi ye-śes-la so-sor bkod-pa*; Z 24·194 *nyūjäte*; fut. participle, V 183, a5 *haṃdaru hä nyūjāña* 'the other it is necessary to teach'; noun, Z 12·86 *nyūjāmate*; K 6, 145V1 *nyūj⟨e⟩-mat⟨e⟩ käḍana* 'for teaching', Chin. *kiau* 'teach' (K 143·5), Tib. differt; adjective III 5, 1115 *nyūjāka*; ibid. III 4, 1ov4 *nyūjāki* 'you are teacher' (*-ī* 'you are'); preterite, V 171·302, 2V4 *aysmuī nyūtä kāmo diśo aysmū nyūste* 'his mind is accustomed; in what place (BS *diś-*) the mind becomes accustomed (learns)'; Z 24·176 *nyūte* Z 3·24 *nyūvä*, Z 24·117 *nyūvu*. For the later forms see *ñūj-*, intransitive *nyūs-*, *ñūs-*. From **ni-auk-* or **ni-yauk-*. For *auk-*, note Av. *aočayate* 'he instructed' (if not *auk-* = *vak-* 'speak'), O.Ind. *ok-:uc-*, *okas-* 'dwellings', *okyà-* 'at home', *úcyati*, *ucitá-* 'be accustomed', *sam-ok-*, to IE Pok. 347 *euk-*, Armen. *usanim* 'learn' (*uk̂-*, *uk-*), Got. *ūht-*, *biūhts* 'accustomed', O.Slav. *ukŭ* 'learning', *učiti* 'teach', *vyknǫti* 'become accustomed'; for *yauk-*, Sogd. Bud. *ywk ywčt* 'learns lore', *ywγtk*, *yγwtčh* 'accustomed', with *-s-*, *ywγsδ'* 'you learn' (plural); adjective *ywćn'k mwčk'* 'teaching teacher'; Sogd. Man. *ywč-*, *ywxsw*, *ywxtyy*; Sogd. Chr. *ywč-*, *ywq*, *ywxt' by*, *yxwsṯnṯ*, Yayn. *yuxs-*, *yuxta* 'be accustomed', Munjānī *yuxs-*, *yuxt* 'learn, be accustomed' with IE Pok. 347, Lit. *jùnkstu*, *jùnkti* 'be accustomed', *jaukùs* 'tame', *jùnktas* 'accustomed', *ûkis* 'peasant's house'; O.Pruss. *jaukinti* 'to practise'. See *ñuj-*, *ñūs-*, *añuska-*, and *nyūs-*, *nätūkyo*.

nyūḍāre 'roll down', Z 17·14 *kho baṣṣä nyūḍāre samu* 'as streams roll down'; Z 17·14 *ku vātco nyūllte* 'when then it rolls down', Z 24·419 *kū mulśu mulśu nyūllte harbiśśä hīna* 'when indeed (*-ū* < *uta*) little by little the whole troop rolls down'. From *ni-vart-*, see cognates s.v. *baḍāri* 'they roll' (*-iva-* > *-yū*), secondary contact *-rtat-* > *-ltt-*, as *baltte* 'rolls'.

nyūta- 'taught', see s.v. *nyūj-*.

nyūrr- 'cover, harness', Z 24·405 *aśśa nä uysmalsta u aśä-nyūrrāna nyūrda* 'their horses groomed and covered with horse-harness'; II 111·20 *pharākä vā ñūrā haṃgrī* 'much equipment has been collected here', translation AM n.s., 11, 1964, 2. From **ni-var-n-* (*-iva-* > *-yū-*). Base *var-* 'cover', see cognates s.v. *baṭha-* 'armour', and *bārmana-* 'reservoir'.

nyūvajsa 'north', SuvO. 4r4–5 *diśvǫ tcūruvǫ...sarbandä hāle, rravye hālai..., nihujsandä hālai..., nyūvajsa...* 'in the four regions (BS *diś-*) east, south, west, north', BS *dikṣu catasṛṣu...pūrvasmin dakṣiṇe...paścimāyāṃ...uttare*; III 22, 12a3 *ñūvijsa*, BS *uttara-*; SuvO. 55r7 *nyūvajsa*, BS *uttareṇa*; Manj. 192, abl. sing., *ñūna* 'from the north' (*ñū-* < **ñujs(ä)* by loss of consonant become final, like *pā* from *pātco*). Possibly from *naiba-* 'good' or **anaiba-* 'bad' according as the north was considered as the home of *daiva* 'gods' or 'demons', see cognates s.v. *nite*, *nīro* (*-aiba-* > *-yūva-* as *dyūva-* < *daiva-*).

nyūste 'learns', see *nyūj-*, *ñūj-*, *ñūs-*.

nyauys- 'be defeated', Z 12·40 *tcamna nyauysāre bodhisatva* 'whereby the bodhisatvas are overcome'; Z 12·45 *tcamna hämäte paraṃjsa biśśäñe śśäratete jsa balysūśte jsa nyauṣṭä* 'whereby he becomes adverse, defeated out of all goodness, of bodhi-knowledge'; Z 14·91 *biśśä aysura nyauṣṭa* 'all *asura*-demons vanquished'; noun, V 107, 29v2 *purroṣca hämäte, u aysurāṇu nyauṣca, patājāmata* 'conquest arises, and defeat, victory over the *asura*-demons', BS *jayo bhaviṣyati asurāṇāṃ ca parājayo bhaviṣyati*; III 76·247 *maraṇą dū sānä na purrdāṃdä ttye jsai ṣä ñauṣṭą* 'death, trouble, enemies they did not conquer; by that he was defeated'; III 74·213 *khvai busta ṣä nyauṣṭūṃ biśnä* 'when he knew, I am utterly defeated'; K 16·146 *tta tta haḍa śera ūdara* (BS) *yaña khva jsa na ñauysa* 'but so give good heed that by them you may not be overcome', =K 24·90 *khu jsa na ñāysai*, =K 32·41 *khva jsi ni ñyāysi* (*khva jsa* from *khva-ṃ jsa*); Manj. 334 *kīḍeśa-māra purrda ytnīda ñāysārai harbaiśa māra* 'they can vanquish *māra*-demons of the *kleśa*-afflictions; all the *māra*-demons are defeated'. From *ni-yauz-*, with *ā-yauz-*, see *āyoysa-*, *āyoṣṭa-* 'disturb'.

nyausta –?–, V 50, 6r5 *nyausta hämāre* (at end of a verse). From **ni-yaud-* or **ni-yafs-* with *-au-* as in *nyauys-* or *-afs-* as in *ttaus-* 'be hot', base *tap-*.

nva 'after', see *nuva*, *nū*, K 68·208 *cu vā nva dā tta tta hvīṃde* 'what is called so according to the *dharma*-doctrine'; K 146, 3V4 *nva nva kūlā haphīśāñā* 'according to various families (BS *kula-* of the *vajrayāna-*) is to be joined'.

nvaḍūdva 'teacher', II 115·23 *yūmautca hīya nvaḍūdva* 'teacher of Yūmautcana' (so from a legible photograph,

not *dvadva* nor *ttaka*). From **nivartavantuka-* equivalent of *ācārya-* 'teacher of deportment'.

nvatte 'he changes for the worse', K 150·18–9 *hūra ma muäśḍä jsä ttū seṃda ūvārä, khvi ra jsā veṃrśu tvā sadiṃ* (*-iṃ* = *-ai*) *na nvatte ttī mahābūvā hye devatta pātcä* 'give me out of favour that exalted success (BS *siddhi*-power) so that (*khvi* = *khv-aṃ*) he may not change my vigour (BS *vīrya*-) and that success (BS *siddhi*-), he the deity of the great elements, afterwards'. See *nuvaṃth-*.

nvath- 'change', see *nuvaṃth-*.

nvadāvaunä 'binding-cloth', II 61b4 *nvadāvaunä auramūṣa* 'binding-cloth, covering-bandage'. From **nibandaka-vafna*, to Av. *nivanda-* 'binding' (< *nibanda-*), Sogd. Man. *nβndyḫ*, Oss. D. *ivändun* 'put on clothes, wind', *nivändun* 'wrap, wind', *nivänst*, *nivanst*, I. *nyvändyn*, *nyvänst*; with base *vaf-* 'to weave' (see s.v. *baudāha*), and *vauna-* like *thauna-*.

nvaṃth- see *nuvaṃth-*.

nvays- see *nuvalys-*.

nvaśt- 'to examine', see *nuvaśt-*.

nvaśta- 'easy', Sid. 19r1 *nvaśtä*, Tib. *bde-ba* ('well'); Sid. 136v4 *nvaśtä*, Tib. *sla-ba* ('easy'); II 105·118 *nvaśtä sūhajä āmai jsa* 'with easy happy (BS *sukha*-) abode', with negative, Sid. 127v1 *anvaśta-*, Tib. *dkah-ba*; comparative, II 92·127 *nvaśtira maṃ paṃda* 'easier road here'; II 71·9 *u khvau tta saṃ nvaśtyeri hamāte* 'and if for you it may be easier' (translation SDTV 73); V 67, 25a5 *ttą ttą yai nvaśta khu caṃdātañä mū⟨ra⟩* 'so it was easier than the *cintāmaṇi* jewel'; V 63·24 *nvaśtau prracyau jsa haṃphva himīryau* 'may you become with easy conditions' (BS *pratya-ya-*). From **ni-past-ya-*, **ni-bast-ya-*, **ni-vast-ya-* or with *-št-ya-*, but possibly rather **anu-ā-st(a)ya-* 'standing in accord'. See also III 109·8 *nūšta* 'comfortable state'.

nvasta 'he lay down', K 45·17 *peśą̄ nvasta* 'in the evening he lay down'. From **ni-pasta-*, see s.v. *nuvad-*.

nvāka 'song', *nvākaka*, *nvāga-*, *nvāya-*, Sid. 125v3 *nvāka hūñe* 'he sings', BS *nṛtya-*, Tib. *glu len-pa* ('sing'), III 48·68 *nvākaka nvārī⟨da⟩* 'they sing (utter) songs'; Z 3·57 *nvāya bīnāña śśäru bajeṣārā biśśä* 'all the songs, music, sound well'; Z 21·29 *haṃggargya nvāya* 'songs in the assembly'; Z 24·215 *ttäye nvāgä* 'at the singing' (or possibly gen. absolute to participle *ttata-* 'stretched'?). From *ni-vāka-*, Zor.P. *nivāk*, *hu-nivāk*, M.Pers.T. *nw'g*, Sogd. Man. lw *nw'q*, *nw'kyy*, N.Pers. *navā*, *navāxtan*, *navāzam* 'song; to sing', *xunyā*, *xūnyā* 'music', Armen. lw *nouag*, *nouagem*, Georgian lw *novag-i* 'melody, tune'. See also *āljs-* 'sing', BS *gīta-* 'song'. Base *vak-* 'speak', Av. *vak-*, *vaš-*, *uxδa-*, *uxti-*; Sogd. Bud. *wγsty* 'he says', *wγt-*, *wγtw δ'r'y*, Man. *wγṯ'* 'spoken', Chr. *wγd'rt* (but present *w'β-*); P 8·109 *pčw'γtk –?–*, *pδw'xtq* (< Parth.), *pdw'xtg*; Bud. *prw'k* 'calumny', *prw''č-* 'to calumify'; Bud. *wnγr* 'voice', *šrγw-wnγr'k* = BS *siṃha-nāda-*; Bud. *w'γš*, Man. *w'χš* 'word', Zor.P. *vaxš* 'word', *vaxšavar* 'prophet', *vaxšīk* 'spiritual' *vāč*, *vāčak*, *ēvāč*, N.Pers. *āvāz*, *āvā*, *vāxš*, *vaxš*; Armen. lw *ouxt*, *-i* 'covenant, vow'; Central Persian Keše I sing. *avǰun*, *be-š-vǰt*, Gazī *avājun*, *be-š-vā*; Orm. *γuš-*, *γwos-* 'speak' (< *vaxš-*); Balōčī *gwašag*, *gušag* 'speak, say', *gvašta*, *gušta*. IE Pok. 1135–6 *ueḳ̑-*, O.Ind. *vāk*, *vácas-*, *ucyáte*, *vakṣyáte*, *vákti*, *uktá-*; Greek ἔπος, ϝείπην, εἶπον, ὄπα 'voice' (acc. sing.), Lat. *uōx*, *uōc-is*, *uocāre*; OHG *gi-wahanen* 'to mention < **gawahnjan*, *giwaht* 'mention, fame', O.Engl. *wōm*, *wōma* 'noise' (< **wōhm-*), Tokhara B *wek*, A *wak*. See also *ūvä* 'to be spoken'.

nvāta-, *nvāva-* 'made dim, slow', see *nuvāta-*.

nvātāṃña 'slackness', Sid. 5v1 *nvātāṃña padīmākä* 'making slack', BS *śithila-kṛt*, Tib. *śa slo-bar byed-do*. Suffix *-āṃña-*, *-āña-* from older *-auña-*, *-oña-*. [Tib. *slo* 'slack' (if correct, ed. Pekin illegible) with *lod-pa*, *glod-pa*, *lhod-pa* = BS *śithila-*.] See *nuvāta-*, BS *manda-*.

nvātta 'more reduced, slower' (from **nuvāta-tara-*), Sid. 15r5 *ṣi ttakye jsa dilakä nvātta pāchai* 'this than that is to be cooked a little slower', Tib. *ćhos-pa ñid-du mi bya-ste*. Suffix *-tara-* with loss of final *-r(a)*, as *hastara-*, *hasta* 'better'. See *nuvāta-*, *nvāta-* 'slow (of fire)', BS *manda-*. For *-tt-*, note *nyāttara-* 'inferior'.

nyāy-, *nvāy-* 'grasp', Bcd 51v2 *tti aysä ṇvāyīme śo grvīcika nauhya* 'those I grasp on the point of one grain', BS *tān abhinirhari eka-rajāgre*; III 4, 10v3 *biśśe prrattiṃñe nyāyākī* 'you are the grasper of every promise'; III 5, 11v3–4 *nyāya vā tvā paḍāṃjsya pratiña byātai yani* 'grasp (perform) that first promise (BS *pratijñā-*); make it remembered (= remember it)'; III 5, 12r3–4 *prrattiṃña nyāya* 'grasp (= perform) the promise'; JS 7r2 *nyāsta-*; JS 7r2 2 sing. *nyāstai*, JS 30v3 *tha-ṃ natcāṣṭe ṇvāstai* 'you brought them out (saved)'; noun, JS 3v2–3 *jiga heme harī nvāyāṣcya naṣāmä* 'there is cessation, quiescence of remaining attachment'. From **niž-vād-* (*-ž-* attested by subscript hook) to base *vād-*:*vāsta-* in *bāy-*:*bāsta-* 'lead', *uysbāy-*, to Av. *vādaya-* 'thrust'; IE Pok. 1115 *ued-*, see s.v. *bāy-*.

nvār- 'bring out, utter', III 48·68 *nvākaka nvārī⟨da⟩*, =K 38·47 (*nvākaka*) *nvārīda* 'they sing songs'; Sid. 8r1–2 *utvaḍare jsa . . . hamaṃgāṃñi jsa*, *ttaraṃdarū dai nvārri jsa viysä* (for *viysaṃ*) *tco-padya hame* 'bodily heat is fourfold, with excess, with equality, with deficiency, uneven'; BS *manda-tīkṣṇo 'tha viṣamaḥ samaś caiva catur-vidhaḥ*, Tib. (*mehi drod*) *śas ćhe-bar gyur-pa dan*, *śas mñam-par gyur-pahi bźi-las mehi drod kyan śas ćhun-ba dan*, *šas ćhe-ba dan*, *drod ma sñoms-pa dan*, *drod sñoms-pa dan*, *rnam-par bźir ḥgyur-te*; variant V 317·39–40 *ttaraṃdarū dai nvāri jsai viysä*, *tcau-padya hame*; Sid. 20r5 *cu mahairṣiñä ṣvīdä ṣe gvīhä ṣvīdä jsa dilakä garkha-nvārerä u tcārba* 'what is buffalo's milk, that is somewhat of heavier production and fatty', BS *gavyād gurutaraṃ snigdhaṃ māhiṣaṃ*, Tib. *mahehi ho-ma ni bahi ho-ma-bas lći-źin*. Base ambiguous, *ni-* (or *niž-*) with *par-*, *bar-*, *var-*; from *ni-bar-* 'bring down', *ni-bār-* 'bring out' (jests, jokes, songs); *nvāri*, variant *nvārri* 'deficiency' from 'bringing down' (hardly from **nvāta-tara-* 'slower'); Sid. 20r5 *garkha-nvāra-*, comparative **garkha-nvāratara-* > *nvārerä* with *nvāra-* 'reduction'.

nvāva 'reduced', see *nuvāta-*, II 109(2789)·4 *edrre-v-āṃ nvāva ye hame* 'your faculties have become (*ye* = *vātä* 'been') weakened'. With *ama* 'you' in the next clause.

nvāśś- 'make noise', Z 24·503 *gyasta nvāśśīndä yakṣa* 'the *deva*-gods, the *yakṣa*-goblins cry out'; Sid. 125v3 *satta dyū*, *nvāśe*, *khīttä*, *nvāka hūñe*, *u kṣiṃīda*, *hvę*, *ttyāṃ āstaṃna bvāñä* '(the marks of madness), he strikes people, cries out, laughs, sings songs, they desire to

beat(?), by those and the rest, it is to be known', BS *vidyād āsphoṭanākranda-hasya-nṛtyaiḥ*, Tib. *nan-ñid-la ćham-rdam byed-ćin, rdig-pa dan, du-ba dan, rgod-pa dan, glu len-pa rnams yin-par śes-par byaho* (*nan* 'nature'; *ćham-dam* 'blustering', *rdigs-pa* 'beat', *du-ba* '*ākranda-*', *rgod-pa* 'laugh', *glu* 'song'). Here *nvāśe* 'he cries out' is for BS *ākranda-*. 1 sing. K 45·20 *khu nä nvāśūṃ* 'how should I not cry out'; preterite, **nvāśśita-* > *nvāś-*, K 45 18–9 *āṣkyai hā āte nvāśe* 'tears came to him, he cried out'; K 46·46 *ū ttī nvāśā tta hvā* 'and then she cried out, so she spoke' (fem. *-tātä*); 3 plur. JS 37r4 *nvāśūṃde ṣanau yuḍāṃde* 'they cried out, they supplicated'. From **ni-vās-ya-*, see *nvāsa-* 'cry', and *bāsa-* for cognates. Also above *nūś-*. For II 115·31 *khāśä nvāśa* see *khāśānvā*.

nvāśka- 'reduced', K 155·55 *būmavi ñaśaki ye idrre* (BS *indriya-*) *nvāśkye* 'strength was poor, faculties weak', parallel BS *vikalendriya-* 'with defective faculties'; K 53·10·4–5 *pūña haḍi bakyau u bvāmatū nvāśka* 'but merits few and knowledge deficient', =K 62, 77v1–2 *pūña haḍa bakū bvāmavū nvāśkạ*. Base *vā-* 'be deficient', see *vāra-*, *vārūḍya-*, hence **ni-vā-s-* with adjective suffix *-ka-*, possibly with Armen. lw *nouast* 'low, contemptible'.

nvāsä 'noise', III 72·162 *paṇạ rathä nvāsä u dāṃmä* 'there arose tumult, noise and smoke'; Z 13·137 *nvāsa yiḍāndi* 'they made noise'. From **ni-vāsa-*, see cognates s.v. *bāsa-*, verbal *nvāśś-* above.

nvāska- 'flame(?)', V 184, 4or2 *nvāska masi ḅāyyau birūñä* 'shines with rays of the size of a *nvāska*'. Possibly base *ni-bā-* 'shine down'. See *bā-*, s.v. *viva-*.

nvāsta 'brought out', see *nvāy-*.

nvī 'pledge', V 1·1·2 *a tta nvī vī pūri paśātem* 'I sent my son as a pledge'; ibid. 5 *tta tta nvī gvaṣcāñä himāri* 'so (the *murā*-coins) must be distributed as a pledge', see *gvaṣc-*. Possibly **nipa-*, **nipīya-* **nuvīya-* > *nvī*, to base *ni-pā-* 'to deposit, pledge', Zor.P. DkM 717·3; 4 *np'k* **nipāk* 'pledge', Sogd. Man. *np'q*, Chorasmian *nibāk*; with BS *nipaka-* (JRAS 1955, 19; SDTV 56–7), and O.Ind. *nīvi-*, *nīvī-* 'pledge'. See *pā-* 'protect'.

nvīcä 'cry(?)', II 75·63–4 *nvīcä īdä agalakvā hīye ḅājse drreha jsä brrīyikyä vīrāṣṭä* 'a cry makes flames (*buljsa-*) in the limbs with swift movement towards the beloved one'. From base *nau-* 'to sound' with suffix *-īca-*, as in *salīca-*, *gruvīca-*. IE Pok. 767 *neu-* 'to sound', see s.v. *nuvaindä*.

nvīḍa 'he brings out', participle *nūḍa-*, see *nuvar-*.

nvīth- 'change', see *nuvaṃth-*.

nve 'boat', see *no*.

nveṃcä 'soft', V 123, 19v1 *ttū nijsaḍä balysa-bajāṣṣä nveṃcä avamā⟨ta-⟩* 'in this way the *brahma-svara*-voice, soft, with unmeasured...'. From **nauṃkya-* to *nauna-* 'soft', parallel to BS *manju-* one of the qualities of the *brahma*-voice. See s.v. *nauna-*.

nvaiya 'after', K 95·128 *ttaña nvaiya* = V 244, 3b4 *ttiña beḍa* 'at the time'; K 53·9·3 *ttaña nvaiyi*; SuvP. 63v2 *vithauña bvāme nvaiya* 'by way of childish understanding', BS *bāla-buddhi-pracāreṇa*; K 149·14 *nveṃyạ*. See s.v. *nuva* 'after'.

pa 'region', older III 22, 12a2 *pata*, II 120·184 *pa hīya mvaiśda* 'favour (=donation) of the land'; II 120·187 *baśa pa jai* 'the whole region perished (suffered ruin)', parallel to II 119·16o *ṣạ bāḍa jai* 'the country perished' (translation BSOAS 30, 1967, 102). With directional words, Sid. 3v5 *hauda rrichāṃ pa jsāte* '(the sun) goes north', calque of BS *sapta ṛṣayaḥ* 'the seven sages', *saptarṣi-* 'constellation Ursa major'; the full passage reads Sid. 3v4–5 *khu urmaysdi hauda rrichāṃ pa jsāte u rravye pa jsāte, dvyāṃ paṃḍāvāṃ paṣṭāme jsa* 'when the sun goes north and goes south, moving on two paths', BS *ravi-vartma-dvy-āśrayāḥ*, Tib. *byan phyogs-su hgro-ba dan, lho phyogs-su hgro-źin lam gñis-su*; K 146·6 *ravye pa dīśạ jsa*; ibid. 8–9 *haudha raichau pa dīśạ jsa*; II 56·14; 17; 20; 23 *rravye pa*, ibid. 12 *rravya pa*; III 22, 12a2 *rravyi pata*, BS *dakṣiṇa-*. From **patā-*, base *pat-* 'be extended', beside *paθ-*, Av. *paθana-*, see below s.v. *phattanai*. IE Pok. 824–5 *pet-*, Lat. *pateō*, Greek πετάννυμι, πετάσαι. Further analysis could connect with O.Ind. *pā-* 'to traverse' (see T. Burrow, IIJ 15, 1973; 97–8, see above s.v. *nuvaṃth-*).

pa 'beside', III 106·32 *sa vara ṇesta ttye pa* 'he mounted (to the chamber), there he sat beside her'. See *patā* 'before', BS *puratah*.

pạ 'power', I 254, VI *ttīśu pạ virśu* 'force, power, vigour', BS *tejo-balaṃ vīrya-balaṃ*. See *pāṣạ-*.

pạ 'flesh', Sid. 17v1 *sya pạ* 'flesh of goose', BS *haṃsa-*, Tib. *nan-pahi śa*. Possibly in the official documents a commodity measured in *kiṇā* 'pounds' written *pa* and *pya*: IV 65b3 *mattiśkāna gīhai pa 1* 'of the assessor Mattiśkāna (or of Mattiśka) one (measure of) *pa* flesh (?)'; 66a3 *pya 1 kiṇā* 'one pound of *pya*'; 71b1 *śe hvaḍye pya 5* 'to each man 5 of *pya*'; 71b2 *pya haura 10 saira u hālai* 'give *pya* 10 *satera-* quantity and a half'. If *pya*, *pạ*, *pa* is from **pitā-*, this is older *pitu-* 'food', Av. *pitu-*, Oss. D. *fid*, I. *fyd* 'flesh food', Zor.P. *pyt* **pit*, M.Parth.T. *pyd*. See also II 33, 3b2 *pẹ*; II 37, 12b5 *pẹ*. Uncertain in II 33, 3b6 *st(u)ra-pānä* 'different kinds of meat' of *stūra-* 'large cattle' as gen. plural; but rather (see below) *st(ū)ra-pāna-* 'herdsman of cattle', base *pā-* 'watch'. See SDTV 5, where the different interpretation by *päyä* 'fat' was produced.

pa- 'beside, near', prefix to nouns, see *pakūṣḍa-* 'palace'; *papẹṣạ* 'evening', *pasāla-* 'spring-time'. Different from *upa-* in *bendä* (**upāntai*) 'upon', *vīrā* (**upari*) 'over, on'. To Av. *pa-*, *paxruma* 'roofed', glossed by Zor.P. *kwt* **kata-* 'roofed', see s.v. *grūṣka-*; and preverb Av. *pā-* in *pāyaoza-*, beside *āyaoza-*, *vivaoza-*. Pašto *psarlai* 'spring-time', **pa-sarada-ka-* (not *upa-*), Chorasmian *pa-čīrē* 'month before *čīrē*', Lit. *pa-žastis*, *pa-žastė* 'armpit', to Av. *zasta-* 'hand', Lit. *pa-vāsaris* 'spring-time', to *vāsara* 'summer', Slav. Czech *po-dzim* 'autumn', to *zima* 'winter'. This *pa-* is also in *pati-*, Greek ποτί; no form equivalent to O.Ind. *prati*, Greek προτί is in Iranian. See also for O.Pers. the place-name **pa-sāya-* (in Elamite spelling *ba-a-ši-ya-*), modern *Fasā*, beside Av. O.Pers. *ni-sāya-* 'settled place, camp, court', rendered by N.Pers. *dar* 'court', modern *Nisā*, *Nasā* (see Acta Iranica, 1975, Monumentum H. S. Nyberg III 309–12). Note also *pati-* in Av. *paiti.varah-* 'against the breast, neck', glossed by Zor.P. *var* 'breast'.

paṃ 'five', V 307·09·1·2 *paṃ salye* 'five years'; and before

'100' and '1000': *paṃjsa-sate, paṃ-sse, paṃ-se, pa-sai, pa-se, paṃ-saya*; *paṃ-ysāri* see s.v. *paṃjsa*.

paṃsti, -e 'leaves', 3 sing., III 26, 28b2–3 *ttaraṃdarä paṃste śva-haḍā paśāṛā didira ttaraṃdara paṃsti* 'he abandons bodies at midday, evening; such bodies he abandons', BS *ātmabhāvān parityajet sāyāhna-kālasamaye. . .ātmabhāvān parityajet*. See below *patāste*.

paka 'cooked food', III 94·22 *ñaśi bīsi aśtu ārä īḍai ca māvara tcū-khāṃ būka paka ttai hūḍai* 'the humble servant made some fault who there gave to him the mother Tcū-khāṃ's food, cooked stuff'. Base *pak-* 'cook', see s.v. *pajs-*; here *paka* (dyadic with *būka* 'food') from **paxta-ka-* or **paka-ka-*, beside Zor.P. *pāk* 'cooked food', N.Pers. 2nd component *-bā*, Arab.-Pers. *-bāj*, like *tak* 'running' beside *tāk* 'running', see s.v. *ttajs-*.

pakūṣḍa- 'palace-region, capital, royal abode', BS *rājadhānī*, III 117·13–4 *janave vī pakūṣḍa* 'capital dwelling in the land'; II 124·8–9 *rrājadānä pakuṣḍi*; II 7·111 *rājsadauda pakūṣḍä*; II 7·114 *rājadau pakūṣḍä*; II 10·161–2 *pakūṣṭa auna* (translation SDTV 27–9). See *kūṣḍa-*.

pakai 'covering (?)', II 129·78 *ttīve vaski jsāṃ ttā īṃjīnai hūjsava-pakai paśajsa pastāṃdū hajsāṃde* 'then for you also we deigned to send a *paśaṃjsana-* thing of *īṃja-*material with well-fitted cover' (translation AM n.s., 11, 1964, 26). From *pat-* 'to cover, surround', Armen. lw *pat, patak, patem* 'to surround, envelope, pack up', *oskiapat* 'covered in gold'; *patean, patenič* 'sheath, cover, envelope, cuirass'; with N.Pers. *palk*, Waxī *palak* 'eyelid', Šuγnī *pūθč* 'eyelash' (<**paδk-*), Khowar lw *phatuk*, Waxī *patk, patuk*, Iškāšmī *pātik*, Yidγa *puluk*, (see G. Morgenstierne, Šughnī Group 63b–64a). For *-θk-*, *-δk-* note also Av. *nəmaδka-*, Oss. D. *nimätk'u*; Balōčī *paθk* 'poplar', Kirmāni Pers. *patk*, Māzand. *palak* with Oss. D. *fätk'u*, I. *fätk'ü* 'apple'; Av. *vərəδka-* 'kidney', below *bilga-*, Yidγa *wulγa*, Waxī *waltk*.

pakyerma 'outstanding, excellent', K 111.362 *ṣai cai rū bajāṣa paśve jsa pakyerma* 'he who is outstanding in form (BS *rūpa-*), voice and nature'; II 81·52 *lāhūra* (read *rāhūla*) *āśī jsa pakyairma daśta u gūmā* 'equal to *ārya-*monk Rāhula, skilled and trained'; II 7·109 *ttīśa jsa pakairma* 'outstanding in splendour (or activity)' (BS *tejas-*); II 2.21 *sakhārma śairką jaittąva jsa pakyairmą* 'good *saṃghārāma-*monasteries as outstanding as Jetavana'; Manj. 175 *ga rrū prraśvena pakyarma* 'outstanding mountain in form (BS *rūpa-*), in nature'. See also *järma, jarma, bijairma*. From **pati-čārm-ya-* 'acting before, surpassing', base *čār-* 'move, act'; form **čārma-*, as Zor.P. *vārm, vārom* (*w'lwm*) 'mind' (base *var-* 'memorize') and *dārmak* 'fine, delicate' (base *dar-* 'pierce'). Below *bijairma*, BS *pradhāna-*.

pakṣär-, pakṣar- 'be ashamed, modest', III 1, 6r1 *kṣārmä pakṣäre* =III 8, 16v1–2 'shame, modesty', parallel to BS *hrī-r-apatrāpya-*; with negative Manj. 67 *apakṣarāttai*. See s.v. *kṣär-*.

pakṣau 'bathed (?)' III 105·11–2 *cha ttarū vaiysna hamaga bure habāna pakṣau śairka raudaṣai mäñada dyena* '(the galant) complexion red like a lotus, shining (?), bathed, fine, like a king's son in appearance'. If parallel to Pali *nhāna-anusitta-*; *sunahāta-*, BS *susnāta-gātreṇa*, from **pati-xšauta-* base *χšau-*, beside *χšaud-* 'to wash, bathe', Av. *xšaoδah-* 'stream', *xšudra-* 'fluid', *χšusta-* 'fluid, molten (Zor.P. *xšust*)', *fraxšaostra-* 'flowing forth'; Zor.P. *šustan, šōδ-*, N.Pers. *šustan, šōy-* 'wash, cleanse', *šustah* 'towel, handkerchief', Armen. lw *šoušták* 'a cloth', Arab.-Pers. *šuštaqah* 'a cloth' (agent and tool, suffix *-tar-* nom. sing. *-ā*, as *dōst* 'friend', O.Pers. *dauštar-*, Armen. lw *dēt* 'observer' from **daitar-*, *parēt* 'overseer' from *pa(ti)-daitar-*); Zor.P. *ašust dast* 'unwashed hand' (DkM 794·19). O.Ind. *kṣodas-* 'stream', IE *kseud-*, WP 1 502 (omitted Pok. 625).

pacaḍa- 'way of acting, manner, method', III 26, 28b3 *pacaḍana*, BS *paryāya-*; Sid. 101r2 *pacaḍä*, Tib. *skabs* ('method'); Sid. 144r5–v1 *nva pacaḍä*, BS *yathā-vidhi*; Sid. 8r2 *nva pacaḍä* 'in order', Tib. *go-rim bžin-du* (see *haṃphīś-*); Sid. 104r1 *pacaḍä*, Tib. *srol* ('practice, custom'); *-ky-*, V 78, 4v1 *pakyaḍäna*; V 164 b2 *pakyaḍäna*; loc. sing. Sid. 9v4 *ttiña pacīḍa*, Tib. *de-nas*; Sid. 141v5 *ttiña pacīḍa bisai prihar-ra gvihaiye āstaṃna ha⟨me⟩*, Tib. *phyi-ma ni mčhon-la sogs-pas rmas-pa yino* (*phyi-ma* 'later', *rmas-pa* 'wounded'); compounds, K 45·20 *dva-pacīḍa dūkha* 'twofold woes'; III 82·7 *haṣṭa-pacīḍa śira baudhasatva* 'eightfold good bodhisatvas' (possessive compound with *-ya-* suffix). With *-ka-* Sid. 103v5 *pacaḍakä jsa*; K 145, 3r2 *pacaḍäka jsa*. See *tcaḍa, nijsaḍa-, bijsaḍa-*. From **pati-čarta-*, base *kar-, čar-* 'make, act'. Similar form Sogd. Man. *p'čkrt* 'instead', Chr. *pčrw* 'instead', Mt 5·38 *dnt' dnt' pčrw* 'tooth for tooth', ὀδόντα ἀντὶ ὀδόντα, with *pati-, patiš-* 'back, in return'.

pacan- 'cover' and 'bestow', SuvP. 67r2 *pacanūṃ* 'I cover', BS *chādayāmi*; III 71·133 *ca ttū ṣṭāṃ rahāsä paciṃña* 'you who conceal this secret'; preterite **pacata-*, III 98·27 *khu ji carau pyīstä pace haṃgustä na vā harūñe* 'as a lamp veiled, covered, hidden does not shine out' (triadic 'covered'), =III 99·31 *khva ja carau pvīsta pacai hagausta na vā harūñai*; fem. III 67·47 *cv-aṃ pacä pāḍā rīna* 'the queen nourished them whom she had hidden'; III 67·47 *dī śaṃde pacena pyūva* 'they issued (were drawn out) from concealment'; fem. with *yi*, K 29·204–5 *khva dyä ṣa pajūṣṭa u tta tte pvaina jsa strīya pacāvai skāda* 'when she saw the ring, then (apodotic *u* ⟨*uta*) the woman in fear hid it unnoticed'. For 'bestow', III 123·68 *haira pacana* 'bestow things (money)', gloss to BS *dana pratsadaya* (=*dhanaṃ pracchādaya*). Base *kan-*, Av. *akana-* 'quiver for arrows', Zor.P. **kanatīyri, kntgl, kntyl, *kan-tīr*, Pahlavī Texts 4·28 *kntgl *kantīyr ī purr-tīyr* 'quiver full of arrows'; see also *kaṅgā-* 'skin'.

pacaṣṭa 'attached, suspended', Z 2·45 *aṅgyo jsa ārе pacaṣṭa* 'they stay hanging to branches'. Base *kas-*, participle *kaṣṭa-*, Oss. D. *nixäsun, nixasun* 'adhere'.

pacas- 'look back, confess', K 66, 84r4 *baysā pyatsa dīśū pacase* 'before the Buddhas, I avow, I confess' (dyadic); Z 24·434 *karma pacaste* 'he confesses evil deeds'. See also *vajsas-* 'look down upon', III 10, 19r1 *ysama-śśaṃdai benda vajsase* 'you look upon the world, parallel to BS *avalokaya-*. Base *kas-, čas-*, see *kas-*.

pacā 'she concealed', see s.v. *pacan-*.

pacūīmä (rather than **pacchīmä*) 'I make, put', II 61, b3 *a maṃ pajsaṃ ttera vī pacūīmä* 'I here put worship upon

(my) forehead (I worship with my forehead)', parallel to II 124·6 *pajsa tteṃrra baida pachīśeṃ* 'I put worship on my forehead'. Base *pa-cv-* < **pati-čau-*, earlier **pati-čyau-*, see also s.v. *netcūka-* 'attendant', and *pacha*.

pacai 'he ordered', II 100·215 *parau na pacai* 'he ordered no order', older *parste*, *paste*, see *parī* 'he orders'.

pacena 'from concealment', ablat. sing. to **pacati-* see s.v. *pacan-* 'cover'.

pacha 'attack (of fever)', Manj. 311 *ttī khvai pacha jasta* 'then when his attacks are cured'; Z 291·7 *maraṇā pachā cä mulysdīju niśtä kari* 'the attack of death which is not merciful at all'. See *patächu* 'approach' from *pati-č(y)au-*.

pachays- 'retire, depart', Manj. 212–3 *ne haḍa pachaysdı ne jsāve* 'he however does not withdraw, he does not go'; infinitive II 119·159 *rauśta jsa pasta pachaysāvai* 'he deigned to retire from sovereignty'. From *pati-xaz-*; N.Pers. *xaz* 'creeping, crawling', *xazīdan*; *xazindah* 'reptile', *xazān xazān* 'loitering', base *(s)k(h)az-*, *-kh-* palatalized to *-ch-*.

pachas- 'strike down', K 109·315 *nai ụī pachasīdī* 'his senses are not knocked back', from older *pachus-*, with *-as-* <*-us-*, see s.v. *āhus-*, *āhas-* 'sweat', *niras-* 'burst', *vīras-* 'shine'.

pachāre 'are cooked', Sid. 101r4 *u dūṣai jsāṃ pachāre* 'and for him the *doṣa-* defects are heated', BS *kvāthaḥ syāt*, Tib. *nad-gźi čhos-par byed-do* (*hčhod-pa*, *hčho-ba* 'cook'). See also *pāchai* 'to be cooked'. From *pač-* > **pats-* **pats-y-* > *pach-* before *pač* > *pajs-*. Cognates s.v. *pajs-*.

pachāṣ- 'satiate, give to drink', SuvP. 70v1, 1 sing. optative, *pachāiṣī* 'I would satisfy', BS *tarpeya*; Manj. 413 *pachāṣe dāvī(nai) nai* 'he gives to drink the *amṛta*-stuff of the *dharma-doctrine*'; older preterite, Z 5·89 *ṇei ma parchāṣtai* 'you gave me to drink *amṛta*-stuff'. See *parchāś-*. From **pari-xāz-y-*, see *khaysa-* 'food'.

pachīys- 'be made to, deemed to be', honorific to *yan-* 'make', I 255, 12b3 *ni pachīysde* =SuvO. 55r1 *n⟨e⟩ pa⟨chī⟩ysd⟨e⟩*, BS *na vilambiṣyati*, variant *vibhaviṣyanti*, Tib. *hphons-par mi hgyur* (*hphons-pa* 'be poor; lose; be dejected'); 'is caused to do', V 245, 9b1 *pīḍa pachīysde* =K 96·189 'is to be written', BS *likhāpitāni bhaviṣyanti*; Manj. 329–30 *harbaśu pyūṣta pachīysde* 'he makes all heard'; 1 sing. Z 22·324 *aysu hamatä hvastä pachīyse* 'I myself am made to be beaten'; III 20, 3a1 *pīḍä parī biśī dātä sīyä pachīysdä* 'he commands to write, by him the whole *dharma-* doctrine is caused to be learned'; Z 11·22 *ṣai kṣamottātä pachīysde* 'that is considered to be favour'. From base *khaiz-* (*xaiz-*), **pati-χaiz-* 'to account', cognates s.v. *chīyā*. See causative *pachīṣ-*.

pachīṣ- 'make, cause', honorific to *yan-* 'make', 3 sing. K 98·209 *pīḍä pachīśte* 'he causes to write', =V 245, 9b1 *pīḍa pachīysde* 'is caused to be written', BS *likhāpitāni bhaviṣyanti*. With *pajsama-* 'worship, honour', K 66, 84v3 *pajsa pachīśde* 'he honours', III 122·46 *pajsa ttā pachīśau* 'I honour you', BS *mahāntaṃ prasādaṃ*, V 192, 38e2 *pajsa pachīṣi* 'I would honour', II 124·6 *pajsa tteṃrra baida pachīśeṃ*. 'I honour upon my forehead', V 216, 11–2 *a maṃ pajsa pachīśe* 'I do honour here' (see SDTV 82); with other abstracts III 129·17 *suhi sīravā saṃdurṣṭī prravārṇaji bāḍi pachīśāre* 'they cause pleasure, content, happiness at the time of the *pravāraṇa*-ceremony'; of evil, V 95v5 *⟨pa⟩chīśäte u ne ju byehīyā tti kiḍyāne pachīśete ku karā haysguṣṭañu ne yande* 'he causes ... and does not attain; the evil deeds he commits where he makes no trouble at all'; Z 22·107 *mästu daṇḍu* (BS *daṇḍa-*) *pachīśāmane* 'we make (deem) it a great punishment'; Z 23·115 *muhu pachīśāmane hāvu* 'we make (deem) it an advantage to us' (*hāva-*, BS *ānuśaṃsā-*); noun, V 225·68·2 *⟨pa⟩jsaṃ ttira vī pachīśāma drūnai... ///* 'we do honour on the forehead, health...'; preterite, K 33·47 *pajsama-ṃ jsa pachaiṣṭe* 'therewith he did honour' (BSOAS 29, 1966, 508). See also *vachīṣa* 'is situated', to variant *vadade* 'made'. Transitive (causative) to *pachīys-*.

pachuta-, older *parchuta*, incohative *pachus-*, *pachas-*, 'strike upon, injure, knock back', BS *upahata-*, SuvO. 4r7 *parchuta-indriyyau jsa uysnora* 'beings with impaired senses', BS *upahata-indriyā ye hi sattvā*, Tib. *dbaṅ-po ñams* (*ñams-pa* 'injured, impaired, imperfect'); V 150b5 *pachutätena* (with *-e-* added to *-chu-*) *aysmūna* 'with impaired mind' (for *pachutäna*). If *avachauda-*, *avacchoda-* 'unimpeded, not knocked back' is associated here, the base is *khaup-* (rather than *khap-*): **pari-kh'ufta-* > *pachuta-* would suit *kaup-* 'to strike against, beat', cognates s.v. *avachauda-*. See incohative *pachus-*.

pachus- 'be struck upon, be knocked back, impaired', Z 14·54 *tta vara pachusīndä hīvāñ///* 'their own (deeds?) are impeded'; Z 5·41 *duṣḍarrau hamatä pachuśtä kho ju malayu ggaru väte khvīyä* 'cowardice of itself is knocked back, like a wave on the Malaya mountain'; Manj. 336–8 *kūṣṭi āpatta naišta anāsrrava spāśāña mārga lakāttara ṣkaujyau gūvai na pachusa satvā vīra kṣamau kū ttā* 'where no fault (BS *āpatti-*) exists, the way must appear as without *āsrava*-influences, beyond the world (BS *lokottara-*), free from *saṃskāra*-factors, where favour to the beings is not struck back'. Participle present with negative, see *avachusada-* 'not being struck back, unimpeded'.

paj-, *pajy-* 'to beg', see *pajad-*:*pajista-*.

pajad- 'beg, ask for, demand', 3 sing. Z 12·42 *pajättä*, 2 sing imperative V 121, 10v2 *pajya*, *ma käḍäna* 'beg for me', 3 sing. optative Z 11·19 *pajīyi*, IV 46a2 *pajīdä* 'they demand', II 22, 16a4 2 sing. imperative *paja*, II 27·34·15 2 plur. *pajitta*; preterite, II 62 Dumaqu 2 *pajistāṃdi*; 3 sing. JS 20r4 *pajiste*; K 16·153 *pajeste*, =K 33·46 *pajaiste*, =K 24·95 *pajaista*; III 68·71 *pajaistāṃdä*; III 65·8 *pajaista-ṃ jsa* 'he asked therefrom'; 1 plur. V 7.7.3 *pajistāṃdū*; participle present Z 11·19 *pajyandau vīri* 'against a beggar', JS 20r3 *pajaṃdai*; fem. K 46·36 *dūkhya ysera anāha miysdyūna hana pajaca strrīya* 'sad unhappy helpless pitiful blind woman'; fut. participle, IV 17·28 *pajāñä*; infinitive, V 220·6 *pajiśtä tsve* 'he went to beg', II 51·62 *parīda pajaiśtai* 'they deign to beg'; noun, III 66·27 *pajī tsve* 'he went begging', K 47·53 *pajīna pāḍāṃ* 'I nourished by begging'. See *jad-*, *jista-* with cognates.

pajarūna 'abuse', V 76, 44v1 *pajarūṇai hvāñīn⟨dä⟩* 'they utter abuse of him', BS G 37, 33b7 *paribhāṣā-hetunā*; K 30·223 *habvakya pajarūna salāva* 'abusive (dyadic) words'. Base *gar-* (see s.v. *ggīrai* 'objector'), Av. *gar-*,

aibijarətar-, *gar-* 'word, song'; N.Pers. *paiγārah* 'abuse', Orošorī *žār-*, *žārt* 'to sound', Šuγnī *γal-*, *γalt*, Oss. D. *dzorun*, *dzurd*, I. *dzuryn*, *dzyrd* 'to speak' (**jarṷ-*), *udzäl* 'talk' (=*dzubandī*), Parāčī *jar-* 'say', Pašto *γarēdəl* 'chatter', *bayāra* 'scream', *žaγəl* 'cry, weep'. IE Pok. 478 *gᵘer-* 'raise voice', O.Ind. *gṛṇāti*, *girate*, *gurate*, *gūrtá-*, *gariṣyati*, *gir-* 'speech', Lat. *grātēs*, Oscan *brateis*; pejorative, Greek βαιριᾶν 'abuse', OHG *queran* 'to sigh'.

pajarūṣṭīda 'they surround', see *parajūṣṭa-*.

pajāḍa 'seize, ravish'; III 38·48 *stiñe vaṭākye tcaṃna pajeḍä uvīśkye*, =III 48·69 *staiña vaṭakye tcana pajāḍa ⟨uvī⟩kyiṃ* 'the womanly contortions wherewith she ravishes the wits'; III 38·46 *nai būśa vaṭākye tcanä pajiḍa uvīśkye* 'not her jokes, contortions wherewith she ravishes wits'. Parallel to JS 3411 *ce uvī hośa* 'who ravishes the wits' (see *hauś-*, which renders BS *harati* 'seizes'), BS name *Manoharī*; *mano-hara-* 'fascinating'; Homer, Iliad 14·216 ἔκλεψε νόον. Possibly base *gar-* 'to seize' in base *grab-* 'seize', IE Pok. 455 *ghr-ebh-*, 457 *ghr-ei-b-* beside 442 *ĝher-* (with frequent variation *gh-* and *ĝh-*). Hence here *gar-*, *jar-*, **pati-jār-*>*pajār-* and *pajāḍa*<**pati jāratai*, *pajeḍā* and later *pajiḍa*<**pati-jārati*. Present with long vowel *-ā-*. Possibly Armen. lw *patgarak* '('carrying receptacle') barrow, litter, sedan' from *patigāra-* 'take up'. For Aramaic Pers. *'bygrn*. **abigarana-* see E. Benveniste, JA 1934·2·178–9.

pajāys-, *pagyāys-* 'take, accept, enjoy', V 112, 34v7 *vicitre hayirūṇe pagyāysāre* 'they enjoy various (BS *vicitra-*) pleasures', BS *nānā-ratim anubhaviṣyanti*; V 116, 65r7 *pharāku rro khāysu pattarro pagyāysāre* 'they enjoy foods, abundant', BS *bahu-upabhojanaṃ bhuktvā*; III 44·53 *u ttī khāysą pajāysḍai* 'and then he accepts the food'; acceptance of alms, Z 2·58 *pāṇḍāvātu pajāysa* 'you accept alms' (BS *piṇḍapāta-*); Z 24·271 *pāṇḍāvātu pajāṣṭi*; food, Z 11·44 *cvī khāysä ūśä pajāysāro* 'what is his food, vital force (BS *ojas-*), they may accept'; Z 13·94 *ne ju vā khāysu pajāṣṭe* 'he did not accept food'; Z 13·90 *rruso ṣṣu drai māśtä pajāṣṭe* 'for three months he accepted just the barley'; Z 3·114 *kye mä pajāysāre ṇātu* 'who accept my *amṛta*-stuff'; K 63, 79r4 *ttū pajāysaude brrūna saskāra dauja* 'may they accept the splendid *saṃskāra*-ceremonial gift'; III 60, 37–8 *khuai parya kalpa ūstaṃ stye pajāṣte* 'when over him the ages had passed in the last time he accepted'. Base *gāz-*, *jāz-* 'take', N.Pers *āγāz* 'beginning', Oss. D. *ayaz*, I. *aqaz* 'help' (taking hold of), Sogd. with preverbs *ā-*, *pač-*, *fra-*, Bud. *''γ'z-* 'begin', *pčγ'z-* 'receive', *pr''γ'z-*, *pr'γ'z-*, *βrγ'z-* 'begin, grasp', participle *pčγšt-*. Present with long vowel *-ā-*. IE *g(h)*/*gᵘ(h)*, *a*/*e*, *ĝ(h)-* (16 possible forms), connexion uncertain.

pajiḍa 'she ravishes', see *pajāḍa-*.

pajittä 'he asks for', see *pajad-*.

pajiste 'he asked', see *pajad-*.

pajud- 'to cover', 3 sing. Z 2·28 *ggaṃtsu ye kaṃggīndi u ysāysānai pajuttä* 'let one dig a pit and cover it with herbs'; preterite K 3, 138v4–5 *ttyau ⟨pa⟩lyau pajusta* 'covered with these banners', Tib *gdugs de-dag-gis yog-par snan-ste* ('having appeared covered with these umbrellas'; *yog-pa* =*g-yog-pa* 'cover'); V 77, 145v4–5 *haudyau ratanyau kye ratanīnyau dāmyau pajusta* 'with seven jewels which are covered with jewelled strings', Tib. *rin-čhen-gyis śin-tu spras rin-čhen dra-bas legs-par brgyan* (*brgyan* 'ornament'); III 131, b3 *pajustä ratanīnyau gāḳyau pa///* 'covered, with jewelled bells covered' (*pa⟨justa⟩*); Z 21·34 *spātyau pajustä* 'covered with flowers'. Derivatives, II 85·21 *śau pajūkä* 'one cover'; adjectives, Sid. 109v1 *pajūkīnai bājaṃ* (BS *bhājana-*) 'lidded pot', Tib. *snod kha-sbyar*; Sid. 147r3 *pajukaustä bājaṃ* 'lidded pot', Tib. *snod kha-sbyar*; noun V 216, 27·2 *pajūmai*; V 258, a4 *pajūmai*, ibid. b1 *pajūma* associated with *thauna* 'cloth'; Z 22·138 *banhya karä vīrä ggāṭākīnai vara jālä pagyūni* 'trees in the surrounding, in the court a covering of network (BS *jāla-*) with bells'. Base *gaud-*:*gud-* 'to cover', see cognates s.v. *uysgun-*, below *haṃgun-*.

pajūṣṭa 'finger-ring', see *paṃjuṣṭa-*.

pajena, *pajyau*, *pajvā*, see s.v. *paṃjsa* 'five'.

pajy-, *paj-*, *pajista-*, see *pajad-* 'ask for'.

pajs- 'to cook, ripen, digest', present 2 sing. imperative III 136 a1 *khāysa vā pajsa* 'cook me food', ibid. 2 *sūraka vā pajsa* (see s.v. *sūraka*); 3 sing. Sid. 147v5 *khu śirä paśte* 'so that it cooks well', Tib. *ćhos rab-tu gyur-pa*; Sid. 152v2 *daṃda khu paśte* 'so that it cooks', Tib. *ćhos-par gyur-nas*; III 85·81–2 *khāysāña hāma bāva paśta* 'in the belly the raw root cooks'; 3 sing. conjunctive, Sid. 151r4 *pajsāte*; passive 3 plur. *pachāre* (see above); Sid. 155v5–156r1 *cu daṃdvā besā āchā ttyāṃ khaiyi trāmīdä u vinaustä hame u pajyāre u byavāre* 'what are diseases in teeth, pains enter, and it becomes painful and (morbidly) they are heated and burn', BS *dantānāṃ toda-harṣau ca jāyate*, Tib. *so-nad zug-čiṅ na-ba dan brće-ba rnams gñis ni* (BS *harṣa-* medical term 'sensitiveness of teeth'; Tib. *brće* 'be amused' mechanical rendering of BS *harṣa-*), with *byav-* <*abi-tap-* or *vitap-*. No preterite so far noted; participle *paha-* <**paxva-*, Sid. 11v1 *pahä*, BS *pakva-*, Tib. *źu-bahi ćhad-pa*, Sid. 15r4 *pahä*, BS *pāka-*; Sid. 17v5 *pahe* (reverse to *hāma* 'raw, undigested'), BS *svinna-* 'cooked, sodden', Tib. *bćos-pa*; gen. plur. Sid. 137r1 *pahāṃ rrūnāṃ āstaṃna* 'boiled oils and the rest', Tib. *sman mar*; I 161, 76v2 *khu pahą hamā* 'that it may be cooked'. With negative V 322·126 *apahä*, =Sid. 12v3 *ahahä*, BS *āma-* 'raw, undigested', Tib. *ma źu-ba*. Fut. participle, Sid. 122r1 *pajsāña-* (and often). Noun, Sid. 14v5 *pajsāma*, Tib. *brćo-ba*; III 94·22 *būka paka* (dyadic) 'food' (**paxvaka-* or *paxtaka-*); *-pā*, see *ṣapā* 'broth'; adjectives Sid. 11v4 *pajsāka-* 'cooking', BS *pācanīya-*, Tib. *ćhos-par byed-pa-ste*. With *vi-* see *gvach-*, *gvāch-*, *gvachāñ-* 'to digest'. See also *pāchai* 'to be cooked'. Base, *pak-* 'cook, bake, ripen, boil'. Av. *pak-* *pačaiti*, *pačaya-*, *puxδa-*, *pāka-*, Zor.P. *pač-*, *puxt*, *pāk*; N.Pers. *paz-*, *puxt*, *-bā*, Arab.-Pers. *-bāǰ*, *mai fuxtaǰ*, *mai buxtaǰ* 'boiled wine', Armen. lws *pak* 'cooked stuff' (*dasta-pak* 'cakes'), *pax* 'sodden, boiled'; M.Pers.T. *pxš-*, *pwxtn* 'ripen, fade'; Sogd. Bud. *pč-*, *pwγt*, Yaγn. *pač-*, *pašta*, *pačna*, *pačak* 'boil, cook', Oss. D. *ficun*, *funxton*, *funx*, I. *fycyn*, *fyxtän*, *fyx*; *üäli-bäx*, *-byx*, *-fyx*, plur. *-vyxtä* 'cheese pastry', possibly IAS 1·199 *üäli-vicgi*; Šuγnī *pis-*:*pāxt* intr. 'be cooked, ripen', trans. *pīdz-*:*pāxt*; Sarikolī *pas-*:*pext*, trans. *pedz-*:*pext*, Rōšānī *pēdz-*:*poxt*, Yazg. intr. *paš-*:*pûx*°, trans. *paǰ-*, *paž-*:*pûx*° participle

pax²ag, infinitive *pajaj* (from *paćya-*, *pāćaya-*, *paxva-*; *-t* secondary), Pašto *pōx* 'ripe', plur. *pāxə* 'cooked', Yidγa *pśāi* 'ripe', Sangl. *pux* 'boiled', Waxī *pac-*, *pōc-*: *pact*, *pōšt*, *paćetk*, Balōčī *paćag*, *p'ašaγ*, *patka*, *pahta*, causative *p'ašēnaγ*, Kurd. *piž-*, *pātin*. Kroraina *potġa*, *poġa* 'boiled', adjective *potġeci* epithet following *me* 'wine' (W. B. Henning, BSOAS 12, 1948, 603; H. W. Bailey, TPS 1954, 129–132), N.Pers. *mai puxtah*. IE Pok. 798 *pek*^{u}-, O.Ind. *pacati*, *pakva-*, Greek πέσσω, πέττω, πέπτω, Lat. *coquo*, *coctus*, Alban. *pjek* 'I bake', O.Engl. *ā-figen*, Celt. Welsh *pobi*, Lit. *kepù*, *kèpti*, Slav. Russ. *pečĭ* 'bake, boil', Tokhara AB *päk-*.

pajsa 'five', see *paṃjsa*.

pajsa 'honoring', see *pajsama-*.

pạjsa- 'reveal', 2 sing. imperative to **pari-jan-*, III 71·133 *māta maṃ brra-v-ī pajsa* 'dear mother, reveal it to me'. From **pari-janu *pari-jaṃ* by lost *anusvāra*.

pajsa- 'put on' 2 sing. imperative to *paṃjs-* 'wear clothes', III 123·70 *pamūha pajsa* 'put on the clothes', BS *prravarṇa prravara* (=*prāvaraṇaṃ prāvara*).

pạjsa- 'strong', see *pāṣạ-* 'strength'.

pạjsa- 'surrounded', see *paljsāta-*, *pạjse*. K 76·202 *rruṃdyau pajsa* 'surrounded by kings'.

***pajsañ-** 'production (?)', with negative, noun, III 32·3 (and repeated): 1–3 *narrujāme hālai*...(2) *apanamāme hālai*...(3) *jaiga hālai*...*avajsaññāme hālai*, each applied in turn to BS *ākāśa-*, *vijñāna-*, non-buddha-, *skandha-*, *nāma-rūpa*, the six *yāna-*, *sparśa-*, *anubhavana-*, *kāma-*, *śodhana-* (approximately). Hence in a tetradic phrase 'breaking out, non-arising, elimination, non-production (?)'. From **pari-jan-y-* (*paljs-*>*pajs-*>*pajs-*, but *patijs-*>*paj-*) base *gan-*, *jan-* 'strike, put, make', see above *jsan-*:*jsata-*, and *pajsan-*, *pajsañe*.

pạjsaṃja 'protection', K 142·1036–7 *ttye bisīvrāṣai o vā bisīvrrāṣaiñi jsa rakṣi jseṃ pạjsaṃja yanumä* 'I make guard (BS *rakṣā-*) with the *kulaputra-* ('son of the Great House') and the daughter of the family, I make protection for them', Tib. *sba-bar bgyiho* (*sba* 'conceal, protect'). From **pari-jama-čī-*, to base *gam-*, *jam-* 'go', see the older form *paljsaṃgyā-*.

pạjsatä 'surrounded', V 188·48, 2a1, see *paljsata-*'.

pạjsadi 'reverent', JS 22r4–v1 *virśīja pạjsadi dūrā śira styūda dijsākye hālai* 'to (you) the possessor of the vigour-attended, reverent, from remote time steadfast fortune (=BS *śrī*)', for *dūrā* see s.v. *dura-*; III 42·1–2 *sa khu jā hīśīdā vīrā vara pajsadą dīśtą gatcastą śakäle tcāraṃphą guḥā* 'just as they come into the court reverent, having in hand broken dry staffs, the men of the troupe (BS *gulmaka-*)' to entertain the lovers. From **pari-janta-*, **pari-jantaka-* 'going around, serving, honouring', from verbal base *gā-*, *jā-*, *ja-* in *jsamane* 'we go', participle *haṃjsadaa-* 'set out, BS *saṃprasthita-*' from **ham-jantaka-*, beside *haṃjsedai*, *haṃjsaṃdai* (see below). For *pari-*, note *pajsama-* 'honouring', later *pajsama-* to base *gam-*, *jam-* 'go'. Similar use of O.Ind. *pari-car-* 'attend on, serve' and without *pari-*, Av. *čarātī-*, *čarātikā-* 'young woman'.

pajsan- 'put on, apply, beat upon', Z 5·86 *cīyä rre ttū dātu pyūṣṭe trāmu hā pajsatä kho śśīyä rahamūna thonä pajsīnde* 'when the king heard this *dharma*-doctrine, he was so struck (upon) as the cloth is beaten white by the washerman'; Manj. 411 *cī pyūṣṭai ttu dā hahısı pajsañe tvare* 'when he heard this *dharma*-doctrine, he was greatly struck'; Z 19·58 *kūleina pajsīnde* 'it is beaten upon with the beetle' (Prakrit **koḍaga-*, BS *koṭanaka-*); Z 17·25 *puñyau biśśä pajsatä* 'altogether put upon (supplied) with merits'; Sid. 1 bis 11 *pijsanīrą aprrasama arve*, *muḍa phari* 'they were applying (supplying) improper medicaments, many died' (BS *apratisama-*). From *pa-* (not *pati-*, because of *-js-*, not *-j-*) with *gan-*, *jan-* 'strike, put'.

pajsabạj-, older **pajsabalj-*, 'to beat', V 78, 149r1 *kūsu pajsabajīndi* 'they beat the drum' (BS lost), Tib. *rna čhen-pohi sgra hbyin-par hgyur* ('the great drum's sound is produced'); III 72·156 *pajsabrrīyāṃdi cakrra u kūsa* 'they beat the discuses and drums'. See also *tcabalj-*.

pajsama- 'worship, honour' (once L 89·5 *pajsama*), L 89·5 *ātī vā draiśäna pajsama hvāñä* 'or he recites honours to him from memory'; SuvO. 68v3 *pajsamu yāḍe* 'he honoured', BS *abhyācikīrṣu*; K 5, 143r4 *pajsama-ṣuva-karaṇa yāḍāndä* 'they made honour, celebrations (of fame)', Tib. *mčhod-rten byed-čiṅ de-dag mčhod-rten de-la mčhod-pahi las byed-de* (translation Lamotte, p. 244 omits); Z 5·87 *balysä pharu pajsamo yāḍāndi*, =Manj. 412–3 *haiṣṭāda bạysa pajsa* 'they gave the Buddha honour'; K 5, 143v2 *pajsamu yāḍāndä* 'they honoured', Tib. *čhod-pa byed-do*; K 5, 144r3 *pajsami yanemate kāḍana* 'for doing honour'; V 233, 95a1 ⟨*hasta*⟩*mu rro pajsämu* 'also best honour'; loc. sing. III 9, 18r4 *gyastāni balysāni pajsīma baudhisatvāni haṃkhīśa* 'in the honour of the *deva* Buddhas, in the number of the bodhisatvas'; inst. sing. with *yi* III 83·25 *ttū pūṣa bāyi pajsamaina hīña bhavaña* 'him at once he leads, with honour into his own house' (misplaced *-ai-* over *m* instead of *nai*: to read **pajsamänai*); inst. plur. K 107·286 *jastuñau pajsamyau uera* 'suited to the celestial honours'; SuvP. 72v3 *biśūña pajsama*, BS *pūjāṃ*; SuvO. 53r6 *pajsamī tcerä*, BS *tasya*...*pūjā kartavyā*; SuvO. 5r6 *pajsamī tcerä*, BS *pūjayitavyaṃ*; V 334, 32v2 *pajsamu yanä* 'he honours'; BS *pūjayati*; Sid. 127r2 *pajsama*, Tib. *mčhod sbyin*; gen. plur. III 21, 6a1 *pajsamānä āṣạṇna* 'by the worthy one', BS *arhatā*; compounds, as second component with *-ya-*, JS 3r1 *brūna-pajsamya* 'splendidly honoured'; K 136·862 *āṣạna-vajsamī* 'you are (*-ī*) worthy of honour', =BS *arhant-*. With final and lost *anusvāra*, K 45·12 *pajsaṃ pārīye* 'he lessened the honour'; K 62, 77v1 (dyadic) *pūja pajsa*; II 124·6 *pajsa ttemra baida pachīśeṃ* 'I do honour on my forehead'; Manj. 422–3 *pajsa īda* 'he does honour to'. With *kar-* 'make', V 112, 34r2 *pajsama-tarei* 'doer of honour', from *-kara-ka-*; BS *pūjayitar-*; K 64, 81r1 *pajsama-jsera* 'to be honoured' (*tcera-*); SuvP. 74r4 *hvaṃḍānū rre pajsamaḍä didrrāṃ hami kuṣṭi haçä ysyāvi* 'he is honoured king of men so wherever he is born', BS *narendra-rājaiś ca sa pūjitaḥ sadā, etādṛśo bheṣyati tatra tatra*; Bcd 55v2 *pajsamaḍä*, BS *pūjita-*; K 73·38 *jastyau jsa pajsamaḍa āṣka ṣṭi* 'he is ever honoured by *deva*-gods' (*oṣku*); verbal Manj. 131 *pajsameḍai* (so) *harbaśa bạysa* 'he honoured all Buddhas'. Second component, SuvO. 5v3 *yāḍa-vajsamä* 'having done honour', BS *kṛta-adhikāra-*; above K 136·862 *āṣạna-vajsamī* 'worthily-

honoured' rendering of BS *arhant-*, Tib. *dgra bčom-pa* 'conquering foes' gloss to BS *arihan-*. With denominative suffix *-ev-*, present stem, K 144, 2r3 *pajsamevāma*; K 143, 1r3 *pajsamevāme. . .prracaina*; preterite, V 247, 14b2 *baysāṃ dā pajsamevye hime* 'the Buddhas' *dharma*-doctrine has been honoured'; BS *sad-dharmaḥ pūjito bhavati*; 3 plur. K 35·79 *pajsamevyādi*, =K 26·128 *pajsameyauda*, =K 18·196 *pajsamiyauda* 'they honoured'. Compounds, first component, III 26, 29a4 *pajsama-vīya* 'to be honoured', BS *pūjanīya-*; V 94, 17v7 *pajsama-ṣvattetä jsa* 'with honour and celebration', see above K 5, 143r4 *pajsama-ṣuva-karaṇa yädändä* 'they made honour, celebrations'. With negative, K 61, 41r4 *draya raṃna avajsamya yanāṃdi* 'they do dishonour to the three jewels'. Since *pati-j-*results in *paj-* (see *pajittä* 'asks for') but *pari-y-* results in *paljs, pajs-, pajs-*, here the one case of *pajsama-* may indicate **pari-jam-* 'go around attend, serve, honour, worship' (see also **pari-ja-* in *pajsada-* 'reverent'), as in Av. *pairi-jas-* (Yašt 10·6 *miθrəm yazāi. . .təm pairi.jasāi*), O.Ind. *paricarati* 'serve'. See s.v. *-jsam-, naljsam-, hajsam-, haṃjsam-*; see participle *āta-* (with cognates). With *bi-*, see *bipajsama-*.

pajsāñe (*ñ* uncertain) 'teaches, orders', I 251·115, IV2 BS *anuśākṣyati*, variant *anuśāsiṣyate*, to *pajs-* 'ripen'.

pajsāḍä 'overwhelmed', III 43·25 *brrīyījai brrīttä jsä pajsāḍä ąbaustą ṣtä* 'with passionate love he is overwhelmed, senseless'. From **pa-čarta-* (not *pati-č-*, >*pac-*), see JS 6v3 *attajsāḍa*, JS 13v4 *ttajsāḍai* 'you surpassed' (**ati-čarta-*).

pąjsāṃde JS 34v3 'they invested'; 3 plural II 74·41 *pąjsāṃdāṃdä*, I plur. ibid. II 75·49 *pąjsāṃdāṃdū*. See *paljsata-* 'surrounded'.

pąjsārga 'distressed', see *paljsārgga-*, from **pari-čār-* 'think upon', base *kar-* 'think', Zor.P. *uskārtan* 'to think'.

pąjsina 'strong (?)' III 7, 14v3 *pąjsina āśayäna* 'with strong inclination' (BS *āśaya-*), if *pajsa* is not too late here for older *pätajsa-*, see *päṣą-*.

pajsiṯhyi 'having put away', III 20, 4b2 *pättara cīvarä pajsiṯhyi* 'having put away bowl (and) dress', BS *pratiśāmya*. The syllable *-īṯh-* is from *-arθy-* as in *bīṯh-* 'turn, twist' from **varθ-y-*. Hence *pa-(pari-?)* with *čarθy-* to *karθ-*, see *kāṯhaṃjuva-* 'house-robber', from **karθra-* 'equipment'. For *-ṯh-* see s.v. *baṯha-* 'cuirass'; *-īṯh-* occurs *bīṯh-, haṃbīṯh-, hasamīṯh-*.

pajsemina 'with service', III 42, b9 *⟨brū⟩na pajsemina u manātī hvaḍä khaṣṭāna u śau ravi jsa pajsaṃ tcerai* 'with splendid honour and with desirable food (and) drink and with one ritual) period (=Av. *ratu-*) worship must be performed' (Kalparāja text). Possibly from **pajsāma-*, **pajsāmya-* >*pajsema-*, inst. sing. *-ina* (older-*āna*), as in Sid. 12r2 *havina* 'with *havya-* offering' (BS *havya-*). For *-jsāma*, note also II 10·162 *avajsāmā* 'dishonour', and *haṃjsāma-* 'gathering, collection'. Hence **pari-jāma-*, **pari-jāmya-* 'going around, service' beside the normal *pajsama-* 'honour, worship', noun with both *-a-* and *-ā-* in the base.

pąjsūme 'honour (?)', II 61 b8 *///tsve pąjsūme anvaśti ṣti* 'to go to honour is difficult for him', if from *pąjsāma* with *yi*. With *-ūme* as Sid. 2r4 *jehume* 'healing', =*jehāme*.

pąjsaude 'to carry out', infinitive II 37, 12o2 (b2) *ttāvīyū parya pąjsaude*. See *paljsem-*, from **pari-jāmaya-*.

paña 'each', see *pana-*.

pąña 'powers', Manj. 128 *dasau pąña*, see *päṣą-*.

paṃjalau 'alloy of five ingredients, bell-metal' (gold, silver, copper, tin, lead), V 132·58, 1a3 *ysīrru paṃjalau padaṃdu yana* 'make gold, bell-metal'; III 93·254 *paṃjalau, kuṣṭi, āra* 'bell-metal, costus, rush-plant'; adjective, V 125, 10a2 *paṃjalīnai nalaki* 'a tube of bell-metal'; Sid. 14bv3 *paṃjalīnai, hujsvārä jsa* 'with a mortar of bell-metal', BS *kāṃsa-pātre*, Tib. *khar-bahi btun-bus* (*mkhar-ba, hkhar-ba* 'bell-metal'). O.Ind. *panca-loha-* 'bell-metal'. Here *paṃja-lau* may be either loan-word Ind. *panca-loha-*, or from Iranian **panča-rāuda-*.

paṃji gen. plur. 'five', see s.v. *paṃjsa*.

paṃjuṣṭa- 'finger-ring', Z 13·137 *kyite paṃjuṣṭa parremä kāḍai pharu nvāsa yiḍändi* 'the *cita*-ornaments, rings, *parrema*-ornaments made greatly many noises for him'; K 29·202–3 *sk(au)daka jsā ttu pajūṣṭa pharaña dīṣṭe* 'unnoticed he threw that ring into the water-jar', =K 38·138 *ttañai hā phariñä paṃjūṣṭi nīśāve* 'into her pot he threw the ring', parallel Divyāvadāna 458·1 *angulimudrā*; K 29·204 *khva dyā ṣą pajūṣṭa* 'when she saw the ring', =K 38·139–40 *manauhari paṃjūṣṭi dyą* 'Manoharā saw the ring'; III 35·27 *pajūṣṭa* and III 106·38 *pajūṣṭą*. From *pari-anguṣta-* 'being around the finger', Waxī *plöngāšt*, Yidya *parguščë*, Munjānī *parguškyīy*, Yazg. *pary°axt, pərg°axt* (like Yazg. *pərδast* 'bracelet'), Khowar lw *pulunguṣṭu*. See *haṃguṣta-* 'finger', and *āṃṣṭī* 'thumb'.

paṃjs- 'to put on, wear clothes', participle *pamäta-*, Z 5·31 *pamä*, Z 3·55 *prahoṇe. . .paṃjsāre* 'they put on garments'; V 113, 35v6–7 *prah⟨oṇa⟩ paṃjsāña* 'the garments are to be worn', BS *vasana-dhārin-*; III 123·70 *pajsa* 2 sing. imperative 'put on', BS *prāvara*; beside 71 *hajsa* 'take off', BS *uttāraya*; preterite, Z 24·277 *baṭhi mäñäte styūda kyai pamätu yīndä* 'it resembles a strong breastplate which (*yi* 'it') he can put on'; Z 24·406 *āysīru paṃjsau pamätāndä* 'they put on a covering, garment'; III 105·15 *ttare pamye śara vāsta prrahauna* 'then he put on excellent garments' (dyadic); JS 30v4 *āysīre. . .pamyeṃ* 'the covering. . .you put on'; compound, III 106·23 *śairkavamye ālagre* 'well-dressed, arrayed'. Noun, *pamūha-* (unpublished older Khotanese and later frequently) 'garment', III 123·70 *pamūha*, BS *prāvaraṇa-*, K 45·16 *pamūḥi keṇa* 'for a dress'; III 124·85 *rrīmajsa pamūha ttai* 'dirty garb it is', BS *malina-karapaṭa-*; II 100·240 *pamūhą na hūrīyai* 'he would not give clothes'; adjective, II 51·62 *pamūhaja kabala* 'blanket (BS *kambala-*) for dress'; V 6, 1·1 *pamūhaja thona* 'silk for dress'. Base *mauk-* 'put on' and 'take off, loosen', without preverb, K 42·117 *bauçī vichuste* 'he threw down his hat', with *b-*, like Greek lw βαῦκις 'shoe'; Zor.P. *mōk, mōč* (Gr.Bd. 131·11), *mōčak*, Armen. lw *moyk, moučak* 'shoe', Sanglēčī *mus* 'clothes', O.Ind. lw *moca-* 'shoe', *mocika-, maucika-* 'shoemaker'; verbal, Orm. *mōž-:mōk, myūz-:myōk* 'loosen'; Munjānī *muž-:muyd* 'move'. With preverb, *pati-* 'on', Av. *paitišmuxta-* 'put on', *frāmuxti-* 'taking off', Sogd. Bud. *ptm'wk', ptm'wytk, ptm'ync-*, Man. *ptmwk, ptmwyṯ, ptmwxṯyy*, Chr. *ptmwwq*; with *frā-*, Sogd. Bud. *βr''mč-, pr''mč-*, Man. *fr'mync-*; M.Parth.T. *pdmwč-*,

pdmwčn, *pdmwxt*, *fr'mwč*, *fr'mwxt*; M.Pers.T. *pymwg*, *pymwč-*, *pymwxt*, *prmwčn*, *pr'mwč-*, *pr'mwxt*; Zor.P. *patmōk*, *patmōčan*, *patmōxt*, N.Pers. *paimōxtan*, Pāzand *padmōž-*, Armen. lw *patmoučan*, Waxī *pūmec-*, Išk. *pomuc-*, Sanglēčī *pumec-*, Sarīkolī *pamez-*, Oss. D. *rämodzun* 'take away', I. *rämudzyn*, *rämyyd* D. *nimodzun*, *nimuyd*, I *nymudzyn*, *nymyyd* 'deliver up'. See also *-ṃjsuva* in *kāṭha-ṃjsuva*, and *drau-mūjsaa-* 'the hole of a pore of the skin', IE Pok. 744–5 *meuk-*, *meukh-*, *meug-*, *meugh-* 'to loose', O.Ind. *muncáti*, *mucáti*, *muktá-*; Lit. *munkù*, *mùkti* 'wipe away'; O.Slav. *mŭknǫti*, *s-myčǫ s-mykati sę* 'creep'. See also *mvakalai* 'glove', *mūṣ-* 'take off', *mūṣaka* 'clothes', *bauçī* 'his hat'.

paṃjsa 'five', Sid. 133r5 *paṃjsa paṃjsa* 'five and five, five each', Tib. *lna lnas*; later *pajsa*, K 152·12 *pajsa ge vīra* 'in the five life-stages (BS *gati-*)'; inflexion, gen. plur. Z 6·43 *paṃjinu*; K 9v1 *paṃjinu indriyānu* 'of five senses'; K 76·204 *paṃjeṃ*; Manj. 216 *pajena skadhā vīra* 'in the five *skandha*-masses'; IV 13·10 *paṃjyi*; IV 13·9 *paṃji hvaṃḍā* 'of five men'; SuvP. 74v1 *paṃjai vīra* 'in five', BS *pancasu*; II 58b12 *ttikyāṃ paṃjyāṃ*; K 76·210 *paṃjāṃ gyastāṃ* 'of five *deva*-gods'; K 59, 31v4 *paṃjāṃ nīvaraṇyāṃ jsa* 'with five obscurants'; II 105·106 *pajāṃ dāyau ṣaumañāṃ* 'five *śrāmaṇya*-asceticisms of the *dharma*-doctrine'; Sid. 133r5 *pajā papalā vī* 'in the five peppers', Tib. *pipiliṅ lna-la*; Sid. 145r3 *paṃjsāṃ mahābuvāṃ jsa* 'with the five great elements' (BS *mahābhūta-*); K 154·35 *pajsai bveyā jsa* 'with five rays' (with list of colours); inst. plur. Z 10·2 *paṃjyau jsa*; K 6, 146r3–4 *paṃjyau anantanaryau uspurrā*; V 381, 2r3 *paṃjyau suhāvatā⟨nyau⟩* 'with five pleasures', BS *pancabhiḥ kāma-guṇaiḥ*; Manj. 56 *pajyau jsa kauma-gūṇyau*; Manj. 284 *pajyau jsa kāma-gūṇy(au) byauda* 'possessing the five amours'; loc. plur. SuvO. 24r2–3 *pa⟨ṃ⟩juvǫ indriyvǫ* 'in the five senses', BS *ṣaḍ-indriyeṣu* 'in six senses'; V 4 (6394)·2·5 *paṃjvā haḍvā* 'in five days', K 56, 22v3 *paṃjvą gavuā* 'in the five life-stages' (BS *gati-*); K 59, 32r1 *pajvą gavuā*. Componds, K 60, 35v3 *paṃjsa-padya* 'fivefold'; K 145, 3v1 *pajsa-padya*; Sid. 103r2 *paṃjsapadya biraṣṭā ṣṭe* 'is explained to be fivefold', Tib. *lna yod-par bśado*; V 183a3 *paṃjsa-padyata*. With *u* 'and', K 66, 84r3 *pajsū* 'five and...'; with *o* 'or', V 88, 22v2 *śau haḍā o duva dra⟨ya tca⟩horä paṃjso kṣäta hau(da)* 'one day or two, three, four, five or six, seven'. Ordinal *pūha-* 'fifth', Z 10·13 *pūhä*, Z 10·16 fem. *pūha vā durjaya būmä* 'the fifth *bhūmi*-stage Durjayā'; SuvO. 27r5 *päṣkalä näṣṭä pūhä* 'chapter ended, fifth', BS *parivartaḥ pancamaḥ*; K 143·1061 *pūhye*: *haḍai* 'on the fifth day'; V 307·09·2, 3 *pūhye haḍai*; V 252·847 *pūhye māśti* 'of the fifth month'. The number five with the tens: *pus-*, and *s-* with *-pare* 'beyond', V 341, 83v3 *pusparebistä* 'twenty-five', BS G 37, 78a2 *paṃcaviṃśati*, V 88, 50v2–3 *puspareḍärsä haḍā* 'thirty-five days', V 337, 35v5 *pusparenotä* 'ninety-five', BS G 37, 32b5 *paṃcanavati*; with *-s-*, Sid. 145r1 *sparibistä*, ordinal, II 19, 10a1 *sparäbistamye haḍai* 'on the twenty-fifth day', V 249·765 *sparabistä*, II 22, 16b3 *sparadirsamye kṣā* 'thirty-fifth regnal period', IV 1·1 *sparadirsamye kṣu*; V 245, 6b2 *sparatcahausä*, BS *pancacatvāriṃśatīnāṃ*, II 106·140 *sparatcahaisa*, II 120·194 *sparatcahaisa*, K 96·147 *sparätcehausa* 'forty-five', V 245, 6a2 *sparapaṃjsāsā*, BS *panca-pancāśatīnāṃ*, K 95·142 *sparäpajsāsa*, 'fifty-five', V 245, 5b3 *sparakṣaṣṭā*, BS *pancaṣaṣṭīnāṃ*, K 95·137 *sparäkṣaṣ(ṭ)a* 'sixty-five', II 2·23 *sparahaudą* 'seventy-five', III 112, 2r2 and V 249·759 *sparanau* 'ninety-five'. Loc. plur. V 332, 24a6 *puspareṇvetuo* 'ninety-five', BS G 37, 21b1 *paṃca-navati-*. 'Fifteen', L 121·23 *paṃjsūsu*, gen. plur. V 259, D v, 4a4 *paṃjsūśeṃ hālai hvaṇḍye* 'for fifteen men'; II 22, 17a2 *paṃjsūśeṃ hvaṃḍā* 'of fifteen men'; ordinal, L 98·31 *paṃjsūsamye*, II 88·16 *paṃjsūsa haḍai* 'fifteenth day'; N 166·16 *tcahaulasaṃ...paṃjsūsaṃ* 'fourteenth... fifteenth'; II 89·44 *paṃjsūsamye*. 'Fifty', II 34·4·7 *paṃjsāsä*; IV 1·8 *paṃjsāsi*, IV 13·8 *paṃjsāsī*, II 68, d3 and II 76·6 *paṃjsāsī chātī*, V 7·2·4 *sa-paṃjsāsya* '150', V 8·2·3 *sa-paṃjsāsī*; IV 26·3 *paṃjsāsīna*; II 91·113 *drai-sse hauparipaṃjsāsä va hvaṃḍä muḍa* 'there (*vara*) 357 men were dead'; III 60·41–2 *paṃjsāsäna pacaḍana* 'with a method of fifty'; gen. plural, Sid. 124r4 *paṃjsāśāṃ halīrāṃ hīyai ḳḳä* 'a decoction (BS *kalka-*) of 50 myrobalan *harītakī*', BS *pancāśad abhaya-kalkāḥ*, Tib. *'arurahi hbrum-bu lna-bču*; III 20, 4a1 *dvāsi paṃjsāśau āśiryau jsa* 'with 1250 teachers' (BS *ācārya*), BS *sārdham ardhatrayodaśabhir bhikṣu-śataiḥ*; V 243, 1b2 *dvāsse paṃjsāśau āśiryau jsa*, =K 94·94 *dvāse pajsāśau mahāśāvyau* (BS *mahā-śrāvaka-*). Uncertain, K 37·120 *paṃjsāṃsse bāysañą* 'fifty forests' [but possibly **paṃjsāsä se* '5000' or *paṃjsūsä se* '1500'?]. 'Five hundred', Z 22·123 *paṃjsasatä-saluvo* (fem. acc. sing.) 'of 500 years of age'; Z 13·39 *paṃjsa sate*; Z 4·50 *paṃjsa se*; III 58·12 *paṃ-sse*, V 249·769 *paṃ-se*, K 24·99 *pa-se dvara* '500 daughters', JS 13v2 *pa-se-t-e* '500 to you' (*-e<te*), K 29·185 *pa-sai* (and ibid. 195; 199); II 93·45·3–4 *pau-se kṣaṣṭi ṣamāḍā jsä* 'with counting 560'. With *-ya-* suffix, II 65 (6394)·1·4 *paṃ-saya* (see also *paṃjsāsya* above). 'Five thousand', III 113, 3r3 and 3v1, and V 249·769 *paṃ-ysāri*. From *panča*, **puxθa-*, Tumšuq Saka older *paṃtsi*, *patsi* '5' *patsasu* '50', *paṃsaḍe* '500' *pe-sa* '500', *pe-saḍa* '500', *pañcadame sede*, Av. *panča*, *puxδa-*, *pančadasa-*, *pančāsatəm*, Zor.P. *panč*, *pančom*, N.Pers. *panj*, *panjum*, *pānzdah*, *panjāh*; M.Parth. T. *pnǰ*, *pnz*, M.Pers.T. *pnz*, *pnzwm*, Sogd. Bud. *pnč*, *pnčm*, *pnčm'yk*, *pnčδs*, Chr. *pnč's*; Oss. DI. *fondz*, D. *fändzäjmag*, I. *fändzäm*, D. *findtäs*, I. *fyndtäs*, *fändzaj*; Balōčī *panč*, Yayn. *panč*, Pašto *pindzə*, *pinzalas*, *pandzōs*, Orm. *pēnts*, *pēndz*, *pandzēs*, *pandzāstu*, Parāčī *pōnč*, *paes*, Yidya *pānš*, Sanglēčī *pōnz*, *pōnzədos*, Waxī *pānz*, Šuynī *pīndz*, *pīndz-ōīs* '50', Sarīkolī *pindz*, Yazg. *penǰ*, *pən(ǰ)sū(u)δ* 'of five years'.

paṃjsau 'dress', see s.v. *paṃjs-*.

paṭh-: *paṭhuta-* 'burn', I 252, 2v2 *⟨vi⟩citrä buśśaīi paṭhāñä* 'various perfumes must be burnt', BS *nānāgandhā dhūpayitavyāḥ*; SuvO. 53r6 *ḅū vara paṭhāñä* 'incense is there to be burnt', BS *dhūpāś ca dātavyāḥ*; SuvO. 54v4 *buśśañä vara tcere u paṭhāñe*, BS *dhūpaṃ ca dātavyaṃ*; 3 sing. (*-avati* >*-aiyä*) Z 2·175 *dai trāmu paṭhaiyä* 'the fire so burns'; Z 9·16 *dai maṃkyo jsāni paṭhaiyä* 'the fire continually burns in the grate', =Manj. 393 *dā macai ṣi vara sūśta* (BS *mancaka-*); preterite, V 26, 51v3 *dai maṃkyau varī jsānä paṭhute*; K 5, 143r3 *ttarandaru mä paṭhutāndä*, *kuī paṭhutu yäḍ⟨ā⟩ndä* 'they burned my body; when they had burned it...', Tib. *lus*

bsregs-so; *bsregs-nas*. See *thūste*; *haṃthuta-*. Base *θau-*: *θu-* 'burn', Sogd. Man. *prδ'w* 'flame', *prδwt*, Chr. *prθwty*, Chorasm. *θau-*; Waxī *θāw-*: *θit-*, trans. *θiüv-*: *θāwowd*, Parāčī *thī-*, trans. *thēw-*, participle *thōī*, Šuγnī *θāw-*: *θud*, Sarikolī *θaw-*: *θüd*, trans. *θēw-*, *θud*, *θēwt*. Isolated, if base *theu-*, *stheu-*, possibly replacing **δau-*, IE *dau-*, Pok. 179–80 *dāu-*: *dū-* 'burn', O.Ind. *dunóti*, *dūná-*, *dāvá-* 'burning', *dū* 'pain', Greek δαίω; with secondary unvoiced *θ-* < *δ-* as in medial position, see *parāth-* **parā-dada-*, and *śśau*, *śśa-*; rather than *θap-*, *θaf-* to *tap-*. But N.Pers. *fay*, *fayfūr* from Sogd. *βγ-* older *baga-* may be due to writing *f-* for *β* (*f* with three dots). Exceptional is also Oss. D. *tätun*, *dädtun* 'to give', I. *dädtyn*.

paḍa 'pieces of cloth', v 34, 1425 *dva paḍa*, *śe baysgi thāṃ paṃjsūsa ⟨chā?⟩///* 'two pieces of cloth, of one thick cloth (silk?), fifteen (feet?)...' From **parta-* 'covering thing', beside *pāḍaka-*, base *par-*, *part-* with *-aḍa-* as *hvaḍa-* 'eaten', *baḍa-* 'captive'. Cognate to (not lw from) O.Ind. *paṭṭa-*, *paṭa-*, Kroraina *paṭa* (see H. Lüders, Textilien im alten Turkistan 24–30) See also *paḍaura* 'veiled'.

paḍā 'first', SuvP. 63r2 *paḍā*, BS *pūrvaṃ*, II 96·96–7 *ca vā mara mauñāṃ jsa paḍā dāśaudā hīsą* 'who have first come here with our men', = II 94·13–14 *cą vā marā mauñāṃ jsa thyautta dāśauda hīsą*; v 310r5 *paḍā paḍāvai dasau hvaṇḍā tsvāṃdā* 'one after the other (each first) ten men went', parallel BS *pūrva-pūrva-*; acc. sing. fem. Z 16·60 *paḍo būmu* 'first *bhūmi*-stage'; inst. *paḍāna* 'for the first time', II 102·13–14 *tta paḍāna hvāṃdū tta śęna tta daina ūvai* 'so we spoke firstly, so secondly, so thirdly to be uttered'; III 64·17–18 *khu paḍāna pastāṃda paśte tta śęna tta daidana uve* 'as they deigned to command firstly, so secondly, so thirdly to be spoken'. Read *paḍā* K 112·366; K 111·357. Adjective, Sid. 3r4 *paḍāta hīrāña ustama hīrāñai* 'first state, last state', BS *ādi-nidhana-*, Tib. *thog-ma dan tha-ma*. With *āsña*, Bcd 43v1 *aurga tsūṃ āsña paḍā* 'I come with reverence formerly, firstly'. Comparative adjective, **paḍānatara-*, II 38, 17a5 *mara ājumyarä paḍāṃdara ttā parau tsve* 'fetch here; formerly the command went out (to you)'; IV 20·2 *pastāṃdä si paḍāṃda ttā...pāḍaki hauḍi*; II 37, 11a2 *śau kūsi paḍāṃdare ttā parau hauḍe*; III 129·22 *paḍāṃda bīsaṃgani āśarya nimadrrādi* 'formerly they invited (BS *nimantraya-*) the teachers (BS *ācārya-*) of the mendicant community' (BS *bhikṣu-saṃgha-*); III 65·4 *paḍāṃda hīṃdva kṣīra* 'formerly in Indian country'; III 72·165 *paḍāṃda jabvī myāña*, *rre ṣṭā ye* 'formerly in Jambu-dvīpa there was a king'; K 42·114–15 *ttuvī hā paḍāṃda bisai vīra amanä pastā gūḍe* 'to him she deigned to mention that earlier unpleasantness'; II 20, 13a4 *ṣi paḍāda samautti ye* 'he was formerly appointed' (BS *samarpita-* through Prakrit **samappita-*); II 62–3, 6–7 *cu va haṃbā buḍi paḍāṃda ttā parau hauḍeṃ kṣauvā kiṇa* 'as to what amount be brought, I formerly (earlier) gave order about the vouchers' (Chin. *kṣau*). Parallel to Kroraina 177R5 *purvatara...prahidemi* 'I sent earlier'. Adjective suffix, of time *-āṃjsiya-*, K 4, 140r5 *paḍāṃjsiyānu bāḍ⟨ānu⟩* [not *byāta*] 'of former times' (Tib. om.), K 137·906 *paḍāṃjsya gyasta baysa*, 'former *deva* Buddhas', Tib. *snon-gyi*; v 79, 149v2 *paḍāṃjsya hvandä* 'men of old', Tib. *sems-čan rgan-po* 'old beings'; K 137·905 *paḍāṃjsyau avamāyyau gyastyau baysyau jsa hvata* 'spoken by former numberless *deva* Buddhas'; K 68·201–2 *paḍāṃjsyau śkaṃdhyau*; K 59, 331r *paḍāṃjsī aysmū*, ibid. 332r *ustamāṃjsī*, ibid. 332r *heysdāṃjsūṃ* 'first *vijñāna-*, last, present'; Z 4·3 *paḍāṃjsī*, Z 3·117 *paḍāṃjsiye*; adjective suffix *-auysa-*, Sid. 103v2 *paḍauysä*, Tib. *dan-po* 'first', Z 20·70 *paḍoysä*; inst. sing. Manj. 205 *paḍauysna*, inst. plur. K 135·855 *ttyānä paḍauysyau mistyau mahāṣāvyau* 'with those foremost great *mahā-śrāvakas* ('listeners')'; III 126b4 *ttyau paḍauysyau kṣaṣṭā yse⟨ryau⟩* 'with those first sixty thousands'; abstract *-auña-*, K 156·9 *paḍauysauña jsą* 'beginning with'; K 147·20 *paḍauysāṃña jsa*, parallel to BS *-ādi-*; with suffix *-ya-kya-*, K 145, 3v1 *paḍauṣiḳyi mūrakyā hīvī guttairä* 'the first *gotra*- family of seals' (BS *mudraka-*), K 144, 2r4 *ṣi paḍauṣiḳyi pīchaṣṭū simādhāna devattä jāyāma ṣṭe* 'the first (finger) is the meditation (= BS *dhyāna*) of the epiphanous trance-deity'. With *au* < *āṃ*, Manj. 215 *paḍaujsī hera usta* 'first thing (and) last', = Z 5·69 *cu väte cu na ro hämāre*; also *-(āṃ)-*, Manj. 221 *paḍ(āṃ)jsyī*; Manj. 229 *paḍājsī*. Compound, Z 6·1 *biś-paḍā*, Z 11·2 *biś-paḍāka* 'first of all', SuvO. 54v7 *biś-paḍā...nasä* 'first part', BS *agra-bhāga-*, beside Sid. 142r4 *biśä paḍā*, Tib. *thog-ma*. Uncertain, K 110·333 *pajsa ge vīra paḍājuā* 'in the five gati-stages first (?)'. From base *fra-*~*par-*, *paḍā* < **partāk*, adjective *paḍāta* < **partāka-*, Zor.P. *plt'k* **fratāk*, N.Pers. *fardā* 'tomorrow', *fardāδ* as *bāmdāδ* 'dawn'; see below *hatäma-* 'foremost', Av. *fratəma-*; O.Iran. παρθαμα-. Adjective *paḍauysa-* from **partā(k)-auza-* 'moving in front', base *vaz-* or with suffix *-auza-* (as Oss. D. *k'abozä* 'twig'). See cognates s.v. *ha-*, *hā*, *hatära-*.

***paḍä** 'axe' (*-ä-* < *-u-*), acc. sing. v 263, 89r5 *paḍu nāte*, BS G 37, 76b7 *kuṭhāraṃ grhya*, Tib. *sta-re blaṅs-te*; ibid. 89r1 acc. plur. *rrājsa pihāka paḍe ājumäta* 'bring (2 plur.) the sharp cutting axes', BS G 37, 76b1 *ānayantu dāru-pāṭakāni kuṭhārāṇi* Tib. *śiṅ gśegs-pahi sta-re rnams loṅs-śig*. From **partu-*, older **paraθu-*, Oss. DI. *färät*, Tokhara B *peret*, A *porat*; with *θ* < *ś*, O.Ind. *paraśú-*, Greek πέλεκυς. For *-ä* < *-u-*, see also *pasä* 'small cattle'.

paḍaura 'veiled', III 47·43 *sarbä paḍaura brrīyakyä māśāṣṭä śva śive* 'she, veiled, mounts to the lover's abode at midnight', = III 37·25 *sarba paḍaure śva ṣave brrīyakye māśāṣṭa*, = III 35·28 *sarbä paḍaura brrīyakyä māśāṣṭa*, = III 44·48–9 *śva ṣavä sarbai brrai bīśä paḍaurakä* (*-ḍ-* different from *-r-*), with *bīśä(ṣṭa)* variant to *māśāṣṭa* 'to the house'. Note also K 33·53 *āśą* = *āśąṣṭa* 'to the sky'. From *paḍa(ka)-bara-* 'wearing a covering cloth', see *paḍa-*, *pāḍaka-*; for *-aura-*, note *uysnaura-* 'breathing being' **uz-ana-bara-*.

paṇiḍi 'he was active (for)', IV 7v5 *ttīy-ū va ttāguttyau jsa paṇiḍi haṃdara āśirya pasti bani u pasti hvaśti* 'then he was active for us with the Tibetans; the other teachers (BS *ācārya-*) he ordered to bind and to beat'. From *pari-nar-* with participle *-niḍa-* (as *āphar-*: *āphiḍa-* 'to disturb'). Of the various bases *nar-* (see above) either *nar-* 'be skilled' or *nar-* 'hold' (in *vi-nar-*) would give a suitable meaning here.

pat- 'fall', v 355, 294r6 *ku na ro patīndä* 'when they no more fall', v 125, 7a3 *patīndä*, Z 4·59 *patīndä*; Z 12·40 *payīndä*, v 173, 1a3 *pīndä*, v 147, 129a4 *pīndi*; 1 sing.

Z 2·129 *patämä*, 3 sing. Z 2·29 *pīttä*; optative 1 sing. III 73·179 *khu hā pī mīra* 'if I fall, I shall die'; Z 13·72 *pīya*; Z 13·79 *patīro*, Z 13·72 *pīro*; middle plur. III 71·131 *khu na pyāmana haudva ūca* 'that we do not both fall into the water'; conjunctive 1 sing. K 156·61 *khvaṃ pīnä biysä pyatsa* 'that I arrive before them, the Buddhas'; participle present N 75·26 *rrīysaṃdai pataṃdai jsāte* 'trembling, falling he goes' (Suv., ed. Nobel 175 differt); preterite *pasta-* 'fallen', Z 5·29 *śśaṃdya pastā* 'he fell to the ground'; III 73·190 *pastä śaṃdya*. Base *pat-*, Av. *pat-*, *pasti-*, O.Pers. *pat-*, Zor.P. *patītan*, *patēnītan*, *ōpastan*, N.Pers. *uft-*, *uftādan*; Sogd. Bud. *p't* 'times, case'; *'wpt-*, *'npt-*, *'wp'st*, *'np'stk*, Man. *'npst* 'he fell', *pčp'ṯ* 'to meet', Chr. *'wpt-* *'wpst'*, *'mpt-*, *'mst*; M.Parth.T. *frbd-* 'to start forth', causative *frb'd-*; participle *'mbst* 'fall together'; M.Pers.T. *'wbyst* 'fell', *hmb'h-*, *hmb'stn* 'throw down'; Waxī *büt-*:*bott-*, *bött-* 'throw down' (but *zübüt-*:*zübott* 'burst' (trans.) *zübeδ-*:*zübön-* (intrans.) to base *baid-*); Oss. D. *äftujun*, *äftud*, causative *äftauyn* 'fall on', Pašto *pal* 'fringe fallen over forehead' (**pata-*); Sarīkolī *imbat-* 'throw down (Shaw 124). IE Pok. 825–6 *pet-*, O.Ind. *pátati*, *patti-*, *patitá-*, Greek πέτομαι 'fly', πέταμαι; πίπτω 'fall', Lat. *petō* 'seek'.

pata 'region', see *pa*.

patanakä 'dust', SuvP. 69v3 *paṃnakyau jsa*, BS *rajas-*; III 37·23 *patanakä*, =III 47·41 *pavanakä*, =III 35·28 *pavakä*; III 34·16 *pavanaka*, =III 37·11 *pqvänakä*, =III 46·26 *pavinaka*. Base *pat-* 'to fall', or 'fly', or with secondary *-t-* base *pau-* 'to cover' (see *pvāna-*). With verb *sāñīda* 'they cause to rise', parallel Pali Dīpavaṃsa 1·65 *rajaṃ vāta-khittaṃ* 'dust tossed by wind'.

pataṃtsemete 'renunciation; presentation', with *-aṃ-* for *-ä-*, to *patäts-*, see *patätsaa-* 'renouncing; bestowing'.

patājämata 'defeat, overthrow', v 107, 29v2 *aysurāṇu nyauṣca*, *patājāmata tcamäna ttäte hīne biśe avurde īsāre* 'overthrow of the *asura*-demons (BS *asura-*) whereby all those armies withdraw without conquest', BS (differt) *asurāṇāṃ ca parājayo bhaviṣyati*; *evaṃ tasya sarva-paracakra-pramathakasya*... Possibly *pati-tak-* 'to invade', with *tāka-* in Zor.P. *aspatāk* 'cavalry invasion', Armen. lw *aspatak* 'incursion', see base *tak-*, s.v. *ttajs-*.

patārgya 'special', Z 3·26 *patārgya haṣṭūsu buddha-dharma biśśe* 'all eighteen special Buddha elements', =BS *āveṇika-*, Manj. 128 *āveṇya haṣṭuisa dharma*; BS *aṣṭādaśa*...*āveṇika-buddha-dharmāḥ*; later form *pāja-*, v 180a15 *haṣṭūsä dharma pāja*; Manj. 204 *näsäkū aysmva pāja* 'the receiver in fact (*-ū* < *uta*) is the individual mind'; isolated v 189, 451, 2v4 *patārgya mästa*; v 239·34 *pājāṃ dharmāṃ*; isolated words v 189·91 2a4 *patārgya mästa*. Tokhara A *yruñci märkampal*. From *pati-* 'separate, each' and *ar-* or *kar-* 'to work'.

patta 'fatigued (?)', II 101·246 *tta tta patta ttārai* 'so they are weary' (*ttārai* =*ṣṭāre*, as II 100·236 *ttāvai* =207 *ṣṭāvai*). Possibly **pati-tata-* 'stretched'. See base *tan-* s.v. *ttanv-*.

patta 'cuts', Manj. 369–60 *bāva patta* 'cuts the root'. See *patält-*.

pattaṃj- 'to cause', participle *pattīya-*, v 40, 63a4 *vara pattaṃjāñä jattai* 'there it is be effected; it heals'; Sid. 102r2 *dai pattajīdä* 'they kindle fire', BS *agni-kṛt* ('making fire'), Tib. *mehi drod bskyed-čiṅ*; incohative, Sid. 101r4 *dai vai pattīśtä* 'kindles fire for him', BS *vahni-dīpana-*, Tib. *mehi drod bskyed-čiṅ*; III 112, bv1 *vairśā pattajāṃ* 'we rouse fortitude' (BS *vīrya-*); participle, II 128·49 *hīna-bāyāma pattīya* 'troop-leading was carried out'; II 91·100 *durbhikṣä u āphāji pattīye* 'famine and confusion were caused'; infinitive, II 33, 3b9 *pasti pharṣa vida kūsi pattīyi* 'ordered the *pharṣa*-official Vida to beat the drum'; II 129·67 *paryāmina hā pattīye* 'we deign to effect it'. Noun *pattīmä* 'result', Z 24·517 *anaṃkhiṣṭä pattīmä* 'result beyond counting' (parallel to BS *vipāka-*); v 114, 63v1–2 *vivāg⟨ä⟩ pattīmä rro näjsäṭākä* 'showing ripening result' (BS *vipāka-*), BS *vipāka-phala-darśana-*; v 117, 66r3 *vivātu pattīmu dyāñäte rre* 'the king shows ripening result', BS *vipāka-janako nṛpaḥ*. Base **pati-taj-* from **pati-tuj-* to *tauk-*: *tuk-* 'to produce', see s.v. *ttīman-* 'seed' <**tauxman-*; note Sanglēčī *tēym* 'seed' as *rēy°n* 'melted butter' <**raugna-*.

pattarrā- 'food', v 116, 65r7 *pharāku rro khāysu pattarro pagyāysāre* 'they accept much food (dyadic)', BS *bahu-upabhojanaṃ bhuktvā*; SuvO. 53r3 *hverä āstanna khaśä pattarre* 'food to be eaten and drunken', BS *annena vā pānena vā*, Tib. *yo-byad* ('victuals'); Z 13·83 *tvī padī pattarra ttumalste* 'so he swallowed the food'; III 45·23·9 *pattarre ṣtaudai* 'there are foods'; v 97, 18v6 *khāysä pattarre vīrä*; N 75·43 *⟨khāysä⟩ pattarra u tta arvą*, BS Suv. 179·6 *bhojana-pānam oṣadhaṃ ca* 'food and medicine'; N 176·10 *khāysä āstaṃna pattarra* 'victuals of food and the rest'; v 229, 9b3 *pattarri jsa*. From **pati-tṛnā-*, base *tar-* 'to nourish', Av. *θrəma-*, *θrima-*, glossed by Zor.P. *patēxvīh*, Parsi-Skt *ṛddhatvaṃ*, *śakti-* 'prosperity, power'; with *-eu-* increment, IE Pok. 1095 *treu-* 'to nourish', Av. *θrau-*, *tuθruyē* 'he reared', with *-š-* *θraoš-* (3 sing., 2 plur. *θraoštā*), *θraošti-* 'ripening'; Germanic O.N. *þrōa-sk* 'increase', *þrūðr*, O.Engl. *þryð* 'power'. See s.v. *ttarraa-* for *tar-* 'drink, be moist', distinct from *tar-* 'to nourish'. See also *ttrākha*.

pattav- 'to shine', *pattauda-*, SuvP. 60v3 *dyai*...*tcarṣu kūsä*, *cu biśä hälä pattavīya*, *brrūñaṃdai khū ji urmaysdi*, *vīvīya harbiśä vīra* 'he saw the brilliant drum which was shining in all directions, bright like the sun, it was shining out over all', BS *dundubhī rucirā dṛṣṭā samantaka-prabhā*, *jvalamānā yathā sūryaḥ samantena virocate*; K 137·909 *pattavaṃci þāyä paśāve* 'he sent out shining rays', Tib. *hod-zer phyun-ste*. From **pati-tap-*, as *vīv-* from **vi-tap-*, see s.v. *ttav-*, *ttauda-*, and *nätauda-*, *naṣṭauda-*, *pattauda-*.

pattāṃdä 'heated', III 90·182 *pattāṃdä hāmai* 'roasted barley', see *pattauda-*, base *pattav-* <**pati-tap-*.

patä 'before, in front of', *pata*, *patäna*, *paṃna*, *pana*, v 338, 61r2 *patä gyastu ⟨balysu⟩ ātä* 'he came before the *deva* Buddha', BS G 37, 57a4 *āgatya bhagavataḥ purata sthitaḥ*; v 295·15·1 *patä balysu*; III 125a4 *patä balysu jsonauta vāstāta* 'they remained bowed before the Buddha'; Z 5·47 *pata balysu vistāta* 'stood before the Buddha'; *patäna*, v 328, 7r1 *balysi patäna vāstāta* 'before the Buddha standing', BS G 36, 4v7 *bhagavataḥ puratah*; v 334, 87v6 *dātaimä patäna* 'we saw before', BS G 37, 82b6 *dṛṣṭāni*; *paṃna* Bcd 51v3 *þaysāṃ paṃna* 'before the

Buddhas', BS *jinānāṃ*, like SuvP. 67v2 *baysāṃ pyaṃtsa*, BS *buddhānām puratah*; K 53·10·4 *baysāṃ paṃnaka*, K 64, 80v4 *baysāṃ pana*, II 107·149 *drayāṃ ranau panaka* 'before the three jewels', JS 34v4 *ttye panake* 'before him', III 106·32 *ttye pa* 'before her' (see s.v. *pa*); K 6·145r5–v1 *patä⟨na⟩ hāḍe uysnorāṇu dātu hvāñātā* 'he preaches the *dharma*-doctrine before the beings', Tib. *sems-čan thams-čad-la čhos hčhad-pa han yin*. Variants *patä* and *patäna*, SuvO. 36v4 *u dāta-hvāñei hā patätsuñau* 'and one must approach the *dharma*-preacher', BS *tasya dharma-bhāṇakasya bhikṣoḥ pratyudgamanāya gantavyaṃ*; SuvO. 36v1 *patäna panamāñu u patäna tsūñau* 'one must rise to meet and must go to meet', BS *pratyutthātavyaḥ*. See also *baña* (v 328, 7r1 cursive below *patäna*). From **pati*, and **patina*- Av. *paiti*, O.Pers. *patiy*, Zor.P. *pat*, N.Pers *bad*- (*bad-ān*), *bah*, M.Parth.T. *pd*, *pṭ*, M.Pers.T. *pd*, preverb *pdy*- (*pdys'y*), *phy*- (*phykr* 'image'); Sogd. Bud. *ywt'w pt'yčh* 'before the king'; IE Pok. 842 *po-ti*, Greek ποτί.

patächu 'approach', Z 2·192 *cvī ne patächu hämāte* 'to whom there is no approach'. See *pacha* 'attack', *pächo* 'reverent approach'. Parallel Zor.P. *patīrak*, N.Pers. *paδīrah* (**pati-ar*-), Av. Yasna 50·9 *paiti stavąs ayenī*; above *pajsama*-. From **pati-čyava*- (*-čy- >-ch-*) with *-ava- >-o >-u* (as **čyava* 2 sing. 'go' >*tso*, *tsu*, *tsa* base *tsva-*:*tsuta*-). See also *-tc-* in *netcūka*- 'attendant'.

patäṇīyä 'wrench', 3 sing. optative, Z 2·200 *ysīraho kama yä manīyä aṅga patäṇīyä jsanīyi* 'savagery whereby he injures him, dislocates his limbs, kills him'. Base *patä-ṇa- <*pati-ž(a)n-a-* to *fšan*- 'to wrench', Av. Yašt 12·56 *vī maiδyąnəm fšānayeinti* 'they wrench the (victim's) middle body to pieces'. See also *beṇą-*, *biṇą-* 'to split', BS *pāṭanā*-, Tib. *dral-ba*. IE *psen*-, *spen*-, Pok. 982 *sp(h)ē*-, Greek σπάω 'draw, wrench', Germanic O.Engl. *spanan*, *spannan*.

patäts- 'renounce, avoid; give freely' later *pats*-, *paṃts*-; adjective, Z 11·27 *patätsai ni ju yane hīsu* 'giving freely, he does not practise avarice'; v 102r5 *patätsānai hämäte* 'becomes liberal giver'; present, 2 sing. v 123, 3a3 *nä patätsa hvaṃdānu hvāṣṭa*, BS ed. Nobel 214·6 *yathā vai tad dehaṃ tyajasi nara-vīra* 'as you renounce this body, hero among men'; N 68·42 *jīväte patätsā⟨t-⟩* 'renounce life', BS ed. Nobel 143 *jīvitāṃ ca parityajya*; preterite, v 118, 67v3 *patätsätaimä hūḍaimä* 'I bestowed, I gave', BS *tyaktaṃ*; v 160, 2b3 *patätsätān⟨d⟩ä*, ibid. 2b5 *⟨pa⟩tätsätāndä*; noun, K 7, 148r5 *uysnora vä⟨tä⟩ patätsāmato* 'generosity to beings', Tib. *sems-čan rnams-la sñin-rje hen-po*; v 124, 4b5 *aysmūna pataṃtsemete* 'in mind free-giving'; later, participle future, Sid. 103v2 *paṃtsāña* 'to be avoided', Tib. *span-ba byaho*; Sid. 8v5 *patsāñä*, III 29, 43b3 *paṃtsāñä*; preterite, JS 7v2 *paṃtsyai*, 12r2 *paṃtsai*, 13v1 *patsyai*; noun, K 65, 83r1 *vairśa patsāma mvaiśḍą* 'courage, liberality, favour', II 81·51–2 *virśa patsauma mvaiśḍą*. From *čyā- >-tsā*, after preverb *-ts-a-*, participle *-tsäta-* to IE Pok. 538–9 *kei* 'move' whence *ki-ā*-, with *pati* 'back', beside *ki-eu-* in Khotan Saka *tsau-*:*tsu-* 'go'. See also *hatsāre*, *hītalatsai*.

patätsuñau 'to be approached', SuvO. 36v4, BS *pratyudgamanāya gantavyaṃ*; SuvO. 36v1 *patäna panamāñu u patäna tsūñau*, BS *pratyutthātavyaḥ* (see s.v. *patä*), =1 251, 11525 (ed. Nobel 81·1) *patä panamāñä patsuñau*, BS *pratyutthātavya*-. From **pati-čyav*-, see *ts-*:*tsu*-.

patäna 'before', see s.v. *patä*.

patäbätāñä 'to be rotted', N 52·21 *ys⟨v⟩orgäna ttarandarna ce patäbätāñä hämäte* 'with the suppurating body which becomes rotted'. Parallel Buddhist concept of Pali *pūti-kāya*- 'body of corruption'. Base *vaiš-*:*viš*-, see *ḅāta*-, *biṣka*, Av. *vaēšah*-, IE Pok. 1134 *ueis*-, O.Ind. *veṣati*, Greek ἰός 'poison', Lat. *uīrus*, Celtic Welsh *gwyar* 'blood', O.N. *veisa* 'swamp'. For the body, N 52·11–3 *ttarandarna atapīna ganāneina biśūnyau rrīmañyau haṃbaḍäna* 'with the body unclean, stinking, filled with manifold filth'.

patämaṃthanä 'arrow', Z 13·73 *biśśä pūrna byūtta u patämaṃthanä rrundu vara vistāta* 'all arrows turned and darts stayed by the king'; v 332, 24v1–2 *mästäna kāṣcīnaina pa⟨tä⟩maṃthäna bästa* 'pierced by the great arrow of grief', BS G 37, 31b3 *mahatā śoka-śalya-samarpita*, Tib. *mya-nan-gyi zug-rtsu čhen-pos zug-pa*; Sid. 144r5 *pamaṃthä*, BS *śalya*-, Tib. *rtsu-ba*; K 28·175 *pamatha pūna jsa* 'with dart, arrow', =K 20·266; v 159, 2b4 *⟨kāṣc⟩īnä patämaṃthä*. From *pati-manθ-* 'to twist back', base *maṃth*- below.

patämar- 'to report, inform', Z 23·133 *ṣṣamana ākṣvīndi patämarāre sañi jsa tcerä ttattīka* 'the ascetics (BS *śramaṇa*-) begin, they report, it must be worked with a plan here'; III 130a3 *ācha⟨i⟩ paṃmarāñä* 'a disease must be reported'; ibid. a2 *ḅinai maraṃ paṃmarāñi* 'a death by poison must be reported' (parallel a4 *bvāñä* 'is to be known'); IV 20·13 *kaṃtha paṃmarīrau neri pūra kīṃtha ṇāyīdä* 'you should report to the town, they will place wives (and) sons in the town'; preterite II 47·100 *ni paṃmuḍä yuḍāṃdūṃ* 'we could not report'; II 112·44 *paṃmūḍāṃdū* 'we reported'. Noun, Z 1·36 *ne ju tta patämara śtä* 'so there is not a report'; K 33·53 *ttyāṃ pamari būsti* 'he understood their report'; II 75·54 *paṃmarä bvāne* 'I shall understand the report'. Base *mar*-, *hmar*-, *-šmar*- 'notice, remember, count', *patä-mar*-, *paṃmar*- 'inform', *ṣumār*- 'to count'; Av. *paiti-šmar*-, Sogd. Bud. (Man. Chr.) *šm'r*- 'to think', *ptšmyrty*, *ptšm'r* 'number', Chr. *pčm'r* 'number', *pčmr*- 'to count', M.Parth.T. *'šm'r* 'number', M.Pers.T. *mr* 'number', *'šm'r*- 'reckon', *prmwrd* 'thought', *pryšm'r* 'reckoning', Zor.P. *mar*, *marak* 'number', *āmār* 'account', *ōšmurtan* 'hear', *pātēmār* 'judgement', N.Pers. *šumār*, *šumurdan*, *hamār*, *na-hmār* 'numberless', Armen. lw *hamar* 'number', *hamarakar* 'accountant', O.Pers.-Aramaic *hmrkr*- 'accountant', Zor.P. *ahmārkar*; Orm. *amarōk* 'hear', Yidγa *imāl* 'number', *imar*- 'to count', Pašto *šmērəl*, *do-mar* 'so much', Oss. D. *fäsmärun*, *fäsmard* 'recognise, remember', D. *axe nimär* 'for himself'. IE Pok. 969–70 *(s)mer*-, Lat. *memor*, OE *geminor* 'known', Lit. *merėti* 'to care for'. From Iranian, Buddhist Sanskrit took *khambāra-patiḥ* (Mahāvyutpatti 3702–3), Tib. *rnan bdag* 'official for salaries', named after the *ganja-patiḥ* (ibid. 3701). See also *hamara*-.

patärajs-, *pārajs*- 'rest upon', Z 2·125 *śśaṃdā yä vātco pārajsāña* 'the earth is to be made a support by him', BS *kṣitim asāv avalambya* (Divyāvādāna 358·27); 3 sing. III 23, 16a2 *cu baysūstä na ra pāraysdä* 'because he does not

yet rest on bodhi-knowledge'; noun, SuvO. 24v1 *aysmuī ⟨pa⟩tärajsye jsa u viñāni* 'with basis of mind and knowledge' (BS *vijñāna*), BS *cittaṃ ca vijñāna samāśritaṃ ca*, Tib. *sems dan rnams-śes kun-tu gnas-nas*; Sid. 5v3 *pārajsye jsa* 'with support', BS *āśraya-*, Tib. *rten*; adjective, III 7, 14r4 *thū-ṃ pārajsākī* 'you are my support' (*-ī* 'you are'). Base **pati-raj* 'rest upon', to IE Pok. 658 *legh-* 'place, rest', Greek λέχεται 'rests', λέχος 'bed', Got. *ligan* 'to lie'.

patärah-, *pārah-*, *patärotta-*, *pārautta-* 'be established'; present, 3 plur. conjunctive K 63, 79r2–3 *vara pārahaude baiśa* 'may they all establish themselves there'; III 130·31 *āysnā vīrā pārihīryau* 'may they establish themselves upon seats'; preterite, SuvO. 24r3 *patärotta-*, BS *saṃśrita-*, (and ibid. 4); Sid. 4v4 *pārautta*, BS *sthita-* 'placed', Tib. *gnas*; Sid. 138v4 *pārautta hame*, Tib. *gnas-na*; noun, V 112, 34v7 *patärahe* 'regions', BS *rāṣṭrāṇi* 'places of rule', in full *tte kanthe u tte patärahe ttä kṣīre* 'these cities and these bases, these lands'; K 3, 139v3 *ko tvo patäraho haṃbāḍu yanāma* 'that we complete this thing', Tib. *gnas de rdzogs-par byed*, translation Lamotte 240 'réaliser ces choses'; Sid. 3r1 *āchāṃ va pārahā ṣṭe* 'it is base of diseases', Tib. *nad-gźi yin-te*; Sid. 145r3 *pārihā va khuṇā ṣṭe* 'the base is a hole', Tib. *gnas khuṅ-bu yin-pas*; Sid. 138v3–4 *cvaṃ duṣą jsa hera hame, haṃdaṃna pārahe, haśau khāysānai jsa uskyāṣṭä pārautta hame* 'by which *doṣa*-state the thing (swelling) occurs, with a base in the inner part, with the swollen belly it is based in the upper part', BS *upary-āma-āśaya-sthair (doṣais) tu*, Tib. *de-la nad-gźi pho-bahi naṅ-na gnas-na ni, ro-stod* ('upper body') *skraṅ-bar hgyuro*; Z 20·69 loc. plur. *kāṣce patärahvā dukhä* 'sorrows, grief in things (or places)'; K 5, 143r1–2 *⟨ni⟩hujsāmato vätä aysmuī patäraho yäḍaimä*, translation Lamotte 244 j'entrais dans le recueillement d'arrêt (*nirodha-samāpatti*), Tib. *hgog-pahi sñoms-par hjug-pa-la*. Base *rah-* (also *ārahau*, *bärāh-*), from *raf-* beside nasalised *raṃph-* (*tcāraṃpha-* 'supporting staff') 'to be placed, be basic, establish', Av. *rap-* 'support', Sogd. Bud. *ptr'β'k* 'stick', Pašto *riyawdəl* 'to raise', Šuγnī *wirāfc-*:*wirūvd* 'stand, rise', Waxī *warefs-*: *warefst-*, *wərəpətk* 'stand', Sarīkoli *warâfs-*:*warùvd*, Yazg. *warafs-*:*wəruvd*. Coalescent two bases 1. *rap-* 'be based', 2. *rap-* to 'go, fly' (see *bärāh-*); Munjānī *wurafs-*:*wurafsāy-* 'to fly'. See also *pārīph-* 'to establish'.

patält- 'to cut', V 69, 8v2 *kho ye hvaṇdiye kamalu paṭättä* 'as one cuts a man's head off', BS G 37, 122a3–4 *tadyathāpi nāma kaś cid eva puruṣaḥ kasya cit satvasya śīrṣaṃ chiṃdyāt*, Tib. *bčad-la*; Z 12·49 *samu kho ju ye hvandäye puṣṣo kamalu patälttä*; preterite, Z 24·491 *kye hvaṇdi hū-dva gva haysge patälste* 'the man's whose both ears, nose are cut off', cliché Śikṣā-samuccaya 47·5 *saṃchinna-karṇa-nāsa-*, Tib. *sna dan rna-ba bčad-pa* (see KT 6·14 s.v. *āyäna-*); Z 5·78 *kho hävyo kāḍarä dāru karä ne yuḍu yīndä patälstu* 'as a sword cannot cut its own edge'; later, III 25, 25b2 *mamä kalä rri, aga-prattyaṃga paste* 'the king Kalä cut off my limbs', BS *kalinga-rājāṅga-pratyaṅga-māṃsāny acchaitsīt*. Base *kart-* 'to cut', Av. *kart-*, *kərəsta-*, *kərəntaiti*, Sogd. Bud. *ptkrnt-* 'cut off', participle *ptkrnt'k*; Zor.P. *kirrēnītan*, *frakart*, *kārt*, N.Pers. *kārd* 'knife'. See also s.v. *hatcan-*, Pašto *skaṇam*, *skašta* [EVP 67 *s-kart-*]. For the noun **kārta-*, see above *kāḍara-*. IE Pok. 938–48 *(s)ker-*, *(s)kert-*, O.Ind. *kṛntáti*, *kṛttá-*, Lit. *kertù*, *kiřsti* 'hew'. See also *paṭṭe*.

patävani 'surface (?)', Z 22·121 *virāva patävani nāśtä snäda käḍe śśandā nauna* 'there is no rough surface (?); the ground is very smooth, (BS *snigdha-*), soft'. Possibly **pati-tani-* 'extended part' from *tan-* 'to stretch', *ttani-* 'skin'. Uncertain, since *virāva* 'rough' (as reverse of *nauna-*) is not supported elsewhere.

patävutta- 'shaven', Z 2·12 *kye kamala patävutta tsīn(d)i ⟨kye⟩ vā jala bulysa kye mulysga* 'they go about, of some shaven heads, of some long hair (BS *jaṭā*), of some short (hair)', parallel to BS *muṇḍa-* 'shaven'. Possibly **vufta-* (from **vafta-*, **ufta-*) passed to *vutta-*, base *vap-*, Av. Yasna 32·10 *vāstrā vīvāpaṭ* 'he cuts the grass-pastures' (etymological gloss Zor.P. *vyāpānēnītan*, but interpreted by *tapāh bē kartan* 'to damage'). In *suti-* 'shoulder' *-ufti-* has given *-uti*, but beside *sūta-* (**suxta-*) 'burnt' occurs *sutta-* 'vinegar' (**suxta-*). For *vu-* note also **vuxta-* 'woven' in Armen. lw *zarna-uouxt* 'gold-woven' from **zarna-vufta-*, Sogd. Chr. *zyrn-wfč* 'brocade' (E. Benveniste, JA 1936·1·224). Base *vap-*, O.Ind. *vápati*, *upta-* 'shear, shave'. [IE Pok. 1149 only *uep-* 'throw'.] For *-utta-*, see also *parbutta-*.

patīśu 'covering (?)', Z 2·176 *samu kho ātāśi vasuśti väno pyaurāṇu patīśu* 'as the sky (BS *ākāśa-*) clears without the covering of clouds'. The uncertainty lies in the possibility that *patīś-* could mean 'to come' (O.Ind. Epic *jalada-āgama-* 'coming of clouds') rather than be the older form of *pvīṣ-* 'to cover', see KT 6, 158 and 440; below *pvīṣ-*.

patīsä 'withdraw', Z 4·117 *ce ttärä jaḍä cīyä biysendi ttiñe biśśe jsa ttīyä patīsä* 'who is so foolish (BS *jaḍa-*), when he wakes, then he withdraws from the house'; Z 2·98 *ṣā ṣṭakula muho väte naṣta samu ne haṃjsaṣde patīsä* 'this abuse is placed upon me; it is just not likely to depart' (infinitive). To *īs-* 'return', 3 sing. *īśtä*, *īste* with *pati-* 'back'.

patäste 'renounces, leaves', present, Z 2·190 *muśde jsa ye harbiśsä patäste cu uysnora pajīndä* 'one (bodhisatva) in mercy renounces all which the beings demand'; III 24, 23b3 *ttaraṃdara pasti* '(if) he should renounce (give up, sacrifice) bodies', =III 26, 28b3 *ttaraṃdarä paṃste*, =28 b3 *ttaraṃdara paṃsti*, BS *ātma-bhāvān parityajet* 'abandon, give up, bestow bodies'. From *pa-kas-* (or *tas-* as in *ātasāre*), present secondary contact *-aste* < *-asatai* (not-*ahatai*), to base *kas-* 'throw' to intransitive *kas-* 'fall'; possibly to Armen. lw *pakasem* 'fail' (but see *nyas-*).

patähvāno 'command', Z 22·92 *tteru väte harbiśśo patähvāno mahākāśśavi nāte* 'upon his forehead Mahā-Kāśyapa took the whole command'; K 156·64–5 *vajrra-satva hīye tvą pāṣa ūvāra parau pahauṃna* 'that revered exalted order, command of the Vajra-satva' (supreme being of the Vajra-yāna); K 36, 108–9 *paśä pahvānä sūdhani vīrāṣṭä ysairkya* 'she, unhappy one, sent the command to Sudhana', K 28, 164 *paśä pahauna sūdana vīrā(ṣṭa) ysakya*. From **pati-hvan-* with *hvan-* 'speak'.

pattīmä 'result', see s.v. *pattaṃj-* 'effect'.

pattïya, participle to *pattaṃj-* 'effect, produce'.

pattïye 'stiffened', III 79·9 *aśä stä brraihä: kaṣṭä mūlą pattïye* 'the horse tired, the belly sunk in, the muscles stiffened'. Participle to *pattīs-* Sid. 132r1, Tib. *rengspa*,

from base **pati-taxta-* to *tang-* 'draw tight', beside *θang-*, see *thaṃj-*. IE Pok. 1067 *tengh-* (or *teng-*) from *ten-*.

pattīs- 'be stiffened', Sid. 132r1 *aṃgai pattīsīdā* 'his limbs stiffen', BS *staimitya-*, Tib. *revs-pa*. From **pati- tayś-*, base *tang-* beside *θang-*, see s.v. *pattīye* 'stiffened'.

paṭte 'cuts', see *paṭālt-*; III 66·22 *ustaṃ vā bvāma paṭte* 'at last he decides what is known'.

pattauda- 'heated, roasted', participle to *pattav-*, Z 13·152 *ttīma pattaudā* 'roasted seed', cliché Śikṣā-samuccaya 5·11 *na rohati vījānām agni-dagdhānām ankuro harito yathā* 'does not grow, like the green shoot of fire-roasted seed'; III 90·182 *pattāṃdā hāmai* 'roasted barley', III 91·211 *pattaudā hāmai, pattaudā āḍā* 'roasted barley, roasted flour'; III 87·111 *pattaudā gāṇā mījsākā* 'roasted kernels of *gāṇaa-* plant', Sid. 100v4 *pattoda mījsāka*; parallel to III 90·198 *padīya gāṇām mījsākā* (*padīya* 'burnt'). From **pati-tafta-* to *pattav-*, base **pati-tap-*.

pattyaña 'thrust away (?)', Manj. 116 *na habausta khvai y(e) pattyaña* 'it is not fitting that one should throw it away (human birth)'. Possibly *-ya-* for older *-u-*, then **pati-tun-*, see s.v. *ttunda-* above.

pattrīnä 'may I attain (over)', K 149·1 *mveśḍi jsa varą hakṣiṃ* (=older *haṭhai*) *pattrīnā* 'may I there attain through favour to truth'. Possibly **pati-tar-* 'to cross over', IE Pok. 1074–5 *ter-* 'cross', Av. *tar-*, O.Ind. *tárati, tirāti, tīrṇá-*, Greek τέρμα 'end'.

pattrūṣa 'edible medicament', III 92·237 *ttīra ñena-ṃ jsä pattrūṣa pāchai* 'with sour buttermilk therewith the *pattrūṣa* must be cooked', III 92·238–9 *ṣi pattrūṣä hverä avīysārä baña* 'this *pattrūṣa* must be eaten; it checks diarrhoea'. Possibly from **pati-θrauš-* 'nourishing thing as counter-irritant (?)', to Av. *θraoš-* 'to nourish', s.v. *pattarra*.

patcīhāka- 'destroyer', SuvO. 27v6, see **paltcīh-*.

paṭcautta- 'injured', Sid. 127r3 *paṭcautta byāvarji hame* 'becomes injured in memory', BS *hata-smṛti-*, Tib. *dran-pa ñams-śin*; JS 29v2 *patcautteṃ* (*-eṃ* =*ai*) *pā bujsa* 'you destroyed the flames'; I 141, 49v4 *strīyau jsa petcautta ttaraṃdara* 'bodies injured by women', BS *strī-vaja-* (cf. I 170, 87·3 *strī-vadya-*); V 384, 9a5 *bve jsa patcauttai bījāṣa* 'voice injured by shouting'; with negative, II 103·59 *kalpāṃdāṃtta dai jsa, apaṭcāṃttä* 'uninjured by the fire at the *kalpa*-age's end'. See *tcauttai* 'injured', *bījātta-* (III 80·33), and base *tcaṃph-, ṇatcapha, paltcīṃph-, patcīh-*, from **pari-skamb-, *pariskap-*.

pats-, *patsy-, paṃts-*, see s.v. *patāts-* 'renounce'.

patsaṃ 'generosity (?)', III 130·24–5 *patsaṃ brrīyā pachī-śāre* 'they create generosity, love'. See *patāts-*.

patsuñau 'approach', I 251, 11525 *patā panamāñā patsuñau* 'must rise up, must approach', SuvO. 36v4 *patātsuñau*, BS *pratyudgamanāya gantavyaṃ*, see *patātsu-*.

pathakä 'refraining', II 105·102 *asadye jsä pathakä* 'restrained from evil' (BS *asiddha-*). See *pathaṃka-*.

pathaṃka 'restraint', see *pathaṃj-*.

pathaṃj- 'to restrain', participle *pathīya-*, V 118, 67r4 *dīryau häryau pathaṃjāña* 'to be restrained from evil things', BS *duṣkṛte nivārayet*; noun, SuvO. 5v6 *pathaṃka*, BS *vairamaṇa-*, V 114, 63r6 *adātānu pathaṃjemate kädäna* 'for restraining of the irreligious (lawless) ones', BS *adharma-śamanārthāya*; SuvP. 67r2 *pathaṃka*, BS *saṃvara-*; preterite, SuvO. 5v6–7 *jsaṃgye jsa pathīyā* 'restrained from killing, BS *prāṇātipāta-prativirata-*; V 118, 67r3 *pathīya-*, BS *vivarjita-*; III 69·80 *haṃdrauysī āśa pathī* 'sky-traversing in the sky (BS *ākāśa-*) he checked'; K 8, 306b, a3 *kūri dṛṣṭi jsa pathīya* 'refraining from crooked view'; 3 plur. K 8, 306b, a3 *kūri dṛṣṭi jsa pathīyāṃ⟨di⟩*; K 37·129 *pathīyāṃdai*; incohative, V 176, 16v3 *pathīsīndā*, 3 sing. Sid. 12v5 *pathīstā*, Tib. *hgags-pa* ('stop'); I plur. II 101·12 *daśāṃ maistā baśḍāṃ jsa pathīsāṃ* 'we refrain from the ten great sins'. Infinitive, K 156·11 *parī pathīya* 'deign to refrain', =III 64·14 *pathīsāṃ* 'we refrain'. From **pati-θang-*, see cognates s.v. *thaṃj-*.

patharka- 'bolt', Z 24·496, Tib. *sgo-gtan* (*gtan-pa* = BS *argaḍa-*), *hvā-daśtā nāte ysurre jsa ttīyā patharku* 'in both hands he took in anger the door-bar'; K 67·175 *styūdi patharki*, = K 71, 8r2 *styūda patharkana* 'with the firm bar'. Noun to **pathraṃj-* V 355, a4 2 sing. *pathrraja* 'draw back'. See cognates s.v. *thargga-*.

pathāñä 'to be harnessed, caparisoned', II 41·10 *paḍauysä aśä parauvā va pathāñä* 'the first horse is to be harnessed for the commissioners' (translation SDTV 117). Participle **pathāta* as second component, K 64, 8or3–4 *aśa kṣaṣṭa ysārä tta huvathāta uysmestä* 'sixty thousand horses so well-harnessed, trained'; III 72·167–8 *aśa. . .hūvathāta tcarṣva ttuṃna* 'horses. . .well-harnessed, handsome, stout'. Noun, Z 23·137 *pathūnā-āysäta hastä* 'elephants equipped with caparisons'. From *paθau-* 'to cover' (*θau-* beside *tau-*), with **paθuā- >pathā-* (in *pathāta-*) and **paθua-* in *pathāña-*; the *-u-* is preserved in *pathūnaa-* from **paθauana-ka-*. Similar loss of *-u-* in *paṭhāña-* 'to be burnt', *paṭhuta-* 'burnt', from **pati-θau-*. For *tau-:tu-* 'cover', see BSOAS 23, 1960, 33–4.

pathaiyara 'saddler (?)', II 51·57 *pathaiyara kharacū* 'the saddler Kharacū', in an uncertain miscellany. See *pathāñä* 'to be harnessed', and the full text s.v. *śīga*; from **pathavya-kara-*.

pathraṃj- 'restrain, see s.v. *patharka-* 'restraint'.

pada 'road', see *pande*; compound, II 77·16–7 *pada-bayai ttāḥa hūḍāṃdū* 'we gave apparel for use on the road', see *ttāha-*, to Oss. D. *taxun* 'to weave, prepare, equip'. Base *bay-* 'turn, weave, lead', IE Pok. 1120–2 *u̯ei-*.

padajs- 'burn', Sid. 141r4 *kaṃmą padajsāñä* 'the wound is to be cauterized', BS *vahni-karma prayojayet*, Tib. *rmakha sregs-so*; Manj. 88 *daina padajsy(ā)ra* 'are burnt by fire'; Sid. 121r4 *dāṃ jsa padijsāñä* 'to be burnt by fire', Tib. *bsregs-pa dan*; III 104·26–7 *padijsū hā bvī* 'I will burn incense'; 3 sing. Z 11·36 *bū padaśdä* 'he burns incense'; III 68·63 *tvā kaṃtha jiṃdä padaśḍa* 'destroys the city, burns it'; K 72·19 *bui padaśtä*; K 104·224 *padaśta* 'ripens'; Manj. 78 *padaśja*; *padaśaja*; Manj. 423–4 *buśānai rruna padaśja* 'burns with scented oil'; 3 plur. V 149, 3a2 *cirau padajsīndä* 'they light a lamp'; incohative, Z 4·59 *śama-dūta pandīsīndä märāre* 'the messengers of Yama (BS *yama-dūta-*) burn them, they die'; Z 4·45 infinitive *ko khāysu byehä padīstä* 'if I get food to heat'; participle, III 44·59 *padīṣṭa ttīśaṣtą*

'blazing, brilliant' (BS *tejas-*); participle to *padajs-*, V 69, 8v1 *padīta ttā sarvvaśūra uysnora huvadīta dyāña* 'burnt are those beings, Sarvaśūra, they are to be seen well-burnt', BS G 37, 12a2 *dagdhās te sarvaśūra satvā dagdhā eva*; V 338, 36v6 *kho padīta stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūṇaṃ*; Z 4·46 *kṣāru vajsāre padīyu* 'they see burning alkali'; V 332, 24v2 *pa⟨d⟩ī⟨tā⟩*, =V 381, 3b1 *sūtā* 'burnt', BS G 37, 21b4 *dagdha-*; III 90·198 *padīya*, =III 87·111 *pattauda-* 'burnt'; III 93·257 *padīyāṃ*. With negative, Z 7·21 *avadīya*. Noun. Sid. 121r4–5 *padī hīya krra* 'treatment by cautery', Tib. *bsreg*; ibid. 5 *padīīdā* 'he has cauterized', Tib. *bsregs-pahi hog-tu*. Noun with suffix *-ka*, Z 23·98 *kho ye buysutu daiyi padaṣku* 'as one sees a burning thing quenched'. With *pa-*, Šuynī (intr.) *piδis-:piδid*, trans. *piδin-:piδid* (the participle for both intransitive and transative); Bartangī *paδīs-:paδēd*, (trans.) *paδin:paδid*; Yazg. (intr.) *paδəys-:paδad*, (trans.) *paδay-:paδayd*; Waxī (intr.) *pīδis-:piδən-*, *piδəng*; Sarīkolī (trans.) *paδin-:paδid*, 3 sing. *paδand*. Origin uncertain, if from *dag-* >*dai-*, trans. *-dagna-*. M.Parth.T. *pdyn-* 'to kindle' was traced to the base *aid-*, present *-idn-* >*-in-* by A. Ghilain, Essai 84; suggested from base *dag-* by G. Morgenstierne, IIFL 2·533; but still uncertain in Shughni Group 55. See also s.v. *hīha-*, *pīha*, *pinapaka-*, *pṿiñ-*. See cognates s.v. *dajs-*; and *pṿiñ-* and *pinapaka*.

padaṃgya 'state, power, custom, practice', SuvO. 36v3 *mistāñe rruīye padaṃgye jsa* 'with great royal power', BS *mahatā rāja-anubhāvena*; V 334, 32r5 *puñīnai haṃbīsā padaṃgyo hvāñāmāte pyūṣde* 'he hears the practice of the heap of merit in preaching', BS G 37, 29a5 *puṇyaṃ varṇayāmi* ('I describe merit'), Tib. *bsod-rnams brjodkyis ñon-čig*; SuvO. 3r3 *jsīñe padaṃgya* 'way of life'; II 117·124 *jsiṇye padaji jsä* (sic, *ṇ* for *ñ*); III 24, 20a1 *padaṃja piṣkalä*, BS *vyūha-* 'display'; III 125b4 *balysi padaṃgyo* 'custom of the Buddha'; V 171·302, 2v2 *yogi padaṃgyo*; II 105·109–10 *jastāṃ beysāṃ hīyai padaji nvaiyi* 'according to the practice of the *deva* Buddhas'; K 90·751 *gyastānä baysānä nāmañāṃ padaṃjä hāva* 'the advantage of the practice of the names of the *deva* Buddhas'; III 65·13–4 *braṃmanāṃ padaṃja* 'practice of the Brahmans'; V 261a, a1 *jiṅgyīgya padaṃgya*, BS *kṣānti-*; K 38·143 *prrirä padaṃjī*, =K 30·209 *prrara padaja* 'course of the affair' (BSOAS 29, 1966, 513); K3, 138r3 *padaṃgyo hvataimä* 'I spoke of the practice', Tib. *theg-pa* (=BS *yāna-* 'vehicle') *bśad-pa dav*; K 32·37 *kṣīrä padaṃjī* 'state of the country'; II 84·16–7 *śkyesä u padaṃja* 'donation and custom'. With negative, N 68·40 *avadaṃja tcerā*, BS (ed. Nobel 143, verse 61) *kuryād damaṃ* (as if *daṃja* in the text; see the variant V 117, 66v3 *dagya tcerā*); but also II 112·46 *tta ciṃdyāṃdūṃ si avädaṃjī hame*, translation AM, n.s., 11, 1964, 3 'we thought it impolitic'. With suffix, adjective, II 54, a23 *padajūḍi* 'having display' (SDTV 69 'splendid'). Compound, V, 183, 1a2 *hama-vadaṃjauñä jsa* 'with the same meaning', BS *samāna-arthatā*. From **pati-damačī-* with transfer to the *-ā-* stem, see *padam-* 'to make'.

padam- 'to make', Tumšuq Saka *pandam-*, present *-ya-*, *padīm-*, V 110, 32v7 *u anārra nä padīmīru* 'and you shall make them innocent', BS *daṇḍa-parihāraṃ kariṣyatha*; V 117, 66v6 *sīra padīmāte* 'he contents', BS *harṣayiṣyanti*; Sid. 17v5 *padīmāre*, Tib. *hbyun-ba*; Sid. 5r4 *padīme*, Tib. *byed-do*; participle future Sid. 123r5 *padīmāña*, Tib. *byas-pa*; adjective *-āka-*, Sid. 4v3 *padīmāka*, Tib. *byed-pa*; preterite *padanda-*, *padānda-*, *padeda-*, *padaida-*, V 342, 83v6 *padaṃdai*, BS G 37, 78a5 *sthita-*; SuvO. 53r4 *padandā kīrna* 'with assistance', BS *upakaraṇa-*; 2 sing. fem. V 90, 17v4 *pädaṃdātai*; passive optative *padaidāya* 'may it be made', hence from *padanda-* with *āya*, III 83·19 *kṣaudi-sumanāva padaidāya* 'may it (the Khotan land) be made happy in receptivity (of the *dharma*)' (BS *kṣānti-sumanaāpa-*); ibid. 20 *cuḍa iḍāya* passive optative potential 'may it be possible to practise' with *yiḍa-* and optative *āya*; see also Z 5·72 *vätāya*; 3 plur. Sid. 1 bis v4 *padidāṃdā*; Z 22·143 *padändi*; Manj. 233 *īda padeda*, =Z 5·76 *yīndä padaṃdu*; Manj. 497 *padeda*, =Z 9·19 *ṣkaunda*, Manj. 232 *padeda* 'he made', =Z 5·75 *padande*; V 383·028 *padädä* 'he made'; with negative, K 11, 135v1 *ṣa kaṃtha padanda na hirṣṭai niśtä ttrāmu hira biśśä avadanda samu* 'that built city exists not at all, just like all uncreated things'. From **pati-dam-* to base *dam-* 'to build', no verbal in Avestan or Old Indian; but IE Pok. 198–9 *dem-*, Greek δέμω 'build', -δμᾱτος; δέμας 'body', Got. *gatiman*, O.Sax. *teman* 'to fit'. For IE *dem-*, see E. Benveniste, BSL 51, 1955, 14–41. See also *vadeṃda-*, *vadade*.

padama- 'wind', V 115, 64v6 *āphārāre nakṣatra ūtca padama* 'constellations, water, winds are disturbed', BS *prakupyante nakṣatra-jala-vāyavaḥ*; N 69·10 *bāḍāna padama paṣṭīndā* 'in time winds rise', Suv. ed. Nobel 144 *kālena vāyavo vānti*, Sid. 145r3 *śaṃdā*, *u dai*, *ūtca*, *padaṃ āstaṃna* 'earth, and fire, water, air and the rest', Tib. *sa dan*, *čhu dan*, *me dan*, *rlun rnams*; inst. sing. Z 5·38 *padamäna*, Z 2·43 *padamna*, K 60, 37v3 *padaṃna* inst. plur. Manj. 91–2 *padamyau jsa*. From **pati-dama-*, see cognates s.v. *dam-* 'blow'.

padaśja 'burns', see *padajs-*.

padaṣka- 'burning', see *padajs-*.

padā 'she placed' (from **padātātä*), K 46·49–50 *ū ttañe āhya gatsa padā* 'and she placed him in that hole, pit'; 3 plur. K 36·101 *hala padāṃdi maysairkä* 'they placed a great pit' (*hala* =BS *khadā*), translation BSOAS 29, 1966, 511, note 57. From **pati-dā-* (*-d-* preserved from *-t-d-*) 'place', see also *padāna-* 'receptacle'; Waxī *pətun* 'repair' (**pati-dāna-*). See cognates, s.v. *dāta-*.

padāna- 'receptacle, vessel', K 5, 142r5 *padānä*, Tib. *snod*; K 5, 142v3 *padāne hämāmane* 'may we become vessels'; K 6, 146v1 *ṣa cu gīndä ku ku ne padānä śtä* 'he who acts so that there is no vessel', Tib. *snod-du ma gyur-pa*, Lamotte, translation 253 'est pareil à un récipient brisé'; loc. sing. V 303, 1a2 *padāña*; I 159, 72v3 *āysmāstāña padānaña pyanāña* 'to be covered in an earthen vessel'; Sid. 155r1 **padānaña *pyanāña* (*ṣ* for *p*), Tib. *snod kha*. With loss of final syllable, Manj. 25 *khu ja padā grrainai pīḍa* 'as one paints a clay pot'. Cliché of the unbaked clay pot, Z 20·68 *hāmä padānä*, BS Śikṣā-samuccaya 231·3 *āma-kumbhavat*. From **pati-dāna-*, like *-dāna-* in *khāysāna-*, *phiysgāna-*, *purāna-*, *byāna-*. See base *dā-* s.v. *dāta-*.

padāṃda- 'blown'; for older *padaunda-*, III 72·156–7

padāṃdāṃdä būysa-ṣve śaṃga 'they blew upon goat-horns, conchs'. See *dam-* 'to blow'.

padāṃs- 'swell', see *padaus-*.

padāḍa- 'favoured', see *padār-*.

padāra- 'honouring', K 3, 138r3 *mahāyāni padāro hva-⟨taimä⟩* 'I preached the favour of the Mahāyāna', Tib. *theg-pa bśad-pa dan*, Lamotte, translation 239 'contenant la loi du mahāyāna'; v 134, 221v2 *padārau*; v 107, 29v3 *padārye kāḍāna* 'on behalf of', BS *arthāya*. Verbal, *pader-* 'honour, assist', III 11, 20r5–v1 *padera tvā... haṭhṭha* 'honour that truth'; 3 plur. Z 22·90 *paderīndā*; participle future, v 149, 3a1 *sad-dharmä paderāñä* 'the good *dharma*-doctrine is to be honoured'; adjective, SuvO. 3v2 *sūtrāṇu därjsākānu paderākä* 'supporter of the *sūtra-dhara-*' ('bearers of the treatises'); noun, K 10, 9v2 *sad-dharmä padereme kiḍna* 'for the support of the good doctrine'; preterite, JS 2v4 *jsīna āysdaḍä kāṣṭa ī u padāḍa* 'life, protected, cared for and supported may it be'; v 115, 64v7 *ku adātya uysnaura padāḍa* 'when lawless beings are supported', BS *adhārmika-jana-udgrahe*; 2 plur. Z 22·239 *uhu draya ratana padāḍānda...sta* 'you have honoured the three jewels'. From *pati-dar-*, **pati-dāraya-* 'to hold up', see cognates s.v. *dār-* 'hold'.

padi 'road', see s.v. *pande*.

padī 'way', see *padya-*.

padū 'obscured', K 74·63 *jaḍī prracaina aysa padū vaña ṣṭā* 'by ignorance I am now indeed confused', parallel to Tib. *rmons*, BS *mūḍha-*, possibly from **padūta*, attested in Z 6·39 *kho ātāśi dume jsa karä nä padūte* 'as the sky (BS *ākāśa-*) is not at all obscured by smoke'. See also *padva* 'perfumed' from **padūta-*.

padūte 'is dimmed', Z 6·39 *kho ātāśi dume jsa karä nä padūte* 'as the sky (BS *ākāśa-*) is not at all dimmed by smoke'. 'To fill with smoke (of incense)', I 145, 54r1 *padvāña* 'to be fumigated', BS *dhūpayet*; I 145, 54r1 *khu padve hame* 'when it has been fumigated'; III 76·245 *biṃda padva ajaṃ śaśvāṃ* 'thereon collyrium (BS *anjana-*), mustard was fumigated'; I 173, 91v1 *padvāmi jsa* 'with incensing', BS *dhūpa-*; adjective *padvala-*, III 80·32 *padvala kūve* 'dark hills'; possibly with Parāčī *padū*, *paddõ* (*-õ- < -aka-*), *paddu* 'black'. See cognates s.v. *dumä* 'smoke'.

padai-harajsa 'keeping wisdom', II 115·16 *hvaṇḍīnai rana dahū padai-harajsa* 'jewel of mankind, virile, maintaining wisdom (rather than 'the path')', to base *har-* 'watch', Av. *har-*, Zor.P. *hār* in *zēn-hār* 'protection (dyadic compound), possibly Tumšuq *harema* 'we protect (?)'.

padauṣä 'intestinal illness', Sid. 107r4 *grihaṇī padauṣä āstaṃna* 'the grahaṇī disease and the rest'; BS *grahaṇī* 'intestinal organ', Tib. *pho gźi-nad* ('male-base disease'), I 167, 82v4 *grahaṇi padauṣa pāṇḍa-rauga* '*grahaṇī* disease, jaundice', BS *grahaṇī-pāṇḍutā*, I 195, 116v3 *grrahaṇī padauṣa arja* 'intestinal disease, piles', BS *grahaṇy-ārśau*; with *padauṣṭa*, I 151, 61v3 *grrahaṇī padauṣṭa va pīrmāttaṃ* 'best for intestinal disease', BS *grahaṇī doṣaja śreṣṭha*. Here *padauṣa-*, *padauṣṭa-* render BS *grahaṇī-pradoṣa-*, *grahaṇī-doṣa-*, by Iranian *padauš-* (rather than by Prakrit **padoṣa-*); v 38, 33a5 *padoṣṭä tsī⟨n⟩dä* 'they go, become swollen', participle to *padaus-*.

padaus- 'to swell', I 147, 56v3 *ṣe cu hīyāra padausīdä* 'he whose fruits (=testicles) swell', BS *vṛṣaṇa-vardha-*; I 141, 49v3 *prramiḥä phaiysgāña padāṃsāma* (*āṃ < au*) 'urinary disease, bladder swelling', BS *prameḥā vasta-kāṃṇḍalai* (*prameha-*, *vasti-*, *kuṇḍala-*). Base **pati-dafś-* to *dam-*, *daf-* 'to blow, swell'. See s.v. *dam-*. Beside *padauṣa-* from **pati-dafś-*, participle v 38, 33a5 *padoṣṭa-*.

padya- 'way, kind', *padiya*, *pandiya*, *-vadya*; acc. sing. v 388, 19v2 *tvī padī*, BS G 37, 14ab *evam eva* 'just so'; v 332, 24v2 *ttu padī* 'so', BS G 37, 21b4 *evam aparaṃ*; III 20, 1b3 *ttū padī*; inst. sing. III 10, 18v3 *biśna padīna* 'in every way'; v 130, 49b4 *nuṣṭhurna padīna* 'in a savage way' (BS *niṣṭhura-*); plur. v 58, 128v4 *biśśä padya* 'in all ways'; as second component v 183a1 *pharāka-padya* 'of many kinds', and with numerals, Z 4·3 *duva-pandiya*, III 125b1 *tcahaur-pandiya*, v 183a3 *paṃjsa-padyata haurna* 'with fivefold gift', with *dva-*, *drrai-*, *tcau-*, *tco-*, *paṃjsa-*, *kṣei-*, *hauda-*, *nau-*, *dasa-* (*vadya-*), *haṣṭūsa-*. Adjective *-ya-* to *pande*, *pada-*.

padva 'dimmed (with smoke); perfumed', see s.v. *padūte*.

padvala, see s.v. *padūte*.

pana- 'each, every, plur. all', *panä*, *panu*, *panäna*, *panäña*, *paniña*, *panye*, *paṃñe*, *pañai*, *paña*, v 265, 27a3 *panä hala-māstä* 'every half-month'; K 5, 143v4 *paniña paniña janavatǫ* 'in every country' (BS *janapada-*), Z 9·23 *panye kṣaṇä...paniña paramāṇavo* 'in every moment, every atom' =Manj. 402 *pañai kṣaiṇai*; ibid. *paña paraimāṇave*; v 338, 62r3 *u panye vā* 'and everywhere', BS G 37, 58a5 *sarvatra ca*; III 15·48 *paṃñe hirina* 'with everything'; v 64·43 *paṃñe brrīkai* 'dear to everyone'; II 115·18 *pañai brrīvarja* 'love to everyone', =II 49·14 *pañai brrī*; Sid. 127v4 *paṃñe vīra* 'to everyone', Tib. *kun-la*; II 105·105–6 *paña hala-māśca drrayi ūsava haḍā* 'in every half-month three *uposatha*-fasting days'; Z 22·121 *panä ṣṣīve* 'during every night'; III 104·39–40 *pana satta* 'every being'; loc. plur. II 86·41 *pañvą kṣą ḅāḍvą* 'in all six times'; K 70, 6v2–3 gen. plur. *panāna śūnyatta kūśę* 'seeks the voidness of all separately' =K 67 165–6 *panāna śūje* [*?śūnyatta*] *kūśę*; uncertain II 109·8 *hvaḍä khaṣṭä panū-(ḍai?) kūysdä* 'he sought food (and) drink every day'; compound, Sid. 133r4 *panūḍai vaṣṭä* 'through every day', Tib. *ñin-gčig*; L 98·37 *haḍai haḍai panūḍāyä brū haḍā panamāte* 'he may rise up day after day every day early in the day'; adjective *-āṃjsya-*, I 175, 92r1 *śa-haḍāṃjsū panūḍāṃjsī* of the second day, of every day'; v 42, 87v4–5 *pātcu vā haṃdara hau⟨da⟩ haḍā panūḍāṃjsya ⟨ū⟩ haṣta jūna maṃdrri hvāñä* 'then other seven days for every day and eight times a charm (BS *mantra-*) must be recited'. From **patana-*, **patina* 'separate', Av. *paitina-*, Sogd. Bud. *pt'yn*, *ptpt'yn*, Man. *ptyyn*, Oss. DI. *fäjnä* 'every', D. plur. *fäjnetä*, by *-na-* suffix to *pati* distributive 'each'. See also for *-na-* above *näna*.

pana 'from the region', ablat. sing. to *pata*, *pa* 'region, v 222, 19·2 *rravye pana audi pīsai vinadattā* '...from the southern region; as far as the teacher Vinadatta'.

pana, *panä* 'before', v 171·302, 1v1 *panä balysä patäna näṣṣast⟨ä⟩* 'before the Buddha, he sat in front (or possibly read *panatä* 'he rose up')'; Z 9·24 *pani gyastä balysä* 'before the *deva* Buddha', =Manj. 402 *pana jasta baysa*. See *patä*, *patäna*.

paṃna- 'a food', in a list of foods III 117r01 *paiha paṃna*:

hauśa hūlāṃ pvaiskha hvaṣī pāraka (see separately). Here possibly from **payana-* 'cheese, butter' with Waxī *pənū* 'butter', N.Pers.*pīnū* 'cream-cheese', to base *pai-* 'swell', Av. *payah-* 'milk', IE Pok. 793–4 O.Ind. *pāyate* 'makes swell', *pīnā-* 'fat', *payas-* 'milk', Lit. *papìjusi kárvė* 'cow giving milk'. This is chosen in preference to **pakana-* 'cooking'.

panata-, *panava-*, *pana-* 'arisen' participle to *panam-*.

paṃnaka 'dust', see *patanaka-*.

panam- 'rise', V 331, 21V3–4 *āchaina pvataṇa panamāre* 'fears of disease occur', BS G 37, 18b6 *vyādhi-bhayam utpadyate*; SuvP. 70r4 1 sing., *panamāni* 'may I arise', BS *bhaveya*; Sid. 133v3 *panamāre*, Tib. *skye-bar ḥgyur-ro*; 3 sing. K 69·224 *panami* 'arises'; preterite, V 328, 7r1 *āysaṃna panata* 'they rose from the seat', BS G 36, 4v6–7 *utthāya⌣āsanād*; III 126, b5 *samāhānāna panatā* 'arisen from trance' (BS *samādhāna-*); Manj. 178 *panava dharma* 'the elements have arisen' =Z 5·54 *hāra panamāre*; Sid. 136v4 *duṣā jsa pana* 'arisen from doṣa-condition', Tib. *nad-gźi...las gyur-pa*; Sid. 126r2 *śilīṣāṃ jsa pana lūkye* 'arisen from phlegm' (BS *śleṣmā*), Tib. *bad-kan-las gyur-pa*; causative *panem-*, SuvO. 36r3 *śāstāra-saṃña panemāña* 'the concept of the teacher (BS *śāstar-*) must be created'; K 6, 146r4 *aysmū panemāte* 'thought is induced', with preterite K 7, 147v4 *aysmū panatān⟨d⟩ā* (participle K 7, 147v4 *panate ay⟨s⟩m⟨u⟩ī*); V 69, 8v1 *ośu aysmū panemāte* 'produces evil thought', BS G 37, 12a1 *āghāta-cittam utpādayiṣyanti*. Noun, Z 16·19 *panama hāmāre* 'acclivities occur'. From **patinam-*, see cognates s.v. *nam-*, IE Pok. 764 *nem-* 'bend'; with other preverbs *uys-*, *bi-*, *ha-*.

panaś- 'perish, be lost', V 115, 64v7 *dātā ūśā panaśte* 'the force (BS *ojas-*) of the *dharma*-doctrine perishes', BS *ojaś ca* with *vinaśyati*; Z 24·52 *ysama-śśandiya harbiśśe panaśśāre ṣṣahāne* 'in the world all the virtues perish'; participle *panaṣṭa-*, V 75, 43v3 *panaṣṭä mā aysu* 'I perished', BS G 37, 33b1 *ahaṃ naṣṭaḥ*; causative, *panāś-*, II 102·17 *ma ttā beysūñe aysmū panāśāmanai* 'may we not lose the thought of bodhi-knowledge' (=BS *bodhi-citta-*); =III 128·14 *panāśāmani*; II 71·4 *stūra ḳaitta khvaṃ tta na panāśari* 'take care of the large cattle so that you do not lose them'. From base *nas-* 'perish', *pa-* in meaning rather *(a)pa-* than *pa(ti)-*, Av. *nas-*, present *nasya-*, Zor.P. *nasītan*, *nasēnītan*, *vināṣ*, *nastak*, *anastak*, *franastak*, *avinast*; N.Pers. *gunāh*; M.Parth.T. *'bn's-* 'destroy', *'bn's* 'ruin', *frnštg* 'destroyed', M.Pers.T. *wn'h-*, *wn'st* 'harm', *wynst*, *wnstg*; Sogd. Bud. *n's* 'ruin', *nšt-* 'ruined'; *nyš-* 'to destroy', *n'štk βwt* 'are destroyed', *pn'yšt-* 'lose', Man. *nšt-* 'to ruin', *nštyy βwt*, 3 sing. present *nyštyy*; *n'syy* 'ruin'; Chr. *nyš-* 'disappear', *nyšt*, *frnyšty* 'seduced', present participle *nyšnyt* 'perishing'; Bud. *pn'yšt k'm*; *pnsy'n βnt*, *βn's*, *βn''s* 'corruption', *n'yš-* to corrupt, Chr. *fn's* 'corruption', *fnyštyt* 'losing', *fnyšy* 'deceived', *fnyšty δ'rysq* 'mislead'; Yaγnābī *penayš-* 'destroy'; Šuγnī *renes-:renūšt* 'forget'; *benes-:benest* 'lose', Rōšānī *rinēs-:rinoxt* 'forget', *binis-binīd* 'be lost', *binēs-:binēst* 'lose'; Iškāšmī *fərnis-:fərnit* 'lose'; *apanis-:apanit* 'forget'; Yazg. *anəs-:anūxt* 'forget'; Waxī *nūs-:nōst*, *našak* 'lose', Sarīkolī *binásam:binástam* 'I lose, I lost' (Shaw), *bunos-:bunost* (Paxalina).

panā 2 sing. imperative 'touch', see *parnaindā*.

panāy- 'to sound', III 36·7–8 *panāyīdā spyakyā khu ja bīna astāna* 'the flowers sound as one strains a harp', =III 34·12; =III 40·16 *panāyadī* [read *-īda*] *pyauṣā khu bīnā ṣkīdā astāṃdā* 'the herbs sound as one touches a tuned harp'; =III 46·21 *panāyīda spyakya khū ja bīna astāna*; III 104·51–2 *khvaiśkya sāña panāye panāyidī* [read *-īdī*] *pyāśaka khū ja bīna astāna* 'mounts the small waves; the flowers sound sounds as one tunes a harp'; noun, I 171, 87r4 *gvaña ṣkala u panāyāma* 'in the ear noise and sound', BS *dh⟨v⟩ani-* 'sound'; present participle, II 104·78 *daga-rakṣaysyāṃ jsa panādai* '(sea) noisy with water-demons' (BS *udaka-rākṣasa-*). Base *nad-*, cognates s.v. *nāyai*, *nātte*.

***panāha-** 'beak', only loc. sing. JS 24v1 *pura pemẹsti aysgaṃ rraijsai pneha* 'the vulture seized the young ones in his sharp beak'. From *nāh-* 'nose' with *pa-* 'associated with' (see *pa-* above). Av. *nāuhaya*, *nāuha*, O.Pers. *nāham*; Sogd. Bud. *nns*, Man. *ns*; Parāčī *nēšt*. See also *neśte* (JS 30r1). IE Pok. 755 *nas-*, O.Ind. *nas-*, inst. sing. *nasā*, dual *nāsā*; fem. sing. *nāsā-*; Lat. *nāris* 'nostril', *nāsum* 'nose', O.Engl. *nōse* 'promontory', *nasu* 'nose', Lit. *nósis* 'nose', O.Slav. *nosū*. With other suffixes Šuγnī *nedz*, Yaγn. *nes*, Sanglēčī *nic* (*c=ts*).

panīyai 'to sound (?)', infinitive, II 1·4 *paryą ṇaiśtai...*, *parya panīyai* 'be pleased to sit, be pleased to...', gloss to illegible Chinese signs. Possibly to base *panad-* 'to sound', see s.v. *nāyai*.

panīysau 'urine', Sid. 12v5 *sairkhą jsa haṃtsa panīysau u saṃgä* 'urine with clot and stone', BS *śarkarā-aśmari-*, Tib. *gčin hsdus-pa dan rdehu*; Sid. 14v5 *u panīysau vasū-jākā* 'and cleansing the urinary organ', Tib. *čhu-so sbyon-no* (*sbyan-*, *sbyon-* 'to clean'); SuvO. 24v3 *panīys⟨au⟩* 'urine', BS *mūtra-*. From base *naiz-* 'flow', with *pa-* (<*apa-* rather than *pa(ti-)*), see *panaś-*. From *nai-:ni-* of liquid, see *gganīh-*; O.Ind. *ned-* 'flow'. See BSOAS 23, 1960, 22–4.

panīysde, isolated word, 3 sing. present V 158, 7a1, to base *naiz-* or *naiǰ-*, *naič-*. See *panīysau*, and *panīśḍā*.

panīśḍä 'draws tight', III 41·27 *käṣa harūyą ā panīśḍä* 'loosens or tightens the belt (?)'. With K 64, 8or2 *pīnīysdyau* 'girth, belt'. Base *naiz-* 'to tie' (**pa(ti)-naizata-*); from *nai-* of dress, see BSOAS 23, 1960, 22–3. O.Ind. Vedic *niṣṭyā* 'neck-band', Nūristānī Kati *nište* 'belt', Aškun *nēstē* 'turban', O.Ind. RV 5·19·3 *niṣkā-grīva-* 'having a *niṣka*-ornament on the neck'. Here also O.Ind. RV *nirṇíj-* dyadic with *átka-* 'garment' to base *nai-g-*.

panūḍai 'every day', *panūḍāyā*, see s.v. *pana-* 'every'.

paṃtsānai 'giving', see *patāts-*.

paṃda, *paṃdā*, *pada*, *padi*, see *pande* 'way'.

pandara- 'foolish', V 60, 16a2 ⟨*cu*⟩ *śtā rakṣayso paṃdarä hvīnde* 'who is necessarily called *rākṣasa*-demon or fool'; JS 27r1 *ṣẹ araṃña īyarai paṃda satva* 'that ungrateful (BS *akṛtajña-*) debased foolish person'; comparative Z 2·134 *hanāna vajsätandai ṣṭāna pandaḍaru karaṇu yäḍaimä ce aysu ggaru bendä sumīrä uskujäte mä haḍāya ṣṭāni* 'I though a man with sight, did an act more foolish than a blind man, I who attacked Mount Sumeru though it was day' (see BSOAS 24, 1961, 480). A Leningrad

fragment (received 27 Sept. 1965) folio 13a2 has *paṃdā* for BS *bāla-* 'foolish', as from *pandaa-*. Armen. lw (from North Iranian) *pandoyr*, *pandorr* 'foolish' attests **panda-bara-*. See also *paṃdākä*. Base *pand-* or *pant-* 'folly'. Possibly O.Ind. *paṇḍita-* 'intelligent' is connected by enantiosemia. T. Burrow, BSOAS 34, 1971, 540–2 offers O.Ind. *paṇḍā* 'wisdom' and Iran. *pand* 'advice' for O.Ind. *paṇḍitá-*, but Khotan Saka is left isolated. IE Pok. 809 *pent-* 'find' seems too remote. A lost *a-* 'not' is possible in Khotan Saka (see *näṣa-* '*amṛta*-food'), but might have left initial *b-* (as in *benda* < **upānti-*).

paṃdākä 'foolish (?)', V 62, 24b14 *śau ysūḍä naḍe paṃdākä* 'one aged man, foolish (?)'. See s.v. *pandara-*.

pandāka- 'way', second component, see *pande*.

pande 'way, path, road' (masc.), *pando*, *pandau*, *pandā*, gen. sing. *pandāyä*, loc. sing. *pandāya*, inst. sing. *pandāna*; plur. *pandāta*, *paṃdāvi*, *pandā*, gen. plur. *paṃdāvāṃ*, loc. plur. *paṃdāvvā*; *paṃda*, *pada*, *padā*, *padi*, *pade*, *padai*, *padāya*. Z 6·25 *ṣẹi pande hastamä rraṣṭä* 'this is the best straight road'; V 343, 85r3 *hutsutu pandlo tsutändä* 'they moved on the well-traversed way', BS G 37, 79b4 omit, parallel to BS *sugata-*; V 330, 20r2 *aysu pandāyä näjsäṭämä⟨te⟩* 'I show the way', BS G 37, 17a4 *darṣayiṣyāmy ahaṃ mārgaṃ*; K 42·109 *paṃdāya stāma* 'fatigues of the road'; III 55·17 *tti paṃdāta hvañāre* 'these are called paths'; III 2, 7r4 *kūri paṃdā pastātūṃ* 'I have set out on the false road'; V 52, 83a5 *kūra pandā pastāta* 'false roads entered upon'; II 76·4 *padāya* 'for the road'; II 77·20 *padāya kūysāṣṭa* 'for the road to Kūysa (Quz)'; Sid. 121v2 *paṃda pẹhīstä* 'closes the road', Tib. *lam hgags-te* (*hgag-* 'stop'); Sid. 3v5 *dvyāṃ paṃdāvāṃ paṣṭāme* 'passing on the two ways'; V 268, 47a9 *paṃdāvye*; II 74·35 *harbīśvä paṃdāvvä kaṃthvä bvākä* 'knowing all roads, cities'; V 289, 3b2 *pandāna haṃdrrauy⟨sya-⟩* 'on the way moving through the air'; III 113, 4r1 *paṃdi basti* 'road closed'; II 33, 3a6 *paṃdi byāśdi himye* 'the road opened'; II 44·50 *pandāyāṃ* 'on our (*-āṃ*) road'; III 58·1 *ekayāṃ bārrai śau baysūnä paṃde* 'the *ekayāna*-vehicle, the one path of the Buddha'; III 55·17 *paṃdāta*, =III 61·56 *paṃdāvi* 'roads'; II 99·205 *pada prrahīsta* 'the road is open'. Compound, first component, III 9, 17v5 *paṃdā-rāysa-* 'guide to the road'; Manj. 79 *avāyvāṣṭa padā-rāysa* 'guides (demons) to the evil existences' (BS *apāya-*); III 109·7 *padā-rāysą cvau bāyīda pada śairka* 'guides on the way who guide on the good path'; II 86·48 *padā-rāysā garają jasta hamīḍa* 'road-guides, mountain deities together', from clause, Manj. 161 *tta ttī khu rāṣẹ pade jsā* 'so then when he directs along the road'; second component, Z 24·211 *kūra tsutändä ttāra-pandāka* 'they went on false darkness-paths'; K 65, 84r2 *kīra-vadāva dasau* 'the ten *karma-patha-s* ('ways of action')'; II 56·29 *nāṃva-vadāṃ padä* 'way by boat'. From **pantāh* masc., Av. *pantå*, *pantąm*, *paθō*, *apanti-*, O.Pers. *paθim*, Zor.P. *pand*, *apandīh* [*pand-nāmak* 'book of counsel'], Pāzand *rāh u pand* [but see also s.v. *pandara-*], N.Pers. *pand* 'road', M.Parth.T. *pnd* 'path' (and 'counsel'), M.Pers.T. *pnd* 'path', Sogd. Bud. *r'δ-pnt''k* dyadic [rather than 'pentad of ways']; Oss. DI. *fändag* 'road', *fätäg* 'leader' (**paθaka-*) [D. *fändä*, I. *fänd* 'will, purpose']; Yidya *pādo*, *pōndo* (fem.) 'road'. Šuγnī *pūnd*. Rōšānī *pānd* (masc.), Parāčī *panān* (**pantān-*), Yazg. *pān*, *pānd*, plur. *pəndaθ* 'road'. IE Pok. 808–9 *pent-*, O.Ind. *pánthās*, *pánthām*, *pathás*, Greek πόντος 'sea', Lat. *pont-*, *pons* 'bridge', O.Slav. *pǫti*, O.Pruss. *pintis*; O.Engl. *pæd* 'path' (Iranian lw?, see TPS 1961, 107–42).

papatai 'infectious (disease)', V 116, 65r2 *draya vara ttiña kṣīra ośa amanāva* (BS *amanaāpa-*) *hära hämäre*, *durbhikṣä hämäte*, *aśunä beḍä papatai āchei hämäte* 'there three in that country evil unpleasant things will occur, famine will come, the thunderbolt will fall down, infectious epidemic disease will occur'. From reduplicated *pa-pat-* 'fall intensely' or **pati-pat-* 'attack', parallel to BS *āgantuka-*, Khotan Saka lw *āvaṃdva-*, Tib. *glo-bur-du* 'suddenly', rendered by *peraa-* dyadic Sid. 105r1 *perā āvaṃdvāṃ āchāṃ jsa*, Tib. *bla-gñan rnams dan ldan-pa*. See s.v. *pat-* 'fall'.

papägye 'feastings', Z 11·15 *vicitre ṇä mäśtä papägye haṃggargga āysäta āre* 'their various great banquets, assemblies are adorned'; Z 2·144 *närmito spāṣṭe papāju* 'to see the feast created magically'. Reduplicated *pa-pā-* to base *pā-* 'provide food' or 'drink'. To Av. *pāpiθwā-*, glossed by Zor.P. *pit ī puxt* 'cooked food'. IE Pok. 787 *pā-* 'to feed', Lat. *pāscor*, *pāuī*, Got. *fōdjau*, O.Engl. *fēdan*, or possibly IE Pok. 839–40 *pō-* 'to drink'. See also *pāpe*; *pīp-*. For IE bases, E. Benveniste, BSL 51, 1955, 29–36. Note *pā-* 'to drink' in Waxī *pōv-*, *pāb-*:*pītt* and Sanglēčī *pōvð*, *pīð*, Iškāšmī *pəvd*.

papūśkyä 'hoopoe', in list of bird names, III 35·31 *papūśkyä*, =III 47·48 *papūśkyi*; Sogd. Bud. *pwp'pyh*, Chorasm. *pwpšyk*, N.Pers. *pūpak*, *pūpū*, Šuγnī *bubūbāk*, *abūbāk*; outside Iranian, Greek ἔποψ, ἔποπος, Lat. *upupa*, Armen. *popop*, Lit. *pupùtis*, Let. *pupuķis*, *pupucis*. With suffix *-śkya-*, as II 75·58 *tcimśkya-* 'eye', K 43·146 *tcimaśkyi*.

papęśą 'evening', Sid. 100v3 *papęśą drrai prūyą khāśąnąṃ* 'in the evening three *prūya*-measures are to be drunk'; I 179, 98v3 *ṣa rūṃ pāchiṃ* (*-iṃ* =*-ai*) *papiṃśą* (*-iṃ-*=*-e-*) *hauda kani hauda kani gvaña paśäña* 'this oil (*rrūṇa-*) is to be boiled, in the evening seven drops of each are to be poured into the ear'; II 88·13 *dirsä dirsä hvaṃḍä papęśą ķaṃḍä* 'each thirty men are in charge in the evening'. Interpreted as with *pa-* 'approaching' and *paśą* 'evening'.

paphan- 'be satisfied', causative *paphān-*, III 134v6 *u nai paphīndä pyūṣṭe⟩* 'and is not pleased to hear it', III 41·27–8 *jtśkyāṃ pą ysīrākä paṃphīdä brrau hvaṇḍāṃ va* 'then the heart of girls is content for beloved men' (for **paphīṃdä*); V 348, 12b3 *dātänu ne paphañä pyūvęmä⟨te⟩* 'does not rejoice at hearing of the *dharma*-doctrines'; Z 21·22 *paphanīndi*; participle *paphanda-*, Z 21·22 *paphande vaysña* 'now are satisfied'; with negative, Z 19·18 *avaphanda-*; III 42·9 *kaumä-gūṃvą avaphadä* 'unsated with lusts'; causative, SuvO. 56r2 *paphāñe* 'I satisfy', BS *saṃtarpayiṣyāmi*; Z 5·95 *paphāñu ni* 'satiate us' (2 sing. imperative middle); SuvO. 35r6 *uysänä paphāñāña* 'the self is to be satisfied', BS *ātmānaṃ saṃtarpayitavyaṃ*; V 382, 2a2 *paphāñä*; participle Z 5·47 *paphānde*; SuvO. 56r2 *paphāndu yanīmä* 'I can satiate', BS *saṃtarpayitvā*; K 49·3·6 *paphāṃdä yinīme*; JS 23v4, 2 sing. *paphādai satva* 'you sated the beings'; noun, SuvP. 63v3 *apaphanāme kiṇa* 'for not satisfying', BS *atṛpta-*; V 182v1 *avaphanāmata*; adjective, I 145, 54r2

paphāñāka. Base *fan-* with other preverbs *us-*, *na-*, *naṣ-*. Without preverb, Yazg. *fin-*, preterite *fūd*, participle *fadag* (vocalization as *sin-*, *sūd*, *sadag* 'to ascend') 'descend; stay, stop'; O.Ind. RV reduplicated *panīphaṇ-*, *phāṇaya-* (with secondary retroflex, see for these T. Burrow, BSOAS 34, 1971, Spontaneous cerebrals in Sanskrit, 538–59). See above *usphan-*, *naphan-*, *naṣphan-*. Base *fan-* with preverbs, *us-*, Rōšānī *sifan-*:*sifod* 'rise' (fem. *sifād*, plur. *sifāǰ*); causative *sifēn-*:*sifēnt-* 'raise'; Šuγnī *sifān-*:*sifīd* 'rise', *sifēn-*:*sifēnt-* 'raise'; *niš-*, Rōšānī *nawfīn-*:*nawfod* 'be drawn out', *nawfēn-*:*nawfēnt-* 'pull out', Šuγnī *naxfīθ-*:*naxfid* 'be pulled out', *naxfēn-*:*naxfēnt-* 'take out' (also *nix-*=*nax-*), Sarīkolī (present not cited) *nalfūd*, infinitive *nalfid* 'be pulled out'; *nalfōn-* 'pull out'. IE *(s)p(h)en-*, if identified elsewhere, possibly *(s)p(h)en-d-*; see below *sphande* 3 sing. to *sphan-* 'move'.

paphūka 'amount, sum, collected (money)', IV 1·7 *spāta śęmaki paphūka nāti* 'the official Śęmaki took the sum'. With variant suffix *-nva*, II 38·16·2 *sūlyau jsa paphūnva nāne* (read: *nāte*) 'from the secretaries he took the sum'. From **pa(ti)-p(h)auga-ka-* (as *pajūka-* 'lid' from **pati-jauda-ka-*) and **pati-p(h)ugna-* (see also *vastūnvā* 'in the depositories, archives'), to verbal *paphūj-*:*paphva-* 'to collect'.

paphūj-: *paphva-* 'to collect, accumulate, meet', II 111·33 *u hera-ṃ jsāṃ hā paphūjīrau* 'and let them collect their property', translation AM, n.s., 11, 1964, 2–5; II 83·5 *u hīryāsakā jsa paphūjīrau* 'and meet *Hīryāsaka*' (*hīryāsa-* 'black'); IV 3v6 infinitive (*-ānā*), *dāśādūṃ paphūjā* 'we finished collecting'; IV 3v7 *na ⟨pa⟩phūjāṃ* 'we are not bringing in'; participle **paphuta-*, *paphva-*, II 29·38·1 *āmāci sūlīna paphve thauna vā nāte dva* 'the *āmāca-* official (BS *āmātya-*) met the secretary; he took two pieces of cloth (silk)'; II 62·4·5 *vā hajsemyari khu ttiña māśta paphve himi* 'send here so that this month it is collected'; II 17·4·8 *jsārā dāthaḍai biśā cāra paphve himi* 'to transfer the grain, as much as has been collected'; IV 3·13 *hiśti khu ttiña māśta paphve himi* '...comes so that this month it is collected'; V 153, 176a3 *⟨ha⟩ḍai paphve himi haṃdyaji māśti* '⟨the ...th day?⟩ is collected, month *haṃdyaji*' (first summer month); JS 27v4 (*aśe...*) *paphvai rruṃde kīthe cevyai* '(as the horse...) you gathered up the king, you brought him to the city'; 1 plur. II 58b5 *ttū hā bīśā nva parawvāṃ u nva eyāṃ paphvādū* 'all that according to your (*-āṃ*) orders and commands we collected'; 3 plur. V 222·19·5 *haḍai śūje jsa paphvādi gvāri haṣṭādi* 'the ...th day they met one another, they transacted business'. From base **pati-(s)p(h)eug-* to *(s)peu-* 'move, drive' (see s.v. *pūsta-*) rather than *pati-bhaug-* to 'bend' (see *haṃphuta-* 'bowed down'). Note also *haṃphuta-* 'joined, possessed'.

paphūnva 'amount', II 38·16·2, see *paphūka*.

paba, see *pabana-*.

pabañ- 'continue', Manj. 281 *drreṣṭīyuau kīḍaśyau karma pabañīda ga cu ysatha* 'through afflictions (BS *kleśa-*) due to heresies (BS *dṛṣṭīgata-*) the evil acts (BS *karma*) persist to the life-stage (BS *gati-*) which are births'. Participle *pabasta-*, see separately.

pabana- 'continuum, connexion, nexus', III 124·1 *u cāro padajsāña nauvaretcaholsā pabanā jīvātā* 'and lamps 49 must be kindled, in continuance of life', BS Bhaiṣajya-guru-vaiḍūrya-prabha-rāja-sūtra 25 *jīvita-hetau*; III 64·20 *jsīna paba askhajsāme bāja* 'for furthering the continuance of life', =II 103·52 *jsīña paba ūskhājsāmai ūdaśāyā* (translation AM, n.s., 11, 1965, 103); K 4, 140r4–5 *kho kyi ṣei kyi nihutā ttye niśtā pabanā* 'as he who is one who has sunk (into *nirvāṇa-*), has no continuum', Tib. *hdi ji-lta-bu źig, hdi či gaṅ-gi ċhe gons-su mya-ṅan-las hdas-pa, ñid mċhams sbyor-ba med-na*; K 7, 147v2 *pabanu*, Tib. *raṅ-gi raṅ-bżin*; Z 5·81 *pabanā ne haṣḍā* 'the contact is not burst'; Bcd 49r3 *ttarandarā biśāna aysmuna paba* 'contact with body, tongue, mind', BS *kāyatu vācatu cetanatu vā*; II 54·22 *ysarnai rrvī gūttairā* (BS *gotra-*) *pabhā udeśā* (BS *uddiśya*) 'with a view to the continuance of the golden (=imperial) royal family' (translation SDTV 69). See *pabañīda*, *pabasta*. From **pati-band-* 'bind to', see cognates s.v. *bañ-*, *bana-*, *basta-*.

pabasta- 'joined, connected, continuous', Bcd 49v2 *dijsāne baysāṃ sadharmā pabastā* 'may I continuously maintain the Buddhas' good doctrine', BS *dhārayamāṇu jīnāna saddharmaṃ*; K 1, 135r5 *u ne pabastago salāvānu* (BS *saṃlāpa-*) 'and not continuously words', Tib. *spobs-pa yons-su bri-bar yaṅ mi hgyur-bas-na*; K 3, 139r2 *⟨tta⟩-ndrāma dāti pabastatau hvāñāmata hāmāte* 'such preaching of the doctrine continuously takes place', Tib. *ji-ltar de-bżin-gśegs-pahi ċhos bśad-pa daṅ* (correct KT 6·165); III 65·6 *salī parye dvāsā pabastā* 'twelve years passed altogether'; Z 5·83 *samu kho dura tātu pachīysu pabasto khvīyā samudru* 'just as, far indeed, you are to consider the waves in the sea continuous', parallel to Vijñapti-mātratā-siddhi 1 175 (translation L. de la Vallée Poussin) the ocean waves 'se continuent sans qu'il y ait interruption'; Lankāvatāra-sūtra 2·99 *tarangā(ḥ)... pravartante vyucchedaś ca na vidyate* 'the waves continue and there is no interruption'. From **pati-basta-*, see s.v. *bañ-*, *basta-*.

pabauna 'statement, stated charge (?)', II 101·243 *ca vä pabauna yai ttu jairmāṃ sturāṃ vą pīhą hūḍāṃda* 'what for them (*ca-ṃ va?*) was the charge, they gave that as price of the excellent large cattle'. From **pati-bau-* 'to state about', see s.v. *būnā-* 'speech, talk', *haṃbvekye*, *habvakye* 'critique'. With *-auna*, like *thauna-*.

paṃmaṃthä, see *patämaṃthä* 'arrow, dart'; K 28·175 *pamatha pūna jsa*, =K 20·266 'with arrow' dyadic.

paṃmar- see *patämar-*; noun, III 70·125 *paṃmare bve* 'I know the report of her'; III 70·109 *paṃmarai bvīrau aśka* 'you perhaps know the report of her'; III 70·111 *paṃmara bvāta* 'you may know the report'.

paṃmaṣtä 'seized, held', II 45·74 *tta vā hir-vī nārā pūra na paṃmaṣtä yuḍā(ṃdä) būnā vā āva* 'they could not at all hold wives, sons; they came here naked' (translation SDTV 111); JS 24v1 *pura pęmęsti aysgaṃ rraijsai pneha* 'the vulture seized the young ones with its sharp beak'; II 98·153 *khu vaña ttu auską pada pęmaistai na jsā utca parauṣṭā* 'how now he has followed the way to that abode (death?); but water has not drowned him'. From *pari-marz-* (see s.v. *malys-*) with *-malsta-*, *-masta-*, *-mesta-* <**mṛšta-*.

pamākā- 'measure', v 247, 15a3 *pamāka hime*, 15a4 *pamāka ni yuḍi hime* 'it cannot be measured', BS *na. . . pramāṇaṃ śakyaṃ gaṇayituṃ* (and 15b4; 16a1); v 247, 16a4 *hakhīysä pamāka hame* it can be counted, measured', BS *śakyaṃ gaṇayituṃ*, III 22, 11v4–12a1 *hauyuḍä. . . āṣi pamāka natä* 'is it possible to take measure of the sky (BS *ākāśa-*)?', BS *sukaraṃ. . . ākāśasya pramāṇam udgrahītuṃ*; Bcd 51r3 *cū ttr-adhva kalpa dri-bāḍva ṣi pamāka* 'as to what is this measuring of the three-time age (dyadic)', BS *ye 'pi ca kalpa triy-adhva-pramāṇās*; oblique, I 141, 49v4 *śau sera pamākye jsa* 'one ounce by measure', BS *pala-mātraṃ* 'only one *pala*-amount'; Manj. 420 *baysa bvāre pamāka* 'the Buddhas know the measure'. From **pati-mā-* with suffix *-kā-* (retaining *-k-*). See s.v. *pamāta-*.

pamāṃḍa-, *pamauḍa-*, see *pamūḍa-*.

pamāta- 'measured', no present so far noted; infinitive *pamete*; v 78, 4a3 (ed. Konow 119) *pamāta hämäte* 'can be measured', Tib. *dpag-tu ruṅ*; ibid. (119)a3 *u ne balysäna bvāmata pamāta hä(māte)* 'but the Buddha's bodhi-knowledge cannot be measured', Tib. *śes ma yin*; with negative, *avamāta-*, III 22, 10a2 *dädirä avamāta satva* 'such numberless beings', BS *evam aparimāṇān api sattvān*; SuvP. 69v3 *avamä kanyau samudrä* 'the sea with drops countless', SuvP. 69v4 *avamätä*, BS *ananta-*, SuvP. 70r1 *avamāva*, BS *aneka-*; abstract, Bcd 54r1 *tta tvä avamāvāṃñä haṃbāḍä yinīme* 'I can so fill that measurelessness', BS *apramāṇa cariyāya sthihitvā*. Compound, I 137, 44v4 *nasäna hūvamāva tta arvi vījani* 'by portion well-measured are these medicines by the physician' (BS *vaidya-*), BS *bhāgā suttalīnā* (*sutulita-*?) *bhiṣaka*. Infinitive, Z 2·83 *kye thu haṃjsälạ balysi pamete* 'you who intend to measure the Buddha's (measure)'; ibid. *ātāśi haṃjsaṣḍe. . . pamete* 'he is about to measure the sky (BS *ākāśa-*)'. From **pati-mā-*, base *mā-* 'to measure', see below *māre*, *ṣṣava-māra-*. To Av. *mā-*, *māta-*, *mita-*, O.Pers. *mā-*, *āmāta-*, *framātar-*, Zor.P. *patmān*, *-ak*, *uzmāyišn*, *uzmūt*, *-ak*, N.Pers. *paimāyad*, *paimūdan*, Sogd. *prm'y-*, *prm't* 'command', *pčm'k* 'noble', *ptm'k* 'measure', M.Parth.T. *nm'y-*, *nm'd*, *prm'y-*, *prm'd* 'think', *prm'ng* 'thought', *pdm'dg* 'proportioned', *frm'y-*, *frm'd* 'order', *wm'dn* 'experience', M.Pers.T. *nm'y-*, *nmwd*, *prm'y-*, *prm'd*, *gwm'y-* 'suffer', *'m'dg* 'potent'; Armen. lw *parmayem* 'test', *hramayem* 'order'; Oss. D. *amajun*, I. *amajyn*, *amad* 'collect, build', D. *nimajun*, *nimad*, I. *nymajyn* 'to count; honour', D. *nimädzä*, I. *nymäc* 'number; sort', Yidγa *mā-* 'to measure, weigh', Pašto *pyamal* 'to measure', Waxī *pütmüi-*:*pütmoid* 'to imitate'; *rami-*:*ramatt-* 'to order', Rōšānī *rimay-*:*rimūd*, Sarīkolī *rāmi-*:*rāmōd*, Šuγnī *rimi-*:*rimod*. IE Pok. 703 *mē-*, O.Ind. *māti*, *mimāti*, *mitá-*, *mātrā*, *māna-*, Greek μέτρον, Lat. *mētior*, *mēnsus*, O.Engl. *mǣd* 'measure', Lit. *mētas* 'measure', O.Slav. *měra* 'measure', Tokhara B *mai-*, A *me-* 'to measure'.

pamāta- 'dressed', *pamya-*, *-vamya-*, see *paṃjs-*, *pamūha-*.

pamūḍa 'reported', III 83·20; III 110·12 *pamauḍa*, II 87·52 *pamāṃḍa*, see *patämar-*.

pamūha- 'dress', see *paṃjs-*.

paṃmetūṃ 'to honour', Bcd 45r4 *paṃmetūṃ diṣi vī biśä sāṃmūha: baysa* 'I honour in every region (BS *diśā*) the epiphanous Buddhas' (BS *sāṃmukha-*). Either *paṃmet-* or *pamet-* can be read from **pati-māta-*, denominative **pati-mātaya-*>*paṃmet-*. For the meaning 'honour', note the development in O.Pers. *āmāta-* 'honoured', Oss. *nimajun*, *nimad* 'to honour' and Sogd. Bud. *pčm'k* 'noble', *pčm'k zt'* 'noble son' to render BS *kula-putra-* 'son of the Great House', in Khotan Saka *bisīvära-*. The ending *-ūṃ* may be 1 sing. 'I am', or enclitic pronoun 'by me'.

paṃphīdä 'is pleased, satisfied', for **paphīṃdä*, see s.v. *paphan-*.

pamyāṃ jsa 'with dresses', K 60, 37r4 *bahya va hanāysāṃde pamyāṃ jsa* 'the trees there (*ra*=*vara*) are adorned with garments', parallel to BS *ābharaṇa-vṛkṣa-* 'trees which produce garments', mentioned K 64, 8ov3 *ābha(raṇa)-vrrekṣa*. See *paṃjs-*, *pamāta-* 'to dress'.

paya 'official title (?)', II 28, 35b2–3 *puṣa vā ttrāmīrau haṣḍe yanāmaṃ ttye jsārä ḳiṇa ni ā vā ttrāmīrau paya ā himi thyau vā puṣi ttrāmīrau haṃtsa gūhyau jsa* 'Come over here at once. We will make a report to you (-*e*?); in the matter of the corn, it has not come. Come over here. The *paya*-official has come. Quickly at once come over here together with the *gūha-*' (*gūha-* 'oxen' or *gūha-* 'foot soldiers' or *gūhaa-* 'ruffian'). Possibly from **patidayā-* to Av. *paiti.daya-* 'superintendent', beside above *āya* 'official title', from **ā-dayā-* with *-ā-* masculine of the agent noun, base *dai-* 'to see'; note also Armen. lw *dēt*, *ditac'*<**daitar-* 'guard, inspector, spy, informer, emissary'; *parēt* gen. sing. *pareti*, *pariti*, gen. plur. *-ic'*, *-ac'* 'inspector, president' from **pa(ti)-daitar-*.

paya 'pain (?)', v 63·37 *paya haysgami* 'pain, sorrow', parallel to III 5, 12r1 *bayasta haysgamasta*, III 10, 19r2 *baya haysgama*. The *p-* is certain and in fair Khotan Saka can hardly have replaced *b-*, hence to base *pai-*:*pi* 'to be hostile', Zor.P. *pīm* 'pain'. IE Pok. 792–3 *pēi-* 'pain, injure', O.Ind. *pīyati*, 'abuses', *pīyú-*, *piyāru-* 'abusive', Greek πῆμα 'ruin, pain', Got. *faian* 'to blame', *fijan* 'hate', *fijands* 'enemy', O.Engl. *fēon* 'hate', *fēond*, *fīond* 'enemy'; see also Av. *pāman-* 'a skin disease', Pašto *pam* 'itch', N.Pers. *pam*, O.Ind. *pāmán-* 'itch'.

payīndä 'they fall', =*patīndä*, see *pat-*.

paysaṇu 'cheek', Sid. 146r5 *paysaṇu*, Tib. *hgram-logs* ('side of cheek'); I 149, 59r3 *cū paysaṇve strīsīdä kamala rāḷi* 'whose cheeks become stiff, headache', BS *āstambha-śiraḥ-śūlaṃ*; III 130b3 *syaṃca paysanva* 'left cheek'; with suffix *-kya-*, III 48·68 *paysaṇvakye*, =III 38·46 *paysaṇvakyä*. From *zanu-* 'jaw', and *pa-*<*pa(ti)-*, as Av. *paiti.varah-* 'beside the breast' for 'nape of neck'. See cognates s.v. *ysanuva* 'jaw-bone'.

paysada 'knows', Manj. 178, for *paysendä*, see *paysän-*.

paysas- 'crush' (written *paysaṃs-*), 3 plur. III 43·30 *paysaṣīdai dadā räysa-ṃ gvaunä nạ byaidai* 'his (the dog's) teeth crush it; for them there is found no taste (juice)'. From *zamb-*:*zab-*, *zafs-*>*zas-*. See cognates s.v. *ysīmä* 'teeth'; *zaf-* in Av. *zafan-*.

paysāta- 'germane', *paysāya-*, *paysā*, JS 7r3 *khu ji pura paysāta* 'like one's own children', JS 39v2 *paysāye brrāvara* 'own brother', JS 16r4 *brrāte paysā*, JS 39v4 *paysāvye hvārakyä* 'one's own sister'; II 43·20–1 *paysāva hvārakä* 'germane sister'; v 3·1·2 *paysā brātari*; K 15·128 *paysā pura mäñada* 'like one's own son', =K 23·76 *paysā pūra*, =K 32·29 *paysā pūri*; v 67, 25a2 *paysā hīvī*

pye (dyadic) 'one's own father'. From **pati-zāta-* 'born into the (Great) House', Armen. lw. *payazat* 'heir' from **pati-āzāta-*; note also Av. *haδō.zāta-* 'germane' (Yašt 14·46 *brāθre vā haδō.zātāi*). See *ysan-* 'bear', *āysāta-* 'noble'; Armen. lw *harazat*.

paysān- 'know, recognize', V 117, 66r1 *pūru paysānāre* 'they recognize as son', BS *bhavati putratvaṃ*; V 108, 30v3 *hvāṣṭa nä paysānāte* 'recognizes as best', BS *guru-kuryāt*; V 112, 34r3 *hvāṣṭa nā paysānda* 'he recognize as best', BS *kuryād guru-kāraṃ*; I sing., III 131·4 *paysānūṃ*; I plur., II 113·88 *paysānāṃ*, I plur., middle III 129·9 *paysānāmane*; I sing. middle, SuvP. 64v4 *dīśūṃ ārā paysāne* 'I confess, I recognize fault', BS *deśayāmy ahaṃ*; 3 sing., V 353, 19, 3b3 *haṃjātu paysendā* 'he knows the mass', BS *skandhaṃ prajānāti*; Manj. 225; 299 *payseda*, Manj. 354 *paysaida*, Manj. 178 *paysada*; optative, 3 sing. Z 5·78 *uysānau* (*-u* < *uta* 'surely') *karā ne paysāña* = Manj. 235 *uysānā kara ne paysāñū* (*-ū* < *uta*) 'he would surely not at all know the self (= BS *ātman-*)'; preterite, participle, *paysānda-*, K 60, 35v4 *paysāṃdā yūḍą īdą* 'he has known'; 3 sing., V 142, 104b5 *paysānde*; 3 plur., III 67·54 *paysāṃdāṃdā*; I sing., K 4, 142r2 *uysāno paysāndaimä* 'I knew the self'; participle future, Sid. 156v4–5 *narīkṣāñä* (BS *nirīkṣ-*) *u paysānāñä* 'to be examined', Tib. *rtogs-par byaho*; *-ya-* adjective, JS 36v3 *avaysāña paysāña* 'ignorant, knowing'; III 70·106 *paysāña hama* 'be recognisable'; noun, V 131, 1a3 *paysānāmata*, V 261a, a5 *paysānāmata*, Manj. 389 *paysānāauma*, K 69·218 *paysānaume jsai*; adjective, Z 5·78 (= Manj. 235) *paysānākä* parallel to BS *vijñātar-*; abstract, Z 22·244 *paysānośti*; noun, *paysāna-*, Manj. 307 gen. plur. *paysānā*. Participle *paysānda-* with negative, Sid. 1 bis 11 *apaysāṃda-*, K 56, 20v2 *avaysāṃda-*. From **pati-zan-*, present *zān-*. To Av. *zan-*, present *zān-*, O.Pers. *dan-*, *dān-*, Zor.P. *dān-*, *dānāk*, *dānastan*, N.Pers. *dānistan*, *dānāgān*, *dānā*, M.Parth.T. *z'n-*, *z'n'd*, M.Pers.T. *d'n-*, *d'nyst*, Balōčī *zānag*, *zānta*, *zātag*, Sogd. Bud. *z'n-*, *ptz'n-*, *p'zn*; Oss. D. *zonun*, *zond*, *zudton*, *zund*, I. *zonyn*, *zond*, *zydton*, *zynd*; Pašto *pēžanəm* 'recognize', Yazg. *vzan-*, *vzantag* 'know', Rōšānī *wizon-*, *wizēnt* 'know', Šuγnī *bizon-* 'recognize', Iškāšmī *pəzin-*, Waxī *pazdan-* (< **pazn-*), Sarīkolī *padzān-*. IE Pok. 376 *ĝnō-*, O.Ind. *jānāti*, *jñāta*, Greek γιγνώσκω, γνωστός, Got. *kunnan*, *kann* 'know', O.Engl. *cnāwan* 'know', Got. *anakunnan* 'recognize', Lit. *žinaũ*, *žinóti*, O.Slav. *znati*, *znajǫ*.

paysāya 'dish, griddle (?)', loc. sing., III 18·20 *paysāya bisā nāṃji tcerā* 'bread (baked) on a griddle must be made', from base *paz-* 'be flat, plain', Oss. D. *fäzä*, I. *fäz* (see s.v. *pāysa-*) with suffix *-ā* as *mājsā*, *mījsā* 'marrow, kernel', loc. sing. *mījsāya*. See also s.v. *sāta-*.

pa-ysāra '5000', see s.v. *paṃjsa* 'five'.

paysau 'sour (?)', III 92·241 *kaṃāñä bañāñä paysau pettä*, *jīye utcī narāme* '. . .to be bound on the head; the suppurating (?) bile (BS *pitta-*) is stopped, watery matter issues'. From **pati-zau-* to *ysū* 'pus'. See *paysauja*.

paysauja 'pungent (?)', II 85·21–2 *paysauja pūlha:ra ūspurā* 'savoury (?) vegetables complete'. From **pati-zau(š)-* 'taste', rather than to *paysau* 'rotting' from **pati-zau-* with *ysū* 'pus'. See *ysūṣ-* 'to taste'.

paysdyi 'to send away (?)', II 84·7 *māñą maṃ baysgä haḍi ṣṭāre u paysdyi āṃ ttā ni dāśāṃ* 'of ours (?) here remain many messengers and we do not yet succeed in despatching them to you (?*ttā*)'. Possibly base *pazd-* infinitive (**pazditai*), see *paśd-*, s.v. *aspaśd-*, *tvaśd-*, *naspaśd-*.

paysnä 'at the head (?)', K 149·4 *amrratta-kū(ṇḍa)la* (so) *krrāda-rāji* (BS *amṛta-kuṇḍala krodha-rāja*) [*pa*] *paysnä* (*pa* duplicated at end of line?), equivalent to *paḍauysna* (parallel BS *-ādi-*, *-pramukha-*). Possibly **pa-zna-* to *pa-* 'in front', with *-za-* in *hāysa-* 'far' (**frāzā-*), see *patä* 'before'; or read *pa(dau)ysna*.

paysyāṃn- 'germane (?)', V 168, 7b2 *saṃ paysyāṃn-///*, fragment of colophon. From *paysāta-* 'germane (of brother or sister)' with intrusive *-y-* as in Sid. 3r3 *hatsa-ysyāta āchā* 'congenital diseases', BS *sahaja*, Tib. *lḥan-čig skye-bahi nad-rnams* = Sid. 3r1 *haṃtsa-ysātāṃ āchāṃ*.

par- 'to fill', 3 sing. middle, Z 4·43 *pīḍe* 'is filled'. Base *par-*, participle *purra-* (in *purrā-* 'moon', *uspurra-* 'complete'). See *haṃbīr-*, *haṃber-*, *haṃbaḍa-*, *haṃbāḍa-*. To Av. *par-*, *pərəna-* 'full', Zor.P. *pwl* **purr*, *uspurrīk*, *spurr*; Aram.-Pers. '*sprn*', M.Parth.T. '*mb'r-* 'to fill', '*mb'rg* 'mass', *pwr* 'full', M.Pers.T. *hmb'r-* 'to fill, gather', *phyp'r-* 'to fulfil', '*wb'r-* 'swallow' (different base?), N.Pers. *pur(r)* 'full', *siparī*, *isparī* 'perfection, end', *ambār-* 'to fill', *ābār-* 'swallow', Pahlavi Psalter '*wp'lty*; Armen. lw. *spar* 'end', *spara-zēn* 'fully armed', *spar-spour* 'complete'; Sogd. Bud. '*np'r* 'abundance', *pwrn-* 'full', '*spwrn-* 'complete'; Man. '*mprty* 'filled', '*mb'r* 'filling', '*spwrnw* 'complete', Chr. '*mprt* 'fullness', Greek πλησμονή, *pwrny spwny'q* 'fullness'; later *pwn*, Yayn. *punn*, *pun* 'full'. IE Pok. 798–800 *pel-*, O.Ind. *píparti*, *pṛṇáti*, *pūrṇá-*, *dprāt*, Greek πίμπλημι, πλῆτο, Lat. *pleo*, *-plētus*, *plēnus*, Celtic O.Ir. *līnaim*, *lān*, Got. *fulls*, Lit. *pìlnas*, O.Slav. *plūnū*.

par- 'to nourish', see *pār-*:*pāḍa-*.

par- 'to cause, effect', see *perra-*. Possibly II 39·5 *cä au ttya uca śadai kīra para* (and 8 *para*) 'who works in cultivating that water (and) land', assuming *para* 3 sing. (for optative **parā*), and *kīra-* **karya-* from *kar-* 'to cultivate', see s.v. *ker-*, *kälsta-*. See SDTV 117–20.

para- 'around, beyond', *pari-*, *pal-*, *pą* from *pari-* and *parā-*, Av. *pairi*, *para*, O.Ind. *pari*, *parā-*, Greek περί, πέραν. See *parkūn-*, *paltcīmph-*, *paṇiḍi*, *pārān-*, *parajūṣta-*, *parabyūttä*, *paribyūtta*.

para- 'food', see *pār-*.

para- 'going, journey', II 120·193 *dī-para* 'having a bad journey', from *dīra-* 'bad', translation BSOAS 30, 1967, 103. From *par-* 'to go', Sogd. Chr. *pr-* 'to go'; Oss. DI. *fardäg* 'swift', Armen. lw *parh* in *čana-parh* 'journey, going', and *taraparhak* 'going along'; Parāčī *par-* 'go', *param* 'I go', *paraman* 'let us go', Pašto *parēdal* (IV 58), a less specialized use of IE Pok. 816 *per-* 'go across'. See s.v. *parāṃjsī*.

parakṣa, *parekṣi* 'belt, thong (?)', II 60·24–5 *thauna śacī nūvarä parekṣi śau u chavanū kāṃhā parakṣa śau* 'a band of silk cloth, new, one; and one band of coloured (?) hemp'. From **pa(ti)-raxša-* to base *ras-* 'to fasten', Zor.P. *rasan*, N.Pers. *rasan* 'rope', Armen. lw *arasan*, *erasan* 'rope, bridle', *aparasan* 'unbridled', Arab. lw *rasan* 'bridle', Heb. *rsn* **resen*. IE Pok. 863 *rek-*, *reĝ-* 'to bind', O.Ind. *raśanā-* 'thong, belt', *raśmi-* 'rope, bridle', O.Norse *rakki* 'thong', O.Engl. *racca* 'thong',

O.Norse *rekendi*, O.Engl. *racente*, *racete*, OHG. *rahhinza* 'chain'. Here *-kṣ-* medial, variant *=-ṣ(ṣ)-*, as initial *ṣṣavā-* 'night', *kṣīra-* 'land'. See also *gukṣapa*.

parajūṣṭa- 'enveloped', K 18·217 *kara kathe parajūṣṭauda* 'they surrounded the city environs', =K 26·142 *kara kathe pajarrūṣṭāda* (metathesis); =variant K 35·88 *kathā ñūṣṭyāṃdi* 'they wrapped the city about', parallel Divyāvadāna 448·1 *veṣṭita-*; III 46·39 *pajarūṣṭīda śūje tta khu śittanvą̄ pāyvā* 'they entwine one another so as with their white-skinned legs'. Base *yauxś-*>*jūṣ-* (with retained *j-* after *para-*); present *-t-*, as in *ñūṣṭ-* (**ni-yauxś-*) 'to enwrap'. See cognates s.v. *jūṣ-* 'use'. Not with *cauṣka-* 'holder'.

parajusta- 'fought', III 69·82 *parajausta mura jsa haṃtsa* 'he (Daśagrīva) fought with the bird'. From *pari-* (or *parā-*) with base *yaud-*:*yud-* 'fight'. See s.v. *juvāre*. The *j-*<*y-* is preserved after *para-*.

paraṃjsa 'turned away, back, adverse', SuvO. 4v1 *o yā jsa vā dīvate paraṃjse īndā* 'or therewith they are hostile to the deities' (BS *devatā-*), BS *devatāsu parāṅ-mukhāḥ*; V 79, 149v1 *dukha purrīndā paraṃjsa ni hamānīndā* 'they overcome sorrows, to adverse things they do not change', Tib. *hkhor-ba bsñil-te rgyal-bar hgyur-ro* ('destroying *saṃsāra*-migration they are victorious'); Sid. 125v2 *aysmu uvī, byātarji ttai paraṃjsa vaṣṭīdā u āphīrāre* 'mind, wits, memory, so become adverse to him and they are disturbed', BS *tīvra-kopa-*, Tib. *yid dan, blo dan, dran-pa log-ciṅ* (*log* 'return, turn back'); Sid. 131r5 *beti hīya prara u paraṃjsai, gaśiṃdā* 'the nature of wind they turn back for him', BS *jitvā vātaṃ*, Tib. *rlun non-te* (*non* 'press'); Z 12·45 *tcamna hämäte paraṃjsä* 'by which be becomes hostile'; K 68·18–4 *diṣai biśi siṃdi* (*iṃ-* =*-ai-*) *paraṃjse* =K 71, 9v2 *dīṣai baiśa saida parrajse* 'in every direction success is adverse' (BS *siddhi-*), III 71·149 *khva-ṃ īśä śā paraṃjsa* 'so that for me the adverse curse (BS *śāpa-*) may turn back' (*īśä* 3 sing. optative); Manj. 355 *para(ṃ)jsa ve* 'I was turned back (from *nirvāṇa-*)'; with negative SuvP. 64v1 *cu dā prrakṣauttai īme, avaraṃjsä rraṣṭä abvīya* 'as to that I have attacked the *dharma*-doctrine, not hostile, correct, unwitting', BS *sad-dharmaḥ pratikṣiptaḥ syād ajānantena me sadā*; V 123, 2r2 *avaraṃjsa dā⟨ta⟩*; II 102·16 *raṣṭa-haspyīsākyau avarajsa-bvāmyau* 'rightly aspirant, with favourable knowledge', translation AM, n.s., 11, 1965, 102. Compound, K 153·29 *parajsa-śaumä* 'with faces turned away', parallel to BS *parāṅ-mukha-* above. From *parā-* 'away' with adjective suffix *-nk-* **parāṅca-*>*paraṃjsa-*, to Av. *parā*, *para*, *āča parača*, Zor.P. *parōn* 'beyond', Sogd. Bud. *pr"čk* 'beyond', to IE Pok. 811 *per-* 'cross over', O.Ind. *párā*, *párāṅk-*, Greek πέραν.

paraṃthaña 'tumult', loc. sing. JS 27v2–3 *paraṃthaña verttai vere bāṃve baysge* 'in the tumult you turned there to thick plants'. From **pati-ranθ-* with *ranθ-* in Z 17·17 *rrīnthai* (*rrantha-*), JS 34r4 *raṃtha-*.

parapyauutta, K 17·175, see *paribyūttā* (Sid. 5r3) 'turned'.

paraphä 'equipment (?)', V 310, viir4 *nai bārai paraphä jsa biysīyaudä* 'they did not seize his vehicle with the equipment'. Possibly **pati-rampha-* with *tcāraṃpha-* 'stick, staff' (**patš-ā-rampha-*), hence 'with supporting equipment'; note Sarikolī *paromb-*:*paromd* 'prevent'.

parabyūtta 'changed', K 25·113 *yse(rai) parabyūtta brraṣṭa* 'his heart was changed; he asked', = K 17·175 *ysīra parapyauutta brraṣṭa*; =variant K 34·63 *ysīrai pana tta ye* 'his heart rose up; so he thought'; Sid. 5r3 *ttī tti raysa paribyūttā herna sīvāme jsa* 'then these tastes with reversed state; with eating', BS *eta eva viparyastāḥ*, Tib. *de-dag-las ldog-ste, zos-na*. See s.v. *byūh-* 'change' (*sīv-*, BS *sev-*).

paramai 'village', see *parmiha-*, K 15·118.

parramai 'official title', plur. *parramā*, II 14, 1c7 *parramai ṣanīrā*; 2a9 *parramai auśaki*; 2b1 *parramai saṃgabudā*; V 2, 6–7 *parramai battanakā*; plur. II 14, 2b8 *parramā pyaysīdā* 'the officials sign' (see SDTV 6). Dialectal *-rr-*<*-rð-* or *-rθ-* or *-rt-* indicates **partama-ka-* or **parθama-ka-*, to older Iranian παρθαμα-, see s.v. *paḍā* and *hatäma-*. As title O.Pers. *fratama-*, Heb. lw plur. *prtmym* 'nobles' (Esther 1·3; 6·9, Daniel 1·3). A similar Prakrit change resulted in Khotan Saka *parramā-* 'image' (V 89, 22v4 *hauda parrama parramä śye śye* 'seven images, of each one image') rendering BS *pratimā-*, from NW Prakrit **pardimā-*, beside Khotan Saka lw *pṛmā-* 'image' (III 51·67, 70, 77). See Paranavitana volume 1965, 35, The image in Gostana.

parahä jsa *aśä* 'horse with cart', II 111·16, if from **pa(ti)-raθa-* 'associated with cart', see *raha-* 'wagon, chariot'. Translation AM, n.s., 11, 1964, 2 with note 12.

parā 'sold', V 222·22·3, see SDTV 83 (plate 61), from older *parāta-*, in a fragment *///va parā, mūri 300*.

parā 'you are to deign to', II 10·163 *parā spāṣṭai* 'deign to look', 2 sing. *-ā* to base *par-*, *pary-* to 'order'; see SDTV 33.

parā late for *parau* 'order', II 40·31 *khu ttu rrvī parā hagrātta yainu* 'if I can uphold that royal command'. See *parau*.

parājsañā 'injure', III 6, 13r4 *ma thursa ma nvaṃthi ma vanāsa, ma parājsañā* 'do not harm, do not change, do not shake, do not injure', see *parājsan-*.

parājsan- 'injure, destroy', III 6, 13r4 *ma parājsañā* 'do not injure'; =III 10, 19v5 *ma par⟨ā⟩jsañā*. From **parā-jan-*, see *jsan-*:*jsata-* 'strike'.

***parāṃjsī** 'interrupted', I 153, 63r5 *avarāṃjsī ttavi* (*-i* =*-ai*) 'continuous fever', BS *saṃtata-satata*, of two types *viṣama-jvara-* 'interchanging fever'; I 147, 57v2–3 *cū avarāṃjsī khaśa u mau sīve* 'who continuously consumes food and intoxicants' (BS *sev-*). See *-āṃjsī*, adjective suffix of time *haḍāṃjsī*, *panūḍāṃjsī*, *hatäḍarāṃjsī*. From base *par-* 'pass over', **a-para-* 'continuous', to Sogd. Chr. *pyr* 'he went', base *par-*, Parāčī *par-* 'go', Pašto *parēdəl* 'flee' (E. Benveniste, JA 1955, 325), see *para* above. See also M.Pers.T. *p'r-*, *-v'r-* *xwr-pr'n*, *xwr-wr'n* 'west', Zor.P. *hwrbr'n* 'west'; M.Pers.T. *xwrnw'r* 'evening', Zor.P. *'drp'rk* 'evening', Oss. DI. *fardäg* 'swift', I. *afardäg un* 'disappear', *afardäg känyn* 'remove'; Armen. lw *parh* (*čana-parh* 'journey'). IE.Pok. 816 *per-* 'pass', O.Ind. *piparti* 'pass over', Greek πείρω 'pierce', Lat. *portāre*, Got. *faran*, *for*; Slav. Russ. *na-perjǫ* 'pierce'.

parāta- 'sold', participle to *parāth-* 'sell'.

parāth- 'to sell', present, K 17·170 *vara ma parātha* 'there sell me' (Manoharā), =K 25·109 *vara ma parātha*, =K 33·58 *vira ma parāthä*; K 41·60 *nva pīhi: pirāthyarā*

'sell (2 plur.) for a price', =K 44·178 *nva pīhi ⟨pa⟩rāthyari*, BS Divyāvadāna 382·13 *mūlyena vikrīṇīdhvaṃ*; 2 sing. present, V 222·8 *cu paretha ttāña beḍa ganaṃ* 'what wheat you sell at this time'; preterite, participle *parāta-*, *parā*, V 222·7 *tvā śaṃdā parāti* 'sold that land'; K 44·187 *nva pīha parā yuḍādū* 'we could sell at a price', =K 41·70 *par(ā) yuḍādūṃ*; K 41·72 *ni parā īṃdā* 'he cannot sell', =K 44·188 *ni parā īdi*; 3 plur. V 215·70·5 *ūtca parāṃdā* 'they sold the water'; K 44·179 *nva pīha pirāṃdi* 'they sold at a price', =K 41·62–3 *nva pīha: pirāṃdā*, BS Divyāvadāna 382·14 *vikrītāni*; infinitive, V 339·77V3 *ttā paretā barīndā* 'they bring to sell', BS *tat sarvaṃ vikrīya paśu-krayārthe gacchataḥ*, Tib. *ḥchoṅ-du doṅ-ṅo*. Noun, *parā*, *varā*, III 130a5 *girye parā thyau hime* 'buying (and) selling occur at once'; II 95·51 *gīryai-varā tsvāṃdā* 'they went to buy (and) sell'. Compounds, III 50·42 *mauta-varāthāṃñā* 'selling intoxicants'; V 41, 56V4 *skara-varāthā⟨ṃñā⟩* 'selling coals'; III 50·43 *girye-varāṃñā* 'buying (and) selling'. From **parā-dada-*, **parā-dāta-* 'to give over', Av. *miždəm...para.daiθāṯ* 'would give reward', *paradāta-* 'betrothed' (*kainin-*); Sogd. Bud. Man. *pr'δn* 'sale', *pr'δt-* 'sold', present *pr'yδ-*, Chr. *pryθṯ*; Pašto *prōlal*, *plōrəl*, *prōwul*, Sanglēčī *paraday-:paradūd*, *pārδē-:pārdūδ*, Yidγa *plār-:prist*, *prūst*, Šuγnī *parδāδ-:parδōd*, Sarīkolī *paraδo-:paraδud*, *paraδuj*, (Shaw) *paraδāj*. See *parāvai*.

parāṃdeṃ 'I went forward to', III 71·130 *ttai hve sa ūtca parāṃdeṃ khu na pyāmana hau-dva ūca, parya ṇāśta sve beṃdā maṃ* 'he said to her, saying, I have come forward to the water; so that we do not both fall into the water, please mount upon my shoulder'. See *parrām-*, *parām-*.

parrām-, *parām-* 'go round, comprise, approach', V 261b1 *///te parrāmemate vätä bvāmava///*; V 95r2 *parrāme* gloss to *prracavāte* 'proceeds' (BS *pra-cyav-*); III 26, 29b3 *parāmīdi* 'attain' (KT 6·300 erratum *pār-*), BS *paryavāpsyanti*. From *pari-ram-*, see s.v. *ram-* 'move', with *pari-r->parr-*, as in *parrīj-* 'save' <**pari-raičaya-*.

parāysau 'guide to the road', K 147·29, for *padā-rāysau*, see s.v. *pande*.

parāṃysye 'sink', see *parauys-* 'sink'.

parāvai 'he sold', II 12a48 *mārā-pyarau nāvai baiśa parāvai* 'he took from parents, he sold all'; II 12a56 *ṣa īra parāvai* 'be sold jade'; II 100·209–10 *mārā-pyarau nāvai baiśa parāvai haṣḍā yūḍai* 'from parents he took, he sold all, he made report'; II 100·218–9 *ṣa īra parāvai* 'he sold jade'. See *parāth-*, *parāta-*.

parāh-, *parāha-*, *pareh-*, *parausta-* 'to practise ethical conduct' (BS *śīla-*), V 161r3 *parāhu huvaraustu parehāte* 'he practises well-practised practice (of ethics)', BS G 36, 22b4–5 *brahma-caryaṃ cariṣyati*, Tib. *ćhaṅs-par spyad-pa spyod-pa*; K 55, 17 bis r3 *parāhą parehe*; Sid. 104v2 *parehāña*, BS *tyajet*, Tib. *spaṅ-ba byaho*; V 389, 19V5 *cu ro parehāre häryau dīryau* 'who avoid evil things', BS G 37, 14b1–2 *vivarjayanti pāpāni*; V 75, 43V6 =V 338, 36V4 *u parehārai jsa* 'and they abstain therefrom', BS G 37, 33b3 *parivarjayanti*. Preterite, III 127·9 *parāḷą paraustai*, Z 24·494 *parauste*; Z 22·237 *parostānda*; II 3·46 *parāṃste*. Noun, *parāha-*, Bcd 47V4 *dāna parāhna* 'with *dharma*-doctrine, with ethics', BS *śīla-cariṃ*. Adjective suffix, *-īnaa-*, Z 15·2 *parāhīnā*; V 247, 17b4 *parāhīje hauvi jsa* 'by power of ethics', BS *śīla-balasya*; K 58, 28V3 *parāhīja pārāma* 'perfection of ethics', see also V 161r3 *huvarausta-*. Participle present, K 55, 17 bis r4 *aysą parehaṃdai ṣte* 'I am abstinent', K 109·312 *parehadā ṣtāre* 'are holding to ethics', V 282, 2b4 *parehandā*. From **pa(ti)-raf-*, *-rafš-* (with *-rausta-*, *-rusta-* < *-rafšta-*). Base *raf-* 'fight', see s.v. *rraphai jsa*; rather than *rap-* 'support'.

parī 'escape', II 107·169 *parī vaska* 'for deliverance'; K 56, 19r1 *aysą parī baustūṃ* 'I have awakened to salvation', =K 57, 26r2–3 *aysä parī bustu*; K 108·293 *nairv(ā)ṇa parrī* 'nirvāṇa deliverance' (parallel to BS *vimokṣa-*), K 61, 39r1 *parrī*, K 108·297–8 *ṣai vara dāśāma parī* 'this is fulfilment of deliverance'. See *parrīya-*, *parrāta-*, *avarī*.

parrāvọ 'periods of time', loc. plur. K 3, 139r4–5 *kalpu⟨vọ⟩ parrāvọ*. From **parna-* 'form, part', see *drvarroñi*.

parigęś- 'cause to turn round', SuvP. 70V1 1 sing. optative, *parigęśī dāvī cakrrä* 'I would turn the *dharma*-wheel', BS *pravartayeyaṃ śubha-dharma-cakraṃ*; III 34·17–8 *parageśa skādaka samū brra māṇḍvā khai tta* '(the stream) whirls secretly as dress on the beloved one's breasts, so' =III 37·12 *pargeśa skāṃda sämū brre māṇḍāṃ va khai*, =III 46·27–8 *parigeśa skāṃdaka samū brre māṇḍvā khai tta*. From *gṛts->ggeiśś-* with *-g-* kept after *pari-*.

parrīj-, *parrīj-*, *parīj-* 'deliver', participle *parrāta-*, *parya-*. SuvP. 70r4 1 sing. optative, *parījī* 'I would save', BS *moceya*; dyadic, III 76·252 *vaña ma ttā parīja ttrvāya* 'now save me, deliver me'; 2 plur. imperative, II 5·70–1 *vainīyāvā parījāva satva* 'discipline, deliver the beings'; V 94, 17V6 1 sing., *parrijimā*. Preterite, participle *parrāta-* 'saved' and (to *pars-*) 'passed', V 329, 7V5 *padāṃjsyānu bāḍānu parrāt⟨ā⟩nu* 'of first past times', BS G 36, 5v2–3 *atīte 'dhvani*; V 70, 8V4–5 1 sing., *aysu dukhāna parrātä mä* 'I have escaped from sorrow', BS G 37, 12b3 *braṇāt parimucyate*; V 295, 435V4 *aysu śśūkä parrāte mä ysyāmate jsa o maraṇāna* 'I alone have escaped from birth or death'; Z 22·227 *parrete mä*, Z 22·293 *parritai mä*; V 337, 35V6, 3 sing., *parrāte hämäte* 'is saved'. With meaning 'past', III 20, 4b1–2 *hvaḍä khāysä kū scetä paryeta hamye* 'when the time of eating had passed', BS *paścād-bhakta-piṇḍapāta-parikrāntaḥ*; III 50·40 *parya saṃtsāräna* 'escaped from migration'; II 87·11 *parye* 'dead'; Manj. 121 *parya mvaḍa* 'passed away, died'; K 145, 3V2 *tcau-padya paryai līkä ṣte* 'is four ways superior'; III 14·10 *paryai śva haḍā* '(the time) past midday', =Chinese 1–3 p.m.; III 84·43 *parye śva haḍā* 'past midday'; V 267, 43a7 *10 salī parrye khu...*' 10 years passed after...'. Participle with negative *avarya-*, K 64, 81r3 'not delivered', noun, *parrīya-*, *parrī*, *parī* 'deliverance', with negative *avarī*. So *parrīya-* 'deliverance', K 2, 136V3 *parrīyu busta* 'they have realized escape', Tib. *mos-pas rnam-par grol-ba-la gtod-pa* (*gtod* 'turn'), Lamotte, translation 'il obtiennent la délivérance (*vimukti*)'; allative, K 58, 27r4 *haṃbīrīdą parrīyāṣṭā* 'they are fulfilled towards deliverance'; see *parī* separately. Adjectives, *-asta-*, K 35·88 *parīyisti* 'to the emancipated one', parallel to K 26·143 *pūhī ve*, =K 18·218 *prruhyai vai* 'to the *purohita*-chaplain'; II 59, 3b2–3 *mārgaupadeśā parṣę parrīyasta cu biśe caigānye*

janave vīra kalyāṇamittra ya 'the way-guides (BS *mārgopadeśaka-*), reverend (=*pārṣa-*), emancipated, who were all spiritual advisers in the Chinese land'; suffix *-astanajsa-*, II 105·119 *parīyastanajsyā samāhānyāṃ jsa tcarkya īnārai* 'may they take pleasure in trances (BS *samādhāna-*) tending to escape'; suffix *-astāna-*, Manj. 126 *parīyastāna śerā* 'fortune of emancipated ones' (=*ārya*-monks; *śerā* = BS *śrī*); JS 1911 *parrīyastāni śirkye āme thāna* 'the good abode (dyadic) of the *ārya*-monks' (BS *sthāna-*); SuvP. 61v1 *parrīyastāñau jsa* 'with delivered ones (=monks)', BS *ārya-*; L 98·35 *parrīyastāṃ hīvī prajñā-pā(ra)mitā-nayā* 'the exposition of the wisdom perfection of the *ārya*-monks'; adjective *-īnaa-*, Z 22·294 *hīyāra parrīyīnā dīṣṭa* 'fruits of deliverance ripened'; v 168, 1a8 *parrīyīgye*. For *-astāna-*, also K 63, 79v3 *śau-gūnasthānyau spyau jsa* 'with flowers of one colour' (*gūna-* 'colour'). Incohative *pars-*, 3 plur. conjunctive, SuvP. 7112 *parsāṃdi* 'may they escape', BS *mucyantu*; v 76, 44v5 (=37v3) *jīvyena parsīmä* 'I shall leave life', BS *kāla-kriyā bhaviṣyati*; K 145, 3r4 *khu ttī parsīye* (so); v 79, 149v3 *dukhyau parsīnde* 'they escape from woes' (Tib. omit.); III 130·27 (and 29) *ttāṣṭi pūṣi parsyari* 'be delivered at once' (2 plur.)'; Sid. 1405 *śā salī parsīye* "one year pass', Tib. *lo gčig lhag-pa dan*; 3 sing., Sid. 1065 *parśtā u harśtā* 'passes and remains', BS *nivāraṇī*, Tib. *yal-bar bor-ba-las* (*yal* 'pass away', *bor* 'leave'); Sid. 106v1 *harśtā u parśtā*, Tib. *bor-ba* ('leave'); Sid. 107v5 *parśtā* 'passes', BS *atikramya*, Tib. *hdas-te* ('pass'); v 299, 3r4 *u ttīye parśtā* 'and then escapes' (with participle v 300, 3v2 *parryā*); v 302, 3a4 *u ttīyä parśtä*; Manj. 370 *ṣā byanyā harbaiśa parśta* 'he escapes wholly from the hindrances (=*bātanyau*); K 28·180 *parśta apvaine* 'he escapes without danger'; v 243·36–7 *pajsa haḍā parsīdū śūjena vījyā(re)* 'five days pass and (*-ū*) they look upon one another (=visit)'; participle present, Manj. 114 *ssa sala parsaca beḍa* 'in time passing, for 100 years'; future, K 145, 3r4 *gratha ni parsāña* (*-rs-* not *-ts-*) *gaṣāña* 'the knot must not be loosed, must be turned'; noun, K 9, 43v2 *parsāmata īyä*; II 107·166 *kālā bāḍāṃ parsāmai jsa* 'with passing of the times' (dyadic, BS *kāla-*); K 46·30 *hadarye bāḍä parsāmai jsa* 'with the passing of further time'; ibid. 25 *parsaume*. See also *harita-*, *rrījāre*. From **pari-raičaya-* 'leave', **pari-rixta-* > *parräta-*, Av. *raēk-*, *raēčaya-*, *rixta-*, *raēxnah-*, Zor.P. *rēxtan* 'pour out', *rēxt*, *rēxn*, *virēk* 'flight', N.Pers. *rēxtan*, *rēzad*, *gurēy* 'flight', *rēk*, *rēg*, *rē* 'things left behind', *murdarē* 'effects of the dead'; Sogd. Bud. *pr'yč-* 'leave', *p'rytyk* 'perishable', *wr'yč-* 'pour', *zrynč-* 'to free', *rym'k* 'remainder', *pr'yk* 'remains of food, scraps'; Man. *pryč-* 'leave', Chr. *pryč-* 'leave', *wryč-* 'pour', *wryd'rnt*; M.Parth.T. *ryxt* 'flowed', *wryxt* 'fled', M.Pers.T. *ryz-*, Xalxālī *viridzəm* 'I run', *be-vrite* 'he fled'. IE Pok. 669–70 *leik*-*, O.Ind. *riṇákti*, *riktá-*; Greek λείπω, Got. *leihwan*, Lit. *liekù*, *líkti* 'leave', Lat. *linquo*, *lictus*.

parijuṣṭi 'enveloped', see *parajūṣṭa-*.

paräpāch- 'ripen', N 175·39 *satva paräpāchūṃ khu haṃdāḍa himāre* 'I ripen the beings so that they become favoured'. From **paripač-* palatalized > *-ch-*; see *pāchaa-* 'to be cooked', *gvācha-* 'digestion' (*vi-pač-*), *pachāre* s.v. *pajs-*. Also *parvach-*, *parvac-*.

paribyūtta- 'changed', see *parabyūtta-*.

parrīya- 'deliverance', see s.v. *parrīj-*.

parīysmä 'urine', Sid. 14v3 *parīysmä kaśāma*, BS *kṛcchra-*, Tib. *gčin sri-ba*; I 157, 69r2 *cū pyatsī parīysma pīhīśta mūttra-kṛcchra-* 'for whom before him the urine stops (is) urine-difficulty' (BS *mūtra-kṛcchra-*); I 183, 102v2 *cū parīysmä kaśti*, I 195, 116v3 *ca parīysmä kaśti*. From **pa(ti)-raiz-ma-*, base *raič-* > *raij-ma-* > *raiz-ma-*. See s.v. *parrīj-*; or possibly base *rai-* 'flow' with increment *z-* (IE *ĝ(h)*), see *nai-* beside *naiz-*, above s.v. *panīys-*.

parrūṣka 'affliction, BS *kleśa-*', a list of six, BS *rāga-*, *pratigha-*, *māna-*, *avidyā*, *kudṛṣṭi-*, *vicikitsā*. In the etymological translation of *arhant-* 'worthy' as *ari-han-* 'slaying foes', as Tib. *dgra-bčom-pa* 'overcoming foes', v 68, 8r5 *ce biśśä parrūṣka tvīṣṣe yäḍändi* 'who have destroyed all afflictions', BS *arhatām*, Tib. *dgra-bčom-pa*, =v 333, 25v5 *biśśä parrūṣka tvīṣe yiḍe*, =v 333, 25v2 *kye biśśä klaiśa tvīṣṣe y⟨äḍe⟩*, v 333, 25v4 *kye biśśä klaiśa ⟨pu⟩rrde*. Elsewhere III 20, 2a3 *kūṣṭa na karä ḳāma niśtä hīyauśca tta vā parrūṣka* 'where there is no thought at all, there is no appropriation or afflictions'; II 105·115 *parūṣka byaḷi-vīyi dharma* 'the *dharma*-doctrine expelling the afflictions'; v 125, 7b3 *saṃtsera parrūṣka* 'afflictions in migration', Z 6·44 *bil-saṃggä avarrūṣka aysmya ḳāña* 'the *bhikṣu-saṃgha* must be thought of free of afflictions, in the mind'; v 185 13a, 2b6 *⟨a⟩varrūṣka*, *u daśta* 'afflictionless and skilled'. See also above *avarrūṣka-*. From **pari-rauša-ka-*, to *parruṣṭe*.

parruṣṭe 'desires', v 132, 2v1 *u ne parruṣṭe* 'and does not desire', v 93, 17r4 (in a list of verbs of desiring) *vara parruṣṭe vara baittā vara nihvarrde* (triadic) 'there he desires', see, with negative, K 66·132–3 *avarruṣye baysāṃ dā* 'the unafflicted Buddhas' *dharma*-doctrine', =K 69, 1v1 *avarūṣyi baysau dā*; K 60, 34v2 *sarvadharmvā avarūṣye* 'unafflicted in all elements' (BS *sarva-dharma-*). From base *rauxš-* > *rauš-* to *rauk-* see s.v. *rrauṭā-* 'desire' with both favourable and unfavourable meanings. Note for *kleśa-*, also Sogd. Bud. *nyzβ'n'k*, =Uigur lw *nīzβanī-lar*, Tib. *ñon-mons-pa*. A similar double use can be seen in O.Ind. *kop-*:*kup-* 'to disturb', Lat. *cupiō*. Preverb *pari-ruxš-*.

parrusīndä 'shine', Z 24·417 *tta tta nä parrusīndä dīśta ṣṭānye hālśtä* 'so in our hand the spears flash'. From **pari-rus-*, see s.v. *rrus-* 'shine'.

pare 'beyond' with numerals, *pus-pare-bistä* '25', *hau-pare-haudā* '77', *haṣ-pare-kṣaṣṭā* '68', whence, after vowel, *-vare*, later *-rä-*, *-ri-*, *-r-*:*drai-vare-därsä* '33', *tcahaur-vare-haṣṭātä* '84', *kṣṇi-vare-därsä* '36', *nau-vare-nautä* '99'. Once *-pa-* II 51·64 (miscellany) *haṣpa-bṇstamyi haḍai* 'on the twenty-eighth day'. See s.v. the numerals. From **paras-*, **paraz-* > *parai-*, Tumšuq Saka *-par-*, *-war-* *hoparsana* '17', *śowarsana* '11', *drewarsana* '13'; Av. *parō*, *parə* 'beyond', O.Ind. *parás*, to IE Pok. 811 *per-* 'cross'. See also *para* above.

parekṣi 'thong (?)', see *parakṣa*.

parremä 'an ornament', Z 13·137 *svarṇa-sūttāra kalsta kyite paṃjuṣṭa parremä kāḍai pharu nvāsa yiḍändi* 'they made very much noise for him, gold-threaded stuffs, *kalsta*-ornaments, *citā*-ornaments, finger-rings, *parrema*-ornaments'; K 63, 78v3 *hāra kaiyūra kaista maula paraima*

'necklaces, anklets, *kalsta*-ornaments, turbans, *parrema*-ornaments'. Possibly from **pari-rāmya-*, hardly suffix *-āma-*, see *baṃgāma-*; and similar form in *śaraima* (II 77·5) 'covering (?)' base *śar-*.

paraiṣṭā 'twisted (?)', II 117·6 *cū biṃdā pamūha: ū paraiṣṭā paśaṃjsa āstaṃna hera* 'in addition to which such things as clothes and a twisted *paśaṃjsana-*'. Possibly *paraiṣṭaa-* from base *rais-* 'to spin, twist', Av. *urvaēs-* 'turn' (glossed by Zor.P. *vartītan*), Oss. D. *älvesun*, *älvist*, I. *älvisyn*, *älvyst* 'spin', Zor.P. *rištak* 'spun' (DkM 290·4 *gartišn ut vafišn ī pašm rištak*), N.Pers. *ріštan*, *rēsīdan*, *rēsam* 'spin, twist', *rēsmān* 'rope', *rēsmān-bāf* 'rope-maker' (dyadic), Balōčī *rēsag*, Pašto *wrēšəl*; Zor.P. *asparēs*, *asparēz* 'race-course'. IE Pok. 1158–9 *ureik-* 'turn, twist, bind', Av. *urvaēs-*, *urvis-*, Greek ῥοικός 'bent', Lat. *rīca* 'headdress', O.Engl. *wrīgian* 'stretch', Lit. *rišù*, *rišti* 'bind', *raištis* 'band, headdress'. This is now preferred to a connexion with IE Pok 857–9 *reik-* 'cut', Lit *reikù*, *riẽkti* 'cut' through **raix-š-*, or *rais-*, O.Ind. *riśāti*.

paṛau 'command, order', BS *śāsana-*, Chinese K 909·8 *ʦʻī* 'rescript' (II 129·80), frequent in official documents, II 88·21 *parau pastāṃdä* 'they ordered an order'; II 23, 18r4 *parau tsve* 'the order has gone out'; II 18, 7a3 *khu parau pvą* 'when you (sing.) hear the order'; II 26·32·20 *khu parau pvīrau* 'when you (plur.) hear the order', loc. sing. V 389·5 *balysi parauya* 'in the Buddha's command', BS G 37, 14b1 *jina-śāsane*; III 141r3 *paroya*, K 42·94 *parauyi*, inst. sing. Z 2·102 *parauṇa*; acc. sing. (?), V 310, viir3 *parautu*; acc. sing. Z 24·512 *paro*; gen. sing. II 117·126 *parau paryākä* 'commander of a command', plural, II 88·18 *parauta haudeṃ* 'I gave orders', gen. II 120·185 *parauvāṃ jsa*. Derivative, see *parauvā va* 'for the commissioners'. Compound II 41·10 *parauva-bara* 'carrying despatches'. Verbal see *pary-:parsta-*.

parauvā 'commissioners (?)', II 41·10 *aśä parauvā va pathāña* 'horse to be equipped for the messengers', translation SDTV 115. From *parauvaa-* adjective to *parau*.

parauys- 'sink, drown', 3 sing. V 125·6b2 *paroysde* 'drowns' (the 6th danger, parallel to BS *udaka-*); Z 24·467 *parauysārä*; participle present Bcd 57v1 *viṃma* (*-iṃ-=-ai-*) *parauysaṃdā satva* 'beings drowning in the sea', BS *ogha-nimagna-*; JS 15r4 *parauysaṃdai*; preterite Z 20·65 *parauṣṭa*, Z 2·225 *paroṣṭa-*, III 68·70 *parauṣṭūṃ aysmū pajsä* 'I am greatly sunken in mind', III 71·143 *parauṣṭūṃ aysmū uvī* 'I am sunken mind (and) wits'. But II 98·153 *parauṣṭā* 'under control' as *parau* 'command' with *-ṣṭaa-*. Causative, *parauś-*, III 68·64 2 plur. *parauśarä miśtaña ttāja* 'drown her in the great river'. With *-āṃ-* <*-au-*, K 60, 37v3–4 *cu na diṃna* (*-iṃ-=-ai-*) *sūśti*, *ne uci jsa parāṃysye ni padaṃna gūjsabrrīśtą* 'which is not burnt in fire, is not drowned in water, is not scattered by wind'. From **parā-vaz-* 'to be borne away', see cognates s.v. *bays-*. With reference to liquid, note also Šuγnī *wāz-*: *wīšt* 'swim, bathe', Yazg. *waz-:wešt* 'bathe, wash', causative *wazān-:wazant* 'wash'; Oss. D. *aŭazun*, I. *aŭazyn*, *aŭäst* 'check the flow of a river'; D. *niuazun*, *niŭast*, *niŭäst*, I. *nŭazyn*, *nyŭazyn*, *nost* 'to drink', *karz nost* 'intoxicant drink'.

parauṣṭā 'controlled', II 98·153 *na jsā utca parauṣṭā* 'the water was not controlled'. From *parau* and base *ṣta-*.

parausta-, *parosta-* 'restrained', see *parāh-*.

parkāṃda- 'bestrewn', K 63, 79v3 *parkāṃda ḅā yausa* 'spread the incense (=*ḅū*), musk'; with *varkāṃda-*, III 38·42–3 *yausa jsa varkāṃdā būśaña spyakyau hīya* 'with musk-perfumed scented flowers'. For *v-* beside *p-* note also *padanda-*, *vadanda-* 'made'. See *parkūn-*.

parkūn- 'spread, bestrew', Sid. 10or2 *ttī-v-ī beṃda sadalūṃ* (=BS *sindhu-lavaṇa*) *parkūnāñā* 'then upon it salt must be sprinkled'; III 86·96 *biṃdai śikarā parkūnāña* 'upon it sugar must be sprinkled'. Parallel, Uigur 2·24·50 *škār öz-ä sačīp* 'having sprinkled sugar upon it' (G. R. Rachmati, Zur Heilkunde der Uiguren, 1930–2). The *-k-* is kept after *pari-*. From **pari-kau-* 'to cover around, strew over', with present *kūn-* (as *ysūn-* 'to flow' base *zau-:zu-*); ambiguous participle *parkāṃda*, *varkāṃda-* either from *kau-n-* or *kān-*. To base *kau-* 'cover', IE Pok. 951–3 *(s)keu-* 'to cover', O.Ind. *skauti*, *skunāti*, *skunoti* 'cover', Greek σκύλος 'skin, hide', κύτος 'covering', OHG *hūt*, O.Engl. *hȳd* 'hide'. This base *kau-* is preferred to tracing *parkūn-* to *parikān-* with *-ūn-* as in *mūn-* 'to remain', *mūn-* 'to resemble' with *mān-*. See *prrąkuyą* 'strewn stuff'.

parkhyaṣṭu 'made to drink, given to drink', V 95r8 *ne parkhyaṣṭu yīndä* 'he cannot give to drink' (the *pa* written small below). See *parchāś-*, *pachāś-*, to *khays-*, *khāys-*.

parchāś- 'give to drink', Z 24·237 *ṣä muho parchāśa ttu ṇei kye mä dukha jāndä* 'he gives me to drink that *amṛta*-immortal stuff which removes my woes'; preterite, Z 5·89 *ṇei ma parchāṣṭai balysa* 'you made me drink immortal stuff, O Buddha'. See cognates *s.v. pachāś-*; participle also *parkhyaṣṭa-*.

parchuta- 'struck', SuvO. 4r7 *parchuta-indriyyau jsa* 'with faculties destroyed', BS *upahata-indriya-*. See *pachus-*: *pachuta-*.

⟨pa?⟩rdūla 'dark (?)', V 264b4 *⟨pa⟩rdūla baṃhyi* 'dark (?) trees'. See *padvala-*.

parnaindä 'they touch', 3 plural, Z 2·122 *kho tterä ṣṣīve hastu parnaindä hana* 'as in a dark night the blind men feel the elephant'; Z 2·228 *ttrāmu gyaḍa kho ju hanä ṣṣīve samvī parnaindi ne daindä* 'so the ignorant as blind men at night touch, but do not see', cliché Pali *diṭṭho vo jacc-andhā hatthīti* 'blind from birth, have you seen (=touched) the elephant?'; O.Ind. maxim *jāty-andha-gaja-dṛṣṭyā*; here *parnaindä* is parallel to BS *spṛśati* 'touches'. Present 2 sing. imperative K 47·56 *nāsi pūra ce ṣẹ tcāraṃphi ttyena paḍā panā* 'take, my son, what is this staff, with it feel in front'. Base *nam-:nā-* 'to strike', Oss. D. *nānun*, *nad*, I. *nämyn* 'strike', D. *nad* 'road', I. *cälx-nad* 'wheel-road'. Similar to Zor.P. *pīl-xvast* 'elephant-beaten'. Hence **pari-nā(y)-* 'to touch'.

parbava 'overcome', III 6, 13r1 *vaña muhu śśūka ma ṇiysānā, ma ma parbava, ma ma uysdvya* 'do not leave me alone, do not overwhelm me, do not drive me away'. From *pari-bau-* 'to be around, overcome', see also *parbutti*, *parbautta-*, Av. *pairi-bav-* 'overcome', Vid. 14·7 (the insects) *yōi gaδwąm pairi.bavaiti* 'which infest the bitch'. With *-b-* kept after *pari-*. See cognate s.v. *vāta-* <**būta-* 'become'.

parbīra 'round, circumference', II 103·68 *ttīśą* (BS *tejas-*)

śauma tcīra parbīra ysaunastyai 'splendour, beautiful in mouth, face, countenance'. From **pari-bar-* 'to surround' (with *-b-* kept after *pari-*), **pari-barya-* > *parbīra*. M.Parth. inscription Šāhpuhr I, 1. *prybr* 'surrounding', Armen. lw *parberakan* 'circular'.

parbutta- 'grown', K 43·160–1 *ttī ṣi kūnālai rrispūri thy⟨au⟩ huṣā parbutti* 'then the prince Kunāla swiftly grew, increased in size', =K 41·41–2 *ttī ṣi kū(nā)lai rriṃspūrā (-iṃ-=-ai-) thyau huṣā parbuttā*; III 105·13–4 *tta hūṣā parbautta vāṣṭą sa khū vaiysa pvāvaña uca* 'so he grew, matured, just like a lotus in cool water'. Here *huṣā parbuttā* is dyadic. With *-b-* kept after *pari* and *-ūta-* maintained as *-utta-*. See cognates s.v. *vāta-* < *būta-* 'become'. Present base *parbav-*, see *parbava*. For *-utta-*, see also *patāvutta-* 'shaven'.

parmica 'change, ('exchange'>) message', IV 23·10–11 *ttrāma-ṃ parmica himāte* 'such for me be the change'; IV 36r1–2 *spāta ṣīlāna parmäca āta* 'from spāta-official Ṣīlā a message has come'; V 259, 4b2–3 *14mye haḍai ttā parmäca tsvā* 'on the 14th day a message went out (to you)'. From **pari-mistyā-*, base *mait-* 'to send', (with *-s-*) *mais-*. Av. *maēθ-*:*miθ-*, *maēt-*:*mit-* 'send; change', *hamista-* 'thrown down' (*maid-* or *mait-*). See also *parmiha* 'village' (*maiθ-* 'settle') and *hamīh-*:*hamista-* 'change'. IE Pok. 715 *meit(h)-* 'exchange', O.Ind. *methati*, *mithāti*, Got. *maidjan* 'change'; IE Pok. 968 *(s)meit-* 'throw'.

parmäśtä 'communicates (?)', V 228, 3a1 *vāśäte parmäśtā* 'he recites (BS *vācaya-*), relates'. From **pari-mis-*, base *mait-*:*mit-*, see s.v. *parmica*.

parmihā- 'village', SuvO. 55v2 *parmiho*, BS *nigame*; V 109, 31v1 *ttiña āguvo parmihvǫ kīntha kṣīra o ttuvǫ kanthuvǫ ku rrundä kūṣḍa* 'in this hamlet, village(s), city, land or in these cities where are king's palaces', BS *grāma-nagara-nigama-janapada-rāṣṭra-rājadhānī-*; K 31·24 *parmahe*, =K 15·118 *paramai*, =K 23·68 *parama*; II 107·167 *gaudāra parmahai vīra* 'in Gāndhāra town', V 107, 30r1 loc. plur. *parmihotovǫ*, BS *nigama-*. From **pari-miθā-*, base *maiθ-*:*miθ-* 'be placed, settle', Av. *maēθana-* 'dwelling', Zor.P., N.Pers. *mēhan*; verbal Av. *miθnatu*, *miθnāṯ*, *miθnāiti*, *mitayatu* (glossed by Zor.P, *māndan* 'remain'); Sogdian in place-names *mēθan*, *miθ. mit*; BS *tarmita* 'Tirmiδ, Termez' from **tara-mita-* 'crossing-place', the city on the Oxus (BSOAS 13, 1950, 400–3). IE Pok. 715 *meit(h)-* 'dwell', Lit. *mintù*, *mìsti* 'be nourished', Let. *mìtu*, *mist* 'dwell; have food', O.Slav. *město* 'place'. See also s.v. *parmica*.

Here probably also the city name Chinese (Karlgren 1187·20; 617·2) *tu-mi* < *tuo-miet* the name in the Former Han history (*xan-ṣu*) for Kābul, hence Iranian Saka**tau-mita-* 'great settlement' for 'capital city'. See *ttu-miṣa*.

pary-: *parsta-* 'to command, deign', 2 sing. imperative II 22, 17a3 *parya buḍä* 'deign to bring'; II 36·9·4 *paryatī pirśtā* 'deign to store it away'; 2 plur. imperative K 147·39 *paryara yuḍai* 'deign to do', 1 plur. present II 128·57 *paryāṃ yuḍe*, II 127·26–7 *paryāmina yuḍe*, II 129·67 *paryāmi biysī yuḍe* 'we deign to have seized'; K 148·45 *paryāviṃ (-iṃ=-ai) bīde* 'deign to find'; noun, Sid. 1515 *kīrä paryāme jsa u śūhyāme jsa* 'with commanding the work and preparing', Tib. *spyad-par*. II 127·39 (to read) *paryāmināte sāṣte* (=*spāṣte*, coalescent *sā-* and *spā*); participle future, SuvO. 36r6 *pajsama paryāña yāḍe* 'honours are to be commanded to be paid', BS *pūjā ājñāpayitavyāḥ*. Before *-i-*, **paryi-* > *parī-*, 3 sing. Z 24·450 *parītä*, Z 24·442 *parīyi*, V 63·25 *parīyi-t-ī pīḍa* 'he orders to write it', III 115, 9v4 *parī pīḍi* 'orders to write', 2 sing. Z 22·112 *parī*, 1 sing. Z 12·51 *parīmä*, 2 plur. Z 12·28 *parīya*. Preterite, Z 2·101 *parste*, Z 5·43 *paste*, Manj. 43 *khu paste śāstāra* 'as the teacher ordered' (BS *śāstar-*), K 52·8·5 *pastä pīḍe* 'he ordered to write'; K 100·274 *ysīnī pastai nāve* 'deigned to take in charge'; II 105·104 *pasta añāyai* 'deigned to establish' (BS *ājñāpaya-*) 3 plur. II 88·21 *parau pastāṃdä*; II 22, 18a2 *parstāṃdi*; *-st-* > *-c-*, II 100·215 *parau na pacai* 'he did not order the order'. Infinitive, II 113·83 *parau pastāṃdi paśte*. In colophons, SuvO. 55r2 *puñabuddhä parste pīḍe*, I 255, 12v5 *vaṃdakai parstä pīḍä*, so also Sogd. Bud. P 8·167 *m'δ APZY pr'm'y prw'yst mwn'kw pwstk* 'he ordered so to translate this book'. For 'to order' in the sense of 'deign to', note Sogd. Man. *frm'yδ* 'be pleased to'; *n' frm'yδδ* 'be pleased not to'; Uigur *buyur-*, N.Pers. *bi-farmāyīd*. From base *rau-*:*ru-* 'to make sounds', with increment *-d-*, *raud-*:*rud-*. The preterite has at times an increment absent in the present (see *ker-*:*kālsta-* 'to plant'), hence *parau* 'command' could derive from either **pa(ti)-rāvu-* or **pa(ti)-raudu-* (see also *mau*, *hau*); present *parya-* may be from **ravya-*, **ruya-* rather than **raudya-*, **rudya-*; preterite *parsta-* is from **pa(ti)-rud-ta-*. For *rau-*:*ru*, Av. *ravō.nāmanā* (and *rayō-nāmanā*, O. Friš, Archiv orientální 18, 1950, 2), Oss. I. *araun*, *arydta* 'to echo'. For *raud-*:*rud-*, Av. *raod-*, *raostā* 'he lamented', but Yasna 44·20 *urūdōyatā* of non-Zoroastrian ritual chanting; Ormuṛī *ṣraw-*, *ṣū-*, *ṣustak* 'to weep' (**fra-raud-*), Parāčī *ruh-* 'to weep' (**ruda-*). IE Pok. 867 O.Ind. *rāuti*, *ruvāti*, *ravati*, *rutá-* 'of noise', *rod-*:*rud-* 'roar, weep, cry out', Greek ὠρύομαι 'cry out', O.Engl. *rēon* 'lament', Lat. *rūmor*, O.Slav. *revǫ*, *rovǫ*, *ruti* 'bellow', O.Engl. *rēotan* 'lament'; Lit. *ráudmi* 'lament'. Hardly better from **pa(ti)-mrau-*.

parrya 'passed over (to attack)', IV 20·5 *pīḍakä ā si huna ttā khyeṣvā ttuṃga śeṃ parrya ṣi haḍi va ni ye caṃda ⟨ha⟩ḍ⟨ā⟩ u kāmya haḍai vā parrya* 'the letter came reporting, the Huna have passed to Kāšyar, to Ttuṃga Šeṃ (*ttuṃga* =Turk. Uigur *tonga* 'hero'?). This message was not clear (*va* =*vara*) there as to how many days and which day they passed'; II 38·17·4 *kīthi vā ysaṃgauñä huna parrya* 'to the city (towards us) the plundering Huna have passed'; without context, V 16·4·5 *parryāṃdä* 'they passed'. From older *parrāta-*, participle to *parrīj-*, and *pars-* 'pass'. Infinitive II 1, 3–4 *parya vā paryai* 'please to enter', gloss to Chinese *ṣu* 'to enter', from 'pass this way (*vā*)'. Hardly from *parš-* to Av. *paršta-* glossed by Zor.P. *pathārēt* 'he fights'.

parysa-, *pārysa-* 'servant', verbal *parṣ-* 'to serve'. With short *pa-*, Z 2·50 *parysa nirmändä ce pīpāre hurau bātā* 'he conjures up servants who prepare *hura*-drinks, *bātaa*-drinks'; K 148·58 gen. plur. *parysāṃ vakṣaunarau* 'servants, attendants' (BS *upasthāna-karaka-*). Elsewhere *pā-*, SuvO. 5r4 *pārysyau* 'servants', BS *guhyakaiḥ* 'attendants'; SuvO. 4v5–6 *haṃtsa hvāṣtyau pārysyau*

'with excellent servants', BS *sa-ganeśvaraiḥ*; II 7·112 *sa-ysārya pāraysau* '100,000 servants' (=115). Verbal *parś-* III 22, 13b3 *na haḍi tti śau gyasta baysā parśāṃdā* 'they will not however serve your one *deva* Buddha', BS *na khalu punas te...eka-buddha-paryupāsitā bhaviṣyanti*; III 66·26 *īnāva parśarā yāṃdā* 'always serve (2 plur.) strangers'; K 52·7·8 *tti mūnā pārysā ysūṣka, cu ma ṣṭāni parśiḍā brrīya* 'these my dear servants (*pārysaa-*) who serve me lovingly'; K 33·49 *ttu raṣiyi parśe* 'he serves the *ṛṣi*-sage' (=K 24·98 *paśa*, =K 16·157 *paśe*); II 21, 15b3 *haṃtsa neri jsa u pūryau jsa pyaṃtsāṣṭa hiyaudi parśūṃ* 'with wife and with sons I will henceforth serve the lord'; JS 5r1 *parśai* 'you served'. Noun, Z 2·185 *ṣäte pārśā mästamā* 'this is the greatest service'; III 130·26 *pārśa pajsaṃ dāśe* 'he carries out service, worship'; V 111, 33v2 *śūjīye pārśu yanāro* 'may they serve one another' (BS omits); V 107, 29r4 *pajsamā śśāraṇä pārśā kāḍāna* 'for the purpose of worship, service' (dyadic), BS *pūjā-satkāra-*; loc. sing. III 79·1 *prrīśa* 'in service'. Agent noun feminine, II 125·21 *pārysya bīśaka ysyāne* 'may I be born a woman attendant, a woman house-servant'. Possibly **parivarz-* 'to attend on', with Sogd. Bud. (P 8·199) *prw'rz* 'care', M.Parth.T. *prwrz*, *prwrz'g* 'attendant, attendance', *prwrz'd* 'attended', rather than (KT 6·168) **pari-za-* to *zā-* 'move'. IE Pok. 1168–9 *u̯erĝ-* 'to work', Av. *varz-*, Greek ϝέργον, 'work', ὄργανον 'tool'. See also *jsañaulysa-*.

parysi 'attendance', III 129·22 *ūtvaḍire jsa bīsaṃgīji gę parysi viri* 'in addition, in service to the *bhikṣu-saṃgha* assembly there' (*gę* =*gäṣā-* 'group', rendering *saṃgha-*; with *parysa-* 'service, attendance'); *parysya* (not *paysjyę*), K 156·9–10 *bīsagījai gai parysya udaśāyą* 'for service to the *bhikṣu-saṃgha* assembly', =III 64·11–12 *bīsagīje ge parysya udiśāyą*. See *parysa-* 'servant'.

parysya 'in service', loc. sing., see s.v. *parysi*.

parva 'fighters (?)', Manj. 58–9 *jyau jsa rakṣaysā hīya rāde drraya vara mvañīde maista parva śa śe phara-ṃ beśa asada vīrā auśa* 'in the fightings three kings of Rākṣasas dwell there, great fighters each one, their speech all evil (BS *asiddha-*), hostile (BS *vaira-*), bad'. To base *par-* 'to fight', present **parśnu-*, beside *purr-*.

parvac-, parvach-, parāpāch- 'to ripen', K 56, 20r3–4 *makalai māñaṃdā aysmū cu dida parvaciṃ* (*-iṃ* =*-ai*) *vīra biśvā idrrvā baysvi* 'the monkey-like mind which upon so much ripening in all the faculties is extinguished'; Z 2·75 *ṭṛṣṇa-indryau jsa utāra parvacha ni bvāmata rrāsca* 'with those of the desire-faculty their noble (BS *udāra-*) ripening is the sharp awareness', parallel to BS *āśaya-anuśaya-parijñānāt paripācya-anuśāsanī-prātihāryena* ('by the miracle of instruction ripened out of full understanding of the (mental states) *āśaya-* and *anuśaya-*'); K 110·333 *parvacha drāvai raysa* 'ripening, unsteady taste'; III 75·224 *ṣi mīṃ ttī parvachā tsve* '(his power) then became matured'. Verbal, Sid. 138 VI *thyau parvaśte u berṣḍā* 'it swiftly matures and bursts', BS *kṣipra-pākī*, Tib. *myur-du smin-čiṅ rdol-ba dan*; Sid. 142r2–3 *parvaśte u śīyi cha hame* 'ripens and white skin appears', Tib. *dbal skya-ba dan*. Note BS *paripakva-, aparipakva-* used of disciples (Daśabhūmika-sūtra-, ed. R. Kondō, 157·14). Base *pak-*, present *pajs-*, 3 plur. *pachāre*, see s.v. *paräpāch-*.

parvāra- 'accessory', Manj. 62 *jsahārinā raga-sthāna kṣasa parvāra pacaḍana* 'the belly's state (BS *uraga-sthāna* 'abode of snakes', from R. E. Emmerick, elsewhere of an underworld, here with *jsahāra-* 'belly') by way of sixteen accessories'; Manj. 64 *pharīnye parvāra* 'accessories of speech'; Manj. 71 *dvī-byūra parvāra* 'two myriad accessories'; 'attendance', V 338, 61r5 *māra pāpīmu haṃtsa parvārna vara haṃgrīya* 'the evil *māra*-demons assembled there with retinue', BS G 37, 57b1 *mārāṇāṃ pāpīyasāṃ sa-parivārāḥ saṃnipatitāḥ*; K 150·20 *hatsa parvāra jsa mihākeṃtta* 'with retinue Mahāketu'. From *parivāra-*, either as Iranian Saka word or as BS loanword.

parś- 'to serve', see s.v. *parysa-* 'servant'.

parśtä 'passes', see *pars-*, s.v. *parrīj-*.

parṣṭore 'they stop', dyadic with *nihalj-*, V 148, 1b2 *|||parṣṭore nihaljīndi* 'they stop, they suppress'. From **pari-ṣtuāre*, with *-ore* as in *byore* 'they attain', *bijore* 'they are lifeless', *dastoru, tcahora*. Base *stā-* 'to stand, stay, stop' (see s.v. *ṣṭe, ṣṭāre*) with increment. IE Pok. 1008 *st(h)au-*, Lit. *stóviu stovėti* 'stand', *stovà* 'place', O.Engl. *stōw* 'place', *stōwian* 'to stow', with noun Av. *stūnā-*, Khotan Saka *stunā-*, O.Ind. *sthūṇā-* 'pillar', Greek στωλα, στοιά, στοά 'hall'.

pars- 'to pass', see s.v. *parrīj-*.

palaigä 'plant name', Sid. 17v4 *palaigä*, BS *pālankā* (Tib. *snehu rgod dav?*); botanic names Boswellia thurifera and beta bengalensis. Possibly Prakrit lw **palingā-* < **pālangā-*.

palaijä 'plant name', possibly 'speckled', II 85·18–9 *śīyi ttrihe, ttye nvaiyi ūspurä palaijä* 'white radish, after that complete speckled plant'. Possibly **palanji-* to *pala-* 'variegated' to N.Pers. *palang* 'leopard', *palang-mušk* 'speckled basil', Kroraina *palaga-varna* (660 A 4;6) 'of speckled colour', see BSOAS 11, 1946, 781–3, Syriac *prng*, Arab.-Pers. *falanj, faranj*, Pašto *prang* 'leprosy', *prāng* 'panther', *prangai* 'leopard', Sogd. Bud. *pwrδnk-*, from base *pard-*, Greek πάρδος, O.Ind. *pṛdāku-* 'adder', Parāčī *parōnd, parōṇ* 'panther', Khowar *pardūm*.

paljsaṃgyā- 'surrounding, protection, retinue', V 107, 29v4 *ānatā nu yaṃda u āysda nu yanīru paljsaṃgyo nä yanda* 'protect them', triadic translation, BS *ārakṣāṃ kariṣyatha*; V 108, 30r4 *biśyau sānyau jsa nä parehāte u paljsagyo nä yanīyä* 'let him save them from all enemies and protect', BS *sarva-pratyarthikebhya ārakṣāṃ kuryāt paritrāṇaṃ kuryāt*; V 107, 29r6–7 *tcuīnu rrundānu haṃtsa hīñe jsa haṃtsa karvīrā paljsaṃgye jsa...dātīnei tcęimā rakṣatä hämäte* 'with the army of the four kings the eye of the *dharma*-doctrine has surrounding protection', BS *yuṣmābhiś catur-mahārājaiḥ sa-bala-parivārair...dharma-netrī ārakṣitā bhaviṣyati*, parallel to V 109, 31r4–5 *tcuīnu mästānu rrundānu haṃtsa hīñe jsa u haṃtsa parṣe jsa* 'with army and assembly of the four great kings', BS *sa-bala-parivārāṇāṃ*. See K 142·1037 *pajsaṃja* 'protection', Tib. *sba-ba*; III 43·23 *paijsaigau*. From **pari-jam-* 'to surround' see s.v. *jsaṃ-*.

paljsata-, paljsāta- 'surrounded', SuvO. 56r6 *biśśe paljsāte bāysañä banhya* 'all enclosed places, gardens, trees', BS *sarva-ārāma-vanavantaḥ*; dyadic Z 17·23 *paljsāte ārāma* 'gardens, places of rest (=gardens)', Z 3·58 loc. plur. *paljsovǫ uryānuvǫ* 'in gardens, in parks' (BS *udyāna-*);

Z 22·120 *uryāna paljsäte*; Z 17·26 *paljsatā uryānyau banhyo jsa māṣṣyau* 'surrounded by gardens (BS *udyāna-*) with trees, fields'. Later *pajsata-*, *pejsata-*, *pejsya-*, *pejsa-* v 188·48a, 221 (isolated word) *pajsatā*, SuvP. 59v4 *parṣi jsa* (BS *pariṣad-*) *pejsata āre* 'they sit surrounded with the assembly', BS *pariṣadāyāṃ parivṛtāyāṃ*; K 76·202 *rruṃdyau pajsa* 'surrounded by kings', K 64, 80v2 *uryauna pejsye āṣaiją vīysauja* 'gardens (BS *udyāna*), enclosures, pools, ponds'; K 37·126 *pejsye*; II 107·167 *hīña jsa paijsa* 'attended by the army'. Verbal, preterite, JS 34v3 *karvīnā pajsāṃde kaṃtha* 'they surrounded the outer city' (**paljsātändä*). From base **pari-jan-* **pari-jata-* 'to place around', Yazg. *pəržan*:*pəržant* 'to surround with thorn fence', *pəržanag* 'wattle, thorn fence'. See cognates s.v. *jsan-*. For Khotan Saka, **pari-čan-* would give **paltcun-* **paltcan-*, since after *pari-* consonants remain.

paljsārgga- 'distressed', Z 23·25 *paljsārgga harbiśśä hwandä* 'all men are distressed'; III 69·89 *pajsārga kāṣcya jsa tsvāṃdā* 'they went about distressed in thought'. From **pari-jār-* with *-ka-* suffix (or base **pari-jark-*), possibly to IE Pok. 478 *g^{u}er-* 'to raise voice', see s.v. *pajarūṇa-*. After *pari-* the consonants remain.

paljsemäte 'accomplish, carry out', v 95r5 *cai jsa ttu sājīndā kar-jvau vara ne paljsemäte rraṣṭa ni nijsaṣḍe* 'whence they learn that, he does not at all carry it out there, he does not show the right things'; infinitive, II 37, 122a2 *cu. . .pīḍaka haudeṃ ttädīyū parya pajsaude* 'as to what letters I sent, please carry that out for us'. See also *paljsaṃgyā-* 'surrounding'. From **pari-jāmaya-*, causative to *jsam-* 'go'. With *fra-*, see *hajsaunda-*. Cognates s.v. *āta-* 'came' (**ā-gata-*).

paltcana 'heaps' (less likely 'fragments'), Z 24·422 *pūrnānu hälśtānu pharu paltcana śśando. . . ggaḍāre* 'many heaps of arrows, of spears lie on the ground'. From base *skand-*, see *tcaista-* 'heaped', Oss. D. *cändä*, I. *cänd* 'heap', *cänd-amad* 'bank of river', *ävräyty cändtä* 'masses of clouds'. If 'fragment', see base *skand-*, s.v. *hatcan-*.

paltcimph- 'destroy', SuvO. 27v5 *pvaṇānu paltcīmphākä* 'destroyer of fears', BS *bhaya-prabandha-cchedaka-*; Sid. 15v4 *drrayi dūṣi piṭcīphe* 'destroys the three doṣa-defects', BS *tri-doṣa-ghna-*, Tib. *nad-gźi hjoms-par byed-do*. From **pari-sčamfya-* to base *skamb(h)-*, see s.v. *tcamph-*.

***paltcīh-** or *patcīh-* 'destroy', SuvO. 27v6 *biśśānu grahānu nakṣatrāṇu ośānu patcīhākä* 'destroyer of all *graha*-planets and evil *nakṣatra*-constellations (lunar mansions)', BS *sarva-graha-pranāśaka-*. From **pari-sčafya-* to base *skamb(ḥ)-*, see s.v. *tcaṃpha-*.

palyadāṃ 'attendant, reverent', III 44·54 *dastą dastą baistą tcūra-śauda palyadą* 'hand to hand joined, with four staffs, attendant ones'. Variant to *pajsadą* in III 42·1 *sa khu jä hīsīdā vīrä vara pajsadą* 'just as they come into the court-yard, reverent ones (attendant ones)'. From **pari-iyant-a-ka-* 'going around, attending upon' base *ai-*:*i-* 'to go', as *pajsadā* from **pari-jamanta-ka-*, base *gam-* 'to go' (see *pajsadāṃ* above). IE Pok. 293–7 *ei-* 'go'.

palyā 'accessories (?)', II 87·51–2 *śara hvāra śara khāṣą: śara da palyā baiśa* 'good food, good drink, all accessories good to see'. From **pari-āyaka-* base *ai-*:*i-* 'go', see also *palyadāṃ*.

palśārā 'evening', *paṣāra*, *paṣā*, *paiṣā*, III 126, 3b5 *āśirī śśāriputrā palśārā samāhānāna panatā* 'the teacher Śāriputra rose from the trance (BS *samādhāna-*) in the evening'; v 54, 83r4 *palśärä*; III 26, 28b2–3 *brū haḍā. . . śva haḍā paṣārā* 'morning. . . midday, evening', BS *pūrvāhna-kāla-samaye. . .madhyāhna-. . .sāyāhna-*; Sid. 149v2 *paṣā hälai ni vijsuiṣḍiṃ* (*-iṃ*=*-ai*) 'does not see at night', BS *naktāndha-*, Tib. *mćhan-mo mi mthon-ba*; Sid. 153r1 *paṣā hälai va*, Tib. *nub-mo źin* ('evening'); I 165, 81r1 *päṣā*; II 107·150 *paiṣā*; II 103·67 *paiṣāṃ*; III 93·267 *peṣā*; adjective, Sid. 4r2 *paṣaraṃjsī kälä* 'evening time', BS *sāyāhna-kāleṣu*, Tib. *phyi-hbyed-kyi dus*; K 39·156 *peṣaraṃjsī*. As second component, III 14·12 ⟨..⟩*ṇa-vasāri krrega* 'the time 5–7 p.m., the cock (period)'. From **pari-uzayāra-* to Av. *uzayara-* 'afternoon', Oss. DI. *izär* 'evening', Sanglēčī *vužēr* 'early evening', Yidya *uzīro* 'yesterday', Waxī *pīrz*, *pürz* 'evening', *pürzcr* 'this evening (**pari-uzayara-*?); N.Pers. *bāzērah* 'a watch of the night' (**upā-uzayara-*), Pašto *brezar*, *barezar* 'early morning' (**upara-uzayara-*), *zeranai ōbə* 'water left from the day before' (Av. *uzayeirina-*). See also s.v. *beraji*, *byerajā* 'rst day of the month'.

palšti 'back (of body)', Z 21·30 *biṣṣāte palšti* 'broken backs'; Sid. 156v1 *paštä phaṃnai* 'back of the palate', BS *tālu-mūla-* 'root of the palate', Tib. *rkan-gyi phug* 'innermost part of the palate'; II 125·16 *paśta vī rrāha* 'pain in the back'. From **pṛ-šti* with *-ršti-*>*-lšti*, as *hälšti* 'spear' <*ṛšti-* (see also s.v. *ggūšti* 'flesh'). To Av. *paršti-* 'back', Armen. lw *pašt-*, *paštpan* 'protector', but Armen. lw *p'oušt-*, *p'ouštipan* with Zor.P. *pušt* 'back', *puštak* 'load on the back', N.Pers. *pušt*, M.Pers.T. *pwšt* 'support', Pahlavī Psalter *pwšty* 'back'; Sogd. Bud. *pr prčh* 'on the back', Man. *prčh*, Chr. *prčy* 'behind', Chorasm. *pšk* 'back', Yayn. *parča* 'edge', Waxī *pcrt* 'animal's back', Yiyda *pišćo*, *piškyo*, Ormuṛī *pat* 'upper part of back'. IE Pok. 1005, O.Ind. *pṛ-ṣṭhá-ṃ* 'back'.

palsārā 'crowns, garlands', v 42v2 *buśśānā spyetānu palsārā* 'scented chaplets of flowers'; v 166, 221 ⟨*bu*⟩*śañyau palsāry*⟨*au*⟩ 'with perfumes, with chaplets', Tib. *spos dan, phreṅ-ba dan*; Bcd 45r2 *paṣārā*, BS *mālya-*; SuvP. 72v2 *peṣārā buśañā jimāne* 'garlands, perfumes, ointments', BS *gandhaṃ ca mālyaṃ ca vilepanaṃ ca*; K 152·14 *piṃsāre* (*-iṃ-*=*-ai-*) *ranyā ūḍą* 'garlands covered with jewels' (BS *ratna-*); K 63, 78v3 *peṣārā grauna* 'chaplets, garlands'; v 346b4 *grauṃyau palsāryau spätyau* 'with garlands, chaplets, flowers'. From **pari-sāra-ka* 'around the head', Sogd. Bud. *prs'r'k* (Reichelt, Frag. III 81; 88), beside **api-sara-*, Zor.P. *'pysl* **apisar*, N.Pers. *afsar*; Yidya *pusur* 'head' (**pāti-sarah-*). For *sāra-*, Av. *sāra-*, Zor.P. *nikōn-sār* 'head down', N.Pers. *nigōn-sār*, M.Parth.T. *ngws'r*, Parāčī *pīsār* 'front', beside Av. *sarah-*, Zor.P., N.Pers *sar*, Sogd. Bud. *srw*, *sry*, *sr'*, *s'r*; *srč'yk* 'first'; Oss. DI. *sär* 'head', N.Pers. *sar*. IE Pok. 574–7 *ḱer-*, O.Ind. *śiras-*, Greek κάρ '(on the) head', κέρας 'horn'.

pavaṃ 'dust', III 66·18 *pavaṃ biṃda* 'on the dust', see *patanaka-*.

pavanaka- 'dust', see *patanaka-*.

pavasvyiṃ 'impure', K 150·15–7 *cvi. . .hatharkyi gārīyų* (*-ū* 'and') *hūnā vīśunā amaṃgalīyi pavasvyiṃ* (*-iṃ*=*-ai*)

hīra īde bīśi byājärä tta tta khva pāśara baurā 'what troubles, hardships and bad dreams, unfavourable, impure things there are, do you (2 plur.) melt away, just as sunshine (melts) snow'. Possibly *pa-*<*apa-* 'away, without' (as Armen. lw *apahark* 'untaxed', *apaśnorh* 'ungrateful', Av. *apaxśaθra-* 'away from the rulership'); and *vasuta-* 'pure, purified'.

paśś-: *paśśāta-* 'send, let go, release into', V 75, 43v6 *paśśīndā u parehārai jsa* 'they leave and avoid it' (variant V 338, 36v4 *pašīndä*), BS G 37, 33b3 *parivarjayanti*; V 334, 32r4 *paśa paśa* 'leave, leave it', BS G 37, 29a4 *alam* 'enough'; III 22, 14b2 *paśāñā* 'to be abandoned', BS *prahātavya-*; 2 plur. imperative, K 30·218 *paśarai vā pyatsa* 'let him come here before me', =K 39·148 *bāyirai vā vāṣṭā* 'bring him here'; II 114·112 *haḍa paśarā* 'send the messengers' (2 plur.); K 149·10–11 *paśarū* (*ū* 'and') *hūryarau seddha* 'send out and give to them (*-u*) the *siddhi*-success'. Preterite, *paśśāta-*, *paśā*, Z 3·78 *ku puṣṣo paśśātu vīru yuḍu yīndi ysurru* 'when at once he has been able to abandon hatred (BS *vaira-*), anger'; I 175, 92r1 *āchā paśā yanīdā* 'they can dismiss the diseases'; II 36, 9b7 *ttā hvaṃḍā paśāteṃ dva* 'I sent two men to you'; II 90·76 *paśāveṃ* 'I sent'; infinitive, Z 22·106 *maha haṃjsäta mara syūta. . .paśśete* 'you intend to leave us here orphans'. For *-śś-*:*-śśā-*, see above *niśś-*:*niśśāta-*.

paśa 'husband (?)', V 237·36–7 *kā nāra kā natta paśa hīyauda kā bīsakai mūñū* [*ñū*] 'where the wife where the husband-lord sits, where I dwell in the house?' Possibly *paśa*<*paš-ya-*<*paṣṣa-*<*paθya-* (as *haṭhṭhā-*, *hakṣā-* 'truth' <**haθya-*) to Av. *paiti-*, O.Ind. *pati-* 'husband, lord', *patyate* 'dominate', IE Pok. 842 *pot-*, Lat. *potior*, *potītur*, Greek πόσις 'husband', δεσπότης 'housemaster', Alban. *pata* 'husband', *pashë* 'had', Got. *-faþs* 'master of', Lit. *pàts* 'husband', Tokhara A *pats* 'husband'.

paśą 'autumn', JS 14r3 *khu pura haṃbaḍa paśä* 'like the full moon in autumn'; III 69·96 *paśą kālä* 'in autumn time', parallel Pali *sarada-samaya-*; JS 19v1 *urmaysdi paśą-bāḍū āśą* 'the sun in the sky at autumn time'; JS 3r1 *ssa-bistä paśą avaśä drrūnai īye* 'may he surely be healthy for 120 autumns'. With intrusive *-v-*, N 75·38 *draya pvāśe* 'three autumns', BS *trayaś ca śāradaṃ* (possibly read *pāśe*). Adjective, Sid. 3r5 *ttāṃjāra u brakhaysdya, ṣā paśąṃjsya rva ṣṭe* 'what are the (months) *ttuṃjāra* and *braṃkhaysdya*, that is the autumn season'; Sid. 3v2 *ṣi paśąṃjsya rva* 'this is the autumn season'. From **patizya-* 'near to winter', Oss. DI. *fäzzäg*, Zor.P. *p'tyč* **pātēz*, N.Pers. *pāīz*, Sogd. Man. *ptyz* (see TPS 1945, 13). For 'winter' see *ysumāna-*.

paśaṃjsana- 'an object made of leather' (if *īṃjīnai* is 'leathern'), II 91·95 *dva paśaṃjsana* 'two *paśaṃjsana*-leathern things'; II 117·6 *pamūha: ū paraiṣṭā paśaṃjsa āstaṃna hera* 'such things as clothes and twisted (?) leathern thing'; II 129·78 *īṃjīnai hūjsava-pakai paśajsa pastāṃdū hajsāṃde* 'we have deigned to send a *paśajsana-*, leathern, with well-fitted cover (?)'. Uncertain; for a long time *īṃjīnai* had seemed to mean 'metallic' (iron or steel). See also s.v. *paraiṣṭā* which can be traced to *rais-* 'to spin, twist', rather than to *raixš-* 'to cut'. A possible connexion could be found in Sogd. Bud. *'pš'nkt* 'bands, bonds'. See an earlier interpretation in AM, n.s., 11, 1964, 26.

paśąraṃjsī adjective 'of the evening', Sid. 4r2 BS *sāyāhna*, see s.v. *paḷśārä*.

paśā 'commissioned', II 20, 12a3 *māśa-vīrā āstaṃna paśā* 'servants who work in the house'. See *paśāta-*.

paśąṃjsya adjective 'of the autumn', see *paśą*.

paśāta-, *paśā, paśāna-* 'commissioned, serving', with negative *avaśāna-* 'non-commissioned', IV 18·4–5 *yauvarāyä gyastä hīya paśāta himya* 'they were the servants of the royal Yauvarāyä' (BS *yauvarāja-*); IV 33b1–2 *paśā avaśāna u kạrā rāysai va 5 mūri hvaṃḍe 6 mūre 1590 thyau haura* 'for the *kạra*-official, commissioned (and) non-commissioned, 5 *mūrā*-coins, 6 men, as earnest money give at once, 1590 *mūrā*-coins'; II 23·19·2 *paśā avaśāna hvaṃḍi himya 52* 'both servants, amounting to 52 men'. From *paśś-* 'to send out', parallel Zor.P. *frēštak*, N.Pers. *firištah*, M.Parth.T. *fryštg*, *'fryštg*, M.Pers.T. *prystg* 'sent one, messenger', Armen. lw *hrełtak* 'messenger', see s.v. *avaśāna-*.

paśśāna- 'sole of foot', *paśāna*, V 91, 61IV1 *paśānyau u ninārryau ysāra-ỵāsvyau cakrryau* 'with soles and with palms (marked) with 1000-spoked wheels', parallel BS *cakra-ankita-pāṇi-pāda-talatā*; Z 20·52 *odi paśśāñi odi vā ttere* 'down to the sole or up to the forehead', parallel Tib. *spyi-gčug-nas rkaṅ mthil yan-la* 'from top of head to sole'; K 99·252 *ttā sa-ysāra sa-byūra jūna dī pākāṃ dī paśaunakyāṃ āṃrga* 'thither to you 100-thousand, 100-myriad times homage under the feet, under the soles (of your feet)'; IV 17·6 *daśąṃ haḍā paśāña jīye u pā-v-ī haṃguṣṭvā* 'on the tenth day he fails in his sole and the toes of his foot'. Connexion uncertain; possible *pa-* 'near' (as in *paysanva* 'cheek') and *śśāna-* from **šānya-* **šyāna-* to *kṣāna-* 'shoulder' as the 'broad part', see Yidγa *rašan* 'instep; sole', *šfīna* 'instep', N.Pers. *šānah i pāy* 'instep', Balōčī *šānaγ* 'backbone, nape', N.Pers. *šānah* 'shoulder'. For 'sole of the foot' note SuvO. 56r1 *pānu āye*, BS *pāda-tala-*; Lat. *planta* 'flat part of foot' (to Lit. *plantù*, *plàsti* 'become broader'), Oss. DI. *däl-fad* 'under the foot'; *ūafs*; also *pāda-mūla-*. IE Pok. 1046 *ṣuol-*, Lat. *solea* 'sole', *solum* 'soil'.

paśī, *paśį* 'a commodity', V 181, b11 *paśį heḍā haudūsīna* 'he gives *paśį* to the amount of seventeen (*kūsa*-measures?)'; ibid. b7 *⟨khaysmaṃ⟩ji jsa paśī heḍä ysa⟨ṃ⟩thāna* 'with Khaysmaṃji he gives *paśī* with the interest'; ibid. b8–9 *⟨pa⟩śį heḍā haudusī kusā* 'he gives *paśī* to the amount of seventeen *kūsa*-measures'. See also *paśį*.

paśį 'a commodity', V 9·4·4 *|||mūrä nāṃdi paṃ-se paśį kāṃjsa haurīdä|||* 'they took the *mūrā*-coins 500; they give *paśį* (and) sesame-oil (*kuṃjsata-*)'; V 9·4·2 *|||ḍä yīdä paśį heḍä* 'he can. . .; he gives *paśį*'. See also *paśī*. Possibly from *pasä* 'small cattle, sheep, goats', with adjective suffix *paśī* 'sheep's fat (?)'. Cf. s.v. *tcāra-* 'fat' of pig, deer, camel.

paśejaṃ 'proper name (?)', V 276, 8b2 *śe jūna paśejaṃ va gvīhā kaṃgi* 'one time, for Paśejaṃ, an ox hide'.

paśąuda 'mouth, side of mouth', III 37·14–5 *hanava tta sa śūje paujsīda paśąudana* 'bent down so indeed they kiss one another with the mouth', =III 46·30–1 *hanavä tta sa*

śūje paujsīda paśauda jsa. From **pa(ti)-zafta-* to base *zamf-:zaf-* Av. *zafan-, zafar-* 'mouth', Zor.P., N.Pers. *dahān* 'mouth', Orm. *zānbɔ* 'jaw', Orm.K. *zāma*; Pašto *zāma*; Waxī *wazem-* 'press out'; *vizam-* 'rub to powder', Sarīkolī *vizāmb-*, Yidγa *vēzb-*; Oss. *zämbun* 'yawn'. See s.v. *ysīmä* 'teeth', with suffix *-ta-* or *-ti-*, as in Av. *supti-* 'shoulder', Khotan Saka *suti-*, Oss. DI. *säftäg* 'hoof' (Av. *safa-*), *cästä* 'eye' (Av. *časman-*). For *-afta-* see *ttauda-<tafta-*; below *śauda-* 'staff', Waxī *šōpk.*

paśtä 'it boils, he cooks', see s.v. *pajs-*.

paśtä 'back of body', see *palśti.*

paśtä, loc. sing. to *pastā-* 'pool'.

paśtä 'end, lowest part', *paśte,* JS 38r1 *ṣi tvānai ḅājsīnai mahāsamudrre ano vara nauhą ce bāṃne paśte na byaide* 'this your great sea (BS *mahā-samudra-*) of merits (*buljsā*) there without top, in which no bottom is found (dyadic with *buna-*)'; L 97·32–3 *ttye hīvya paśtä*; ibid. 34 *|||paśtä byehe* 'he attains the end', Tib. *mthar phyin-te* 'coming to the end'; ibid. 34 *harbäśśānu āvaraṇānu* (BS *āvaraṇa-*) *paśtä byehe* 'he reaches the end of all hindrances', Tib. *sgrib-pa thams-čad zad-nas* (*hdzad* 'cease'). From **pa(ti)-sti-* (or **pa(ti)-stā-*?), to Zor.P. *pastāk* 'end'. Not with *palśti-* 'back of body' nor *pastā-* 'pool'. For *-sti-* see *ggūśtā-* 'flesh'.

paśte 'to command', infinitive to *pary-:parsta-.*

paśd-, see *uspaśd-, naṣpaśd-, tvaśd-.*

paśyai 'rejects', Manj. 383 *dva paśyai ñāttarai yāna* 'he abandons the two inferior vehicles'. See *paśś-:paśśāta-* 'to abandon'.

paśve 'nature', K 111·362 *rū bajāṣa paśve jsa pakyerma* 'outstanding in form (BS *rūpa-*) in sound, in nature', parallel to K 111·359 *rū bījāṣa prrarai.* See *prraśvava.*

paṣatta- 'placed, settled', III 45·5 *harābīśa ṣṭāṃ vā hī⟨vy⟩ā h⟨ī⟩vy⟨ā⟩ sthānvą paṣatta* 'all (the devatā-deities) moved into their own several places' (BS *sthāna-*). Possibly from base *šam-:šata-*, 'to cause to move, send', Sogd. Bud. *'βš'm-* 'dismiss', Man. *pš'm-*, Chr. *fšm-* 'send' (W. B. Henning, Sogdica 23–4, E. Benveniste, Viśvantara-jātaka 356; JA 1959, 132–3), rather than *šan-:šata-* in Zor.P. *aβšatan* 'to shake', see s.v. *ṣāñ-*. For *-tt-* beside *-t-*, note also *sutta-* 'vinegar', *patävutta-* 'shaven', *parbutta-* 'grown up'. The *anusvāra* may intend *paṃṣatta-* as in *paṃṣ-*, older *patäṣ-* 'to renounce'.

paṣi 'fodder (?)', V 210·6 *auyāṃ ci biṣgī ci paṣi|||* 'of foods (?), what is *biṣgī-* plant, what is fodder ('millet'?)'. In a commercial context of *āysaṃ* 'millet', possibly connected with Oss. D. *fagä* 'millet', adjective *faggun.* To base *pā-* 'to feed', IE Pok. 787 *pā-* 'to feed' (see s.v. *papāgye, pīp-*). Then *paṣi* from base **pak-š- *paxš- >paṣṣ-.* But possibly to base *pau-* 'to clean, sift', then **pvaṣa- >paṣa-*, with OHG *fowen* 'to sift, clean (wheat)', IE Pok. 827, see s.v. *pū* 'pure'. Note Oss. I. *lūaräg* 'millet', *lūaryn* 'to sift', D. *läuarun,* and IE Pok. 796 *peis-* 'to trample, pound', O.Slav. *pišeno,* Russ. *pšeno* 'millet', N.Pers. *pist* 'flour'. See also *biṣgī.*

paṣoj- 'wash, rinse', *paṣauj-,* Sid. 156r2 *ttorä paṣojāñä* 'the mouth must be rinsed out', BS *kavaḍa-graha-*, Tib. *kha bśal-źin*; Sid. 156r4–5 *ttora-ṃ jsa paṣaujāñä* 'with that the mouth must be rinsed', Tib. *kha bkan-la rin-du bźag-la.* From *(a)pa-* or *pa(ti)-xšauk-* to base *xšau-* in Av. *xšaoδah-* 'flowing', Yasna 42·6 *apąmća fraxšaostrəm* 'the flowing forward of waters', *xšusta-* 'fluid', *xšudra-*, see s.v. *kṣusti-* 'serum', *ṣaukala* 'rheum'. Here *xšauk-* (or *xšaug-*) beside *xšaud-* as *sauk-* 'to burn, cleanse', O.Ind. *śok-* beside O.Ind. *śodh-*, and *śo-* in *śoṇa-* 'red'. Note also IE Pok. 835–7 *pleu-* 'flow', *pleu-k-, pleu-d-.*

***paṣkam-** 'to form', see Manj. 214 *peṣkājä* 'factors', to base *ṣkam-.*

paṣkāl- 'clap, make noise', V 338, 61r2 *paṣkāliye* 'make clapping noise', BS G 37, 57a3 *acchaṭā-saṃghātaṃ kuryāt,* Tib. *se-gol stog-pa.* Base *skal-* 'make noise', see *ṣkalä* 'noise', BS *dhvani-*, IE Pok. 550 *skel-.*

paṣkūj-:*paṣkauta-* 'stir up, blow up', K 47·56 *khu ayana paṣkūjä ā käsaujsāṃ jsa ū dīśtā hā ṣakale vīstā* 'so that you touch on the ground and from the corners; and she put into his hand (=*dīśta*) the staff'; V 88, 50a2 *ārrä o garkhä o vā rraysgä ttī-t-ī paṣkūjīndä pulsīndī* 'fault either heavy or light, then they examine him, they ask him', BS Bhaiṣajya-guru-vaiḍūrya-prabha-rāja-sūtra 24 *taṃ pṛcchati gaṇayati*; participle III 29·42b2–3 *saṃ khu khāysmūlā ūca bāna paṣkauta asāra* (BS *asāra-*), = Manj. 270 *khu je rai khuysmvalā uca bāva-paṣkauva asāra* 'just as the bubbles in water blown up by wind, unsubstantial', BS *budbuda-*. From **pa(ti)skauk-* (or *skaug-*) to IE Pok. 954–5 *skeu-, skeu-d-* 'move fast', with increment *-k-* (see s.v. *paṣoj-*).

paṣkos- 'swell', noun *paṣkosā,* Sid. 122r4–5 *paṣkosā, vīnai u khaiye, ysīri rāhā, gomā* 'swelling, pain and contusion, heart-disease, swelling', BS *ānāha-śūla-hṛd-roga-gulma-*, Tib. *lto sbo-ba dan, zug-čiṅ na-ba dan, sñiṅ na-ba dan, skran*; Sid. 121v3 *hasu paṣkausā-v-ī hame, bijāṣai pasauṣḍe* 'swelling, swelling of belly, occurs, voice becomes soundless', BS *śopha-ādhmāna-gala-*, Tib. *skran-ba dan, lto sbo-ba dan, skad ḥgag-čiṅ*; III 85·71 *paṣkāṃsā,* III 17·11 *paṣkāsā*; I 195, 116v3 *paṣkausā prrahājä* 'opens up the swollen belly', BS *ā⟨nā⟩hanāśana-.* From **pa(ti)-skauk-* with *-s-<-xš-*, see *paṣkūj-: paṣkauta-* 'blown up'.

paṣcī 'stand', III 74, 205 *biṃda śī paṣcī dīsā* 'thereon the white yak-tail was standing'. See *paṣṭ-.*

paṣṭ- 'go away, stand up, rise', *pastāta-,* V 339, 77v5 *paṣṭīndä hvaṃndu gärāte* 'they go away to buy a man', BS G 37, 72 bis b5–6 *gaccheyuḥ paśuṃ puruṣaṃ kretuṃ*; 3 sing. N 50·21 *balysūśtāṣṭo paṣṭātä* 'he goes to bodhi-knowledge', Sid. 18r5 *aviysa paṣṭe* 'becomes not unfavourable' (BS *aviṣama-*), BS *avirodhin-*, Tib. *mi phrod-pa ma yin-no*; II 75, 55 *ṇe paṣṭa raysāya* 'the immortal elixir (BS *rasāyana-*) arises'; Sid. 129r1 *hīysde u paṣṭe* 'rises and issues' (Tib. omit.); preterite, V 71, 107r5 *varī ṣṭāna pastātä mä* 'thence I went', BS G 37, 21a7–12b1 *tataśca∪ahaṃ prakrāntaḥ*; V 332, 24r5 *⟨va⟩rī vā pastātu mä,* BS G 37, 21b5 *prakrānto 'smi*; K 33·49 *pastā* 'he went out'; K 33·56 *pastāva* 'she went out', 1 sing. K 53·10·7 *pastāvū,* 3 plur. K 137·912 *vāṣṭa pastāta,* Tib. *čhas-te* ('set out'); K 6, 145r3 *nätāyi hāḍe pastāgānu uysnorāṇu* 'of beings however entered into the stream', Tib. *rgyun phyogs-su ded-pa rnams,* parallel BS *srotāpanna-*; participle present, with negative, Z 11·37 *avaṣṭandaa-*; future, K 153·23 *paṣṭāña dāvīnai rraṣṭa parau* 'she is to be started towards the proper command

of the *dharma*-doctrine'; noun, Z 4·99 *paṣṭāmata hūskya* 'going, coming'; Manj. 380–1 *paṣṭāme hūscye*; Manj. 252 *paṣṭāma hūstya*; Sid. 4v2 *paṣṭāma*, Tib. *hjog-pa* ('put'). Causative *paṣṭāñ-*, K 7, 147r2 *ttä uysäno paṣṭāñāre* 'they please themselves', Tib. *yog-tu hćhal-ba*, Lamotte, translation 254 se régala (cf. *yog-tu hćhal-te* = Khotan Saka *kṣamätä*, ibid. 147r4); II 6·93 *baysūñai parau paṣṭauñāka* 'raising the Buddha's command', like ibid. 96 *parau hagrāḍāka* 'raising the command'. From **pati-štā-* see s.v. *ṣṭe*.

paṣṭarda 'spread, bestrewn', K 147·36 *ysarījai sye jsa paṣṭarda śadä* 'ground strewn with golden sand'; K 63, 79v3 *baiśa äysna paṣṭarda vaṣṭīde* 'all the seats are spread' (*spyau jsa* 'with flowers'). From **pati-štar-*, see *baṣṭa-rrda-*; cognates s.v. *star-*.

paṣṭute 'he promised', Z 23·37 *ttatatu pharu paṣṭute dāṃgye* 'he promised to give much treasure'. From **pati-štau-*, M.Parth.T. *pdystwdn* 'to promise', *pdyst* 'a promise', M.Pers.T. *pdyst'w*, *pdyst'wg'n* 'promise', Sogd. Man. *wyst'w* 'promise', *wyst'wty* 'has been sworn', Chr. *wyst'w* 'gospel'. Base *stau-*:*stu-*, see s.v. *stav-*.

paṣvīnaca 'painful (?)', III 100·11–2 *vadrramai paṣvīnaca jīyai vī* 'deserted (?) in a wretched life'. But III 43·28 *peṣṇaicä* is different. From **patišvany-* or **patiśvany-* to Sogd. Bud. *nyzβ'n'k* 'affliction', rendering BS *kleśa-*, and occurring in P 2·34–9 (a long list of diseases), 'the disease *nyzβ'n'k*'; Uigur lw *nyzβ'ny* (*-y* Sogd.<*-'k*), Mongol *nisvanis* (=BS *kleśa-*, *āsrava-*). Khotan Saka *-ṣv-*=Sogd.*-zβ-* from *-γž-*, hence base *γžuan-* from *γžau-*:*γžu-* beside *γžan-* Av. *aγžō.nwamna-*, *aγžaonvamna-* 'not diminishing' (Zor.P. gloss *anixār* 'not lessened'): *γžanu-*, *γžanva-*, Greek φθόνος (not *gᵘdh-en-* Pok. 466).

paṣa 'messenger', *pasa*, *paiṣą*, *paiṣa*, II 117·12 *khu paṣa ka⟨j⟩e ⟨mā⟩śti ma kamacū āvūṃ* 'when as messenger in the month *Kaja* (second spring month) I came here (*ma*=*mara*) to Kam-cū (Kan-ṭṣou)'; II 87·2 *khu vā ñaśä bīsä paṣa...parau nāteṃ* 'when I, the humble servant, as messenger...received the command'; V 198, 60a1 *āmāci paṣa pastai* 'the *amātya*-minister commanded the messenger'; ibid. a4 *⟨āmā⟩c⟨i⟩ paṣa*; II 95·63–4 *khu vā īṣṭą pasa kāṣta khu ttyai hyą vā pā phara na ra hīśtą* 'when he returned, the messenger considered how no longer does a report of his come'; II 98·147 *ṣac⟨ū⟩ bīsā haḍa tsvāṃda paiṣą haṃdyaja māstai* 'the envoys in Ṣa-cū (Ṣa-ṭṣou) went as messengers in the month *Haṃdyaja*', = II 95·61 *ṣacū bīsā haḍa tsvāṃda paisa hadyaja māstai* (first summer month). Parallel context in II 119·172 *āśarya gākṣą haḍa āva* 'the teachers (BS *ācārya*-), householders (BS *gṛhastha*-) came as messengers'. From **palsa-* (as *halsa-*, *balsa-*) (with usual changes *-aṣ-*, *-aiṣ-*) to base *pars-* 'to send out', derivative like Lat. *mittere*, *emissarius*, Engl. *envoy*. Possibly IE Pok. *pel-* 'drive' with increment *pel-ḱ-* to Lat. *pello*, *pepulī*, *pultāre*, Greek πελάζω 'approach'. To Armen. lw *parsem* 'issue, send out' (of swarm of bees or slingstones), Tokhara B *parso*, *parsant*, A *pärs* 'missive', Tib. *par-śa*, see Indo-Iranica, Mélanges Morgenstierne 11–12; SDTV 67. Below II 71·5 *paṣīña*, adjective 'of the *paṣa*-messengers (?)'.

pasä 'sheep', V 220, 67b1 *pasi salya* 'sheep year' (Sogd. *psyy*, Kroraina *paśu*, Tokhara B *śaiyye*), II 40·1 *pasa salya* (see BSOS 8, 1937, 929; SDTV 114), III 14·10 *pasi* 'period 1–3 p.m.'; III 15·38 *⟨pa⟩sä salya*; V 339, 77r6 *varū pasä jsa⟨nāñä⟩* 'there by you a sheep must be slain', BS G 7, 72 bis a5 *tatra paśur ghātayitavyaḥ*, Tib. *de-la phyugs sod-ćig* (*gsod* 'kill'); Z 13·148 *śye ju pasä bārai āya śye hastä bārai āya* 'of one the sheep is the vehicle, of one the elephant is the vehicle'; V 222·22·2 *pasi* 'sheep' (SDTV 83); V 10·6–7 *pasi śau 250 mūri u meṃñä pasi 6* 'one sheep 250 *mūrā*-coins and 6 sheep of *meṃñaa*- sort'; II 36, 9b3 *pasi geṃnä* 'buy a sheep', loc. plur. Z 13·76 *pasuvo*. Adjective *pasīnaa-*, I 147, 57r5 and I 157, 68v4 *paśīña hvaśä* 'juice of sheep flesh', BS *māṃsa-rasa-*, to be set beside I 163, 78v1, I 169, 84v1 *būysīña hvaśā*, BS *chāga-māṃsa-rasa-*. From *pasu-* 'small cattle', Av. *pasu-*, *fšu-*, Zor.P. *pah* (*p'h*), N.Pers *šu-* (*šu-bān* 'shepherd'), Balōčī *pas*, Waxī *pus*; Sogd. Bud. *psw*, Man. *psyy*; Oss. D. *fus*, I. *fys* 'sheep'. IE Pok. 797 *pek-*, Lat. *pecor-*, *pecus*, O.Engl. *feoh*, O.Ind. *páśu-*, *paśú-*, Lit. *pēkus*. See also *paśī*, *paśį* 'sheep's fat (?)'.

pasa 'syrup (?)', II 85·27 *khaysaṃ*, *ttye nva pasa tsīṃdä draya*, *aṇūtca mau nau-jsūre* 'beverage, after that (treatment of wounds) they (beverages) come to three, syrups, waterless intoxicant, fresh grape juice (?)'; see also *pasai*; II 84·20 *anvaśtā sahyāṃ:dūṃ passa u mau u hāmai u rruṃ giryāṃdūṃ* 'we endured difficulties; we bought syrups (?) and wine and barley and oil'. For *-ss-*, see also *būssa-* 'joke'. Possibly **paxśa-* to *pak-* 'boil' (*-s-*, as *sus-*<*suxś-*, see *vasus-*) with Kroraina *masu potġa*, *me poġa*, N.Pers. *mai puxtah*, Arab.-Pers. *mai-fuxtaǰ*, *mai-buxtaǰ* 'boiled wine'.

pasakāṣta 'again, back', II 95·64 *īṣtą pasakāṣta* 'he returned back' to older *paskyāṣta*.

***pasad-**: *pasasta-* 'appear, arise', III 40·1–2 *paṣaittä* (or *paṃsaittä*): *cu ṣtau pasaittä brr(ā)ṃ hvaṃḍāṃ aysmya jūhai* 'what love arises in the mind of amorous men'; III 36·49–50 *cū ṣtāṃ pasaitta brrāṃ hvāṣtau aysmya juhai*, =III 45·7–8 *cū ṣtā piṃsaittä brrāṃ hvāṣtāṃ aysmya jūhau*, with variants *hvaṃḍāṃ* 'of men', *hvāṣtāṃ* 'of the chief men'; preterite, V 172, 2v6 *pasasta*/// (isolated word); Z 19·87 *pasastä loviya arthūvā* 'he approved the worldly (BS *laukika-*) possessions' (BS *artha-bhoga-*). Base **pati-sad-*, **pati-sand-* (see *sad-* s.v. *saittä*), Zor.P. *psnd* **passand*, *passandītan* (DkM 578·12 *passand hač-šān xvāst* 'he asked approval from them'), N.Pers. *pasand*, *pasandīdan* 'approve', Sogd. Bud. *pts'nt'rmyk* 'getting approval'; *ptsynt-*, *pts'ynt-* 'approve', Man. *ptysynt'nt*; Man. *pts'ô* 'shape, appearance' (W. B. Henning, BSOAS 11, 1943, 69·3); Šuγnī *pīsan-*, *pīsand* 'approach, be equal' (*-sand-* replaced by *-san-*); Oss. (without *pati-*) D. *sädtun*, *sastän*, I. *sädtyn* 'agree, admit, assume'.

pasamaṇḍ- 'rub', Sid. 103v4 *cu ttīyi ächai jsa prisa(māṃ) arvāṃ jsa haṃbairstä pisalyāñä u pasamaṇḍāñä* 'what then is combined with medicines suited to the disease is to be smeared on and to be rubbed', Tib. *nad dan ḥphrod-pahi sman sbyar-bar bsku-źin mñe-ba dan*. Base *mand-* 'to rub', Waxī *mānd-*, *māṇḍ-* (IIFL 2·529; BSOAS 26, 1963, 76–7); *sam-* could be Iranian from *tsam-* (*t-*, like N.Pers. *čānah* <*tš-*<*fš-* beside *šānah* 'shoulder', see above *kṣāna-*, Yidγa

fšīna). Then *saṃkhal-* 'to smear' and *hasamīṭh-* 'destroy' (BS *vilopaya-*) could be wholly Iranian.

pasāña 'remove', II 41·12 *hirtha vīra varī panavu kamala-rāhą pasāña ttāvi* 'suddenly there head-ache came upon me (*-u* <*-aṃ*); do you remove the pain' (*ttāva-* < **tāpa-*). Base *san-* 'rise', causative *sāñ-*, hence *pasāñ-* 'make rise' (*pa-* < *apa-* 'away'), see *san-*.

pąsārā 'garlands', see *palsārā*.

pasālā 'springtime', Sid. 4r1 *paṣā u pasālā* 'autumn and spring', BS *śarad-vasanta-*, Tib. *ston dan dpyid dan*; N 76·1 *śśālīṣṣumāna pasālā* 'from phlegm in spring', BS *kapha-adhikā roga bhavanti*; adjective *-ī*, III 36·49 *bāḍa pasālī* 'time of spring', =III 34·1 *bāḍa pasailī*, =III 40·1 *bāḍā pasālī*, =III 45·7; Sid. 3v4 *pasālya rva* 'spring season'; Sid. 3v4 *ṇaṣcyi pasālāṃjsya rva* 'spring season at its end'; V 56, 11511 *pasālye* (isolated word). From **pa-sarda-* 'near the summer' (see *pa-* above); cognates s.v. *sala-* 'year'. N.Pers. *absālān* 'early spring'; Pašto *psarlai* 'spring', *pasarlai*, Munjānī *psīdroh* 'spring-time', to Oss. D. *särdä* 'summer'; Wanetsī *swarla*.

pąsīña 'of messengers', adjective to *pąsa* 'messenger', II 71·4–5 *ci tta aśnesalāña pąsīña drāma ṣṭāri* 'who are the messenger-runners in Aśnesala'. See *pąsa-*.

pasūjs- 'burn': **pasuta-*, *pasva-* 'burning', Z 4·95 *samu kho dai cīyä pasūste* 'just like the fire when it burns' (**pa(ti)-saučatai*), III 50·58 *khu dai āca pasūśte* 'as fire burns in water' (**pa(ti)-saučati*), Sid. 10or5 *khu pęsauśtą* 'when it burns'; 3 plur. Z 24·501 *pasūjsāre*; Manj. 157–8 *carau pasūje* 'he lights the lamp'; preterite, III 58·5 *pasve biśa māñaṃdū* 'as in a burning house', BS *pradīpta-*; SuvP. 62r2 *pasva sūjsaṃdai diṃna* (*-iṃ-=-ai-*) 'burning, blazing with fire', BS *ādīpta-prajvalita-agni-*; K 109·322 *pasva dai h(ī)ya āca* 'flame of blazing fire' (BS *arcis-*); Manj. 232 *pasveda* 'blazing', =Z 5·75 *padīyo* 'kindled'; participle present, Sid. 103r4 *pasujsaṃdai dai* 'burning fire', Tib. *me hbar-ba*; future I 175, 93r1 *pisūjāña* 'to be burnt'; adjective, III 33·24 *pasūjsana-*. From **pati-sauk-* see s.v. *sūjs-*.

pasuṣ- 'become hoarse, speechless', Sid. 121v3 *bījāṣai pasauṣḍe* 'his voice ceased', Tib. *skad hgag-čiṅ*; I 159, 73v4 *cu bījāṣa pasuṣḍi* 'whose voice becomes silent', BS *visvarya-* (=*vaisvarya-*); I 151, 61r1 *ca garśa pasauṣḍe* 'in whose throat it becomes hoarse', BS *visvarya-*. From **pati-sauš-*, to base IE *(s)ḱeu-s*, to Oss. D. *sosäj*, I. *susäj* 'silently', D. *sosäg*, I. *susäg* 'secret'; D. *fäsos*, I. *fäsus* 'hoarse', D. *sos känun*, I. *sus känyn* 'to make still' (possibly to Turk. Kazan, Azarbaijān *sus* 'stillness'). Hence *ḱau-*, *kau-* beside *kai-* IE Pok. 519 *kai-* 'be hot', OHG *heis(i)*, O.Engl. *hās*, Mid.Engl. *hōrs* 'hoarse'; *kai-d-* O.Engl. *hāt* 'hot', Got. *haito* 'fever', see s.v. *haṃjsūl-* 'to kindle' and *tcūlye* 'splendid', *cuvaṃ* 'turmeric', with IE Pok. 595 *keu-* 'burn', Greek καυ- (καίω, ἔκαυσα), Lit. *kūlėti* 'become heated (wheat)'.

pasai 'syrups (?)', II 87·53 *byaihai pasai ysāra* 'I shall get pleasant syrups'. See *pasa*.

pa-sai '500', K 29·185 *pa-sai yakṣa* '500 goblins' (BS *yakṣa-*), =K 21·11 *pa-sai yakṣa*, =K 37·125 *pa-sse*. See s.v. *paṃjsa* 'five'. JS 13v2 *pa-se-te* '500 to you', with pronoun.

paska 'back', II 121·214 *u paska tta ṣva vāṃ gaisāva* 'and they returned back to us swiftly' (*ṣva* to base *ṣau-*: *ṣu-*, IE *kseu-*); II 121·226 *paskāṃ vā gaisāva* 'they returned back to us (*-āṃ*)', translation BSOAS 30, 1967, 98; 103. To Av. *paskāt*, beside *pātcu* to Av. *pasča*, O.Pers. *pasā*, Oss. D. *fäsa-*, *fäca-*, D. *fäsa-bärcä*, *fäca-bärcä*, I. *fäs-arc*, *fäc-arc* 'behind the saddle', and DI. *fäs-* 'behind', Yazg. *paski* 'behind'. IE Pok. 841 *pos-ko-*, O.Ind. *paścāt*, *paścā*, Lit. *paskui*, *pāskui* 'behind'. See also Yidγa *č-pāč*, Munjānī *ač-pōč* 'after, back' (**haćā-pasćā*), M.Parth.T. *pś*, *'č pś*; M.Pers.T. *ps*, *ps'č*, *'č ps*, Zor.P., N.Pers. *pas*, Šuγnī *pas*, Balōčī *paš*, *pašt*, *paštara*, Oss. *fästag*, Parāčī *pēš* 'behind', *pešte* 'afterwards, behind'. Below *paskīnā*, *paskīnāṣṭa*, *paskäyāṣṭu*.

paskīnaa- 'behind', K 90·731–3 *ṣi satvä saṃ kalpa saṃtsārä paskīnā bīre u biśä pīrmāttamaña bąysuña bąysuśtāṣṭą haiysde* 'this being passes *kalpa*-periods behind him in migration and attains the all-supreme Buddhas' bodhi-knowledge'; adjective *-īnaa-* to *paska*.

paskīna 'behind' (adverb with *-na*), SuvO. 24v3 *paskīna atapyattetyau haṃbaḍā* 'filled behind with filths', BS *śakṛn-mūtra-purīṣa-pūrṇa-*; SuvO. 36v6 *paskīnä bāyätä* 'is led backwards', BS *parāṅ-mukhāni bhaviṣyanti* 'they become backward-facing'.

paskīnāṣṭa 'back', III 123·61–2 *paskīnāṣṭa na s(p)āśīda* 'they do not look back', BS *paśtatta na paśattī* (=*paścān na paśyanti*).

paskäyālsto 'again, back', Z 24·425 *padama nä pale* (BS *patākā-*) *paskäyālsto barīndä* 'the winds bear their banners backwards', V 92, 611v5 *cvī pārrye paskäyāṣṭu ne naṣṭhrrīte īndä* 'whose heels are not drawn back' (of the *mahā-puruṣa-*), BS *āyata-pāda-pārṣṇitvaṃ*; V 244, 2b3; 3b4 *paskyāṣṭā*, ibid. V 245, 8a1 *paskyāṣṭa* 'again', BS *punar eva*; Sid. 156r2 *paskyāṣṭā*, Tib. *phyir* 'again'; II 36, 8b2 *paskāṣṭi*; III 71·130 *paskyāṣṭā īṣṭā* 'he returned back'. See s.v. *paska*.

pasta- 'ordered', see *pary-*: *parsta-*.

pasti 'renounces', see *patäste*.

pasta- 'fallen, become', III 75·228 *pastä* 'he fell'; K 23·67 *dārabakṣa pasta* 'famine occurred' (BS *durbhikṣā*).

pasta- 'fallen from, ceased to be', III 137·22 *byada-pasta* 'ceased to be confused; rational'; III 137·14 *thaṃ-pastą devatta* 'the *devatā*-genius ceased to be strained, become calm'.

pąsta 'cut', participle to *patält-*, Manj. 235 *kāḍara hīya dāra ne pąsta īda* 'the sword cannot cut its own edge'.

pąste 'he cut', see *patält-*.

paste 'he commanded', Manj. 43 *paste śāstāra* 'the teacher commanded', see *pary-*: *parsta-*.

pastä *īyä* 'may have fallen', N 158·9 *hettu hā puṣṣa pastä īyä* 'and the cause (BS *hetu-*) may have at once arisen', base *pat-* 'fall'.

pastarga- 'rigidity', I 171, 88v1 *ṣi gūnuṃ* (*-iṃ=-ai*) *biśa būra strihą hami pastargä* 'this symptom is, it becomes altogether stiff, rigidity', BS *stabdha-*; K 155·58 *kaḍa ūvāra ṃūāśḍāṣe pastargāṃ vaską* 'very exalted merciful to those in straits'. See **pastraṃj-*: *pastrīya-*; cognates s.v. *strang-*.

pastā 'set out', see *pastāta-*, s.v. *paṣṭ-*.

pastā 'she commanded', K 30·218 *tta pastā rīna* 'so the

queen spoke' (=K 39·148); K 42·96 *pastā guṣṭe* 'she ordered to call' (=K 42·114), K 42·116 *pastā gūḍe* 'she deigned to mention', participle feminine to *pary-*:*parsta-*.

pastā- 'pool', acc. sing. Z 14·177 (E 3·77) *caṃdu padānu pasto vāte bīḍā ttando byehāte ūtco* 'what size of vessel he takes to the pool, so much water he gets'; plural, Z 3·42 *khāhe ysarrīje paste āṣṣiṃje gyahe* 'golden fountains, pools, ponds, springs'; Z 22·120 *uryāna paljsāte paste* 'gardens (BS *udyāna-*), enclosures, pools'; loc. sing. V 380, 212 *varata ttīña miśta paśta* 'there in the large pool', BS *tatra mahā-puṣkariṇyāṃ* (*puṣkariṇī-* 'pool'); and N 76·46, N 77·6; JS 2413 *ttraṃdī nāṣṭa vīysīña paśta sa khu hastā vahaiysde* 'you entered down into the lotus pool, just as an elephant descends'. Base *pasta-* 'firm, embanked', IE Pok. 789 *pasto-*, O.Engl. *fæst hūs* 'fortress'. The walls as the important part of a reservoir or pool give words for the pool itself: N.Pers *band* 'embankment', Pašto *wasta* 'pool, enclosure', N.Pers *istaxr*, *sitaxr* name of a fortress (Av. *staxra-* 'firm'), but also 'pool, cistern, lake'; Balōčī *band* 'embankment', more fully *āf-bandī* 'embankment'; O.Ind. *taṭa-* 'bank', *taṭāka-* 'reservoir' (T. Burrow, BSOAS 35, 1972, 539 from **talta-*: 'the most important feature of a tank consists in the banks which hold the water'). On O.Ind. RV. *pastyà-* 'house' and 'embanked' place (river), see Mithraic Studies, 1975, 5. Note also Khotan Saka *bārmana-* 'reservoir', Oss. D. *üärmä*, I. *orm* '*pit*', Georgian lw *ormo* 'hole, pit', Armen. lw *orm* 'wall', from *var-* 'surround'.

pastāga- 'set out, departed', *pastāta-*, *pastāva-*, *pastā*, participle to *paṣṭ-*. Manj. 241 *past(ā)va*, =Z 5·83 *pachīysu*; 1 sing. III 2, 714 *kūri paṃdā pastātūṃ* 'I set out on the false path'; V 332, 24V4 *pastātumā*, BS G 37, 21b5 *prakrānto 'smi*; V 381, 324 *pastātūmā*, BS G 37, 21b1 *prakrāntaḥ. . .me*; K 53·10·7'*pastāvū* 'I set out'. See s.v. *paṣṭ-*.

***pastraṃj-** 'restrain, withdraw, revolt, stiffen', noun *pastarga-* 'rigidity'; *pastrīya-*, *pastrīs-*, K 42·90–1 *ttahiḳ-ṣiśīlai bisā satta īṣū rruṃdā va pastrīya* 'the people in Takṣaśilā revolted from king Aśoka', =K 44·206 *ttahiḳ-ṣaśīlai bisā satta īṣū rruṃdi va past(r)īya*; III 74·202 (*āmāca*). . .*jaṃbvīyāṃ vīrāṣṭā ttī, pastrīya hāṣṭā pahaiya* 'the intimates (BS *amātya-*) then revolted and fled away to the people of Jambudvīpa'; K 30·213–4 *dada khva hā hvārakya baiśa pastrī tsāṣṭa* 'so much that all the sisters were restrained, quiet (*-ī*<*-īyi*<*īye* fem. plur.)', translation BSOAS 29, 1966, 513; Sid. 1V5 *daiṣṭa-karma pastrīyāṃdā hanaśa tsvāṃda* 'they restricted the practice here (BS *dṛṣṭa-karma*), they (the medical teachings) went out of use' (translation Taqizadeh Volume 34); Sid. 102r3 *dirṣṭa-karma*. Incohative, Sid. 131V1 *hurā pastrīsāme hīvī strehā āchai* 'severe disease of stiffening of the thigh', BS *ūru-stambha-*, Tib. *brla rens-pahi nad drag-po*. From **pa(ti)-straṅg-* to base *strang-* 'stiffen'.

paspuḍa- 'trodden', JS 7v2–3 *paspuḍāmdā tvānai brriha garañāṣṭā sata* 'they trod upon your back, they ascended to the mountain'. From **pa(ti)-spar-*, see cognates s.v. *āspara-*.

paspursaṃdai 'advocate' (the syllable *spu* with abnormal *u*), II 63·4·8 *lyiba āma pajīdā paspursaṃdai hajsemyarī* 'they demand the total; the advocate, send him' (Tib. *lib* 'all'); II 37, 1123 *khu ma svī hīśtā paspursaṃdai ma śtāka ṣṭi* (with blurred syllable *spu*, but of shape like *spu* in II 63·4·8) 'when he comes here to-morrow, the advocate will be necessary here'. The *-rs-* and *-ls-* in *orsa-olsa-* 'desire' dialectal or apophonic, so with *-rs-* in *buhurs-*, *thurs-* against *puls-*; hence here from **pati-spurs-* 'speak to a subject', base *spars-*<**spṛg-ś-* 'to break forth', of speech, IE Pok. 996–8, Alban. *shpreh* (**spreg-sk-*) 'express, teach'; O.Engl. *sprecan* 'to speak', *sprāc*, OHG *sprāhha* 'speech', Celtic Welsh *ffraeth* 'ready', *ffreg* 'chatter', Bret. *fraez* 'clear', O.Norse *spraka* 'make noise', *spraki* 'rumour'. For 'advocate', see Zor.P. *yātak-gōβ*, Armen. lw *jatagov*. (Correct SDTV 122.)

pasva- 'kindled, blazing, burnt', participle to *pasūjs-*, *sūjs-*, *sūta-*. Manj. 232 *pasveda. . .utca* 'burning water', =Z 5·75 *ūtco. . .padīyo* (see s.v. *ūāya* 'in the river').

paha- 1. 'boiled, cooked', 2. 'ripe', 3. 'rotted', 4. 'glowing', as second component *vaha-*, 1. Sid. 17V5 *pahe ṣṭāna* 'cooked', BS *svinna-*, Tib. *bćos-pa*; Sid. 137r1 *pahāṃ rrūnāṃ āstaṃna* 'boiled oils and the rest'; Sid. 111V1 *pahā*, BS *pakva*; Sid. 105r5–V1 *paha rruṃna khāṣāṇā* 'to be drunk with boiled oil', BS *snehita-sarpiṣā*, Tib. *sman mar btuṅ-bas*; 2. Sid. 18r1 *vilakyi paha-līkyi* 'little matured', BS *bāla-*, Tib. *gźon-nu* ('young'); 3. Z 20·36 *cā bile tcabrīye pāśāre jsa stauru paha* 'some intestines scattered, badly rotted by the sunshine', parallel BS *pakva-*, Pali *pakka-* 'decayed', Divyāvadāna 82·11 *pakva-gātrā*, Pali *pakka-gatta-*; 4. Z 3·37 *trāmu rrusīndā kho ju vasutā ysīrrā pahā* 'so they shine just as pure glowing gold', parallel Pali *pakka-* 'glowing', Dīpavaṃsa 1·62 *pakkaṃ va ayomaya-pabbatūpamaṃ* 'like a glowing iron mountain'. For 'heated gold', note Rāmāyaṇa, Ayodhyā II 9·36 (ed. Baroda) *suvarṇena suniṣṭaptena* 'with well-refined gold', III 89·158 *phaji-vaha pau* 'oven-cooked onion'. From **paxva-*, base *pak-*, see s.v. *pajs-*.

paha 'bag', the BS *sthavikā-*, *pātra-sthavikā-*, Pali *thavikā-*, *patta-thavikā-*, to carry bowl and water-strainer, with O.Ind. RV. *sthivi-* 'bag'. Phrases Pali Jātaka 1 55·23 *pattaṃ thavikāya pakkhipitvā* 'placing the bowl in the bag'; Jātaka VI 67·6 *pattaṃ thavikāya osāretvā* 'taking the bowl out of the bag', III 80·30 *paha jsa nūḍā utcāla kauysā* 'he took the water-jar from the bag'; III 16·1 *saka-pāra tta pahā jsa pyūva* 'girdle-cakes taken out of the bags' (see s.v. *saka-*). From **paθa-*, base *paθ-* 'to extend', Šuγnī *pēθ* 'net', Yidγa *peẋiko* (**pāθya-*). Not with O.Ind. RV. *apadhā-*.

pahā 'boiled(?)', V 274, 74a3 *|||pahā rrūṃmā yuḍāṃdā* 'they made boiled oils', with *pahā* acc. plur. to *pahaa-*. See *paha-*.

pahadrauvī 'embroidered(?)', II 60·11 *u pahadrauvī haysnā-līkā śacī śau* 'one piece of *śacī* silk embroidered, for the bath'; II 60·27 *u pahadrauvī syadai hvaradai thauracaihā śau* 'one covering, left (and) right, embroidered'. If from *pa-* (see above) with *hadrau-vīya-*, base *ham-darb-* 'sew together'. Base *darb-*, *drab-*, Av. *darb-*, *dərəwδa-* 'muscles', Kurd *dur-*, Xurī *dur-*:*duruft*, Parāčī *andarf-*:*andurfī*, Ormuṛī *undərəw-*, Waxī *drōv-*:*drāvd* (< *ham-darb-*) 'to sew', IE Pok. 211 *derbh-* 'wind', O.Ind. *dṛbhāti* 'join', *dṛbdhá-*, O.Engl. *tearflian* 'roll (intr.)', *turf* 'turf, lawn', Slav. Russ. *dórob* 'basket', Lit. *dárbas* 'work' *dirbti* 'to

work'. See TPS 1955, 79. But *handru* is rather 'vessel', not from *haṃ-darb-* as conjectured KT VI 386.

pahāj- 'flee', participle *pahīya-*, *pahaiya-*, II 16, 4b3 *maṃ kaṃthi vara pahājīdā u ni ma hīsīde* 'here they flee towards (*vara*) the city, but they do not arrive here'; participle, Z 20·33 *birgga pahīya* 'the wolves fled', Z 24·421 *haṃdārā pahīya* 'others fled'; III 124·73 *pahai* 'fleeing, fugitive', BS *prapalāna-*; III 74·202 *pahaiya* 'they fled'; III 76·246 *dīśa vīdaśa vīra pahaiya* 'they (*nāga*-snakes) fled to the directions, to the sub-directions' (BS *diś*, *vidiś*), ='in all directions'; II 43·28–9 *biśä pahaiya* 'all fled'; incohative *pahais-*, K 44·181, K 41·64 *pihaisīrā* 'they were fleeing' (3 plur. optative, =durative past), III 58·6 *pahaisīṃdā ṣāvā* 'the hearers (BS *śrāvaka-*) flee'; Manj. 309 *pahaisīda satva* 'the beings flee'; Manj. 385–6 *nai vā krrīdeśya* (=*-yau*) *jsa pahaiśta* 'nor does it (the mind) flee from afflictions' (BS *kleśa-*); III 72·154 *khu ma pahaiśtā hīna namaśā* 'so that the army does not flee back'; infinitive, III 75·232 *ṣi vā ttī āṣta pahaisā* 'he then began to flee'; noun, Manj. 386 *pahaisāme jsa nai ysūṣta* 'it did not approve of fleeing'; V 215·68·11 *pahaisai* 'fugitive', II 35, 8a7 *hvaṃdi 5 pahaisā* 'men, 5 fugitives'. Possibly base *b(h)ag-* > *fag-*, present **pati-fāj-*, IE Pok. 116 *bheg*^{u}- 'run away', Greek φόβος, φέβομαι 'flee, fear', Lit. *bėgu*, *bėgti* 'run, flee', O.Slav. *-bėgnǫ*, *bėžǫ*, *bėžati* 'flee'.

pahāj- 'open', see *prahālj-*.

pahāsā 'learners(?)', V 312·11 *ṣi khu pahāsā īdi*... 'he, when they are learners(?)'. Possibly connected with *hās-* in *hāsakye* 'teachings' hence *pahāsaa-* 'being taught, pupils'.

pahīys- 'vanish', *pahaiys-*, participle *pahiṣta-*, *pahaiṣta-*, causative *pahīś-*; Z 24·457 *dīra kāḍāyāne pahīysāre* 'the evil *karma*-acts vanish'; K 138·925 *baśde pahaiysāre u jāre* 'sins vanish and perish', Tib. *med-par hgyur-ba dan*; Manj. 317 *khu āttama-saña pahaiysde* 'when the concept of self (BS *ātma-saṃjñā-*) ceases'; K 69·221–2 *ṣā saṃñi pahaiysde* 'that concept (BS *saṃjñā-*) vanishes'; participle, Z 6·10 *biśyau ṣkaugyau jsa pahäṣtä* 'without all the *saṃskāra*-factors'; SuvO. 36r2 *bärrāṣtattete jsa pahäṣtāna aysmūna* 'with mind freed from pride', BS *darpa-vivarjitena cittena*; III 23, 18b3 *pahaiṣta brrīyai jsa* 'free of passion', BS *vīta-rāga-*; V 14, 10v5 *biśyau baśdyau pahiṣtä pahiṣtä himi* 'becomes severally freed from all sins', causative *pahīś-*, *pahaiś-*, III 1, 5r2, 2 sing. *vasūja binema u pahaiśa* 'cleanse, remove, and annihilate', Z 6·26 *ne ju pahīśäte ne ju vātco aṣkaugye yīndä pahäṣṭu* 'does not destroy, does not then make perished the non-factors' (negative to *ṣkaugyā-*, BS *saṃskāra-*); Sid. 147v5 *pahaiśāñā* 'to be destroyed', Tib. *med-par byas-te*. From **pa(ti)-haiz-* or **apa-haiz-* to base *hīys-* 'move' (see cognates s.v. *hīys-*), *vahīys-*, *haiysde*, *bahäṣta-*.

pahej- 'to stop, check', *pahīya-*, Sid. 122v3 *u saṃnä pahejāñe* 'and faeces are likely to be stopped'; Tib. *phyi-sa hgags-par hgyur-ba* ('faeces are stopped'); Sid. 101r1 *bīysmai pḍhīśtä* 'his urine stops', Tib. *gčin hgag-pa*; Sid. 121v2 *paṃda pḍhīśtä* 'blocks the way', Tib. *lam hgags-te*; V 40, 63a3 *cu bīysma pḍhīśtä* 'whose urine is checked'; 2 plur. imperative K 150·26 *na pahaijārä* 'do not block'; incohative, Sid. 122v4 *pihīsāme* 'stoppage', Tib. *hgags hgyur-ba* ('stops'); Sid. 123r1 *pḍhīsāme* 'stopping', Tib. *hgag-pa*; I 173, 91v2 *hauva pahīsī* 'strength ceases'; participle, K 23·67 *ca jsa va dārabakṣa pasta u bara pahī* 'whereby (=*ca-ṃ jsa*) famine there befell and harvest failed'; with negative, K 50·5·4 *raidapāda tta maṃ hamāṃde avahīyi tvari bījairma* 'may the *ṛddhipāda*-powers here be unchecked, exceedingly outstanding'; K 154·48 *ipihī rraysgi* 'unimpeded, swift'. If the subscript hook is significant, from **pari-hag-* (consonant kept after *pari-*) 'adhere around, check'. To Av. *hag-*: *zg-* (in *vohunazga-* 'blood-clinging (dog)'), O.Pers. *haj-*, O.Ind. *sájati*, *saktá-*. IE Pok. 887–8 *seg-* 'cling to', Lit. *sėgti* 'cling', O.Slav. *segnǫti* 'seize'. See *ajs-* with lost initial *h-* (as in *āma-* 'whole').

paher- 'steep, soak', Sid. 149v3 *paherāñā* 'to be soaked', BS *bhāvita-*, Tib. *sbaṅ-ba* ('steep, soak'); III 89·162 *nīyakänā ṣi peṃḍai pahairāñā* 'with fresh butter this *paiṇḍaka*-poultice is to be soaked'. If *g(h)* > Iranian *g-*, *γ-* passed to *-x-* (as *d*, *δ* > *θ*; *b* > *f*) then **pati-gāraya-* could result in *paher-*, base Iran. *gar-*, N.Pers. *āyārdan*, *āyārīdan* 'to moisten, steep', *andar sirkah āyāraud* 'they steep in vinegar; Sogd. Bud. *'nγ'rtk* 'fertile, juicy', Man. *''γrtystr* 'more fertile', Oss. D. *γarun*, I. *qaryn* 'to penetrate'. IE Pok. 446 *gherto-* 'milk', O.Ind. *ghṛta-*, Celtic Mid. Ir. *gert* 'milk', with *jigharti* 'besprinkle'.

pahauna 'command', see *pahṿānä*.

pahv-, *pahvāñ-* 'to dry', SuvP. 69v2 *vāma*...*pahvāñarī* 'the sea...(the woes) dry it up', BS *duḥkhārṇavaṃ*... *saṃśuṣyate* 'the sea of woes is dried up', so written for *-āre*; I 147, 57v3 *pahvettā u ttara* 'dryness and thirst', BS *śoṣa-*; II 104·73 *pāttāla pahvaiñākä* 'drier up of the *pātāla-* underworld'. From *pa(ti)-hau-*, base *hau-*:*hu-* 'to dry', see cognates s.v. *ḫū*, *huṣka-*.

pahṿānä 'command', K 36·108; =K 28·164 and K 20·247 *pahauna*. See *patähvānā-* 'command', to base *hvan-* 'speak'; K 156·65 (dyadic) *parau pahauṃna*. See also *hvāna* 'talk(?)'.

pā 'afterwards', from *pātco* with lost syllable; note also *va* from *vaska* 'for'.

pā 'feet', sing. *pai*, Sid. 131r4 *śau pai rūye* 'one foot is in pain', Tib. *rkan zug ya-gčig hjas-pa* (*hjas* 'severe pain'); acc. sing. III 75·231 *ṣi hā pai hāṣtä haraṣte* 'he thrust out his foot'; gen. sing. III 75·230 *pai hīvī āṣtī* 'big toe of foot'; plural, acc. plur. III 20, 4b2 *pā haysnātā* 'he washed feet', BS *pādau prakṣalya*; Sid. 131v3 *āsīya pā dastāṃ vī* 'previously, in feet (and) hands'; SuvO. 56r1 *pānu āye* 'soles of feet', BS *pāda-tala-*; I 253·160, 3v1 *pānu jālä* 'network of feet', BS *caraṇa-jālaṃ*; loc. plur. I 181, 100r1 *dastvā u pāṃ vīra* 'on hands and feet'; III 18·21 *pāṃ biṃdä* 'on feet'; Manj. 70 *dasta pā ttī jsā ura* 'hands, feet, likewise bellies'; inst. sing. Z 2·89 *peina*, inst. plur. Z 22·148 *päyau jsa*, loc. plur. SuvO. 68r5 *namasätai pätǫ* 'he reveres him at his feet', BS *vanditvā pādau*; Z *pätǫ*, *pvǫ*, *pǫ*, *pąu*; later *pṿā*, K 77·218 *gyastä baysä pṿā tterä jsa vaṃñe* 'he reveres the *deva* Buddha's feet with the forehead', SuvP. 60r4 *gyastä baysä pṿā śaṃdä haṃphve* 'bowed to earth at the *deva* Buddha's feet', BS *bhagavataḥ pādau śirasā vanditvā*. As second component, *-vā-*, *-vāya*, III 39·70 *tcūrvāyi* 'quadruped'; III 43·24 *tcūravāya*; SuvP. 63r1 *śṭvāvāṃ* 'biped', BS *dvipada-*. See also *pāka-*, *puke*, *pve*; *pāyai*. From *pad-*, *pāda-*, Av. *pad-*, *pād-*,

pada-, *paδa-*, *-bd-*, O.Pers. *pāda-*, Zor.P. *pāδ* (*p'd*), N.Pers. *pāy*, *pā*, Sogd. Bud. *p'δ*, Man. *p'δy*, Yaγn. *pōda*, Oss. DI. *fad*, Pašto *pal* 'footstep', Yidγa *palo* 'foot', *pol* 'footstep', Šuγnī *pâδ* 'foot', Waxī *pūid* 'foot', *pāδ* 'footstep', Sarīkolī *peδ* 'foot', Yazg. *peδ*. IE Pok. 790–2 *ped-*, *pod-*, O.Ind. *pad*, *pāda-*, Greek πώς, ποός, ποδός, Lat. *ped-*, *pēs*, *pedis*, Got. *fōtus*, O.Engl. *fōt*, plur. *fēt*, Tokhara B *pai*, A *pe*.

pā- 'to protect', V 108, 3or6 *pāmä* 'we protect', BS *paripālanaṃ. . .kariṣyāmaḥ*; V 107, 29a5 2 plur. *paiya*, BS *paripālanaṃ. . .kariṣyatha*; 3 plur. Z 16·5 *paindä*, preterite 2 plur. Z 22·237 *uhu. . .pānda*. Base *pā-*, Av. O.Pers. *pā-*, *pāta-*, *pātar-*, *-pāvan*, Zor.P. *pāyītan*, *pātan*, *pās-pān*, *āpāt*, N.Pers. *pāyad*, *ābād*, N.Pers.T. *p'y-*, *p'd*, *p'd'r*, M.Parth.T. *p'y-*, *'b'd*, *phr-br*, *p'ng*; Sogd. Bud. *p'y-*, *p't*, *p't'k*, *p'tk*, *''p'y-*, *''p't*, *'wp'y-*, *p'š*, *p'rδ*, *p'š'k*, *γwp't*, *-p'k*, *pyδ-p'k*, *-p'n*, Yaγn. *poy-*, *poyak* 'watch', Waxī *pūy-:pīn-*, Yazg. *pay-:payd*. IE Pok. 839 *pō-* 'graze cattle, watch over', O.Ind. *pâti*, *pāyú-*, *pālá-*, Greek πῶυ 'herd', ποιμήν 'shepherd', Got. *fōdr* 'sheath', O.Engl. *fōdor* 'sheath', Lit. *piemuō* 'shepherd'. See also *nvī* 'deposit', and *pātave*, *-pānä*.

pā- 'hill(?)', as first component, III 79·4 *a ja tta ciṃdyai na jve tsūṃ pā-gīra* 'I so thought, I will not at all go into the mountain' (*gīra* loc. sing. to *ggari-*), after the verse ibid. 3. *gīra parya tsve* 'deign to go into the mountain'. With *pā-* in Zor.P. *pā-čan*, Balōčī *pāčin*, N.Pers. *pāzan* beside Pašto *γar-canai* 'mountain-goat', and *pā-mir* 'plateau on mountain'. See *tcānai* 'goat'.

pā̆ 'pure', tetradic, K 152·9–10 *jñāna-pārāma pīrmāttama hvāṣṭa*, *ttāhirji mesta vasva adū agūṃ pā̆* 'the wisdom-perfection, foremost, excellent, right, great, purified, undimmed, undefiled, pure'. From **pavāka-*, M.Parth.T. *pw'g*, M.Pers.T. *p'k*, Zor.P., N.Pers. *pāk*, Av. *pūitika-* 'purificatory', base *pau-:pu-*, IE Pok. 827 *peu-* 'purify', O.Ind. *punáti*, *pávate*, *pūtá-*, *pótar-*, *pavāká-*, *pāvaká-*, Lat. *pūrus*, *pūrgō*, *pūtus*, OHG *fowen* 'sift, clean (wheat)'.

pāka- 'foot', JS 9r2 *pākāṃ orga* 'reverence at the feet', JS 8r2 *pākvā orga*; JS 33v2 *pākāṃ dīna* 'under the feet', II 108·175 *pākau va aurga*; II 42·11 *dī pākā*; K 99·252 *dī pākāṃ dī paśaunakyām āṃrga* 'reverence under feet, under soles'. From *pāda-* > *pā* with suffix *-ka-*. See *pā* 'feet'.

pākai 'futution(?)', K 100·291 possibly to IE Pok. 824 *pes-*, O.Ind. *pásas-*, Greek πέος, Lat. *pēnis*, O.Engl. *fæsl*, as from **pāha-* or **pahā-* with *-ka-*.

pāchä 'to be cooked', V 40, 63b1 *⟨kuṃjsa⟩ttīnya rrūṃna pāchä nau jūna ṣāña* 'to be boiled in sesame oil, to be prepared nine times'. See *pāchai*.

pāchai 'to be cooked', see s.v. *pajs-*.

pāja 'special, BS *āveṇika-*', see *patārgya-*.

pājaña 'in a treasury', Manj. 150–1 *ā khu artha sp(ā)śa carauna ttārava pājaña ṣīya haguṣṭāva pūra neśta* 'or as wealth is visible by lamp in a dark storeroom at night, the moon with its (16) digits is absent'. To O.Ind. *candra-kalā-* 'digit, $\frac{1}{16}$ of the moon's disc'. See *pājiñä*, *pārgyiñu*.

pājiñä 'treasury', BS *koṣa-*, see s.v. *pārgyiñu*.

pāṃjseṃ, read **pā(ra)jsai* 'on the basis of', K 155·57 *cū paurde ysamä-śade biśa satva-dättä dva-padya lāki vī avathīyi parau virśa pā(ra)jsę jsä* '(the Vajrasattva) who overcame the world, the whole world of beings, in the twofold world on the basis of unchecked command (and) force' (BS *sattva-dhātu*, *loka-*, *vīrya*). See *pārajs-*.

***pāḍa-** 'built part(?)', loc. sing., V 33, 12a3 *pirāṃ peḍa jsāti* 'he goes into the built up part of the houses(?)', base *par-* 'to build', see s.v. *piravārā*.

pāḍa- 'reared', see *pār-*.

pāḍä 'covering' > 'colour', Z 22·117 *buśśānei hvāṣṣakä rrvīttä kho ju ggaḍäya pāḍä murāsä* 'the scented herb grows like the colour on the peacock's neck'. See also *paḍaura-* 'veiled'.

pāḍa 'document', II 69·4 *ttä pāḍa bu⟨ḍāṃdä⟩* 'they carried the document'; II 13, 1a1 *ttä pāḍa pharṣṣa bara pyaṣṭi u braṃgalä* 'the document the official Bara signed and Braṃgalä'; ibid. 1a2 *ṣā pāḍa ttye pracai ca* 'this document is for the purpose that. . .'. See SDTV 102; V 204, 3b1 *⟨g⟩äryä pāḍana* 'with document of sale'. See *pāḍaka-* 'document'.

pāḍaka- 'covering (garment)', Manj. 112–3 *tta khu yuḍai āvama baysa kāṇaka prr(ā)ṇa utca khavā hagrīha kamala khu puṇausta pāḍaka vāsta* 'so as the Buddha made the comparison (BS *upamā-*), the one-eyed animal (BS *prāṇin-*) would raise his head in the waves of the water, as one would insert (one's head) into a covering garment', parallel Sad-dharma-puṇḍarīka-sūtra, ed. N. Dutt, p. 302, *mahārṇava-yuga-cchidra-kūrma-grīvā-praveśavat*; Majjhima-nikāya, ed. Chalmers, III 169 *kāṇo kacchapo amukasmiṃ eka-cchiggaḷe yuge gīvaṃ paveseyya*. Z 5·14 *kho rro kāṇa-kachavo hvate balysä hyīye ūtamo ysaṃthä* 'as the Buddha taught the one-eyed tortoise parable (BS *upamā-*) of human birth'. See *pāḍaka-* 'covering, envelope'.

pāḍaka- 'covering, envelope, missive document', II 19, 9a6 *cira pāḍaka-barā 2 āskvīra pāḍaka-barā|||* 'the document-bearers of Cira two, of Āskvīra document-bearers. . .'; II 35, 8a2 *pāḍaka-barā*; IV 20·3 *pāḍaki hauḍi* 'he gave the document'. See also *pāḍa-*. From **partaka-*, base *part-* 'to cover', Zor.P. DkM 64·21; N 171113 *pltk*[1] **partak* 'covering', N.Pers. *pardah* 'covering, veil', Armen. lw *partak* 'veil', Georgian *p'ardag-i* 'curtain', *mop'ardageba* 'to curtain', Syriac *prdq-'* 'tent'; Pašto *parūnai* 'woman's veil'. See Acta orientalia, 30, 1966, 30–1. To base **palta-*, O.Ind. *paṭa-*, *paṭṭa-* see T. Burrow, BSOAS 34, 1971, 538–59; BSOAS 35, 1972, 531–45. IE Pok. 803 *pel-* 'to cover', Greek πέλας 'skin', O.Engl. *filmen* 'thin skin'. See also Zor.P. *spar* 'shield', σπαραβάραι 'shieldmen', N.Pers. *sipar*. Above *paḍa* 'piece of cloth(?)'; *paḍaura* 'veiled woman'.

pāta- 'fallen, sunken in', Z 2·24 *jala bulysa ūri nä pātä* 'long matted hair (BS *jaṭā-*), their belly fallen in' of the ascetic, parallel Mahāvastu 2·232·14 *gātrā ca patitā sarve* 'and all the limbs fallen in' (pictured in Gandhāra sculpture, A. Foucher, Art gréco-bouddhique du Gandhâra II 269). Similar Z 21·30 *biṣṣāte palśti pharu pāta vāni kāḍe* 'broken backs, many, bellies greatly sunken in'; of water, Z 7·46 *ūtca puṣṣo pāta biśśä* 'the water has wholly fallen back'. See also *nuvāta-*. From *pat-* 'to fall', with passive sense in adjective *pāta-*, as Av. *ustāna-*, O.Ind. *uttāna-* 'raised', *udāra-* 'exalted'. From *pat-* also Zor.P. *kunišn pataktom* (*ptktwn*) 'most abject act' (DkM 29·11).

pāti 'he hears', III 24, 23b4 *gāha pāti sājīyā* 'hears the verse, learns it', BS *gāthām udgṛhya*. See *pyūy-:pyūṣta-*.

pātave 'protection', Z 22·163 *pātave nä bruṃbäte näštä* 'there is no protection before them (the treasures)'. See *pā-*, with suffix *tau-:tu-*, *-tava-*, final *-e* for *-ä*, nom. singular.

pāttagvāna 'opposition', K 72·21–2 *vīna pāttagrāna śakrrāna brrahaṃānāna muśtā byahi jastā bäda cakrravattāna uvāra haṃkhīysna* 'without opposition he gets favour (=*muśḍā*) of Śakra and Brahmāna- (plural for dual compound) besides (=*benda*) the *devas* in company of the emperors' (BS *cakravartin-*). From base **pati-gau-* 'go against', adjectival **pātigvāna-*. For *pati-* 'against', see Av. *paiti.ərəna-*, Zor.P. *patiyārak* 'calamity'. Base *gau-:gu-*, see s.v. *haṃgva* 'he reached', and *gueṃ* 'I attained'.

pātī 'pedestrian', Z 2·77 *biś-padya rrījite īmu kho ju bargyi pātī hvaṇdu* 'in all ways he surpasses (overtakes) to-day as the rider (surpasses) the pedestrian'. From **padātiya-*, to N.Pers. *piyādah* 'walking', O.Ind. *padāti-*, see also Zor.P. *padak*, *payik*, *payikān*, Armen. lw *payik*, Alexander Romance Syriac *paigān-sālār* 'captain of infantry', Arab.-Pers. *faiǰ* 'envoy', Prakrit lw *pāikka-*. See also *pāyai* 'on foot', to *pai*, *pā* 'foot'.

pātīve 'parts of body, either human or animal, hand, paw, leg', Z 20·45 *pālsuve ṣṣūñi pātīve rrīmä hurā kṣāna kasīre* (BS *kaśeru-*) 'ribs, loins, legs, faeces, thighs, shoulders, spines'; JS 35v3 *pāyve jsai gvaṣṭai ttūre bekhauṭe* 'with his paw he tore apart the (elephant's) forehead, he dug into it' (the tiger on the elephant). Loc. plur. *pāyvā* (for **payvvā*) III 37·22=35·28 *śattanvā pāyvā*, =46·40 *śittanvā pāyvā* 'within white-skinned(?) legs, (*śitta-* for **śita-* = *śita-* as first component, see *śśī-phīsa-*). From **padātīva-* 'connected with *pā-* ('feet')', rather than a compound **pāda-taiga-* 'point of foot'. See *pai*, *pā* 'foot', *pātī* 'foot-man'.

pātco, *pātcu*, *pātcä*, *pā* 'afterwards, again', V 337, 35r6 *pātco*, BS G 7·33a4 *punar aparaṃ*; V 70, 8v3 *pātcu*, BS G 37, 12a7 *punar aparaṃ*; Z 2·125 *pātco*, parallel Divyāvadāna 358·28 *bhūyaḥ*; V 342, 84v5 *pātco vā īṣṭe* 'he returned', BS G 37, 79a7 *punar eva pratyudāvṛtya*, Tib. *slar log-nas*; V 330, 20v3 *ttu scätu vā pātcä*, BS G 37, 17b4 *ttena khalu punaḥ kālena*; Sid. 5v4 *haṃdara pātcä* 'others later', Tib. *gźan-rnams kyan*; Z 3·108 *pātcä* (with *tcä* below); V 220·13·6 *pātcūṃ*; Manj. 392 *pātca* (=Z 9·16 *trāma*); V 338, 61a2 *vātco*, BS G 37, 57a4 *atrāntare* 'in the meantime'; III 21, 5a4 *ttye sce ra vātcä*, BS *tena khalu punaḥ samayena*; III 22, 10b3 *ṣai haḍä vātca*, BS *api tu khalu punaḥ*. With lost syllable *pā*, Sid. 7v1 *baka-hova pā īdä* 'they are weak', Tib. *ñams-stobs čhuṅ-ba yan yod*; Sid. 145r3 *āvaśä jsa va pā haṃphve ṣṭe* 'with the sky (BS *ākāśa-*) there possessed', Tib. *nam-mkhah dan yan ldan-no*; Sid. 16r1 *ṣi pā tta tta hvava ṣṭe* 'this is so stated', Tib. *...rnams kyan de dan ḥdra-bar bśad-do*. For cognates see s.v. *paska*.

pātsa 'departure, ruin', K 73·40 *vara pātsa ysatha ni byiḷi* 'he does not there get birth in perdition', parallel to BS *apāya-*, loc. sing. **pātsya* to *pātsa-* 'going away' from base *tsv-:tsuta-* 'go'. Translation in Buddhist studies in honour of I. B. Horner, 1974, 17.

-pānä 'herdsman', II 33, 3b6 *hvāṣṭāna st(u)ra-pānä* 'the keepers of *stūra*-cattle of the chief men'. Formed like Zor.P. *śp'n* **śupān*, N.Pers. *śubān*, with *-pān* from *-pāvan-*, beside *-pati-* in Armen. lw *śpet* 'shepherd'. See cognates s.v. *pā-* 'to protect'.

pāṃdū 'we paid(?)', V 211·39·3 *///pāṃdū hāmai tsue kū⟨sä⟩* 'we paid; the barley flour to a *kūsa*-measure', if **pitāndämä* has through **pyāṃdūṃ* resulted in *pāṃdū*, from the base *pai-:pi-* of *pīha-* 'price' (with cognates). But it might be part of a proper name of such a form as IV 17·30 *śeṃdū*; IV 18·2 *cviṃdū*.

pāpe 'with banqueting', III 101·36 *na pāpe jsą bīnāvū* 'I am not bound by (=keen for) a banquet'. See s.v. *papāgye*, *pīpe*.

pāba 'father', Z 5·109 *īmu mamä hṿīyä ysaṃthi hämätā ku uho pāba dätaimä* 'this will be to-day my human birth when I have seen you, father'; N 75·28 ⟨*u aysu ttū*⟩ *pābu jaṭindhara vara tsīmä* 'and I go to the father Jaṭindhara', BS *yan nūnam aham imam eva pitaraṃ jaṭiṃdharam upasaṃkramitvā*; V 90r5 *vipaśyä balysä aysī ttye biṣṭū pāba* 'of Vipaśyin Buddha, I am his pupil, father' (*-ū* = *-ūṃ* from *-ämä*). Hypocoristic, see for 'mother' s.v. *nāni*, *māma*.

pāyai 'pedestrian, infantry', III 43·40 *ṣacū būrä biśä pāyai tsve* 'to Ṣaṭsou everyone came on foot'; III 81·41 *mvaiśą aśä bvaina mvaiśą pāyai tsīnä* 'sometimes I was going riding a horse, sometimes walking'; II 50·50 *tta būra pāyä hīñāṃ prrahauna* 'those so many clothes of infantry troops'; II 50·43 *tta ra tcasyau peṣkala vīra bīsä bāja pāyä hīñāṃ īdai* 'those too are infantry troops subject to those in the Tcasyau division (=46 *tcaisyau*)'; II 50·45 *tta bura gūra auva bisä bāja pāyä hīñāṃ haubarauña ḍāṃ* (?=*ṣṭāṃ*) 'those so many acting as *haubara*-officials of the infantry troops subject to those in Gūra village'. From **pādaka-* or **padātaka*, see *pai*, *pā*, *pātī*.

pāyvā, see *pātīve*.

pāysa- 'surface', Z 2·132 *balysä pọ pāysu vīri haraysde* 'he prostrated himself on the breast at the Buddha's feet'; JS 20v4 *brrūna pajsama cue ttā haiṣṭe kṣamauttā pāysvīrä śāṃ brrīya ysirastä himyai* 'you to whom were given bright honour (and) favour, lying on the breast you became heartful with love'; III 104·48 *cūba* (BS *cumba*) *ka nūyi paysvīra* 'kiss, when he lies on the breast'; K 27·159–60 *manauhara pāysvīra ṣṭau nvāśä yserka* 'Manoharā, being on the breast, cried out pitifully'; V 65·10 *pīmi deśana vaña pāysä vī śāna* 'I bring profession now lying on the breast'; loc. sing. IV 17·8–9 *ikātaśą vī jīye pāysaña u pā vī cu vara khaitti hūñā paśi kārrä himi dvī salī ra jū mīḍi* 'on the eleventh day he fails in breast and in feet, he who aches there, he emits blood, becomes deaf, lives still two years, he dies'.

Base *paz-*, derivative *pāza(h)-*, Av. *pāzah-vant-* Frahang ī oīm 26 *pāzanuhntəm mēzd-arəžānīkīhā pasuš-haurvān bavēt* 'the (dog) *pāzahvant* becomes a sheep dog, getting the offering'. From Avestan, Zor.P. Nīrangastān 126v6 *p'zwpt* **pāzavat*, the name of the second sacrificial flesh between *gaunavat* 'with flesh (Av. *gaona-*)' and *astavat* (*'stwpt*) 'flesh with bones'. This Avestan *pāzahvant-*, a laudatory epithet of the dog, means 'having breasts' hence 'broad-breasted', as Oss. D. *reü-gun*, I. *riü-džyn* 'breasted' means 'broad-breasted'.

Sogd. Bud. P 21b14 *ryty βrp'z w'pt'nt* 'they fell with breast forward on the face'; VJ 360 *'wyn γwt'w pt'yćh βrp'z w'pt'nt rty-šw KZNH pt'yškwynt* 'before the autocrat they fell breast forward and so replied to him'; Sogd. Chr. *prp'z'mpst* 'fell on breast'; M.Parth.T. *p'z'ḫ* 'prone', *'w hwyn bšn'n p'z'ḫ* 'their bodies prone'.

Prostration may be either 'on the face' or 'on the breast' (or both) or 'on the belly'. Thus Buddhist Tokhara A 24b4 *kātsā kāklo* 'he fell on his belly', like Hindu (Brahman) *uraseva praṇamase* 'you bow as with the belly'; Zor.P. *pat rōδ ōpast* 'he fell on the face'; M.Parth.T. *kft 'br dym* 'they fell on the face' (Balōčī *dēm* 'face'); O.Slav. *pasti za lici* 'fall on face'; Oss. D. *ä cäsgombäl ärxaudtäj* 'he fell on his face'; Georgian *p'irsa zedan daep'ina* 'he fell on the face'. Modern survival Waxī *p'ūz* (*ū*<*ā*) *p̄ɪz*, *pūz*, Sarīkolī *puz*, *poz* 'breast', Yidγa *fīz* (*ī*<*ā*), Munjānī *fūz*, *fīz* 'breast, forepart of animal'. To that Ossetic has D. *fazä*, I. *faz* 'side, side of rump', D. *je ba ä fazäbäl ärbaläsäd* 'let him crawl on his back part'; I. *jä fazyl babyryd* 'he crept on his back part', D. *surx-fazä kizgä ä rostä surx* 'red-faced girl, her cheeks red', *surx-fazä fätk'u* 'red-sided apple', plur. *surx-fästä*. With short *-ă-* Ossetic has D. *fäzä*, I. *fäz* 'plain', plur. *fäztä*; *fätän fäz* 'wide plain', *däl-väz* 'lower valley', *üäl-väz*, *üäl-fäz* 'high plateau', *ägäron fäzy* 'on endless plain', *üäl-väz fätänty* 'on plateau expanses'; *fäztä* contrasts with *xäxtä* 'hills' (like Šāhnāmah v 618, 1720 *pahn bē-āb dašt* 'wide waterless plain'). As 'part attached', Oss. I. *faz* 'split, piece', *sil-vaz* 'uxorious', *däl-vaz sary* 'a slipping saddle', adjective second component, D. *-vazug*, I. *-vazyg* 'part'; *fazzon* 'twin'; with Sogd. (ancient letter 10·4) *p'zy* 'piece', Man. *'yw p'zyy* 'one piece', *čw p'zy* 'shortly'; Armen. lw *hanapaz* 'always' (**hama-pāza-*). Oss. DI. *läbäz* 'hip, thigh' from **fra-paza-* (with *-b-* kept, as *-g-* is in *lägun* 'hairless'<**fra-gauna-*). Oss. *faxs* 'side', if the *-xs-* is the unusual *-χs-*<*-x̌š-* as in the (doubtful) *täxsäg* 'carpenter', could be traced here from **paĝ-s-*, but may go rather with O.Ind. *pakṣa-* 'side'.

From **pāza-* 'wide surface' with Lat. *pāgus* 'country', and Oss. **pāza-*, **paza-*, to Av. *pāzah-* in *pāzahvant-* '(broad-)breasted', with O.Ind. RV. *pā́jas-*, *pā́jasvant-* 'broad-breasted (of heroes)', *pṛthu-pā́jas-* 'broad-surfaced', *pājasyà-* 'wide part of body, belly' (*-yà-* as in *ā́s-*:*āsyà-* 'mouth'; AV. 11·8·14 *barjahyà-m*, RV. 1·92·4 *bárjaha-m*, see Studia classica et orientalia Antonino Pagliaro oblata 1 146). To IE Pok. 787–8 *paĝ-* 'make fast, join', O.Ind. *pajrá-* 'firm', Greek πήγνυμι, πήσσω 'make firm'. ἁ-παξ 'simple', Lat. *pangō* 'fix, join', *pāgus* 'expanse', Germanic Got. *fāhan* 'seize, hold', O.Saxon *fōgian* 'to join, combine', O.Saxon *fac* 'enclosure'. For 'continuum' expressed by 'combination', see s.v. *pabasta-*. Uncertain III 117·14 *ssä-byūryau pāysāṃ* (=**pāysyau*) 'with hundred-myriad facets(?)'.

pār- 'rear, feed', in adjective, *pārāka-* 'nourisher, parent', V 66·11 *pārāka pūraka biśä hirrna añaṣṭa* 'parents, sons, possessed of every thing'; present 3 sing. K 46·44 *ṣ̌i ma ttā pyaṃtsāṣṭa pāδe* 'he in future will nourish me' (**pāratai*); preterite, III 68·68 *ṣ̌i va śā jiśaka ya, raṣ̌ayī mu̯śδi jsa pāδe* 'it was one girl there; the *ṛṣi*-sage reared her in mercy', parallel Tokhara A 451a2 *śoṣāt-āṃ* 'he reared her' (BSOAS 10, 1940, 598); Z 5·51 *co brītya pāδe mā* 'because I have nourished you with love'; Z 24·439 *kyerā paiya pāδā hāmāte o vā khāṣṭā* 'however long he has been reared and given to drink'; V 96, 46r4 *mārā-pyatara ma pāḍāndā khi⟨ṣṭāndā⟩* 'my parents reared me and gave me to drink'; II 68a2–3 *pūri pāḍai velakā āna* 'you nourished my son when a child'; III 67·47 *cvaṃ pacā pāḍā rīna* 'whom the queen hid, reared'; V 29613 *kho muho pāḍāndā* 'when they reared me'; K 47·52 *ttū pūrā ttaña ālya tta tta pāḍā* 'she reared her son so in that hole'; K 47·53 *pūra aysā ūhū dūkhyāṃ karyau jsa pajīna pāḍāṃ* 'son, I have reared you with pains, with struggles, by begging'. Noun, *perma-* 'to be reared' (**pārmya-*, see for the form *pakyerma-* 'outstanding'), II 14, 2a4 *pūrī permā haurū* 'I give my son to be reared'; ibid. b8 *perma-vāḍi* 'a document about rearing (=adoption)', see SDTV 7. Infinitive, II 14, 2a6 *pāḍā nātā* 'taken to rear'. With *ham-* 'together', K 148·58 *habāḍau parysāṃ* 'of servants reared together'. As second component, II 82·58 *ñāysaira-vāḍa* 'intimately reared'; V 66·8a *ñāṃysirā-vāḍa*. From *par-* 'to nourish, rear, feed', Sogd. Bud. (Dhuta 266) 3 sing. present *p'rt* (SCE 106) *p'rt*, VJ 1 sing. *p'r'w*. With short vowel, *para-* 'food', is in *aś-para-* 'horse-fodder, lucerne'; Av. (Vid 8·86) *parō.bərəǰya-* '(oven) for roasting food' (BSOAS 26, 1963, 90). N.Pers. *aždahā-pārah* 'of dragon nurture, race' suits well here. See also *pāra-* 'cake'. The personified female nurturer is Av. *pārəndi-*, *parəndi-*, Zor.P. *pārand*, the chief of women (*ratu-*) named from her chief function to produce and rear children. The corresponding O.Ind. RV. *púraṃdhi-* is similarly 'nurturer' as the quintessence of woman. The Vedic concept of *púruṣa-*, *púruṣa-* is the *adhibhāvayitar-* 'the after-nurturer' (see the Aitareya-āraṇyaka text II 5·1–3 quoted in full TPS 1960, 84), formed by *-uṣa-* suffix, like RV 1·174·3 (and 6 other times) *aśúṣa-* 'voracious(?)'. As the nourisher with *pārāka-*, see Zor.P. *pit parvarēt* 'the father rears', and the Zor.P. gloss *parvart ku vēh kart* to Av. *θraošta*. IE Pok. 818 *per-* 'to rear', Lat. *parīō*, *peperī*, *partus*, *parens*, Lit. *per-* 'to brood over young', *periù*, *perėti*; and the Latin compound *puer-pera* 'midwife'. The legal phrase was in Donatus '*legitimos faciunt partus et sublātio*: *matris est parere patris tollere*'; for the ancient gesture see the Hittite rite in E. Laroche, Les noms des Hittites 370. For 'food', see s.v. *pāra-*. This base *pār-* 'to nourish' is traced by T. Burrow, BSOAS 40, 1977, 176 in O.Ind. *pālayati* 'nourish' and *pāraṇā-* 'breaking fast'. It is possible also in Tumšuq *pār-*.

pāra- 'cake', III 16·1 *saka-pāra tta pahā jsa pyūva* 'girdle-cake drawn from the bags', with III 102·46 *saka-pauṇḍai* 'girdle (lump=) cake'; Zor.P. *pēš-pārak*, N.Pers. *pēš-pārah* 'cake'; Armen. lw *nparak* 'food', *nparakem* 'to give food', *nparakauor* 'laden with food'. See also above *aś-para-* 'horse-fodder', and N.Pers. *jōš-parah* 'vermicelli food'.

pāra- 'boundary', Z 22·205 *ttetī rro braṃmana pātco ce vetānu pāri tsutāndā* 'such indeed are then brāhmaṇas who have come to the further shore of the *veda*-scriptures'; possibly K 153·33 *bīśuñe vāysanā drrīṣṭīyeṃ* (*-eṃ*=*-ai*) *pāra* 'the boundary of manifold *vāsanā*-impression,

(false) belief'. Av. *pāra-* from *par-* 'to cross', Pašto *pore* 'beyond'; Zor.P. *parr* (*pl*)<**parna-* 'boundary'. IE Pok. 816 *per-* 'cross', O.Ind. *pāra-*. See s.v. *dṛ-varroñi.*

pāra 'a measure', II 130·8 *ttaurai jsā dū khū nau pāra gaula hvīra* 'his mouth pains so that he should consume 9 *pāra*-measures of molasses' (BS *guḍa-*); II 71·10 *pāraka gulā* 'a measure of molasses' (SDTV 74); V 174a4 *māmattī aysdāṃ kha 6 pārna* 'Māmattī, millet 6 *khara*-measures by *pāra*-amount'; ibid. b13 *budadattā kha pārna.* Sogd. Chr. Lk. 16·7 *stw p'r γnṭm* 'hundred bushels (Greek κόροι) of wheat'; ibid. 16·13 *šṭ'ṭ p'r* '80 bushels', Syriac *kwryn.* Possibly to IE Pok. 804 *pel-* 'receptacle', O.Ind. *pāla-* 'measure of capacity'; *pārī* 'milk-pail', =Greek πέλλα; O.Ind. *palya-* 'sack for grain'.

pāra- 'debt, to be paid', participle *pāḍa-* 'paid as debt', IV 4·2–3 ⟨*ṣau*⟩ *ṣṣacū salya ṣi pāra-vastū pīḍakā ttye pracaina /// b⟨au⟩dasaṃgä pārāṃ mājimę nāti 14 dra⟨ṃmā?⟩* 'in the year of the governor (vice-ruler?) Ṣṣacū, this letter concerning debts is for the reason that ...Budasaṃga took payment of the debt, 14 *draṃmas*'; V 5·97·2·1 *bistamye salye kaji māštā dasamye haḍai ṣi pāra-va⟨stū pīḍakā?⟩ ttye pracaina* 'in the 20th year, month *Kaji* (2nd spring month) 10th day, this letter concerning debts is for the reason that...'; II 64F11 *hiri pajitta u pāra-vaysdānī hauḍa thyau* '(2 plur.) demand the money and give security for the debt at once'; II 34·5·6 *khu vā spāta budarmä pāra-vaysnā ājäme* 'if hither the official Budarma brings the security for the debt'; V 221·15·2 *pārā ādarä tta yana* 'so give consideration (BS *ādara-* or Iranian?) to the debts' (SDTV 75); V 6·98·2·1–2 *spāta malārrjuṃ pārā haṃbā mūrā hauḍe* 'the official Malārrjuṃ gave coins to the amount of the debt'; ibid. 3 *ṣā pārä haṣta se haṃ⟨bāy⟩-y⟨au⟩ jse* 'this debt is with amounts of 800'. From **pārya->pera-* 'to be paid as debt', IV 3·15 *ci ttye tta hārū-ṃ peri ṣṭāte puṣai vā hajsema thyau* 'what is so to be paid by me to the merchant, send to him fully at once'. From **pārya->pīra*, V 153, 176b3 *///pīra pāḍä īdä* 'he can pay the debt(?)'. Base *par-* 'pay' (from 'equalize'?). Av. *pāra-* 'debt', Tumšuq Saka *para-*, Av. *api-par-* 'to pay', Sogd. *p'r* 'debt', *pwrč* 'debt', Uigur lw *pwrč*, Turk. *borj*, Pašto *pōr*, Tokhara B *peri*, A *pare* 'debt', Pašto *pīrawdəl* 'to buy'. IE Pok. 817 *per-* 'to hand over, give', O.Ind. *pṛṇāti, pūrti-* 'gift', Greek ἔπορον 'I gave', πεπρωμένος. For 'debt', note also Zor.P. *āpām* from *pā-:pi-* 'to pay', see also *pīha-* 'price'.

pāra- 'heel, end', see *pārrä.*

pāra- 'wing', see *pārra-*, I 159, 73V1 *kṛiṃga śau pāra u ṣkūṭa pā jsalıra bīsā hīra* 'of the fowl one wing and gullet, then things of the belly'.

pārra- 'feather, wing; leaf, petal', Z 4·59 *ṣṣundānu pārrä byūṿāre* 'the ravens' feathers catch fire', =V 38OV1 *///⟨ṣṣundā⟩nä pārrä///*; Z 2·10 *trāmu haṃgrīya hamālä kho ju myo bāggare pārre* 'so crowded together like leaves, petals, by storms'; Z 22·169 *tcęimañī vasute nuhīye samu kho nīlūtpalä pārrä* 'his eyes, clear, opened, just like blue lotus petals', parallel to Maitreya-vyākaraṇa (ed. S. Lévi 48) *padma-pattra-nibha-īkṣaṇaḥ* 'with eyes like a lotus petal'; Jātaka-mālā, p. 12·20 *nīlotpala-dala-sadṛśam ekaṃ cakṣuḥ* 'one eye like a lotus leaf'. Compound, *ysāra-vāra-*, V 66·10 *viysa ysāra-vera* 'thousand-petalled lotus' (**pārya-*); Z 3·80 *väysānu bendä ysāra-vārgyānu* 'upon thousand-petalled lotuses'; K 63, 78V1 *vīysä ysāra-vārrjä*, K 147·16 *ysāra-vārja śī vaiysa* 'thousand-petalled white lotus', parallel BS *sahasra-pattra-*, Tib. *hdab ston*; Sogd. Bud. Dhyāna 202 *ILPW prn'k rtnyn'y wpδy 'sprγn'y* 'a thousand-petalled jewelled lotus flower'. Also with *duma-* 'tail', V 263, 89r5 *duṃ-berri* 'tail-feathers', V 342, 83V4–5 ⟨*duṃ-*⟩*berrä*, BS G 37, 76b6 *pakṣmāṇi*, Tib. *hdab-ma* 'wing' from **dum(b)a-pārrya-*. From **pārraa-*, plural II 75·63 *pārā* 'wings'. Base IE *per-*, Indo-Iranian *par-* 'fly, flutter' (E. Benveniste, BSL 51, 1955, 36ff.) to Av. *parəna-* 'wing, feather', Zor.P., N.Pers. *parr* 'wing', *parīdan* 'to fly', Sogd. Bud. *prn'k* 'leaf, petal'; M.Parth.T. *pṇg* 'foliage'; Balōčī *pan*, Parāčī *pōn*, Pašto *pāṇa*, Yidγa *pəṇēk*, Šuγnī *pūn* 'leaf', Rōšānī *pārk*, Yazg. *pun.*

pāri 'heel', see *pārrā-.*

pārrā- 'heel', Z 22·146 *vanda gguvą pārrai vande* 'small ears, small its (heels=) fetlocks' of the *aśva-ratna-* 'horse-jewel' of the *cakravartin-*, parallel to BS *pārṣṇi-*, glossed by *khurasya pārśva-* 'side of the hoof'; note also Pašto *pūnda* 'heel' and 'fetlock of horse'; V 92, 61V5 *cvī pārrye paskāyāṣṭu ne naṣthrrīte īndä* 'whose heels are not drawn back', the *mahā-puruṣa* mark no. 3 *āyata-pāda-pārṣṇi-*; *pāra-*, Sid. 141r5 *pāri vī āna dvāsą haṷśą uskyāṣṭä* 'from the heel upwards twelve fingers' measure', BS *pārṣṇy-ūrdhvaṃ dvādaśa-angulaṃ*, Tib. *rtiṅ-pa-nas sor bču-gñis-kyi goṅ-du*; loc. plur. Sid. 129r1 *u pārvā u haṃguṣṭāṃ haṃdrrvye vya* 'and between the heels and toes', BS *pārṣṇy-angula-śrita-*, Tib. *rtiṅ-pa-las sor-mohi bar-du.* From **pāršni-* (*-ršn->-rr-*), Av. *pāšna-* (**pāršna-*), Sogd. *pšn'*, Zor.P. *pāšnak*, N.Pers. *pāšnah*, Sanglēčī *pəšnɛ*, Waxī *pōšna, pošt, pōšna*, Yazg. *poxna* (from N.Persian), Šuγnī *pērnak* (*-ršn->-rn-*), Yidγa *pāṇio*, Pašto *pṣa* 'foot' (**paršnā-*). IE Pok. 823 *persnā-, -ī-, -o-*, O.Ind. *pārṣṇi-*, Greek πτέρνη, Lat. *perna* 'shank, leg', Got. *fairzna*, O.Engl. *fersin* 'heel', Hittite *paršina* 'loins'.

pāraka 'a measure', see *pāra-* 'a measure'.

pāraka 'a food; cake', in a list of foods, III 117r01, see *pār-* 'to nourish', Zor.P. *pēš-pārak*, N.Pers. *pēš-pārah* 'cake'.

pāraṃgga- 'decrease', Sid. 16v2 *hauva pāraṃgä padīmāka* 'causing strength decrease', BS *bala-ghna-*, Tib. *ñam-stobs hbri-bar byed-do* (*hbri* 'reduce'); Z 23·109 *arātī ttrāmu ham-raṣṭu pāraṃgga jsāte puṇyau jsa* 'so his envy always decreases with the merits' (BS *puṇya-*); K 109·320 *ṣai ḳāma ysautta nai vara pāraga nai byau bvāeme jsa* 'even thought flows away; neither is there decrease of it, nor increase of it through bodhi-knowledge'; K 67·149–50 *kuṣṭai vā pāraṃgi jiṃga* 'or where is its decrease (and) cessation', =K 70, 4r2–3 *kūṣṭai vā pā(raṃ)gą jaiga*'; K 67·155 *ṣi āvaśi pāraṃgi kuśę*, =K 70, 5r1 *ṣą āvaśą pāraga kūśę* 'the sky (BS *ākāśa-*) seeks decrease'; V 191 viii, 5b3 *pāraṃga tsīndä* 'they go to decrease'; V 348, 8b4 *uysmorāṇu pāraṃgä dyā⟨ñāte⟩* 'he shows the decrease of beings', BS G 37, 61b1 *ūnatvam...prajñāyate.* See *pāraṃj-, pārajs-.*

pārajs- 'rest upon', Z 2·125 *kho hvę śśando kye pīttä śśaṃdä yä vātco pārajsāña ṣṣei rro panamäte pātco* 'like

a man who falls to the ground, then the ground must be rested upon by him, then he rises again', parallel to Divyāvadāna 358·26–8 *bhraṣṭo hi yaḥ kṣiti-tale bhavatīha jantur uttiṣṭhati kṣitiṃ asāv avalambya bhūyaḥ*; 3 sing. present III 23, 16a2 *cu baysūṣṭä na ra pāraysdä* 'who no more rests upon bodhi-knowledge' (BS omits). Noun *pārajsä-* 'basis, support', BS *āśraya-*, SuvO. 24v1 ⟨*pa*⟩*tārajsye jsa* 'with support', BS *samāśrita-* 'resting on'; V 182v3 *ttatvatä paramārthä pārajsä, u hajvattete kūśämata īyāndu* '*tathatā*-suchness *paramārtha*-truth, the basis, and perpetually the search for wisdom'; Sid. 5v3 *pārajsye jsa*, BS *āśrayāt*, Tib. *rten* ('support'). Adjective, III 7, 14r4 *thū-ṃ pārajsäkī* 'you are my support' (*-ī* 'you are'). See *patārajs-*, beside *pārajs-*, for cognates.

pārajs-, *pāraṃj-* 'to decrease', V 92, 611v3 *brrī nu ttatu ni pāraṃjite* 'does not decrease their beloved wealth', causative (*-ranjaya-*); Sid. 144v2 *ttaudä pāraṃjäñä* 'heat is to be reduced', BS *śītā kriyā* 'cold treatment', Tib. *drod ćha-ba dbri-źiṅ* (*dbri* 'decrease'); Sid. 133r5 *paṃjsa paṃjsa pāraṃjsäñą* 'to be decreased by fives', Tib. *lna-lnas phri-ste*; K 67·155–6 *ttyi prracai ṣkāṃji aṣkāṃje ni jinäñi ni pārijsäñi* 'therefore the *saṃskāra*-factor is a non-factor, it is not to be destroyed, it is not to be decreased', =K 70, 5r2 *ttye prracai ṣkauja aṣkauje na janäña na pārajsäña*. Preterite *pārīya-*, K 45·12 *pajsaṃ pārīye* 'he decreased the honour'; K 45·14 *ttu khäysä pārīye* 'he diminished the food'; K 45·16 *hīvī khäysä pasta pārīye* (infinitive) 'he ordered to diminish his own food'. Incohative, *pārīs-*, II 109·88·5–6 *tta khu maṃ dilaka hvaṇda pārīsīṃdä hvarāka āvą vā muṣḍä hīṣtä ṣacū vāṣṭā* 'so that here the few men decrease; robbers have come; the donation comes to Ṣa-ṭṣou'; K 55, 17v1 *na bītti u ni pārīṣtä* 'is not exhausted and does not diminish', K 55, 18r3 *na bītta u nä pārīṣtä*, parallel to *jan-*, *jin-* and *pārajs-* K 67·156 and Tib. *zad-pa med-ćiṅ hbri-ba med*. Noun, Sid. 7r4 *gūṣti pārīsāma hīya krra tcerai* 'reduction treatment of flesh must be carried out'. From *rang-* 'be small', Pašto *rangai* 'thin, scanty, shallow', Sogd. Bud. *rync'kk* 'small', *rynčwk* 'light' (*-inǰ-*<*-anǰ-*). Man. *rynčwkstr* 'lighter', *rynčk* 'small, short', *rystr* 'smaller, shorter', Chr. *rynč'q* 'child', *rynčq* 'small', M.Parth.T. *rngs* 'short, little'. IE Pok. 660–1 *legᵘh-* 'light, small', Av. *rayu-*, O.Ind. *raghú-*, *laghú-* 'swift', Greek ἐλαχύς 'small', Celtic O.Ir. *laigiu* 'smaller, worse', Welsh *llaw* 'small'.

pāraysau 'servants', II 7·112; 115 see *parysa-*.

pāraysdä 'rests on', see *pārajs-*.

pāraśą 'service', II 12·46=II 100·208 *parśą*, see *parysa-*.

pārasṭe 'is raised; exults', V 384·5 *ttu pārasṭe ma ysīra* 'my heart exults over that', see s.v. *kakūṣa*, *bve jsa*. From **pati-rāz-*, see s.v. *rrāys-*, Oss. D. *arazun* 'to raise'.

pārahā 'support', see *patāraha-*.

pārāka 'parents', see *pār-*:*pāḍa-*.

pārāmatā- 'perfection' adapted from BS *pāramitā-*, with connexion to *par-* 'cross'.

pārijsāña- 'to be diminished', see *pārajs-*.

pārīph- 'support, place', SuvP. 65r3 *pārīphī aysä* 'I will establish', BS *sthāpayiṣye*; II 104·80–1 *naravauṇḍuā āspara vīra pārīphīda* 'they establish it upon the way to nirvāṇa-' (translation AM, n.s., 11, 1965, 104); K 145, 3r1 *baysuṣṭi vīra au pārīphīdā* 'they rest upon bodhi-knowledge'. From **patā-*, *pā-*, *ramf-*, *raf-* (note also *paltcīmph-*, *naṭcīph-*); to *ramph-*, in *tcārampha-* 'staff', 'to support'.

pārīpha- 'support, basis', Manj. 82–3 *pārīphū* (*-ū* 'and') *bāja bvāña vara hajsamāre pacaḍaną* '(to escape from *saṃsāra*-migration) as the support and basis they must be understood, there in turn they come forth', reference back to *vairśą* (BS *vīrya-*) and *abyadī* (BS *apramāda-*).

pārīya- 'decreased', see *pārajs-*; K 45·14 *pārīye u ysye* 'diminished and removed'.

pārīs- 'be diminished', see *pārajs-*.

pārih- 'establish', III 130·31 *ttiri vā jsāni pā tta hva hva sthānave āysnā vīrä pārihīryau* 'may these priors (BS *sthāna-pati-*) then severally settle on the seats'. See *patārah-*, *pārah-*.

pārusta 'lost, ceased', III 50·56–7 *ṣą bvauma cu paysaida ṣą rä jsāna bvāma pārusta varä drāma na bīde sa khu dai āca pasūṣte* 'this is bodhi-knowledge which he knows (=*paysendä*); that knowledge is lost; there such is not found just as fire blazes in water'. Base *raud-*, present *rrūy-* 'lose', *rusta-*.

pārūhāna 'movements(?)', V 148, 1b6 *perre duva pārūhāna paysendä* 'to be caused; he knows the two movements'; V 148, 1b7 *///śätä ttätä dva mārūhāni pay⟨s⟩ān⟨de⟩* 'he...; these two movements he knew', V 94, 16v7 *⟨balysūña⟩v⟨ū⟩ysai perrä śśau härä buṣte ka mārūhāna paysedä* 'by the bodhisattva one thing must be caused to be understood, if he knows the movements'. From *patā-*, *pā-* and base *rūh-*, and *mā-* from *ham-ā-* (by loss of *ha-*), formed like Parāčī *māwəṛ* 'enclosure'<**ham-ā-varta-*, and Kušān Surx Kotal μολιγο<**ham-ā-dizā-*. Bases *rūh-* are in *ārūh-* 'move', Manj. 375 *ārruhānai*, *rrūhārä*, *harautta-*, *ārotta-*. Here 'movement' in the sense of 'duty'? Note also *ysāra-*<**hazāra-* '1000'.

pāremate see *pārāmatā-* 'perfection', V 349, 14a2.

pārautta- 'supported', K 135·8 *hvaraṃdai ysāṇų śaṃdya pārautte* 'he placed the right knee upon the ground'; III 72·169 *pārautta śe* 'he lay supported'; K 109·322 *nai hā pārautta hamāre* 'are not based upon it'; participle *pārauttaa-*, K 68·210–1 *dharma-dhāttā u satva-dātti ākāśi-dhātti ri jsāna satva pārauttā biśi ttī* 'beings all established in the *dharma-dhātu*, the *satva-dhātu*, also the *ākāśa-dhātu* (regions) then'; infinitive K 147·38 *byeḷą paryara pārautte* 'deign to settle on the throne'. See s.v. *patārah-*. With negative, III 24, 20a3 *avārauttä*, BS *apratiṣṭhita-*.

pārka 'knee-pan', Sid. 129r2 *ysāṇū hīya pārka hasu* 'knee-pan swelling'. Tib. *pus-mohi ḷha-na skran-ba*. From *par-* 'turn round, be round', Armen. lw *par* 'round'. IE Pok. 816 *per-* 'to pass over'.

pārgyiña- 'treasury, storeroom, enclosure', Z 22·135 loc. plur. *pārgyiñuvo späte vicitra* 'various flowers in gardens'; Z 22·156 *rrundä pājiñuvo* 'in the king's treasuries'; acc. sing. Z 24·512 *hastamo pājiñu dātīṃja aggaṃjso* 'best unpolluted garden of the *dharma*-doctrine' (parallel BS *ārāma-*); SuvP. 73r1 *spa-masve pājiñä tsāvi* 'abundant, rich treasury', BS *prabhūta-dhana-dhānya-samṛddhi-koṣāḥ*; Bcd 50r2–3 *ajāṃja pājeñä* 'inexhaustible treasury', BS *akṣaya-koṣaḥ*; Manj. 139 *kūṣḍa baśūña pajeña* 'all

kinds of palace enclosures'; Manj. 151 *ā khu artha sp(ā)śa carauna ttāra va pājaña śīya* 'or as with a lamp wealth appears (BS *artha-*) in a dark treasury at night'. Tokhara lw A 333b3 *pāśiṃ*, BS *kośa-*, *pāśinn oki* 'like a treasury', nom. plur. *pāśināñ*, 57a7 oblique plur. *pāśināṣ*. From **paričinyā-* to base *kai-*:*či-* 'heap up', M.Pers.T. *prčyn-* 'hedge', Kandulaī *pärčin* 'thorn-hedge', N.Pers. *parzīdan* 'to repair a wall', Baxtiārī *parzīn* 'bramble', Yidγa *paržīn* 'enclosure for sheep', Waxī *palč*, *parč* 'garden, forest', to BS *paryaṇa-* **pari-cayana-* 'courtyard'. IE Pok. 637–8 *kᵘei-*, O.Ind. *cinóti*, *cáyati*, *citá-*, *kāya-*, Av. *čayeiti*, *činvaiti*, O.Slav. *činŭ* 'rank, order'; with *-š-*, Av. *kaēš-* 'prepare'.

pārrjsai 'support', see *pārajsā*.

pārdi see *purr-* 'conquer', v 312·7 *|||jsa pārdi* (space).

pārna, inst. sing. v 174 3a4; b13, see s.v. *pāra* 'a measure'. For *-na*, note also iv 4·4 *ṣṣaṃgna* 'by *ṣṣaṃga*-measure'; and iv 26·4 *ṣaṃgana dasau kūsa*.

pāryavaṃda- 'reverent', iv 7·5 *pvā ttira jsa pāryavaṃdā vīñarrta yani* (*-rrt-* for *-ptt-*) at the feet with forehead (*ttāra-*) reverent, I make report' (BS *vijñapti-*). For *-vaṃda-*, note also, with BS lws, iii 98·33 *ādaravada* 'respectful', ii 49·13 *prrabaudavada-* (BS *prabodha-*). Saka iii 128·29v4 *ācyavaṃdā* 'eager'. Possibly *pārya-* should also be sought in BS or Prakrit to iii 42·3 *pācarya-* 'service' (<BS *pāricaryā-*, Pali *pāricariyā*) by further loss of *-c-*, *-j-*, *-y-* in Prakrit. This, rather than a dialectal form of *pārysa-*.

pārysa- 'servant', *parysa-*; v 296v1 *pārysā*; K 52·7·8. *pārysya* 'female servant', see *parysa-*.

pārvā loc. plur. 'heels', see *pārra-*.

pārrva- 'transferred, paid as something owed (wages), or given'; v 259, 3v1 *gūha kaṃga ttā pārrva dva* 'ox-skin transferred, two'; iv 60b1 *stūrā pārrve* 'a large beast transferred' (=iv 65b2), v 259, 3v2 *u pārrvi āṃ phemāṣṭa* 'and transferred to Phema'; v 204, 5a2 *mānī jsarā* (read *jsārā*?) *pārrva śā* 'our *jsarā* transferred, one'; ii 2·22 *khvai hā pārrva rāṃśtą janavai vīra* 'when by him it is transferred to the country of (his) rulership'; iv 11·7 *ṣapāñä pārrva khu parau pvą* 'transferred to the kitchens. When you hear the order'. iv 49b2 *śe hvaḍye mūrā pārrve 15* 'to each man paid *mūrā*-coins 15'; iv 53a3 *gūhä pārrve 1 śe hvaḍye haṃbā pārrve 61 mūri* 'one ox transferred; to each man, amount paid 61 *mūrā*-coins'; iv 55b2 *śe hvaḍye mūri pārrve 12*; iv 59a2 *śe hvaḍye vānā parrva 2* 'to each man woven stuffs paid, two'; iv 69v3 *thau pārrve 1* 'cloth (silk?) transferred, one'; v 224·74·2 *ttraivira pārrve śt(āka?)* 'to Traivira transferred as necessary(?)'; ii 87·53 *ysīra hathara pārrvai* 'I have transferred (removed) severe troubles'. From *par-*, *parnu-* 'transfer', **pārnuta-*>*pārrva-*. IE Pok. 816 *per-* 'convey over'. See also *pāra-* 'debt=to be paid'. For *-rnv-*, see also *darv-*<*dṛšnu-* 'dare'.

pārśą 'service', iii 6, 13v5 *pāṛśä pajsamä* 'reverence, worship', K 148·61 *draina ranau pārśą pajsaṃ* 'reverence, honour to the three jewels'; iii 130·26 *pārśą paṃjsaṃ dāśe* 'he completed the worship' (dyadic), as iii 130·29 *paṃjsami pūjā-karma*; ii 99·191 *pāṛśāṃ au kṣamä yūḍai caigą kṣīra tsau* 'it pleased our service to go to the Chinese land'; with ibid. ii 207 *ma pārysā* 'my servants', and ii 100·208 *parśą yanau* 'to do service'; ii 115·32 *pārśą ttā dāśū* 'I complete the service'. See above *parśą* and *parysa-*.

pārṣṣa-, *pārṣa-* 'reverend', iii 24, 22a1 *cittye māñaṃdä ṣā diśą pārṣą hamä* 'like a *caitya*-shrine this region becomes worshipful', BS *caitya-bhūto vandanīyaś ca*; K 97, 198–9 *caitye māñada hami aurgavīya*, =v 246, 13a1 *caittyä mäñadä hime aurgavīya* 'like a *caitya*, becomes reverend'; K 8·5v5 *ṣā byātarja ttirā buri uvāra pārṣṣa puñauda maṃgaliya* 'that memory is so exalted (BS *udāra-*) admirable, meritorious (BS *puṇyavant-*), auspicious' (BS *mangalīya-*). The atmosphere of reverence and awe would suit a connexion with **parša-* beside O.Pers., Av. *fraša-* (as *hatāma-* 'first'<**fratama-*, beside παρθαμα-, *paḍā*, *parramaa-* above) and with the metathesis as in the title *pharṣavatā-* 'judge(?)' from **fraša-pati-*. Then *fraša-*, and **parša*>*pārṣṣa-* (keeping secondary *-rš-*). For Av. *fraša-*, the traditional Parsi-Persian rendering of *frašagar* is Arabic-Pers. *ẓāhir-* 'conspicuous, manifest', which the analysis by base *par-š-* 'appear, be conspicuous, admirable', IE *par-* 'appear' *par-ḱ-* whence *pṛḱ-s-*, Iran. *fraš-*, O.Ind. RV *pṛkṣ-*, fully confirms (see Zoroastrian Problems, ed. 2, vii–xv), to IE Pok. 789 *par-*, Greek πεπαρεῖν 'show forth' εὔφραστον·σαφές 'clear', Lat. *pāreo*, *appāreō*, *compāreō* 'appear'. The Parsi-Persian gloss *ẓāhir* 'conspicuous', is for the compound *frẓgr*, see J. J. Modi, The Persian Farziât-Nâmeh and Kholâseh-i dîn of Dastur Dârâb Pâhlan 1924, p. 92 of the Kholâseh-i dîn in Parsi-Persian *nām i frẓgr ma'nī 'st ẓāhir*. The same text without the gloss is in E. K. Antia, Pâzend Texts, 1909, p. 337.

For the developed meaning 'appear, be conspicuous, admirable, wonderful', note also Pindaros, Pythian Ode 6·2 θαητὸν μέγαρον 'splendid hall'; Yaγnābī *yaxš-* 'to appear', O.Ind. RV *yakṣá-* 'wonderful apparition' (Indo-Iranian Journal ii, 1958, 152–6); Bcd 48r3 Khotan Saka *bāysdyaṃdai* gloss to BS *peśala-* (Tib. *des-pa* 'fine, noble'); SuvO. 567 *dyāna-*, BS *āsvādanīya-*, SuvO. 36v2 *dhyāna-*, BS *rucira-*, Zor.P. *sahīk* with *aβd* 'conspicuous, admirable', N.Pers. *sahī* 'lofty (of a tree); admirable (of a queen)'; Celtic O.Ir. *airdirc*, *erdairc* 'illustrious, celebrated' (J. Vendryès, Lexique étymologique de l'irlandais ancien, 1959, A 41). For 'wonder' *duṣkara-* occurs in Buddhist contexts, iii 25, 25a2 *duṣkare jsa* 'with wonder', BS *āścarya-*. See also above N 175·36 *aurrta* 'admirable' from **ā-frašata-* through **ā-vrrata-* (with *orr-*<**āfrš-*). The long *-ā-* before two consonants can be seen in *pārysa-* beside *parysa-* 'servant' and *kārra-* 'deaf'<**karna-*, but *ttarra-* 'herb'<**tṛna-*. For *fraš-*, see also s.v. *mura-*.

pārṣṣa- 'antidote', v 87r6 *u haṃdāra pārṣṣa aggadä śūstāndä* 'and others prepared the antidote, the medicine' (BS *agada-*), here dyadic; Z 24·213 *ttrāmū pārṣṣa dātīnau yīndä gguvą* 'so he puts the antidote of the *dharma*-doctrine into your ears'. From **pati-raxš-a-* **pā-raxš-a-*>**pāršš-a-*, base *raxš-* 'to protect, be ready against', Oss. D. *äräxsun*, I. *araxsyn*, *äräxst* 'be able, ready', *gärz-äräxst* 'skilled with tools' (but not D. *äräxässun*, I. *äräxsyn* 'repair'); Armen. lw *erašxi-* 'guarantee' (E. Benveniste, TPS 1945, 71); possibly Pāzand *raxšašnī* (E. K. Antia, Pazend Texts 83·16). IE Pok. 32 *alek-* 'keep off', O.Ind. *rákṣati*, *rakṣitá-*, Greek ἀλέξω, O.Engl. *ealgian* 'protect',

Got. *alhs*, O.Engl. *ealh* 'temple'. For 'antidote', Sogd. Bud. *pttẓ'rk* (P 3·82) 'against poison', connected with Zor.P. *pātzahr* 'bezoar'.

pārṣṭa 'burst', K 35·87 *rūva-ṃ jsa pārṣṭa* 'burst therewith the intestines', =K 26·142 *ura vā pāṣṭauda* 'they burst the belly', =K 18·216 *ura vā pāṣṭauda* (so with *pā*), BS Divyāvadāna 447·30 *sphoṭayitvā*; III 75·225 *gara ttraiṙkha pārṣṭa* 'burst the mountain peaks'. From *pati-*, *pā-* with base *rau-š-:ruš-*, **pā-r(u)ṣṭa-*. See *burṣṭa-* 'burst', 3 sing. present *buṣḍā*, BS *chedaka-*, from **vi-rušta-*, Balōčī *prušag*, *prušta* 'break, burst', causative *prōšag* (if not base *frauš-*). IE Pok. 870–1 *reu-s-*, Lit. *rausiù*, *raũsti* 'stir up', O.Slav. *rušiti* 'overthrow'. See also III 72·159 *vaṣṭe*.

pālīka-putra- 'sons of a *pālīkā*', Z 13·58, of lesser birth, BS *pālikā-* from Iranian (as BS lws, *kākhorda-*, *sthora-*) Av. *pairikā-*, Zor.P. *parīk* (glossed by Parsi-Skt *rākṣasī* 'demoness'), Sogd. Bud. *pr'yk-* 'demon' in the list P 6·197 *δyw čytk ZY kwntk ZY pr'ykth* '(sacrifice) to *daiva*, *čētak*-spirits, and *kundak* and *parīks*', M.Pers.T. *pryg*, *pryg'n* 'witch'. N.Pers. *parī*, Pašto *pērai* (**pāryaka-*). Non-Iranian *pal-*, Greek παλλακίς, παλλακή 'concubine', πάλλαξ 'youth', Sogd. Bud. *pryš* 'servant woman', Heb. *plgš*, *pylgš*, Targum *plqṭ'*, *pylqṭ'*. From 'woman of a lower class, servant, concubine', passing to 'witch'. If *pālīka-*, *pairikā-*, παλλακίς belong together, the derivation from *pari-īk-* 'look around' is unsuitable, M. Witzel, Münchener Studien 30, 1972, 188. Celtic O.Ir. has *airech*, *airige* 'concubine'.

pālsuve 'ribs, sides; spoke of wheel', Z 20·45 *pālsuve*, Z 2·24 *pālsve*, I 143, 52v2 *pesvā vīne* 'pains in the side', BS *pārśva-śūla-* ('swelling of the side'). Compound *ysāra-vālsū* 'thousand-spoked', Z 22·143 *cakṛ gyastūñi ysāra-vālsū* 'celestial thousand-spoked wheel'; I 252, IVI *(ysā)ra-ẏāsū* 'thousand-spoked', BS *cakra-citraṃ sahasra-nemis tathā sahasra-araṃ*. From **palsu-<parsu-*, Av. *pərəsu.masah-*, *pərəsāum*, *parəsvi*; Sogd. Bud. *prs'kh* 'side', Zor.P. *pahlūk*, N.Pers. *pahlū*, Oss. DI. *fars* 'side', Pašto *puṣtaī* (*št<rs*), Ormuṛī *puṣtiē*, Yidya *pərəsyē*, Waxī *purs*. IE Pok. 820 *perḱ-*, O.Ind. *pārśu-*, *pṛthu-pārśavo* (RV 7·83·1), O.Slav. plur. *prũsi* 'breast', Lit. *pìršys* plur. 'breast (of horse)'.

pāśa 'swine's', genitive to *pāsa-*, Sid. 16v4 *pāśa guśta* 'flesh of pig', BS *māṃsaṃ vārāhaṃ*, Tib. *phag-śa*; Sid. 9r2 *pāśi gūśta*, BS *vārāha-*, Tib. *phag-śa*=V 318·58 *pveśä guśta*. See *pāsa-*.

pāśārā- 'sun's heat, sunshine', K 150·17 *bīśi byājärä tta tta khva pāṣira baurä* 'melt (2 plur.) all just as the sun's heat the snow'; Z 2·172 *ysände samu kho ggarä ysarnai vūḍä ratanyo pāśāru vīri* 'is beautiful just like the golden mountain covered with jewels in the sunshine'; Z 20·36 *cä bile tcabrīye pāśäre jsa stauru paha* 'whose intestines are scattered, greatly rotted by the sunshine', Z 22·254 *ggari rruśtä pāśäru vīrä* 'the mountain shines in the sunshine'; Z 5·49 *uysdemäte śśandau naṣṭaudo ce pāśäre jsa nätauda* 'cools the heated ground which was burnt up by the sun's heat'; Z 5·80 *ttänä cu tterä pracai näśtä kho ju pāśarä ṣṭānye chāya* 'because such a cause (BS *pratyaya-*) does not exist, just as shadow in sunshine', =Manj. 237 *ttane cu va prracai naiśta khu pāśera ṣṭānye ch(ā)ya*; Manj. 239 *khu pāśara bunai na aśta ne vā tte chāyī bīde* 'as in sunshine darkness is not, nor so for him (*tte=tta yi*) is shade found'; JS 28r3 *ttī śāḍī huṣṭī saṃ pāśere ṣṭāna* 'then you lay down, you dried up indeed in the sun's heat'. From *pati-*, *pā-* with base *zar-* 'shine' (*-iz->-ž-*). IE Pok. 441–2 *ĝher-*, O.Slav. *zirjǫ*, *zìrěti* 'see', *zorja* 'shining', *zarja* 'ray', Lit. *žeriù*, *žerėti* 'shine', *žarijà* 'glowing coals', *pažāras* 'brightness', *žarà* 'redness in sky, twilight'. IE *ĝhrē-u̯o-*, O.Norse *grár* 'grey'; IE *ĝhrē-u̯o-*, O.Engl. *grǣg* 'gray', OHG *grāo*.

pāṣāḍa 'disputers', K 60, 35r4 *kṣeṃra-nā pāṣāḍa añattīrthyāna* 'ninety-six disputants of the other sects'. From BS *pāṣāṇḍa-*, NW Prakrit *praṣaṃḍa-* (Kharoṣṭhī script), Central Aśoka Prakrit *pāsaṇḍa-*, Pali *pāsaṇḍika-*, BS *pāṣaṇḍin-*, *pāṣaṇḍika-* (BSOAS 14, 1952, 427). Translated by Greek διαστρίβοντες, assuring the derivation from Iranian **paršanta-* variant to **frašanta-*; see s.v. *pārṣṣa-* 'reverend', and *pharṣavatā-*. For the Prakrit see K. R. Norman, JRAS 1972, 113.

pāṣṭauda 'they burst', see *pārṣṭa*.

pāṣṭāṃdū (II 78·49 *pāṣṭādū*) 'we pledged(?)', in a trading context, II 77·37; 38; 78·58 *pvaica pāṣṭāṃdū* 'we pledged the covering (garment)'; note II 78·44–5 *yargakava pvaica* 'the covering *yarγaq* (Turkish, 'pelt')'. This *pvaica* is object of *hūḍāṃdū* 'we gave', *jaistādū* 'we demanded', *ṣvaudū* 'we wore', and 3 sing. *haiṣṭe* 'he gave', *nāva* 'he took'. Possibly *pati-*, *pā-* with base *raxš-* 'keep, guarantee', see above s.v. *pārṣṣa-* **patiraxša-* 'antidote'; for loss of *-r-* from *-rṣṭ-* see s.v. *pārṣṭa-* 'burst'.

pāṣai 'binding thing' in a list K 100·290 *amayai maukṣaidra badaṃjä tcarmä cīvara haṣṭai bīḍa pāste haiya haya pāṣai* 'of the *amayai* official Mokṣendra bands, hide, garments, cut garment, dresses, coats, fastenings, ties, binding'. From **paśš-* to base *pas-* 'to fasten' see s.v. *pāsa-* 'fastening, load'.

pāsa- 'load', Z 13·33 *kharä karä pāsu ne buḍu yīndä* 'the ass certainly cannot carry the load' parallel Sūtrālaṃkāra (tr. Huber 160) 'the ass cannot carry the load'; Z 22·239 *ttäna vaysña harbiśśä vūlstāndi sta ysaṃthūnau pāsu* 'therefore now you all have cast off the load of births', parallel to BS *bhāra-nikṣipta-*, *apahṛta-bhāra-*, Pali *nikkhittabhāra*. JS 19v4 *utcīnai garkhä pāsä* 'heavy load of water'; K 68·197–8 *garkhä pāsä* 'heavy load'. From base *pas-* 'to tie up, load up', *pāsa-* 'load', Av. *ava.pašaṯ*, *fšābīš*, *paxšta-* (*xšt* for *št*); Zor.P. *pašt* 'agreement', DkM 778·14 *drōxtan ī pašt* 'breaking of agreement', DkM 679·22 *pašn dāšt* 'he kept the covenant'; Pahlavī Rivāyat, Dātastān i dēnīk 136, § 32 *kaδ-šān ē pašn framūt*, Epistle Manuščihr 2·9·8 *pašn-garīh*; DkM 24·14 *ham-pašnān*; Vid. 4·51 *pašēnēnd* (*-xš>š*), Vid. 18·10 *nipaštak*; M. Parth.T. *pštg*; Sogd. Bud. *np'yšty*, Zor.P. *'wbšty*, Pāzand *hawast*, M.Pers.T. *'wyšt* 'to seal'. IE Pok. 787 *paḱ-* 'made fast', O.Ind. *pāśa-* 'noose', *o-paśā-* 'headdress'. Note also Kroraina *pak'e* (**paske*), Tokhara B *paske* (BS *bhāra-*). Lat. *paciscō* 'make an agreement'. See *pāsa-* 'leash', and *pāṣai*.

pāsa- 'leash, fastening', III 42·12 *ttraiṣṇījsai bīrā jsä pāsa ttū mauñadä aysmū ñūṣṭārä* 'with the leash (dyadic) of desire (BS *tṛṣṇā*) they bind the mind', parallel BS *gardūla*, Pali *gaddūla*; III 42·10 (written and deleted)

ttraiṣṇījai bīrā jsā pāsą ttā ttu mauñada. From base *pas-* 'tie up', see *pāsa-* 'load'.

pāsa- 'company, band', II 103·64 *raispūrāṃ rraiysdyūrāṃ ttyau pāsa harbīśvā bāḍvā śarā* '(may there be) for the princes (and) princesses, for their company, at all times good fortune'. From *pas-* 'to bind together', see s.v. *pāsa-* 'load'.

pāsa- 'pig, hog', V 62·12 *pāsä salya* 'in the hog year'; III 15·54 *pāsi salya* (without subscript hook) 'hog year' (in animal cycle no. 12 after *śve* 'dog'); III 14·14 *pāsi* '9–11 p.m.' (BSOS 8, 1937, 928 animal cycle *pāsa-*, Sogd. *k's*, NW Prakrit Kroraina *sug'ara*, BS *sūkara*, Tokhara B *suwo*); gen. sing. Sid. 9r2 *pāśi gūśta* 'pig's flesh', BS *vārāha-*, Tib. *phag-śa*, =V 318·58 *pveśä guśta*; III 91·221 *pvāśä tcāra.* From **pālsa-* to **parsa-* or **pṛsa-*, with intrusive *-v- pvāśä, pveśä.* Av. *pərəsō* in Nīrangastān 114v9–10 *yaθa huš pərəsō*, see K. Hoffmann, Münchener Studien 22, 1967, 29ff. IE Pok. 841 *porḱo-s*, Finn. lw *porsas*, Mordwin *purts*, Lat. *porcus*, O.Engl. *fearh*, Lit. *paršas*, O.Slav. *prasę.* See for IE, E. Benveniste, BSL 45, 1949, 74.

pāsäya 'following, followers', Z 5·32 *ttīyä hā naltsute kūṣḍu hāruvai pāsäya hälysda* 'then he went from the palace; his ministers (*hārū*=BS *śreṣṭhin-*) present following him (*yi*)', parallel K 41·48–9 *nimęṣī va yaśa nāma āmāci ye* 'following him was an intimate (BS *amātya-*) there named Yaśas'. From *pati-, pā-* with base *sai-*:*si-* 'be placed, lie', to *śśāte* 'he lies', participle *śāna-, śānaṃda-, śśāta-*, 3 plur. *śśāre*, see also *hasai* 'region', BS *dhātu-*; with M.Pers.T. *pdys'y*, Zor.P. *ptys'y* 'following, according to', Pahlavī Psalter *pts'y* for Syriac *mṭl* 'because of', Pāzand *padasāe* translated Parsi-Skt *anurūpaṃ.* Base *sai-*, Av. *saēte, sayanəm, āsita-, saēre, sayamanō*, Zor.P. *sāyēt, sāk, sāyān, āsāyan, nisāyēt, nisāyān, nisītan, ham-sāyak* (gloss to Av. *vərəzənā-*) 'neighbour', *ham-sāyānīkān* (gloss to Av. *varəzāna-*), place-name *Nisāya-*, Νησαῖος, Νισαῖος, Armen. lw *nsai mianak* 'central Nisā', N.Pers. *Nasā*; Oss. D. *säjun*, I. *säjyn* 'lie ill', *ärsad*; D. *nissäjun*, I. *nissäjyn* 'lie down, lie ill', *nissädoncä* 'they lay', Waxī *nesiam, nəsī, nəst-, nəsiyak* 'lie down', Yidγa *-sən, yūvər-sən* 'upper part of door-frame' (**upara-sayana-*), *alar-sinë* 'threshold' (**adara-sayana-ka-*). IE Pok. 539–40 *ḱei-*, O.Ind. *śete, śāy-, śay-, śayyā* 'bed', *niśītha-* 'night'. M.Pers.T. *ps'nyg'n* 'follower', Syriac *psnyq-*', Georgian *pasanik'-i* may be rather from *pasčā-* N.Pers. *pas* 'after'.

pāsūra 'hunting-place(?)', III 104·35 *a ra na ttrāmū araññna pāsūra* 'I on my part do not enter the hunting-ground in the wild land' (BS *araṇya-*)'. See cognates s.v. *hasūra-* 'quarry', hence **patä-sūra-*, Oss. D. *sorun* 'to hunt'.

pāsūrāṃ 'ornament (by inlay?)', V 63·35 *bisvā vīra pāsūrāṃ pīrāñā pīli vyachīryau* 'on the houses a decoration is to be painted; calamities (BS *pīḍā*) would vanish'. From **pāti-s(a)urāna-* 'decoration', to Av. *saora-* in Yašt 14·27 *zaranyō.saora-* epithet of a *karəta-* 'cutting tool, knife, dagger'. Possibly a special decoration by inlay. O.Ind. *chor-, chur-* 'inlay', *churáti, churayati, chorayati* 'engrave, etch, ornament with rubbing in', glossed by *khacita*, and with *ā-, vi-*; Pali *vicchurita-* glossed *ullitta-* (*ullipta-*), Prakrit *churiya-* glossed *khacita-, vyāpta-, lipta-*. Iran. *saur-*, O.Ind. *chor-* from IE *(s)ḱ(h)eur-*. See *tsarrai.*

pāsta 'committed, done', V 168, 7b4 *kidyāni pāsta īde* 'the deeds (=BS *karma*) are committed'. See *pette.*

pāsta 'garment', K 20·1 *ttyai va⟨s⟩ka nūvara-kauṣṭa pāsta prrahauṇḍya* [read *-ṣḍā*], =K 28·178 *ttyai vaska nūvara-kauṣ(ṭ)a pāsta prrahauṣḍā*, =K 37, 117–8 *ttye vaska nūvarä-kauṣṭä pāsti prrihauṣḍe* 'for him she (the *rākṣasī*-demoness) put on a newly-flayed coat'; K 100·290 *tcarmā cīvara haṣṭai bīḍa pāste* 'skins, garbs (BS *cīvara-*), garments, dresses (*bar-* 'wear'), coats'. All four MSS have *-ā-* which makes older *-au-* unlikely, hence hardly to Zor.P., N.Pers. *pōst* 'skin' (to O.Pers. *pavasta* 'envelope'), or to Av. *pąsta-* 'skin' (glossed by Zor.P. *pōst*). Possibly **pāvasta-* from *pau-* 'to cover' with *-ā-*<*-āva-* (see *mäṣḍāna-*; preterite *-tānda-*<**-tāvant-a-*, but *naḍaun-*<**nṛtāun-*). See *pau-* s.v. *pvāna-.* For *-asta-* see Zor.P. *tapast* 'carpet', above *karasta-* 'skin'.

pāste 'done', SuvP. 64r4 *cu...biśūñi baśdę pāste* 'what sins of all kinds I have committed' (*-te=teṃ, -temä* 1 sing.), BS *yat tu pāpaṃ kṛtaṃ mayā.* See also *pāsta* 'done', *pette.*

pāstuṅga- 'inverted, with foot uppermost', Z 13·71 *pāstuṅgä pastā avīśä* 'he fell headlong into Avīci', parallel BS Abhidharma-kośa 3·15 *ūrdhva-pādas tu nārakaḥ* 'the *naraka*-inhabitant with foot up', Pali J 5·266 *patanti niraye uddha-pādā*; Z 24·168 *pāstuṃgga ātasāre* 'they fall headlong'; III 89·175 *u ṣi hā bagalä pāstuṃgä viśtāñä* 'and this vessel must be set inverted'; III 85·64 *kamalä pāstāṃgä biysaṃjāñä* 'the head is to be held inverted'; III 79·11 *ragyä jsä ākṣūṃ pāstāgä* 'I am thrown headlong from the bank'. Without *pā-*, JS 152r *gara ttājä stāga bihīsadā-jūna* 'the mountain stream down-pouring on its wide course' (see *stāṃga-*). Parallel also BS *avamūrdhaka-* 'with head down'; M.Parth.T. *kfynd ngws'r 'w xfr* 'they fall head-down to the abyss'; N.Pers. *nigōn-sār* 'head-down'. From *pā-* 'foot', with adjective *stunga-* 'raised, standing erect', base IE *steu-*, see s.v. *stunā-* 'pillar', Pašto *stən* 'post, pillar' above base *stau-*, s.v. *paştore.* With *-ṅga-, -ṃgga-* from *-naka-*, see also Yidγa *ārunyo* 'light' (**ā-rauxšnakā*) and *stīnyo* 'supine' (**ustānaka-*).

pāha-, *pvāha-* 'blow, stroke, noise', verbal *pah-, pvah-, pveḥ-*, SuvP. 61v4 *pāhna* 'with noise', BS *ghoṣa-nādinā*; verb, III 114, 6r3 *kūsä pāhi* 'he beats the drum', V 250·795 *khu gyastuña kusä pāhe* 'as the celestial drum sounds'; Manj. 414 *pāhyāda ramanī hvara* 'they played delighful, sweet (music)', =Z 5·100 *hamatu bīnāñu yāḍāndä* 'of themselves they made music'; SuvP. 61r4 *pāhāme jsa* 'with sound', BS *śabda-nādinā*; K 60, 37v1 *ttye pāhana* 'with sound of it (of music)'. From **pati-vah-*<**pati-vad-* (*d*>*δ*>*θ*>*h*). IE Pok. 76 *aued-* 'speech', O.Ind. *vádati, uditá-* 'speak', *vāda-* 'sound, noise', *vandate* 'praise', Lit. *vadinù, vadìnti* 'name, call', Greek αὐδή 'noise'.

pī 'fat', see *päyä.*

pī 'falls', K 38·135 *pī śaṃde* 'he falls to the ground'. See *pat-.*

pī 'I fall', see *pat-*, III 73·179 *khu hā pī mīra* 'if I fall, I shall die'.

pīṃ 'I fall', III 11, 21r2 *ku ne biśiye janava-kāyā eha pīṃ* 'where I do not fall into the jaw of the people'. See *pat-*.

pāga 'power', K 7, 148r2 *balysūñavūysānu hīvya pāga* 'power of the bodhisattvas'; plur., K 6, 145v2 *pāgañyau jsa* 'with powers', Tib. *stobs-kyis*. Adjective K 4, 141v3 *pāgajsa*. See *pāṣa-*.

pīcā, III 3·80·19–20 [read *[pī]pīcā*, cf. ibid. 23–4 *[bī]bīmi*], 'haystack(?)', *pīcā paskīnā tcāṃśvāṃ u krraigā* 'corn-heap, hens and cocks behind'. To Lat. *spīca* 'ear of corn', see s.v. *phī⟨ra-⟩* 'ear of corn'.

pächaṣṭa- 'visible', Z 14·70 *gyastu balysu patāna deiyā pächaṣṭā* 'sees the *deva* Buddha visible before him'; Z 14·71 *balysā pächaṣṭā* 'the Buddha is visible'; V 246, 1124 *gyasta balysa pichaṣṭā dyāma nijsāñāre* 'the *deva* Buddhas show a vision visibly', BS *saṃmukhaṃ darśanaṃ dāsyanti*; Sid. 1v2 *pichaṣṭu*, BS *abhimukhaṃ*; Bcd 56v1 *pichaṣṭū daime* 'I see visibly'; dyadic, Bcd 56v2–3 *pichaṣṭū sāṃmuhā:* 'manifest', BS *saṃmukha-*; triadic, II 102·20 *pītcīra pīchaṣṭū pyaṣta* 'visible'. From **(a)pi-čašta-* (with *ič-* > *ičy-* > *-ich-*), base *kaš-*, see s.v. *tcāṣ-*.

pija- 'breast', see *piṃja-*.

pijsa 'greatly', III 89·170–1 *pijsa kyihāre* 'they itch severely', see *pajsa*, *pāṣa-*.

pijsata- 'struck', III 6, 13v2 *u kāṣcīnya vyihera kaṣṭā īmā u pijsati u piṣkistūṃ aysä biśye śśārate jsa* 'and I have fallen into a grievous mental state (BS *vihāra-*) and am struck down and separated from all good things'. To *pajsan-* from *pati-jan-* (or *(a)pi-jan-*?); also *päjsätṃate jsa* 'with striking', V 154, 1b3, see *pajsan-*.

pijsan- 'apply', see *pajsan-*.

pijsāṃ 'five', gen. plur., III 38·40 *kauma-gūṇāṃ hīya pijsāṃ* 'of the five qualities of passion', to BS *panca kāma-guṇāḥ* 'objects of the five senses', =III 47·60 *kāma-gūṇāṃ hīya (pi)jsāṃ*. See *paṃjsa*.

päjsäṣ- 'look', SuvO. 36r4 *briyūnyau tcṃimañyau uysdiyāñe u byūnyau (=bryūnyau) päjsäṣāñe u briyūnyau uysdyāñe* 'to be looked at with loving eyes', BS *priya-hitābhyāṃ prekṣitavyāḥ*. See *tcāṣ-*.

pīña 'fatness, well-being', K 148·63 *satvāṃ haura hadāra pīña pyālyai hūṣą tsīde* 'may the beings' pleasure, favour, well-being, fortune increase', =K 100·282 *satvāma hāṃra hadāra pīsa pyālye huṣa tsīde (satvāma* gen. plur. for *satvāna* older for *satvāṃ*); =III 45·15–6 *satvāna haurā haṃdārā upajīva-bārai pīsaña hūṣą tsīdai (upajīva-bārai* 'support of one's livelihood', BS *upajīva-*). Three variants *pīña*, *pīsa*, *pīsaña* from base *pai-:pī-* 'swell, be fat, prosper' (meanings like Av. *vazdah-*, Pašto *wāzda* 'fat', see TPS 1960, 62–9) with *-s-* incohative, to Av. *pīvah-* 'fat', see s.v. *päyä*.

piṃja-, *paija-*, *pija-* 'breast, side; peak', I 157, 69r1 *piṃjvā gvahaiyi* 'wound in the breasts', BS *kṣata-* (with phthitic diseases), perhaps pneumonia; I 145, 54r3 *śajsāṃ paijvāṃ gvahaiye* 'wound in single breasts', BS *⟨pa⟩kṣīhatānāṃ* 'hemiplegia' (=*pakṣahata-*); IV 7·2 *paijvā vāḍa urmaysdāṃ māñaṃda* 'like the sun descended on the peaks'; I 169, 84v5 *pijvā*. For 'breast' used of 'hills', note Pindaros Pythian 4·8 ἐν ἀργεννόεντι μαστῷ 'on gleaming hill', Welsh *bron* 'breast, hill', see TPS 1955, 75; BSOAS 22·59. This north Iranian word *piṃja-* corresponds to Oss. D. *findz*, *fij*, I. *fyndz* 'point (of a shoe), nose', Armen. lw *pinč'*, *pinj* 'nostril', Georgian *p'nč'v-i* 'nostril', Abxaz *a-p'ənč°'*, *a-p'ənc°'a* 'nose'. Base *(s)pai-:pi-* 'be pointed', see s.v. *phī⟨ra-⟩*, *spavi*, *pīcā*. IE Pok. 981 *(s)pei-:(s)pi-*, O.Ind. *sphyá-* 'splinter', O.Engl. *spitu* 'spit', Lat. *spīca*, *spīna*, Lit. *spitulė* 'needle'.

piṃjakya 'breasts', III 38·43–4 *khu piṃjakya gvīthāva kveśą brrīyakya vaska* 'as the breasts expand in the side for the beloved one'; III 34·9 *paijakya*. See *piṃja-*.

piṃjsą 'first(?)', K 149·6–7 *rhāśai hairūkä pīrmāttaṃ piṃjsą* 'mysterious Herukā, foremost, first', parallel to ibid. K 152·7 *pīrmāttamą hvāṣta* (=9). Hence possibly from **patinča* to *patä* 'in front'; for the form note *paraṃjsa* 'turned back' from **paranča-*.

pīḍa- 'written, painted', see *pīr-*.

pīḍe 'is filled', Z 4·43 *aysmū ni pīḍe gyaḍīna* 'their mind is filled with ignorance'. Base *par-*, see s.v. *haṃbīr-*, *haṃbaḍa-*.

pīḍaka- 'written message', II 90·89–90 *u pīḍakä hä nä dirveṃ haurä* 'and I did not dare give the letter', II 91·96 *ciṃgāṃ hīvī pīḍakä tta tta ā* 'so the letter of the Chinese came'; II 91·99 *biśä ysyāṃdä pīḍakä āstaṃna* 'they plundered all, the letter and the rest'; loc. sing. II 97·127–8 *pīḍakaña vą tta ttą yai* 'in the letter it was so'; gen. plur. II 128·59 *jsiṃnä vī vä pīḍakāṃ jsi haṣḍä yaṃ* 'quickly make here a report by letters' (translation AM, n.s., 11, 1964, 19). From *pīḍa-* participle to *pīr-* 'to write'.

piṃṇä 'a medicament', III 90·192 *gvąi*, *raḷi piṃṇä*, *śiya baḥauyā*, not identified. Possibly compare Sid. 148v4 *samāṃdrri phiṃnä*, BS *samudra-phena-*, Tib. *rgya-mćhohi sbu-ba* ('foam').

pätą-, see *päṣa-* 'power'.

pätąjsa- 'strong', see *päṣa-*.

pätām- 'to obscure', noun *pätāma-*, V 86, 24r4 *brītai hāḍe harbiśyau pätāmyau* 'passion however with all obscurations'; Sid. 151v2 *tceña besā ächā pyāmą* 'of diseases in the eye, covering', Tib. *g-yogs-pa*; SuvP. 63v2 *jaḍīnai pyämäna* 'with covering of ignorance', BS *ajñāna-tamacetasā*, Tib. *mi śes mun-pahi sems* (variant *āvṛta-*); K 150·29 *vāysni pyāmä* 'obscuration due to *vāsanā*-impressions', K 154·43 *vāysina pyāma*. Causative V 154, 18a3 *pätemīy⟨ä⟩*. Preterite, Z 22·168 *biśśä handare ḅāyä pätaundä* 'all other rays dimmed'; SuvP. 68r4 *pyaudä*, BS *tama-saṃkaṭa-* 'constricted by darkness'; K 53·10·5–6 *jiḍīnai ṣa bārānä tciṃmeñä pyaude*=K 62, 77v2 *jaḍīnai ṣa märna tcaimeña pyaude* 'by rain (or *māra*-demon) of ignorance the eyes obscured'. From *(a)pi-tam-* (note *pi-t-* > *pät-*, but *pati-t-* > *patt-*) base *tam-* 'dark', Av. *təmah-*, *tąθra-* (see *ttāra-*), O.Ind. *tamas-*, *tamisra-*. IE Pok. 1063–4 *tem-*, distinct from IE Pok. 1063 *tem-* 'confused', O.Ind. *tā́myati*, *tāntá-* 'choke, faint', M.Parth.T. *t'm'dg* 'choking'. See also *ttauda-* 'dark'.

pätāy- 'speak', participle *pätāsta-*, V 343, 85v2 *pätāyīndä* 'they speak', BS G 37, 80a2 *jalpanti*; SuvO. 36r5 *pätāyāñu-ṃ jsa hau jsa haṃbrīhāñā* 'to be spoken by them, to be joined with speech', BS *ālāpayitavya-*; SuvO. 36r5 *bryūnäna salātäna* (BS *saṃlāpa-*) *biśśäna aṃdīvärna pätāyāñu* 'with loving word it must be spoken by the whole inner chamber' (BS *antaḥ-pura-*), BS *priya-*

vacanaiś ca sarva-antaḥpura-gaṇā ālapayitavyāḥ; Z 2·13 *ci ne pātāyīndä ci rrai|||* 'some do not speak, some cry out'; II 113·84 *śirka-ṃ jsa hā pyāyarä* 'speak well with them'; V 29, 47r3 *o yi jsa ysīru pātāyätä o ye vā vätä amatau nāṭāyätä* 'either with him he speaks roughly or against him he speaks distressfully'; 2 sing. imperative, III 4, 10v5 *spāśśä vā muhu muysdyūni pyāya* 'look upon me, speak mercifully'; III 3, 8v3 *ne phari pyāyāñä* 'must not speak much'; V 64·45 *śerkī jsa pyāyīdä* 'they speak well with him'. With negative, Manj. 416 *avyāya satva* 'speechless beings'; JS 18v3 *avyāyaṃdai* 'not speaking'; noun, III 60·36 *avyāyāme jsa*, V 343, 85v2 *avätāyemate*. Preterite, Z 5·101 *u muta pātāstu yäḍändä* 'and dumb could speak'; Z 2·160 *biśśä balysa pātāständi* 'all the Buddhas spoke'; Z 12·13 *śśärkuī jsa perre sañina naunu pätāśte* 'well by him he is to be caused to speak softly with the plan' (=BS *upāya-*)'; later, K 35·95 *pyāsti hā brraṃnä* 'the *brāhmaṇa-* spoke', =K 27·150 *pyesta hā pūhī* (BS *purohita-*), =K 19·227 *prrāsta hā prruhī*; II 108·176 *hā pyāstāṃda ttai hvāṃda* 'they spoke, so to him they said'; Manj. 313 *nairarthā pyāstai salāva* 'spoke nonsensical words' (BS *nirartha-*), =Manj. 308 *haphāra hvāñe* '(the fevered) speaks confusedly'; K 38·140 *pyāstāyi* 'she spoke', III 76·239 *pyāstā* 'she spoke', K 45·23 *kṣāṃdaina pyāstā* 'she spoke with her husband' (*kṣundaa-*); noun, Z 6·43 *väna pätāyemäte* 'without speaking'. From **pati-ād-* 'speak to', base *ad-* 'speak', see s.v. *nāṭāyätä* (IE Pok. 291 base *adh-*); *uzāstā*.

pätāly- 'to accumulate, gain', Z 23·94 *nūvarau puña ni pätālyāre bitandete pracaina* 'for you are not accumulated new merits (BS *puṇya-*) because of confusedness (=BS *pramāda-*)'; V 93, 45r6 *śśira hira pätalyāre pätālsta-ṃ jsa śśira hi⟨ra⟩* 'good things are accumulated; accummulated by them good things'; V 95v1 *ne mi ju kiḍäyāne pāṭālsta* 'not for me are accumulated deeds' (=BS *karma*); SuvO. 54r7 *īyāndu pätālye ttätä pata* 'perpetually these verses (BS *pada-*) of prosperity', BS *ekā saṃsiddhi-padā*, Tib. *gčig-tu de kho-na yan-dag-par sgrub-pa sbyin-pa*; later *pyāly-*, SuvP. 72v1 *cu buri mara pyālya hvīya ṣa-ṃ sijī cidañi vīra* 'whatever here is human prosperity, that for them, may it succeed in thought', BS *yā kāci saṃpatti manuṣya-loke sā teṣa bhotu manasā⌣upapattiḥ*; L 95·38–9 *ṣä harbiśye śire sijāma byehe u biśśä pyālya byehe u biśśä-padya bvāma byehe u biśśī dāyya kīre hvaraṃcīñä sijīndä* 'may he get the success in all good, and get all welfare (*pyālya*), and get knowledge of all kinds and for him may all works of the *dharma*-doctrine succeed rightly', BS in a series *tatva-*, *vāk-*, *dharma*; III 22, 12b4 *lakṣaṇījä pyālye jsa*, BS *lakṣaṇa-sampadā*, Tib. *mčhan phun-sum čhogs-pa* 'completeness, excellence of the marks'; K 148·63 *satvāṃ haura hadāra pīña pyālyai hūṣą tsīde* 'may the beings' pleasure, favour, well-being, fortune increase' (see s.v. *pīña*). From **pati-ard-*, base *ard-* 'grow, increase', Av. *ard-*, IE Pok. 27 *al-dh-*, O.Ind. *ṛdhnóti, ṛṇáddhi, ṛdhāti, ṛ́dhyati* 'increase', Greek ἀλθαίνω, ἄλθω 'heal', ἀλθομαι 'grow', O.Swed. *alda* 'fruit-bearing oak', O.Norse *aldin* 'fruit of trees'. This *pätāly-* was separated from *pätāy-* by R. E. Emmerick, W. B. Henning Memorial Volume 143–51.

pätūkyo 'speech', V 343, 85v2 *ne ju hvāñīndä u ne pätāyindä u ne pätūkyo yanīndä* 'they do not talk and do not speak and not make speech', BS G 37, 80a2–3 *na⌣ālapanti na saṃlapanti*, Tib. *mi brjod*; Z 24·649 *ysīra ho ośa ni hā ⟨ya⟩nīndi patūcau* 'they do not make rough evil words (*ho, hau*) (and) speech'. From **pati-aug-*, Av. *aog-* 'speak', *aoxta-*, see also *nätūkyo*, *nyūj-* and *uve*. IE Pok. 348 *eueg^{u}h-* 'speak solemnly', O.Ind. Ved. *vāghát* 'one who prays', Av. *vaγənti* (in proper name), Lat. *uoueō*, *uōtum*; *eug^{u}h-* Av. *aog-*, *aojaite*, *aogədā*, *aoxta-*, O.Ind. *óhate* 'praises, boasts', Greek εὔχομαι 'pray, wish, boast'.

pätūśa- 'drum', Z 24·410 *ṣkalā pätūśānu* 'noise of drums', III 35·35 *khu pauśkya kejīda* 'when they beat drums', =III 47·52 *khu pauśkyi kajīdä*, =III 38·33 *khu pauśkye kejīda*; II 75·47 *puśka-kajai spāta* 'drum-beating official' (as a name?). From **pati-aus-y-* to base *aus-*=*vas-* 'make noise', see *bāsa-*; hardly *pa-* with *kūsa-* 'drum'.

päte 'father', V 330, 20v1 *ne ne ju muhu vaṃña ttattīka māta päte trāstu yanīndä* 'here not now mother, father can save me', BS G 37, 17b2 *nāsti kaś cid iha trāṇaṃ na mātā na pitā tathā*; V 76, 78r4 *pye-t-ī* 'his father', BS G 37, 73b5 *pitā*; SuvP. 63r3 *cu ji meri vīra u pyarä abustañä baysāṃ vīra* 'what against mother and father unwittingly against Buddhas', BS *mātā-pitṝn ajānantā buddhānām aprajānatā*; Z 2·137 acc. sing. *pätaru*; V 231, 16a1 *pätaru*; Z 5·19 gen. sing. *pīrā*; V 337, 36v1 *u merä pīrä jīvätä nästa* 'he would take away life of mother (and) father', BS G 37, 33a6 *mātā-pitaraṃ jīvitād vyaparopayet*; N 164·5 *pyarina haṃbrrīhā* 'I share with father'; II 119·162 *pyai pasta yai* 'his father deigned to be'; acc. sing. III 67·50 *cvāṃ jse pyarä* 'who slew their father'; K 29·186 *pye ttī jsā māva* 'father and mother', =K 21·12 *pya skaraba māva* 'father, harsh mother', =K 37·126 *pye skarba mātä*. From **pitāh* with *-āh*>*-e*, Av. *pitar*, O.Pers. *pitar-*, Zor.P. *pit*, *pitar*, N.Pers. *pidar*, Oss. D. *fidä*, I. *fyd*, plur. *fidältä*, *fydältä*; Sogd. Bud. *'ptr-*, Man. *ptr-*, *'pṯr-*, Chr. *pṯr*, adjective *pṯrq'n*, M.Pers.T. *pyd*, *pydr*, M.Parth. T. *pydr*, Balōčī *pit*, *piθ*, *pis*, Wanetsī *piyär*, Pašto *plār*, Šuγnī *ped*. IE Pok. 829 *pətḗ(r)*, O.Ind. *pitár-*, Greek πατήρ, Lat. *pater*.

pittä 'he falls', *pīndä* 'they fall', *pīmä* 'I fall', *pīnä* 'I may fall', *pī*, see s.v. *pat-* 'fall'.

pitcīyi 'spoon', Sid. 146v4, Tib. *thur-ma*, and Sid. 147v2; 149r1; 150r1. From **pati-sčaida-* 'split' (piece of wood), O.Norse *skeid* 'spoon' from *skaid-*, Got. *skaidan* to IE Pok. 920–1.

pitcīphe, see *paltcīmph-*.

pitcīra 'before the face, in presence', II 102·20 *maṇḍalvā ṣṭāna pitcīra pīchaṣṭū pyaṣṭa* (triadic) 'in the *maṇḍala*-circles in presence', translation AM, n.s., 11, 1965, 102. See s.v. *tcari* 'face'.

pīde 'he brought', see *pīm-*.

pīnä 'I may fall', see *pat-*.

pinapaka 'causing to burn, fire', III 137·14 *uca hīvī vā pinapaka hīyiṃ* (*-iṃ*=*-ai*) *vā ṣī thaṃ-pastą devatta, śade jsa vā viśūdä na naraume* 'of water (the genius), of fire (the genius), this the genius now calmed, from earth, hither issues no evil'. Here the three elements, water, fire, earth and the genius of each (*devatā-*) gives not evil, but final good (l. 22 *asta śaika*). Hence *pina-* from older **pyina-* to **pa-dina-* 'to burn' (see *pyiñ-* 'cause to burn')

with Waxī *piðən-* intr. 'burn', *piðəng* 'flame', Šuγnī *piðīn-*:*piðid* 'cause to burn' (*-ð-* < *-d-* not *-t-*). Possibly from older **padagn-* either present **padagnāti* or denominative **padagna-* (participle), base *dag-* (see s.v. *dajs-*). The second component is *-pa-* 'making, causing' with suffix of agent *-ka-*, to base *pā-* 'to work' to *apah-* 'work' (as *sā-* 'to sharpen' to *as-* 'be sharp'). See also Armen. *tagnap* 'anxiety' (of similar form to this **padagna-pa-*) from Iranian base *tang-* 'stretch', participle **tagna-* 'stretched, anxious', with *-pa-*. See for *pa-* Studi linguistici in onore di V. Pisani, 1969, 96.

pīnīysdyau 'girth', inst. plur. K 64, 8or2–3 *ysarīja pīnīysdyau usthīya ura* 'bellies drawn up with golden (**ysarījyau*) girths', parallel to BS *hasti-kakṣya-* 'elephant-girth'. From **pati-naiz-* (with *-d-* increment) 'to fasten', *naiz-* with *naiš-*. See *panīśdā*, *panīys-*.

pīndä 'they fall', see *pat-*.

pīp- 'to prepare food', Z 2·52 *khīäysvī ju vaska ne pīpe* 'I do not prepare food for him'; Z 2·50 *parysa nirmändä ce pīpāre hurau bātā* 'he magically created (BS *nirmā-*) servants who prepare *hurā*-drinks and *bātaa*-drinks'. From **pai-pā-* (reduplicated type intensive, O.Ind. *vevid-*, Greek ποιπνύω), to *pā-*, see *papāgye*. Not from Prakrit *payapp-*, BS *prakalp-*, as offered earlier.

pīm- 'bring', participle *pīda-*, Sid. 141r5 *ā vā pāri vī āna dvāsą haųśä uskyāṣṭä, pīmāñą u ttekye uskātta beṇāñä* 'or from the knee twelve fingers upwards it is to be brought up and it is to be split above that', BS *hṛtvā*, Tib. *yan-na rtin-pa-nas sor bču-gñis-kyi gon-du byin-pa dral-te*; V 65, 24a10 *pīmi deśana vaña* 'I would now bring the profession'; III 124·87 *pīmą*, BS *mīṇaya* (not identified; 'bring'?); V 300·3 *ttye āśirīna pīma pu⟨stakä?⟩* 'bring with the teacher (BS *ācārya-*) his book(?)'; preterite, V 222·20·2 *ci vā haṃbāta pīde* 'because he has brought the amounts'. For *-m-*:*-nda-*, note also *dam-*:*danda-* 'to tame'. Base **pi-yum-* > **piyām-* > *pīm-*, with *ājum-*, *ājām-*, *ājim-*:*ājiṃda-* 'to bring'. To Zor.P. *yunb-*, *yunbēn-*, N.Pers. *jumb-*, *jumbān-* (*m* ~ *mb*). Possibly to IE Pok. 505 *ieṃ-* 'hold', Av. *yam-*:*yata-*, see above *jamā*, with secondary meaning 'hold towards'. Otherwise a base *yau-*:*yu-* 'to move' with increment *-m-* (see *tsum-*, *khūm-*), in Av. *yaona-*, above *gyūna-*, *jūna-* 'gait', O.Ind. *yóni-*.

pimīnai 'woollen', see *peṃa*, *peṃīnai*.

piṃya 'long', BS *cireṇa*, see *paiya*.

päyä, *pī* 'fat', Z 20·56 *päyä* 'fat', Z 20·53 *piye*, Z 20·54 *pī*, Sid. 111r5 *pī*, Tib. *ćhil* ('fat'), Sid. 9v1 *pī jsa*, Tib. *ża*g ('fat'); adjective, Sid. 141r5 *pīvīnā kavīñāṃ āhā* 'fat fish eggs' (gen. plur.); with negative, Sid. 135r4 *datāṃ hīye apīye guśte jsa* 'with fatless flesh of wild beasts', BS *jāngala-*, Tib. *śa snum bag čhun-ba dan*. From base *pyā-*:*pī-* 'to swell', see also *pīña*, *pīsa*, *pīsaña*; Av. *pīvah-* 'fat'; proper name *gao-pivaxhu-* 'with fat of ox-meat', Zor.P. *pīh*, *pī*, *frapīh*, *plpyhtl frapīhtar*, N.Pers. *pī*, *farbīh*, *farbih*, M.Parth.T. *frbyw*; Sogd. document *βrpyγ* 'fat(?)', Sogd. Chr. *šbyw* 'fat', Balōčī *pīg*, Oss. DI. *fiü*. IE Pok. 793 *pei-*:*pi-* 'be fat, exuberant', O.Ind. *pīvan-*, *pīvarī-*, *pīvas-*, Greek πιών, πίειρα, Lit. *papljusi kárvė* 'cow giving milk freely'.

päyau jsa 'with feet', see *pā*, *pai*.

päyaura- 'cloud', see *pryaurā*.

pīysa- 'pointed', K 100·293 *dīva tte pīysā tte pīysai u kajakā kajakai*. Context of rough life 297–8 *tcajsa rūmai nera hvastai tcajsa thīyai* 'he (or you) pulled out hair, beat the wife, tugged the hair'; 295 *pulāñi* from *pard-* (see *pul-*), 296 *gūhai* 'ruffian'. Hence *pīys-* 'be pointed' (see s.v. *pīysgyau*), and *kaj-* to IE Pok. 521 Lat. *cacāre*, Greek κακκάω, Celtic Mid.Ir. *caccaim*, Welsh *cach*, Russ. *kákatī*, NH Germ. *kacken*. For 'pointed', see also REW III, 277 *xuj* 'membrum uirile', Alban. *hu* 'stake, membrum uirile'; base *pei-* in *pei-s-*, Lit. *pisti* 'coire', Mid.HG *fisel* 'membrum uirile' (IE Pok. 796 with *peis-* 'to pound').

pīysgyau '(pointed) grass', inst. plur. to either *pīysga-* or *pīysgya-*, SuvO. 53v1 *gyasta dīvate hīyāra pīysgyau hāro* '*devas*, *devatās*, fruits, grasses, vegetation', BS *phala-sasya-viṭapa-druma-vṛkṣa-devatā rohenti sasyāni*, Tib. *hbras-bu lo-thog ldun sdon ljon lha-rnams*. Here *pīysga-*, BS *sasya-* 'crop', Tib. *lo-thog* may be spiked grains, to a base *paiz-*. IE Pok. 981 (*s*)*p*(*h*)*ei-* 'be pointed', O.Engl. *spitu* 'spit', Lit. *spitulė* 'needle', Lat. *spīca* 'ear of corn', see below *phī⟨ra-⟩* 'ear of corn', *spavi* 'spine' (Lat. *spīna*), *pīcā* above. To *pīys-* corresponds Oss. D. *fez-*, in *fezonäg*, I. *fizonäg* 'meat on spit', like Turk. *šišlik* 'meat on the *šiš* ('spit')', Russ. *šaślik*. Rescind the proposed connexion of Oss. *fezonäg* with O.Engl. *afigen* in Leeds Studies in English and kindred languages 3, 1934, 7–9. Note also *spai-* in Oss. D. *äfserä*, I. *äfsir* 'ear of corn' from **spaira-*.

pīr- 'write, paint', V 74, 42v5 *ggāhu pūstya pīrāte* 'he may write the verse in a book', BS G 37, 32b4 *gāthāṃ likhayiṣyanti*; V 336, 35r4 *hotāre ttū saṃghāṭu sūtru pūstya ⟨pī⟩rāṇa* 'they can write this Saṃghāṭa text in a book', BS G 37, 32a4–5 *śakyam ayaṃ saṃghāṭaṃ dharma-paryāyaṃ likhituṃ*; V 73, 41r5 *ce ttū saṃghāṭu dātu pūstya pīrāte dijsāte vāśīyä arthuī ketaiyä* 'who writes this Saṃghāṭa *dharma*-doctrine in a book, keeps, recites, ponders its meaning', BS G 37, 31a7–31b1 *ya imaṃ dharma-paryāyaṃ śroṣyati, śrutvā ca dhārayiṣyati vācayiṣyati paryavāpsyati*; V 246, 10a4 *sūtträ pīre*, =V 245, 10a1 *pīrī* 'writes the text'; V 163, 42a1 *pīr⟨ä⟩t⟨ä⟩ dṛysdä sājä⟨tä⟩* 'writes, keeps, learns'; 3 plur. III, 26, 29a2 *pīrīdai*; noun, V 62·7 *pīrāmi jsa*; participle future, V 164, 21 5a4 *śaysdä pīrāñä* 'the snake must be painted'; V 63·35 *pāsūrāṃ pīrāñä* 'the *pāsūrāna*-decoration must be painted'; adjective, *pīrāka-*, Z 9·19 *samu kho pīrākä pvaittä ttye yakṣä cu tvera pīḍe* 'just as the painter fears the *yakṣa*-demon which he has painted on his board', =Manj. 396 *samva khu pīrāka cu pvaitta ttye yakṣa cu tv(e)ra pīḍe*; infinitive, III 42b8 *pīrākä paryāñä pīḍä* 'the writer must be commanded to write'; V 244, 3a4 *pīrī parī pīḍe* 'writes, orders to write', *likhisyati likhāpayiṣyati*. Preterite, *pīḍa-* 'written, painted', Z 24·240 *tta pyūṣṭu pǫ yi namasätändä pīḍa ṣṭānye gyasta* 'so it has been heard: the *deva*-gods, though painted, worshipped (BS *namasya-*) at his feet', parallel Mahāvastu and Lalita-vistara, thus LV 84·11 *acetanyo deva-pratimāḥ* 'senseless god-images'; II 69, 10a3 *pīḍa hamauka* 'painted bowls', Z 9·19 *cu tvera pīḍe* 'what he painted on the board'; Manj. 25 *khu ja padā grrainai pīḍa* 'like a painted clay vessel (*padāna-*)'; K 99·225 *aysai ra pīḍai* 'I wrote it also'; K 98·222 *ayse ra pīḍe*; K 98·223 *ayṣi ra pīḍiṃ* (*-iṃ*=*-ai*), K 151·47

śuste u padaidai u pīḍai 'I prepared and composed and wrote', noun, II 50·44 *tta beśa magārau nva pīḍau bīśa bāya* 'so all according to ancient writings conduct all'.

pīr- 'believe', V 95v4 *ka puñānu o kiḍayānānu pīräte* 'if he believes in merits (BS *puṇya*) and deeds (=BS *karma*)'; Z 24·245 *ma ṣṭāni pīre drūje hvāññndi biśśe* 'do not believe at all, they speak wholly lies'; Z 13·67 *ma pīra* 'do not believe'; K 72·26 *cū biysa vīra pīrādi* 'who may believe on the Buddhas', K 157·21 *pīrīye*; III 101·42 *hakṣa pīra* 'believe the truth'; V 312·20 *biysa ttu biśa pīḍa* (or *pīra*) 'he believed all that of the Buddha' (context with preterite *bosta* 'understood'); abstract, V 337, 35v4 *ttū saṃghāṭu dātu vātā rraṣṭo pīrātetu yande* 'he believes in the Saṃghāṭa *dharma*-doctrine as true', BS G 37, 32b2 *imaṃ saṃghāṭaṃ dharma-paryāyaṃ yathābhūtaṃ śraddadhanti* ('they believe this Saṃghāṭa doctrinal treatise as true'), Tib. *dad-čiṅ*; V 84, 45v3 *pīrātetu hā yande* 'believes'; III 25, 24b2 *cu ttū dā ṣadahīdā pīrāttā hā yanāti* 'who may believe this *dharma*-doctrine, put belief in it'; K 61, 40v4 *pīrāttāvu jsa barīdi* 'they bring belief with it (believe it)'. From **parya-* 'be convinced, believe', base *par-* 'convince', Av. *par-*, Sogd. Bud. *pyr-* 'to believe', *pyr'y skwn* 'I believe', *pyrt* 'believes;' adjective *pyrn'k* 'believing'>P 16·45 *pyr'k*; noun *pyr, p'yr* 'belief', P 5·70 *prw nyy pyr p'zn* 'in deeply believing heart (Chinese text: 'deep heart-belief')'. Tokhara lw AB *perāk*, BS *śraddhā*; B *perākāññe, perākñe*, adjective *perākāññetse*. IE Pok. 817 *per-*.

pira 'built up(?)', V 221·15·2 *pira kītha* 'in the built up city', SDTV 75. See s.v. *piravārā*.

pira 'house(?)', V 225·66·6 *pira ve rākṣi* 'protection for the house(?)'. See s.v. *pira-cāra-*.

pīrä 'father's', gen. sing. to *päte*, V 149, 3a4 *u pīrä ttai perrä keṣṭe* 'and by the father it must be caused to take care of him (3a5 *pūrä* 'the son')'; V 130, 48r1 *hatsa pīrä* 'with the father'.

pära- 'worm', SuvO. 24v4 *pära u hajse* 'worms and small creatures', BS *kṛmi-kṣudra-*; Sid. 144r2 *pira* 'worm', Tib. *hbu*; I 179, 98r3 *pīra biśa jiṃdi* 'destroys all worms', BS *kṛmi-*; I 181, 98v4 *khu va gvaña pīra hamāri* 'when there are worms in the ear', BS *kṛmayaḥ*; III 89·163 *u pīrāṇā jeṃdā* 'and destroys worms'; Sid. 13v5 *pīrāṇāṃ hīvī āchai* 'disease from worms', Tib. *srin-buḥi nad*; I 177, 96r4 *pīryau jsa* 'with worms', BS *kṛmi-*; K 113·384 *pīryau jsa ḅāsta* 'stuffed with worms' (not *pādau*). Adjective, Sid. 20r2 *pīrūḍa* 'wormy', BS *kṛmi-dūṣita-*, Tib. *srin-bu dan*. From base *par-* 'to pierce', Waxī *pərīč*, Sanglēčī *pəčuk* 'worm', Vogul lw *pārik*, Hungarian *péreg* (for another Finno-Ugrian lw see s.v. *pāsa-* 'hog', Finn. *porsas*). IE Pok. 816–7 *per-* 'pierce, bore', Greek πείρω 'bore', Slav. Russ. *na-perjǫ, periti* 'bore', O.Slav. *porjǫ, prati* 'cut to pieces'. For 'worm' as 'piercing', see also IE Pok. 1073 *ter-*, Greek τερηδών 'boring worm'.

pirä 'leaf', see *pārra-*.

pīra 'debt', see s.v. *pāra-* 'debt'.

piracārā 'official title', gen. plur., II 25·29·1 *piracārā va nūvari jsārā śtāka* 'for the officials new corn is necessary'. See *piravārā*. Possibly *-c-* for *-v-*; unless the two second components *-cāra-* (keeping *-c-*) and *-kāra* coincided, both from base *kar-*.

piravāraa- 'domestic officials', II 18, 7a6 *///cārāṃna biśa pāravārāṃ hauḍāṃ⟨dā⟩///* '...all, the officials gave us'; II 16, 4b2 *///stūra pajīdā piravārāṃ va āṣṭaṃdādeṃ* (*-eṃ*=*-ai*) 'they demand large cattle; the officials began for them...'; II 16, 4b5 *kaṃthā hīsīṃdā piravārā vā pīḍakā hauḍāṃdā* 'they come to the city, the officials presented ('to us' *vā*) a letter'; II 25·29·1 *bulāni rmami śārāna parau* (space) *piracārā va nūvari jsārā śtāka///* 'command from Blon Rmam Śār: for the officials new corn is required'; V 225·66·6 *bañe khvai piraverā kṣi* '...it combines so that for him are six *piravāra*-officials'.

The following is the proposed basis. The second component is *-kāra-* or *-vāra-* (cf. *bisvāra-*, *busvāra-* 'members of the house, kinsmen') and *piracārā* may preserve the palatalised *cāra-* (with *c-* kept as initial of the second component). This *kāra-*, *cāra-* may mean a 'group'. But *pira-* has yet to be traced. If *bisvāra-* is similar, the *pira-* would equate with *bisā-* 'house'. In form *pira-* resembles *pära-*, *pira-* 'worm', *cira-* 'visible' (<*čiθra-*) and *hāra-*, *hira-* 'thing; wealth' (M.Parth.T. '*yr*, Armen. lw *ir*, see TPS 1959, 71–4). There is also the archaic *ysirā* 'heart' from **zṛd-*. If *pira-vāra-*, *piracāra-* is 'the group of domestic servants', like *bisvāra* 'the group of inmates of the house=family', the word *pira-* may mean 'abode' (beside the many words in Khotan Saka *bisā-*, *māśa-*, *kūṣḍa-*, *āmuha-*, *āmūna-*, *gvaha-*) from an IE *per-* by derivative **pṛd-* or **pṛn-* or **pṛi̯-*. It is then the cognate of the isolated Anatolian word Hittite *pir* gen. sing. *parnaš* 'house' (IE **pēr*: **pṛnós*), Luwian *parna*, gen. and adjective *parnašši*, Lycian *prñna-* (*prñnawa* 'to build'). To this one may assume a base IE *per-* 'to build', possibly attested in Oss. D. *avar* 'building' (if from **ā-pāra-*). For *kāra-* and *čāra-*, see Mélanges linguistiques offerts à E. Benveniste, 1975, 33–5. For 'house-servant' see also *māśa-vīraa-* (*-kīra-*).

pirāṃ 'houses', gen. plur. V 33, 12a5 *tsīye pirāṃ kālā himye* '...he would go; he became the *kāla*-official of the houses(?)'. See *pira-* in *piravārā*. Possibly loc. plur. V 283, 2a1 *vara pirvā*; V 33, 12a3 *///pirāṃ peḍa jsāti* 'he goes into the building of the houses(?)', with *peḍa* loc. sing. (like *bāḍa-* 'time', loc. sing. *beḍa*) from *pāḍa-* 'built, building, erection' to base *par-* 'to build', see s.v. *piravārā*.

pärān-, *pīrān-* 'sow, plant', V 389, 19v4 *bata ku jve ttīma pārendā pharu ye vīvāgu pajāysde* 'where he scatters little seed, one gets much ripening' (BS *vipāka-*), BS G 37, 14a7 *bījam alpaṃ yathā vāpya prabhūtaṃ labhate phalaṃ*, Tib. *sa-bon btab-na hbras-bu čhe*; III 22, 13b4 *puña kūśalä-mūlä pirādāṃdi* 'they sowed good roots of merit', BS *avaropita-kuśala-mūlā bhaviṣyanti*; L 99·8 *ce puña kuśala-mūla na ra pārānīndä* 'who no more sow good roots of merit'; L 99·15 *puña kuśala-mūla pārānda bvāña* 'to be known as sown good roots of merit'; N 50·23 *sumīru garu nāste nänerra tcabaljätä pārāñätä uysvāñätä* 'he takes Mount Sumeru into his palm, scatters (dyadic), tosses it'; see IV 112, parallel BS *sama-rajaṃ kareya* 'make it like dust' (Mahāvastu 2·329); SuvP. 74v1 *puña pirāṃdāṃdä* 'they sowed merits', BS *kuśalaṃ kṛtaṃ*, =SuvP. 74v2 *pūña pirāṃdāṃdä*; II 104·90 *pūñīje ttīma pīrānāme ūdaiśä* 'for sowing of seed of merits'. Base

parā-kan- 'scatter', *kan-* 'to throw', but *parkūn-* 'besprinkle' from **pari-kau-*, rather than *pari-kān-*.

pīrī 'may you order', K 148·43 *pīrī paraṇaumye*, ibid. 44 *pīrī paraṇāmye* 'deign to transform', beside 2 plur. ibid. 45 *paryāviṃ* (*-iṃ=-ai*) *bīde*; ibid. 49 *paryāvi ra samāvaji* (BS *samāpadya-* 'reach'). Hence *pīrī* from **paryī* optative to *pary-*:*parst-* 'order; deign to'.

pīrū 'former, ancient', K 39·160 *pīrū śāstrri* 'in an early text' (BS *śāstra-*). See *pīrūya-*.

pīrūna 'with picture', Manj. 35–6 *strīya pīrūna ha(ma)gyā śauusta...tvīra pīrūna hamaga* 'prepared equal to a woman's picture...on the board like a picture'. From *pīr-* 'to write, paint', with suffix *-uva-*, *-ū*. See *pīr-*:*pīḍa-*.

pīrūya '1. former; 2. upper', V 345, 9r2 *pīrūyai ysaṃthā biśä byāta himāre* 'they remember all previous births', BS *jāti-smaro bhaviṣyati*; K 96·172 *pīrruyai ysatha baiśa byāva hamāre*; Bcd 47r1 *pīrūya tti baysa* 'the former Buddhas', BS *atītaka buddhā*; dyadic, II 107·152 *pīrūya pūrva-yāṃga* 'former exploits' (BS *pūrva-yoga-*); II 105·109 *pīrūyau jastāṃ beysāṃ hīyai padaji nvaiyi* 'according to the practice of former *deva* Buddhas'; III (ed. 2) 146·25 *pīrūyvā ysaṃthvā* 'in former births'; K 76·212 *biśä pīruya karma* 'all former deeds' (BS *karma*). For 'upper', III 13001 *pīrūye ⟨auṣṭä⟩* 'upper lip'. From *parvya-* > **pīra-* with suffix *-auya-*, O.Pers. *paruviya-*, Av. *paouruya-*, *paoirya-*, Zor.P., N.Pers. *pīr* 'old'. See also *dīrūya-* 'lower' from **adarya-*, *-auya-*, IE Pok. 815 *prə-ṷo-*, O.Ind. *pū́rva-*, Av. *paurva-*, *paourva*, O.Pers. *paruva-*, O.Ind. *pūrvyá-*, Alb. *parë* 'first', O.Slav. *prŭvŭ* 'first', O.Engl. *forwost* 'first'. See also *pīrma-*, *pīrmāttama-*, *hatāma-*.

pīro 'before', Z 5·35 *śśāyānu pīro tsutändä* 'they went before the Śākya people'. From **parvya-* (with *-o* < *-āvu* or *-āṃ*), O.Pers. *paruviya-*, Av. *paouruya-*, possibly (because of the meaning) Yidγa *pīro*, *apīr*, *apir* 'before', Šuγnī *pīrō*, *pro*, adjective *pīrōnēnǰ*; Rōšānī *pīrō*, *prō*, *purō* adjective *pīrōninǰ*, Yazg. *pred*, *pəred* 'before; foremost', plur. *predáθ*.

pīrauḍa-, *pīrorāka-*, see *puror-* 'remove'.

pärja 'chest, breast', Z 22·167 *pärja kiḍe hvāha briyūna* 'the chest very broad, handsome' (of Maitreya-), parallel BS *vistāra-* 'expanse'; Saṃghāṭa fragment Tib. *bran*. Tokhara B *pratsāko*, *pratsākai* 'breast', A *pratsak*. To Yazg. *parak* 'flank', Šuγnī *pārdz*, Rōšānī *pērdz* (see G. Morgenstierne, Etymological vocabulary of the Shughni group 58). Possibly base IE *per-*, through **par(a)č-*, see also *ārrji* for *-rj-*.

pīrma- 'first', SuvP. 66r5–v1 *cī ji asidä yuḍi īme dikhu śīyvā kalpvā pīrma* 'what evil (BS *asiddha-*) I have done, misery (BS *duḥkha-*), formerly in hundreds of *kalpa*-periods', BS *yat tu pāpaṃ kṛtaṃ pūrvaṃ mayā kalpaśateṣu ca*; V 68, 8v3 *pīrmo rraṣṭye ⟨ba⟩lysūśte jsa* 'with foremost correct bodhi-knowledge', BS *anuttarāṃ samyak-saṃbodhiṃ*; V 338, 36v5 *cu lovya s⟨u⟩ha, u pīrmo-lovyānu suhānu* 'what are pleasures of the world and of pleasures beyond the world', BS G 37, 33b3 *laukika-lokottarād*, Tib. *hjig-rten-pa dan hjig-rten-las hdas-pahi* (*čhos kyan*). Comparative, V 81, 17112 *ce ro hastarā āya vasuttarä pīrmāttarä* 'who may be better, purer, more to the fore'; superlative, V 113, 3515 *hastamo vijīṣḍātaro pīrmāttamo tsāṣṭatetu* 'best, most distinguished, foremost quietude', BS *parama-viśiṣṭāṃ anuttarāṃ śāntiṃ*; V 110, 32v5 *pīrmāttamye balysūśte käḍāna* 'for the sake of supreme bodhi-knowledge', BS *anuttarāyāḥ samyak-saṃbodher arthāya*; III 23, 18b3 *biśä pīrmāttama hvata aysä* 'I am named best of all', BS *agryo nirdiṣṭaḥ*; Sid. 5v3 *pīrmāttama*, Tib. *gco-bo*; Sid. 6r5 Tib. *mčhog-tu gyur-pa*; III 26, 30r3 *biśä pīrmātta baysūśta bvāri* 'they awaken to best bodhi-knowledge of all', BS *buddhabodhiṃ ca∪anuprāpsyati*; III 25, 25a2 *pīrmāttama duṣkare jsa* 'with best wonder', BS *parama-āścarya-*; with negative K 97·200 *avīrmāttama*, BS *anuttara-*. From **parmya-*, *-ma-* suffix, beside *pīrūya-* from **parvya-*, note also *harma-* 'every', with Lit. *pirmas* 'first'. See cognates s.v. *pīrūya-*.

pīrma- 'a large number', III 113, 3v4 *tcahause kūla pīrma haṣṭūsa lakṣa byūrä hauda ysāri haṣṭase* '14 *koṭi*-millions, 18 *lakṣa*-myriads 7 thousands 800', =K 101·35 *tcihạusi kūla pīrma haṣṭūsi kūla kṣạ byūrä haudi ysāri haṣṭisse*, =V 250–1, 775–6 *tcahạuse kūla pīrma haṣṭūsä lakṣa byūrri hauda ysāri haṣṭase*; JS 4v4 *dvārabista byūrrä haṣṭa ysāri pīrma*. So *pīrma* dyadic with *koṭi-* 'ten millions' but here rather 'one million', as *lakṣa=byūrä* '10,000'.

pirvā 'in houses(?)', see s.v. *piravārā*.

pirśtä 'to hide, store away', infinitive, II 36, 9b4 *tta mau ṣṭā paryatī pirśtä khu na bajaittä* 'you must deign so to store the wine that it does not spoil'; =II 37, 12a3(b3). Base *prīh-*:*pirsta-* 'conceal', see s.v. *prīh-*, and SDTV 39.

pirsta- 'hidden', see *prīh-*.

pärsta- 'shaken', Z 21·12 *ggūne...śśakṣautte pärsti kho ju dumai*||| 'hairs tossed, shaken like the tail (of a dog?)'. From **pati-rista-*, see s.v. *rrista-* 'distracted'.

pirstä 'she covered', K 46·50 *ttūtū pūra auda gīsāra pirstä* 'she covered her son up to the neck', to present *prīh-* 'conceal'.

pila 'a measure', II 15·2·9 *hvaṃḍä 46 tti jsārä drrai pila haurīdä* 'men 46, they give three *pila*-measures of corn' (see SDTV 37). Possibly 'sack', *pila-* beside **paila-*, to Balōčī *pēlag*, *pēlaγ* 'sack, purse', N.Pers. *pēl*, *pēlah* 'purse, small bag'. If Indo-Aryan is connected, O.Ind. *pela-*, *pelaka-*, Hindi *pelā* (R. L. Turner, Comparative Dictionary no. 8381); and *piṭaka-* 'basket, box', *peṭa-*, Pali *peḷā-*, Kroraina *peḍ'a*, Prakrit *peḍā* and the rest, the oldest form would be **paida-*, **pida-* (like **gauda-*, **gaula-* 'ball', see s.v. *gūla-*). For *-il-*, see also s.v. *cile*.

pīlirūvī 'clyster-pipe', Sid. 121r3 *vari vī tvā khuṇā ne haṃbrāñāñä u pīlirū-v-ī hā viśtāñä* 'there the hole must not be closed and the clyster-pipe must be inserted', Tib. *rna-rći mi sbyar-bar gčehus bsu-žin*; JS 31r3 *pīlīrrvaṃ stardāṃde rruṃ nīyāde hāṣṭą* 'they spread tubes in it, they poured in oil'. Compound of *pīlī* and *rū*, see *rūvai* 'mouth', in *kriṃga-rūvai* 'mouth of anus', Sogd. Bud. *rwβ* 'mouth'. Possibly **pīla-* from **parθrya-* 'tube', base *par-* 'to pierce', formed like Zor.P., N.Pers. *bēl* 'spade' from **barθrya-* beside **barθra-* in Georgian lw *bar-i*, Armen. lw *bah* 'spade' (see Henning Memorial Volume 30–3) and like *ttīla-* 'string, wire' from **tarθrya-*. Then *pīlīya-*, first component *pīlī-* (as *śśī-* from *śīya-* in *śśī-phīsa-* 'white').

pävāru *–?–* V 135, 2a3 *⟨ba⟩lysä na pävāru*|||.

pivīnaa- 'fatty', see s.v. *päyä*.

päśą 'evening', see *palśāra-*.

piśāra- 'disgust', JS 4r2 *klaiśau jsa byaudai saṃttāña piśārā* 'affected by *kleśa*-afflictions in the continuum (of life) disgust'; compound *piśāra-vīya-*, K 41·75·6 *piśārā-vī ṣṭe ginānai imaṃgilīyi sima, rre-v-ī pasti ttaṃdī ṣaikā piśāra-vī ṣṭi ā biśi piśāri-vīyi ṣṭāre* 'it is disgusting, stinking, inauspicious, horrific; the king said to him, is this alone disgusting or are all disgusting?' (=K 44·191–2). Parallel Divyāvadāna 382·24 *jugupsita-* (the story of the human head for sale). III 49·17 *ttaraṃdarä piśāra-vīhä: aśacāṃgyau haṃbaḍä bvestä* 'the body disgusting, filled, stuffed with unclean members' (BS *aśuci-anga-*). For *jugupsanti*, in V 76, 44r1 *nyasārai* 'they condemn it' is used (BS G 37, 33b3). From base *śar-* 'conceal', with *pati-* or *(a)pi-*, see s.v. *haśirma, śārṣtaa-*. IE Pok. 553–4 *kel-* 'conceal', O.Ind. *śárma-, śālā-, śaraṇa-* 'protection', Greek καλιά 'hut', Lat. *cel-, occulo, celāre, cella*, Celtic O.Ir. *celim*, Got. *halja*, O.Engl. *helan* 'hide'. In *piśāra-, śar-*, corresponds to the O.Ind. *gop-:gup-* 'hide' in the desiderative *jugupsati* 'wish to hide, feel disgust'.

päṣą- 'force, power', V 116, 65v1 *päṣą būmattātä u karīttātä* 'power, force, and energy', BS *balaṃ ca vīrya-sthāmaṃ ca*; K 7, 148r2 *balysūñavūysānu hivya pāga* 'the power of bodhisattvas'; I 252·160, 1v5 *dasau paṭä* 'ten powers', BS *daśabalānāṃ*; I 251·115, 1r1 *mistai paṭä*, BS *mahābala-*; V 316·14 *pę hauva* 'force, power', =Sid. 6v2 *bi hauva*; plural, Z 13·35 *pāṣąñi*, Z 7·5 *pāṭą*; V 188·8, 2b3 *jsīno pāṭąñä* 'powers in life'; V 52, 83a4 *paṃjsa pāṭąñä* 'five powers'; SuvP. 71r3 *pęñä*, BS *bala-*; Manj. 128 *dasau paña*; inst. plur., K 6, 145v2 *pāgañyau jsa*, Tib. *stobs-kyis*; SuvO. 56v4 *päṣąñyau*, BS *bala-*; V 129r3 *hauyyau paṇyau* 'forces, powers'. Adjective, Z 10·2 *pätąjsa-* 'strong', K 4, 141v3 *pāgajsa*, Tib. *stobs-čan*, Sid. 142r1 *pągjsä*, Tib. *čher* 'greatly', K 138·926 *pajsä*, Tib. *stobs dan ldan-pa* 'having strength', Sid. 12r5 *pajsä ttaudä* 'great heat', Tib. *śin-tu ćha-ba*. Z 22·145 *pätauña* 'strong'. Compound, SuvO. 56v2 *pätągarya kīre*, BS *bala-karaṇīyāni karmāṇi*; with *duš-*, Z 24·270 *duṣpäta*, Z 13·33 *duṣpä*; Z 7·26 *duṣpätąña-*; SuvP. 71r2 *duṣpya*, BS *durbala-*. From **pauśä-* or **puśä-* to *pauš-* 'increase, prosper', with *-äṣą-* from *-auša-* as *näṣą-* 'immortal food' from **anauša-, gäṣą-* 'group' from *gauśä* or **guśä*. IE Pok. 848 *pu-* 'blow up', *pu-s-*, O.Ind. *púṣyati, puṣṇáti, póṣati* 'prosper', *puṣṭa-* 'strong'.

päṣkala- 'separation, region, attribute', III 139v2 *balysūña päṣkala* 'Buddhas' distinctions', Tib. *sans-rgyas-kyi čhos-dag*, Sid. 1 bis v3 *piṣkalä*, Tib. *lehu* 'chapter'; SuvO. 55v7 *päṣkala-*, BS *pradeśa-* 'region, division'; K 6, 145r5 *balysūñānu päṣkalānu kūśemate vätä* 'in search of Buddhas' distinctions', translation Lamotte, 252 'à la recherche des attributs de Buddha', Tib. *sans-rgyas-kyi čhos yons-su bćal-bahi phyir*; II 35·7·4 *cu burau hva hva piṣkalaña auya hvaṃḍi īde* 'whoever of them (*-u*) severally in the region are village men'; K 5, 143v2 *śau päṣkalu kalpi*, Tib. *rnam-par snan-bahi bskal-pa* 'Vairocana's kalpa-period'; K 5, 144v1 *agāṣṭyau päṣkalyau uspurr⟨ä⟩*, Tib. *mi khyab-pahi čhos dan ldan-pa*, translation Lamotte, 245 'possède des qualities vraiment extraordinaires'. Verbal *paṣkal-, piṣkaly-* 'to divide, separate, distinguish', Z 14·36 *paṣkalīndä* 'they separate', Sid. 142v1 *piṣkalyāñä*, Tib. *dag-par (hdag-pa* 'to clean'), Sid. 134v2 *piṣkalyāme va*, Tib. *bsal-bahi phyir* 'to remove'; preterite *päṣkälsta-*, K 3, 138r4 *ṣa...dāti hvāñāmata västārī päṣkälstāna* 'this is the preaching of the *dharma*-doctrine in details, with distinction (dyadic with BS *vistārya-*)', Tib. *čhos bśad-pa de-las rgya-čher rnam-par dbye-ba ni (dbye* 'distinguish'), translation Lamotte, 239 (differt); JS 14v2 *piṣkistai* 'you divided', V 145, 71r4 *piṣkilce*, Z 2·108 *päṣkälsta-*. With negative, K 57, 26r1 *aviṣkesta lakṣaṇä*, K 153·26 *piṣkeca jsa*. Compound, V 332, 24v1 *hīyauṣca-päskäla*, =V 381, 3a6 *brītyausta-piṣkala* 'having forms at will', BS G 37, 21b3 *kāma-rūpiṇaḥ*, Tib. *gdod-pahi gzugs-čan* 'having form at will'. From **pati-śkal-*, see s.v. *ṣkal-*, base **skard-* 'cut'.

päsā 'sunbeam', Z 24·189 *kho ju päsā byūca trāmu traṃdä kuṿāśa* 'as a sunbeam into a room, so he entered the side'; Z 20·47 *trāmu baysāre kho ju päsya phāni jsẹiṇi* 'so they moved as fine dust in a sunbeam'. Base *pais-* 'be white', N.Pers. *pēs* 'white', SuvO. 36v2 *śīya śśī-phīsa* (dyadic) 'white', BS *pāṇḍurāṇi*. Hence *päsä* from **pisǎkä-*, for *-ä* note *mijsä* 'marrow', *śśandä* 'earth, ground'. IE Pok. 794–5 *peiḱ-*.

pīsa 'well-being', see *pīña, pīsaña*, base *pai-* 'be fat'.

pīsaña, see *pīña*.

pịsāre 'crowns', see *palsārā*.

pīsä 'artistic work, painting', Z 23·49 *ttye pīsä hastaru kīro* 'the better workman of this painting'; Z 23·41 *nāma rrūyāmä u pīsu ku ne ju hā māñāte uairi* 'we lose our name and painting, if it does not resemble fittingly'; Z 23·50 *härṣṭāyi pīsäna kīru* 'really the work with painting'; K 11v5 *samu kho hajsārra u pīsā vijñānā rūvā* 'just as drawing and painting (are) *vijñāna*-knowledge (and) form (BS *rūpa-*)'. See cognates s.v. *pīsai*.

pīsai 'painter(?)', V 149, 3b5 *hvāraka o pīsai o pīsā⟨nu⟩///* 'colourers or painter or (pupils?) of painters'. From **paisaka-*, base *pais-:pis-* 'to mark, write, paint', Av. *paēs-*, O.Pers. *pais-*, Sogd. *pys-*, Zor.P. *nipēs-, nipištan* 'to write', N.Pers. *navēs-, navištan*; Oss. D. *finsun, finst*, I. *fyssyn, fyst*, I. *nyvtä fyssynäj* 'painting'. IE Pok. 794–5 *peiḱ-*, O.Ind. *piṃśati, péśas-, peśalá-*; Greek ποικίλος 'variegated', Got. *filu-faihs* 'manifold', O.Saxon *fēh*, O.Engl. *fāh, fāg* 'variegated', Lit. *piẽšti* 'paint, write', *piešà* 'rust', O.Slav. *pišǫ, pĭsati* 'write', *pĭstrŭ* 'variegated'. See also *śśī-phīsa-*, and *pīsaundä*.

pīsai 'teacher', Z 11·42 *kuṣṭai pīsai parstä* 'where the teacher ordered it'; III 124·72 *pīse āṣṭ̣*, BS *upādhyāya-*, II 115·19 *pīsai āṣṭ̣* beside K 143, 1r4 *pīsai āṣṭ̣irī*; Z 12·22 *ttu rro pīso vīri* 'also to the teacher'. Tumšuq Saka *pese aśri* (BS *ārya-* beside *ācārya-*). For *āṣṭ̣* see KT VI 9, from Prakrit; BS *ārya-*. Plural *pīsā*, V 63·29 *pīsā kalyāṇa-mittra*; acc. plur., III 128·16 *pīsā kalyāṇi-maittri byehāmine* 'may we get teachers, good friends'; K 65, 83v4 *pīsā byehīme hvāṣṭā* 'may I get best teachers'; inst. plur., K 148·55 *pīsau kalyāṇa-maittrau jsa*. The title *pīsai* occurs after proper names II 115·19 *śīlavarma pīsai āṣṭ̣*; V 220, 67a3 *vinai pīsai*; and before, V 216r1 *aysä pīsai seṃdū pīsai vasädattä puśū* ('I greet'), gen. plur., K 48·2·6 *mera-pyarä pīsāṃ vīra* 'towards parents, teachers', abstract, V 84, 25r5 *pīsaittetu vätä* 'in position of teacher'.

Found in Tibetan *phye-se*, *phyi-se* (F. W. Thomas, Tibetan literary texts and documents, I, 25). M.Pers.T. *pyys* 'instruction', *pyysgr* 'instructor', M.Parth.T. *pdys*, Sasan. insc. *p'dysy* (W. B. Henning, Mitteliranisch 64) give **pa(ti)dais-* 'to teach', and Khotan Saka *pīs-*, Tumšuq Saka *pes-* could derive from older **padēs-*, which gives a better origin for *pīsai* 'teacher' than a connexion with *pais-* 'to mark, write, paint', to IE Pok. 188–9 *deik-* 'show', Av. *daēs-*, *dišta-*, O.Ind. *diśáti*, *deśdyati*, *diṣṭá-*, Greek δείκνυμι, δίκη, Lat. *dīcere*, *dicāre*, *dictus*, Got. *gateihan* 'show', O.Engl. *tēon*.

pisaly-, *pesaly-* 'besmear' (no participle preterite), Sid. 124v3 *pisalyāñā*, BS *lepa-*, Tib. *bsku-ba*; Sid. 121r1 *pesalyāña*, Tib. *bsku-źiṅ*; Sid. 126v5 *pisilyāñā*, Tib. *bsku-bar*; noun, Sid. 151r1 *pisalyāme*, BS *pralepa-*, Tib. *bsku-ba*. From base *sard-* with *pati-* or *(a)pi-*, Oss. D. *isärdun*, *isarston*, I. *sárdyn*, *särston*, *särst*, *a-jsärsta* 'smear'. For *-ly-*, note above *pāṣkal-*, *piṣkaly-*, *päskälsta-* base *skard-*. Not yet traced outside Saka and Ossetic.

pīsaundä 'painter', gen. sing., Z 22·143; plur., Z 23·38. See *pīsä* 'painting'; from **paisāvant-*.

pīsinau, N 176·16 from *pīsa-* inst. sing. *pīsäna* and pronoun *-ū*. See *pīsä*.

pīha- 'price', II 101·244 *pīhą hūḍāṃda* 'they gave the price' (KT VI 196 erratum in reference); K 41·60 *nva pīhi: pirāthyarä* 'sell for a price'; K 41·61–2 *nva pīha: pirāṃdä* 'they sold at a price', parallel Divyāvadāna 382·13 *mūlyena* 'by price'; Manj. 130 *jīvīje pīhye jsa* 'at price of life'; JS 21r1 *jīvīji pīhä*, parallel Tokhara B *śaulanmaṣṣe pitosa* 'at price of life', O.Ind. *prāṇānām atyaye*; *prāṇavyayāt*; Z 15·127 *vasuta dātīnā ratana ne ni pīha busta hämāre* 'pure jewels of the *dharma*-doctrine; their price cannot be known'; V 126, 2a1 *viśąkānta pīha hauḍā* 'Viśąkāntā- gave the price'; K 41·69 *tturi pīha: vī cu ṣi giṃde* 'at that price who buys?', K 41·70 *nva pīha: par(ā) yuḍāṃdūṃ* 'we could sell at a price'. With negative III 58·16 *raṃnä avīhä:* 'priceless jewel'; JS 14r1 *avīhyau raṃnyo*, JS 33r4 *raṃne avīha*. Base *pī-* with *-ha-* (<*-θa-* or *-χa-*) to *pai-*:*pi-* 'give over, pay', Tokhara B *pīto*, *pito* 'price'; with increment Oss. D. *fedun*, *fist*, I. *fidyn*, *fyst* 'pay'. Possibly *pāṃdū*<**pitāndämä* 'we paid(?)', see above. Hence a base (like *hā-*, *hai-*, *hi-* 'to bind') *pā-*, *pai-*, *pi-* 'give' with Zor.P. *āpām* 'debt', *āpāmēnītan*, N.Pers. *āvām*, *avām*, *vām*, *fām*, *ābām* 'to be paid'. See base *ai-*, Hittite *pai-* 'to give', BSOAS 21, 1958, 532.

pīha 'hearth(?)', Sid. 147r4 *pīha dāṃmä* 'soot', Tib. *dud-pa* 'smoke' (beside *dud-khu* 'liquid soot'); and Sid. 147r2 *hīha dāṃmä* Sid. 122r1 *hīhä dauma*, Tib. *khyim-gyi du-ba* 'house-smoke' for 'soot'. Two words *pīha-* and *hīha-* which can be traced to **paiθa-*<**paida-* and **aiθa*<**aida-* from base *aid-* 'to burn', IE Pok. 11 *aidh-* 'burn', Lat. *aedes* 'house', Celtic O.Ir. *āed* 'fire', Greek αἴθω, αἰθαλος 'soot', O.Ind. *édhas-*, *inddhé*, *iddhá-*, *indhana-*; *aid-s->aiz-*, Av. *aēsma-*, Zor.P. *ēsm*, N.Pers. *hēzum*, *hēmah* 'fuel', M.Pers.T. **'ymg ēmay*; conjectured *aid-* also in M.Parth.T. *pdyn-* 'to kindle', see s.v. *pyiñ-*. Here *p-* from *pa-* as in *pīha-* 'price' from *pa-ai-* 'to give, pay' to base *ai-* (Av. *išud-*, see BSOAS 21, 1958, 532).

pähad-, *pähy-*, *pihy-*, *päh-*, *pih-*, *pyah-*, *pyih-* 'to strike', participle, *pähasta-*; 2 plur., Z 24·144 *pähatta*; 3 sing., V 70, 8v3 *pihei*, BS G 37, 12b2 *prahāraṃ dadyāt*; preterite, Z 24·411; 416 *pāhasta-*; I 161, 76r2 *pyahasta khasta vīraṃ* 'beaten, contused wound', Sid. 102 v2 *vī ā* (*vīnā?*) *pyihasti ąna padajsāñā* 'without cutting to be burnt', Tib. *mi bčad-par bsreg-go*; infinitive, V 263, 89r2 *parste ttā dvāsu baṃhya pahaśte* 'he ordered to cut these twelve trees', BS G 37, 76b3–4 *dvādaśa vṛkṣāś chinnāḥ*; participle present, Sid. 102v2 *pyihaca hīśinaka jsa padajsāñā* 'with cutting iron to be burnt', BS *śastreṇa*, Tib. *hphro lčags-kyis bsreg-go*; participle future, Sid. 152r5 *pyahāña*, Sid. 102v2 *pyihāñā*, BS *chittvā*; noun, Z 7·22 *pähāmata niśtä*; with *-ūna-*, *pihyūna-* 'stroke', V 70, 8v3 *pihyūnäna*, BS G 37, 12b2 *prahāreṇa* (see also *phīsūna-* 'seal'). From *(a)pi-xad-*, see cognates s.v. *khasta-*.

pihais- 'flee', K 41·64 *pihaisīrä* 'they were fleeing', =K 44·181 *pihaisīri*, see *pahais-*, s.v. *pahej-*.

pū 'hear', 2 sing., I 137, 45r5 *pū*, BS *śṛṇu*; III 72·164 *pū ttā jasta* 'listen, O king'; Manj. 154–5 *pū ayse hvañai dā* 'listen, I will preach the *dharma*-doctrine to you (*-e*)', =153 *pvīrya* 2 plur. optative; K 136·883 *pū* 'listen'. Older *pyū* (**patigauša-*), see *pyūy-*:*pyūṣta-* 'hear'.

pū 'steps', K 112·374 *cada pū jsāva u byaśtę* 'how many steps he walks and treads', =III 48·8 *caṃdä pve jsāve u byaśdę*. See *pve*, *puve*.

pūista 'covered', Manj. 24 *ttyau jsa ra pūista* '(parts of the body) with them covered'. See *pyīys-*:*pyīsta-*.

pūęda 'they fear', Manj. 323 *a-uysānai nai ja vā puęda* 'the non-self they do not fear'. See *puvąindä*, s.v. *puvąd-*.

pūairya 'they fear', Manj. 396 *ttrāma pūairya satva avāya* 'so the beings fear ruin' (BS *apāya-*)'. See *puvąd-*.

puka 'cubit', Z 22·124 *mājo puku vīri tcaholsä puke* 'at the (measure of) our cubit, forty cubits', parallel BS *hasta-* 'cubit (Maitreya-vyākaraṇa, ed. S. Lévi 386). The basic meaning ('arm to elbow') suggests connexion with Tokhara B *pokai* (oblique case), A *poke* rendering BS *bāhu-* 'arm'. Possibly **pukā-*, base *pauk-* 'to pierce, point', to IE Pok. 828 *peuk-*, *peuĝ-*, variant *peuk-*, with meaning like Greek πυγών 'cubit'. Tokhara *pok-* could derive from the same base, but with extended meaning to the whole arm.

pūjsvāña 'to be renounced', Manj. 276 *ttu māñada ṣkauje pūjsvāña nau-padya* 'like this the *saṃskāra*-factors must be renounced, nine-fold', =III 39, 43b3 *ttū padī ṣkaujä paṃtsāña nau-padya*. From **pati-jau-* 'move off to', base *gau-* 'go, move', equivalent to *patā-ts-* 'renounce, give'. Cognates of *gau-*, see s.v. *gueṃ*. For *pū-* see *pūheitä* 'fastens on'.

puña 'kindness, service', II 16, 3b4 *khu śau mūrä ni himäte ttī dva kūsa puña ma yaṃ bāysdai khu*. . . 'if it should not amount to one *mūrä*-coin then two *kūsa*-measures (do me a service), look how. . .' (context of tasty wine (*ysaujsä mau*)). Courteous phrase containing 'service', BS *puṇya-*, unless an unknown Saka word. Hence possibly *paud-* 'to move fast' (see *pūsta-*) with **pudna-*, **pudnya-* a 'swift act' as a 'service'.

puño 'plant name', Sid. 13v4 BS *phāñjī*, Tib. *pa-dzi*. Possibly NW Prakrit *ñ*<*-ñj-* and *-ūn-* from *-ān-* with adapted *-o* (or *-au*) for Prakrit *-ā*. BS *phāñjī* unidentified plant.

puḍa- 'presented', IV 1·5 *pharṣa sāmadi puḍi 20 chā* 'the

official Sāmadi presented 20 feet (of cloth)'. See IV 56 note, parallel to Chinese *nai tsin fəng* 'to present at Court'. Base *par-* 'give' (present not yet found), Zor.P. *pārak* 'gift', N.Pers. *pārah*, M.Pers.T. *p'rg*. IE Pok. 816–7 *per-* 'convey across', O.Ind. *pūrtá-*, *pūrtí-* 'gift', Lat. *part-*, *pars* 'part'; Greek ἔπορον 'gave'. See also above *pāra-* 'debt' from 'to be paid, given over'.

puḍa-, *pūḍa-* 'removed, freed from', Manj. 89 *sa khu ysīra ysāya jsa pūḍa* 'like gold free of rust'; K 53·9·2–3 *hamāme jiṃgya jsa pūḍā tāthattā-vrarā* 'the nature of suchness (=reality) free of origination (and) cessation', parallel BS *utpāda-nirodha-*. From base *par-* (as *bar-*: *buḍa-* 'bear'), or if the older form is *pūḍa-* (like *hūḍa-* 'given') from *(a)pa-bar-* or *(a)pa-par-*, to Zor.P. *appurtan* 'to remove', *āpār* 'robbery', IE Pok. 816 *per-* 'convey over'. See also Oss. D. *eppard* 'separated', I. *ippäryn*, *ippärd*, *ippärst* 'be separated'.

puḍa- 'committed', III 60·32 *tti vira ūtsāhi: puḍāṃdā vasve ūvārā* 'they made a pure exalted effort' (BS *utsāha-*); III 61 46b *cu mi ahamañāṃdā* (BS *adhimanya-*) *satva ṣṭikūla puḍāṃdā* 'me whom the beings contemned, injured'; II 84·21 *rruṃ giryāṃdūṃ u śiką khaysaṃ puḍāṃdūṃ* 'we bought oil and made a good repast'; II 90·68 *prraṃnī puḍāṃdā* 'they made a promise to him'; II 130·7 *puña kuśilä-mūlä puḍāṃdi* 'they produced good roots of merits', parallel BS *avarupta-*, *avaropita-*. Base *par-* 'to produce, make' from 'carry over'.

puṇaus- 'obstruct', Sid. 155v1 *u baysgai biśą hame u puṇauśtā aśauką bahyä hīye peri mäñadu hinai* 'and his tongue becomes thick and is obstructed, red like the petal of the aśoka-tree', Tib. *lče. . .slo-slo-bor gyur-pa dan, hgags-pa dan, śiṅ aśokahi lo-ma bźin-du dmar-ba rnams yiṅo* (*hgag* 'stop'); Manj. 112–3 *kāṇaka pr(ā)ṇa utca khavā hagrīha kamala khu pūṇausta pāḍaka vāsta* 'the one-eyed animal (=Z 5·14 *kāṇa-kachava-* 'tortoise') raises its head from the waves of water, as one inserts oneself into the covering garment' (see Acta Orientalia 30, 1966, 30). Base **pa-naus-* or **pari-naus-* (if the retroflex *-ṇ-* is due to *-r-*) with *-u-* due to the labial *p-*. See s.v. *pūṇvāña-* 'to be inserted'.

pūṇvāña- 'to be inserted', Sid. 102v1 *u rīyai hā puṇvāñä* 'and to be inserted into the anus', Tib. *rkub-la brdzaṅs-la* (*rdzon-ba* 'send'); III 89·173–4 *bagala hīvī tturā gūrvyau hacänyau jsä styūdā pūṇvāña* 'the mouth of the vessel is to be firmly inserted with pounded pieces'. From **pati-nau-* or **pari-nau-*, base *nau-*:*nu-* 'to move' with *pu-*, *pū-* as in *pūheitä* 'fastens on'. IE Pok. 767 *neu-*, cognates s.v. *vanv-*:*vanuta-*.

putä 'blown up', Z 20·35 *kye ttrāma śśāre samu kho häysä daundä putä* 'some lie just like a skin blown up (dyadic)', parallel Śikṣā-samuccaya 81·6 *dṛtir vā vāta-pūritā* 'a skin filled with wind'. (Not the same as *puva-* 'rotten'.) Base *pu-* 'to blow, puff'; III 45·9 *phūmīdā. . .padämaka* 'winds blow'; Oss. I. *futt* 'puff of wind', *fufujä* 'blowing', Udi *fu-p'esun* 'to blow'; Sanglēčī *pəb-*:*pəvð* 'to blow', Waxī, Sanglēčī, Sarīkoli *puf* 'blowing', Yidγa *pufum*, *pufāim* 'blow', *phūah*; Parāčī *phī kanem* 'I blow', Yazg. *fūx-*:*fūxt* 'pant, blow', *fux-*:*fuxt* 'snore', N.Pers. *pūk* 'blowing up (the fire); bellows', Khowar *phūīk*. IE Pok. 847–8 *pū-*, Armen. *p'uk'* 'breath, wind', Greek φῦσα 'blowing', Lit. *pùšu*, *pùst* 'to blow'. See also *pve* (II 47·102).

pūna, *puna* 'arrow', see *pūrna*.

pūnä 'covered place, hole', II 67·48 *tta śīka, pūnä hīye rrūṃdakyä nvaiya, natca khuṇe vāṣṭä naraṃda* 'so the children, following the light of the covered place, issued thence out of the hole'. Base *pau-*:*pu-* 'to cover', see s.v. *pvāna-*.

pūna 'coat(?)', II 77·25 *u pūna drraya* 'and coats three' (see s.v. *baicakama*) from **pauśna-* or **pauna-*, see *pvāna-* and *naṣpuṣṭa*.

punūka 'pointed, erect', Z 5·1 *gguvą nyūta ttä puṣṣo thaṃjīro punūka* 'ears trained are at once drawn erect'. From *pa->pu-* before *nūka-* 'point' (see *hasura-*, *husura-* 'quarry', *hudūtä* 'he beats'). This *nūka-* is with N.Pers. *nauk* 'point' (see s.v. *nūha-*). For 'erect ears', note Armen. lw *zgoyš* 'wary' (**uz-gauša-*); the reverse, Oss. D. *niγγos uo* 'be quiet', *fäγγos*, I. *baqus un* 'become quiet'. Tokhara B 3b4 *klautsne naiśai pepīltso(ṣ) śau(l)mpa mā spänter* 'with ears intent, do not trust life'; *klausa pilṣi* 'listening silently', BS *tūṣṇīm upaśrutika*. Herodotos 4·129 (οἱ ἵπποι) ὀρθὰ ἱστάντες τὰ ὦτα; Oss. D. *qel*, I. *qīl* 'erect'. But *mūṇūka* 'neck' is of different origin.

pūmā 'cleft', Sid. 121r3 *u na* (read *ta=tta* 'so') *śilakä besai vī pūmā vī narujāñä* 'it must be burst in the cleft at the testicle', Tib. *rlig-pahi hog-gi srubs-nas brtol-te* (*hog* 'under'; *srubs* 'celft, wound, interval'). See *pūmye*.

pūmūḍa 'withered', *pumäḍa-*, II 75·54 *maṃ ṣą vala dīśta ṣṭāna pūmūḍa hamāte* 'though this *vala*(-flower) in my hand has faded'; V 88, 50r2–3 *dātai ysama-śaṃdya hvandä āchänä ysīḍā pumäḍa käḍe vīysanosta nvathāta pharrā ysera dukhautta* 'he saw in the world men diseased, yellow, exhausted, greatly suffering, deformed, wretched, pitiful, sad'. From **pati(ž)-mar-*, N.Pers. *pižmurdan*, *pažmurdan*, *pižmurīdan*, *pižmurānīdan* 'wither', Waxī *pərmar-* (**pari-mṛya-*), Pašto *mṛām*, *mṛāw* 'dead, withered'. For *patiž-*, note also Sogd. Man. *ptzβwš'nd* 'smell', =*pčβwš-*; Oss. D. *dzubandi* 'talk'<**padž-bandiya-*, Sogd. Bud. *pčβ'nt* 'answer'.

pūmye 'closed', III 70·125 *pūmye vai tçiṃṃąña tturä* 'her eyes were closed'. Possibly **pati-mita-*, *mai-*:*mi-* 'close eyes', Sogd. Bud. *myt'k*.

pūy- 'observe, watch over', III 10, 18v4 *spāśśa ma uysdya ma pūya vā vyava⟨lo⟩va vā* 'look on me, survey me, observe hither, gaze hither' (BS *vyavaloka-*); II 83·60–1 *yśīnīvau nāsīdai haṣṭa pūyi jaśtą* 'the eight watching *devī*-goddesses take them (*-au*) into their care'; Z 22·249 *ttīyä hā pūyäte balysä vaṭhāyo grūśtä ttu kālu* 'then the Buddha observes the attendant, he calls him at that time' (BS *upasthāyaka-*); Z 21·14 *ko pūyätätä o ko uysdätätä jaḍu varī padīyä brūtye jsa hvandä ysärä* 'when indeed (*-ū<uta*) she has observed or when she has surveyed the ignorant one, at once the man's heart is on fire with love'; Z 20·20 *khanīndä pūyaṃce nvaśtāre dahu* 'they laugh, watching, they test the male'. From **pa(ti)-day-* **puday->pūy-*, see *ūy-* (BS *avalokaya-*), *āya*, *paya*, Av. *paiti.daya-* 'supervisor'. See s.v. *dai-* 'to see'.

pūra- 'son', Bcd 53r3–4 *himāne hvāṣṭä pūrä bąysāṃ biśä* 'may I become the best son of Buddhas wholly', BS *jyeṣṭhaku yaḥ sutu sarva-jinānāṃ*; V 339, 77r6 *umāvu pūru gyasta*

oṣṭe 'the deity is angry with your son', BS G 37, 72 bis a4 *devas te kruddhaḥ*, Tib. *khyod-la lha bkyon-gyis* (*bkyon* 'scold'); Manj. 191 *pūra ysīda brrī u ysūṣka* 'she bears a son beloved and delightful', K 46·46 *ttye pūrā keṇa* 'for her son', K 47·53 voc. sing. *pūra*, K 46·43 *pūrai dahi ysā* 'her child is born a male', II 68·10 *sudana āśirī pūrāna khara girye* 'the teacher Sudana (BS *ācārya*-) bought an ass (fem.) from the son'; V 30, 73r4 *o pūrā pūrā ṣe hā jsāte avāyä* 'or the son goes to the father's ruin' (BS *apāya*-); V 170, 2r1 *śāra pūra ysyāre* 'good sons are born'; I 175, 93r4 *pūrāṃ hūrākā* 'giving sons'; voc. plur. III 141r4; 5 *pūryau* and VI, BS *putraka* (sing.); III 74·197 *a na a nahauṣa pūrre ṣṭe* 'I am not, I, Nahuṣa's son' (*ṣṭe* 1 sing.); Manj. 18·8 *ṣā hūña detta pūrū ysā* 'she sees in a dream a son and she bare', ibid. 114 *cu dyā pūra ysā* 'who saw (fem.), bare a son'; with *dvara* 'daughter', V 312·26 *pūrā dvarä*, V 66·8–9 *pūra du⟨ta?⟩*, II 115, 21 *pūrau dvarau ṣtau ttā pā drunā pvaisauū* 'I ask after the health of sons (and) daughters', K 45·15 *pūrai dvarāṃ*; V 66·9 *pūrakyau dvaryau*; with *-ka-*, voc. sing. K 47·54 *pūraka*; K 46·44 *dahakä pūrakä hamye* 'it became a male child'; V 15·2·3 *pūrakyau u biśyau hvarakyau* 'with sons and all sisters'; JS 17v2; 17v4 *puraka* acc. plur. 'young animals'; acc. sing. JS 26v4 *purakä*; acc. plur. JS 37r1 *pureke* 'your sons (*-e* 'your')'; *-ta-*, Z 5·107 *purata*; JS 8r4–v1 *puralakä pracaina* 'for the son'. Compounds, *pūrāna-* (**puθradāna-*), Sid. 111r5 *pūrāña ächā* 'diseases of the womb', BS *yoni-doṣa-*, Tib. *mnal-gyi nad*, I 175, 93r3 *pūrāṃ vasūjä* 'cleanses the womb', I 151, 62v3 *pūrāña ächā jaida* 'removes diseases of the womb', BS *yoni-*; II 87·55 *pūracīysa* 'offspring of sons(?)' see *cīysa*; *gyasta-vura-* 'son of deva-god', acc. sing. K 2, 137r5 *gyastavurä gurṣṭe* 'he called the *devaputra*'; nom. sing. K 2, 136r3 *gyastavurä*, Tib. *lhahi bu* (=BS *devaputra*-); nom. plur. N 157·41 *gyastavūra*; gen. plur. N 157·40 *gyastavūrāṇä* (**yazataputhra-*). BS Manj. 193 *pūttra-ttrreṣṇā*=Manj. 191 *pūra hīya ttr(e)ṣṇa* 'desire for a son' (BS *putra-tṛṣṇā*); second component *-vir-*, *-vīr-*, *-bīr-*, JS 8v2 *barbīrye* 'pregnant', Z 5·101 *baravirñā*; JS 19r2 *baysa-vīrīñā* 'sonship of Buddha'; see also *bisīvirai*, *bisīvrāṣṣai*. From *puθra-*, Av. *puθra-*, *apuθra-*, O.Pers. *puça*, Zor.P. *pus*, *pusdān*, N. Pers. *pus*, *pisar*, *pusar*, *pūr*, M.Parth.T. *pwhr*, M.Pers.T. *pws*, *pwsr*, *pwsy'n* 'womb', Sogd. Bud. *wyšpš'k*, *wyspyδr'k*, Man. *wyšpšyyl̲*, Chr. *wyšpšy*, Man. *βγpšyy*, lw *βγpwr*, *βγpwryč*, *βγpwryšt*, Chr. *pwryč* 'girl' (but Sogd. Bud. *z'tk* 'son', *z'tkβrč* 'womb'), Chr. *βrpšwny* 'womb'; Armen. lw *čen-bakur* 'Chinese emperor', N.Pers. *fayfūr*; Waxī *pōtr*, Parāčī *puš*, Yidγa *pūr*, Šuγnī *puc* (*c*=*ts*), Oss. D. *furt*, I. *fyrt*. For Av. *apuθra-*, N.P. Zor.P. *āpus*, N.Pers. *ābis-tan*, Bal. *āpus*, *āps*, *āfs*, *āfsin*. IE Pok. 842–3 *pōu-* 'small, few', Got. *fawai* 'few', Lat. *paucus*, *paullus*, *putus*, *pullus*, *pusillus*; Greek παῦρος, παῦς, παῖς, πῶλος, Alban. *pelë* 'mare', Lit. *putýtis* 'young animal, bird', *paũkštis* 'bird'.

pūra 'that', read *ṣūra*, Manj. 234 *pūra*=Z 5·77 *ṣūrä* 'that'.

pūrā, see *pūrāta-* 'solitary'.

purr- 'overcome', SuvP. 7or4 *purrī* 'may I win', BS *jineya*; V 79, 149v1 *biśä saṃtsārīya dukha purrīndä* 'they defeat all woes of migration', Tib. *hkhor-ba bsñil-te* (*sñil* 'destroy'); 1 sing. III 74·206 *pūrrūṃ hīna* 'I will conquer the troop'; III 130b5; 6 *pūrūṃ*; preterite, V 77, 145r5 *u purdai māru haṃtsa hīñe jsa* 'you overcame *Māra*-demon with the army', Tib. *khyod-kyis bdud ni gzom-pa dan*; K 154·44–5 *a purrda yinīme* 'may I be able to overcome'; dyadic, K 60, 35v1 *pūrrdą u ṇehvaste* 'overcome and triumphed'; infinitive, Manj. 294 *thyau cu kṣamīde satva parrde* (=*purrde*) *sañai haḍe paįsa ṣą ja satva ne* (*pu*)*rrde īda* 'at once who wish to overcome the beings; his concept (BS *saṃjñā*) is however strong; he cannot ovrecome the beings'; noun, Manj. 332–3 *baiśā mārā hīna purāma kṣama hīmāve* 'may the defeating the army of all *māra*-demons be the wish'; adjective, Z 13·85 *purrāka-*. With negative K 153·22 *avurrda-*, K 52·7·3 *avaurrda-*. From *par-*, present *pṛnu-*>*purr-*, retained in participle *purrda-* (as *ūrrda-* 'ground', *baṣṭarrda-* 'spread'). Av. *part-*, *pərənā-*, Zor.P. *nipart*, N.Pers. *navard*, M.Parth.T. *nbrd-*, participle *nbrd'd*. IE Pok. 818–9 *per-*, *per-t-* 'beat', O.Ind. *pṛt*, *pṛtanā* 'fight', Lat. *premō*, *pressus*, Lit. *periù*, *pẽrti* 'strike', O.Slav. *perǫ*, *pīrati* 'beat'; Armen. *hari* 'I struck' (present *harkanem*); without *-t-*, Armen. lw *goupar* (**vipdra-*) 'fight'. Uncertain fragment V 312·7 *pārdi*, possibly **purrdi*.

purra- 'full', second component, *uspurra-* 'complete', from **pṛna-*, cognate s.v. *haṃbīr-*:*haṃbaḍa-*.

purrā- 'moon', epithet of *māh-* absent from Khotan Saka, see *māstā* 'month', V 111, 33v5 *purra urmaysde* 'moon (and) sun', BS *candra-sūrya-*; II 103·67 *pūrau aurmaysdāṃ hīvī* 'of moon and sun' (plural for older dual), K 99·266–7 *pūra āṃrmaysdāna*; Manj. 220 *sa khu pūrra dette uca* 'as moon is seen in water', Manj. 283 *uce pūra*, Manj. 385–6 *sa khu pūra āye uca*. From **pṛnā-* 'full (moon)', see s.v. *haṃbīr-*:*haṃbaḍa-* 'to fill'.

pūrāta- 'solitary', BS *raho-gata-* 'gone into secrecy', III 3, 8r4 *araṇyi tsuñau pūrātä vara āna sāhāña* 'it is necessary to go to the *araṇya*-wilderness to remain solitary there'; III 4, 9v2 *araṇyi pūrā śśūka* (dyadic) 'solitary alone in the *araṇya*-wilderness'; V 81, 171r1 *śśūkye pūrātä āṇä* 'being alone, solitary', Tib. *gčig-pu dben-par son-nas*; Z 13·54 *rre ṣṣu śśädūtani haṃtsa*, *pūrātä māye jsa śśätä* 'the king on his part Śuddhodana, alone lay with Māyā', parallel BS *ekākino*, *raho-gataḥ*, Tib. *gčig-pur dben-pa haṃ lkog-tu son-ste*. Possibly preverb *pū* (as *pūhṣitä* 'fastens') and *-rāta-* 'separated', to base *ar-*: *r-* 'be apart', Av. *airime*, Sogd. Bud. *'rmyh* 'solitary', Oss. DI. *ärmäst* 'only'. IE Pok. 332–3 *er-* 'separate', O.Ind. RV *armaká-* 'ruined place', Greek ἐρῆμος, ἔρημος, Lit. *yrù*, *irti* 'separate oneself', *erĩtas* 'wide'.

pūrāṃysa 'leader', II 54·18, see *pūrauysa-*.

purittä 'the illness hemiplegia', Sid. 130v4 *beti jsai hālai aṃgą purittä*, *gāṃmą āstaṃma āchā jeṃdä* 'it removes the diseases from wind half-limb *puritta-*, (and) *gulma-* (glandular enlargment) and the like', BS *gulma-pakṣa-āghāta-*, Tib. *rlun-nad gzogs-phyed na-ba dan*, *skran-la sogs-pa sel-to*. From base *par-* 'strike', with *-u-* *parų-*> *pur-* (as in *hasura-* 'quarry') with *-ita-* preserved in an isolated word as *-tta-*, hence *puritta-* 'disease of a stroke' for BS *pakṣa-āghāta-* 'stroke at the side'. IE Pok. 818–9 *per-* 'strike'.

purre 'son', see s.v. *pūra-*.

purre 'moons', V 355v2 *kho būma ātāśiya rrījāre pharu*,

purre|||padā baysāre purre javana-sāra pharu 'as celestial things (BS *ākāśa-*) surpass by much earthly things (BS *bhūmya-*), the moons...rush in front, the moons whose core is great speed' (BS *javana-* 'swift speed', *sāra-* 'kernel'). This meaning, now rather than 'arrows' (KT VI 198) as a second derivative of *par-* 'fly', *pūrnā-*. See *purrā-*.

pūrauysa- 'in front, leader', V 64·45 *gvārä vī pūrauysi himi* 'becomes leader in affairs'; III 76·246–7 *āta vā jaṃbvī vīra biśä pūrauysa rmā* (read: *rāma*) *thyau rāhä: maraṇą dū sānä na purrdāṃdä* 'they came hither to Jambu-dvīpa; all, pain, death, troubles, enemies did not subdue the leader Rāma', II 54·17–8 *ayīkṣyaude rāści raudānä naumä vīśāra-rraśą pūrāṃysa śrī viśą dharma* 'they blessed (BS *adhiṣṭhita-*) the royal name of the kingdom (=*rruśtä*), controlling the *vajra*-thunder bolt (and 'diamond'), the leader Śrī Viśą Dharma' (so correcting SDTV 68); V 123, 19v2 *hajvatte jsa hamaṃggä purrauysye ttī⟨śä?⟩* 'equal in wisdom, with the foremost splendour(?)' (Sukhāvatī-vyūha, ed. Max Müller, p. 7). Note also *paḍoysa-*, *paḍauysa* 'in front, first, leader' to *paḍā* 'before'. From *pūra-* < **parva-* 'in front, first', with *auz-*, *vaz-* 'move, lead' to Av. *paurva-*, O.Pers. **paruva-* (in *paruviya-*), beside *pīrma-* 'first' < **parmya-* and *pīrūya-* 'former, upper', < **parvya-*, Av. *paouruya-*, O.Pers. *paruviya-*, Zor.P., N.Pers. *pīr* 'old', see above. See also below *purma-*.

puror- 'remove', 3 sing., I 143, 52r5 *baina ttavai pīreḍa* 'it removes fever from wind', BS *vāta-jvara-apaha-*; I 153, 65r1 *kṣayi pīreḍa* 'it removes phthisis', BS *kṣaya-apaha-*, 3 plur. Z 22·321 *purorīndi*, optative 3 plur. Z 4·63 *purorīru*; preterite, Z 20·32 *puraṵḍe*, Z 20·47 *puroḍe*, 3 plur. Z 22·238 *puraṵḍāndä*, Z 22·308 *puraṵḍāndi*; 2 sing. JS 27v1 *peroḍai*; adjective, Sid. 12r1 *ttavai harbiśä pīraurākä* 'remover of all fever', BS *jvara-hara-*, Tib. *rims thams-čad sel-to*, Sid. 14r3 *purāña bisāṃ ācchāṃ pirorāka* 'remover of diseases in the womb', BS *yoni-doṣa-hara-*, Tib. *mnal-gyi nad sel-to*; JS 7r4 *pirorākye*. From **parā-bar-* or **parā-par-* 'carry away', *pur-* before *-o-*, *-au-*, *pir-* before *-e-* (**parā-parati*) like *heḍä* 'he gives' (**fra-barati*). Base *bar-* 'carry' or *par-* 'remove', see s.v. *pūḍa-*.

purga 'lees', III 17·17 *huṣkyi ttrahe īraṃde, mijsāka, mau hīya purga, haṃagä viśtāñä* 'dried radishes, castor oil, kernels, lees of wine are to be added in equal measure'; III 18·20–1 *u maṃgāra mau hīye purgyäna ṣi piṃṃḍai* (*-iṃ-=-ai*) *pāchai* 'and with lees of old wine, this *paiṃḍaka*-poultice is to be boiled'; III 18·27 *huṣkyä ttrahe, mau hīya purga, īraṃde, hamaṃgä viśtāña*; III 85·76 *mau hīya purgä, rūsāḍä, haṃagä viśtāña* 'lees of wine, barley-flour are to be put in equally'. From **paruka-*, to Oss. D. *p'ara*, I. *p'ära*, plur. *p'äratä* 'lees'. Possibly IE Pok. 802 *pel-* of 'mush, soup'.

pūrnā- 'arrow', Z 13·78 *pūrna*; V 355r5 *pūrna tcohorä* 'four arrows', IV 21·3 *duna pūna* 'bows, arrows', JS 27v2 *ssa puna* '100 arrows'; Manj. 413 *styūda kīḍeśiṇā pvana* 'firm arrow of *kleśa*-afflictions'; III 75·231 *uhyastai pūṃna jsa rrāmä* 'Rāma shot him with an arrow'; inst. plur., Z 2·138 *pūrnyau*, Z 21·15 *pūnyau*, III 75, 228 *ṣvẹ ṇāsta pūnyau ttū* 'he brought him down with arrows'; III 76·252–3 *cu ma rrāmä pūnyāṃ baista* 'he whom here (*ma=mara*) Rāma pierced with arrows'; adjective, III 67·43 *baysgä pūṃnīnai bārä* 'thick rain of arrows'. From **paurunā-*, to *parvan-:parun-* 'knot', Av. *paurvaṇ-ča* 'and arrows' (BSOAS 24, 1961, 470), base *par-* 'to fly' (E. Benveniste, BSL 51, 1955, 36ff). See s.v. *pārra-* 'leaf'. Tokhara B *prere* 'arrow', BS *śalya-*, B *paru*, plur. *parwa* 'feather', A *pärra-krase* 'arrow-shooting', nom. sing. *pär*, plur. *pärrās*. See below *pvana*.

purma- 'eastern', Z 3·51 *purmo diśo* 'eastern region' (BS *diśā-*), Z 24·221 *purmo däśo*. Iranian from **paruma-* (as *purauysa-* < **parva-auza-* 'leader') with *-ma-* as *pīrma-* 'first', *harma* 'every'. Not lw from BS *purima-*, *purima-diśā* 'eastern region'. See cognates s.v. *pīrūya-*.

purṣṣa 'wild mountain beast', Z 17·7 *drauṣṣa u purṣṣa ggare vīri tsändä pharu* 'many *drauṣṣa*-beasts and *purṣṣa*-beasts range the mountains'. Waxī *vrokš* 'ovis poli, male wild sheep', *drokš* 'bull'. For *pr-*, note also II 55·8 *prrūśavä hīyai bāḍi* 'country of the Pruśavas', Tib. *bru-ža*, modern Burušo, and Waxī *v-* from *b-*. Possibly base IE Pok. 121 *bhel-* 'swell', O.Engl. *bulluc* 'bullock'.

pul- 'efflate', K 100·295 (rough life text) *kharai pulāñi gūhai* 'his *khara-* is to be efflated, the rough fellow'; with *naṣ-* 'out', JS 22v4–23r1 *ṣava-tsuka būva u kalaputtana baysgä ājavaiṣą ysurrja naṣpulaṃdä vāṣṭa* 'night-roaming *bhūta*-demons and *kaṭapūtana*-demons thickly, *āśviṣa-* makes angry, efflating hither'. Base *pard-*, Av. *pard-* (Vid 3·32 *daēva pərəδən*), Yidγa *pil-:piščim*, Munjānī *piškyem*, Yidγa *pilγo* 'efflatus'. IE Pok. 819 *perd-*, O.Ind. *pardate*, Greek πέρδομαι, O.Engl. *feortan*, Lit. *pérdžu*, *pérsti*, noun *pīrdis*, Slav. Russ. *perdětĭ*. See also *pīysai*.

pulś- 'ask', see *puls-*.

puls- 'ask', participle *braṣṭa-*, V 88, 50r2 *pulsīndī* 'they ask him' (*yi* pronoun); infinitive, SuvO. 68r1 *ākṣutte hā pulsānu* 'he begins to ask', BS *pṛcchati*; V 295, 435v3 *pulsīmā cūḍi ju|||* 'I ask why...'; V 58, 128v2 *ma ne vātcu pulsu* 'do not ask more' (='a fortiori'); V 394, 1r1; 1r3 *pulsumā* 'I ask you (*-ā=-ū*)', BS G 37, 73b2 *pṛcchāmi* (and 4), Tib. *źuho* (*źu* 'request'), S. Konow read *mā* 'so' separately; K 4, 140v4 *tta thu śāriputra manyuśrī alysānau pulsa* 'so do you, Śāriputra, ask the young Manjuśrī', Tib. *śārihi bu khyod-kyis hjam-dpal gžon-nu gyur-pa hdi ñid-la dris-šig dan* (*dri* 'question'); 2 sing. V 329, 7v4 *cu thu gyastānu gyastu balysu ttāte ttändrāme bätame pulśä* '(good) that you ask the *deva* of *devas* Buddha these such doubts', BS G 36, 5b1–2 *yas tvaṃ tathāgatam etam arthaṃ paripraṣṭavyaṃ manyase* (with variant *pulśi* V 350, 17·1·3); 3 sing. III 6, 12v5–13r1 *cu ra ye vā muhu pulśtä* 'who questions (judges?) me'; later *puṣ-*, *pus-*, *pvais-*, *pves-*, *pūais-*, *pvas-*: II 71·1 *puṣūṃ* 'I ask', V 216r1 *puṣū* 'I greet' (SDTV 82); K 66·142 *ma na puṣa* 'much less', JS 28v4 *ma ne rā vā pvase* 'how much more'; III 66·22 *mahe puṣāmana* 'we ask'; K 112·370 *ma na pūsa* 'do not ask'; II 52·7 *pvesīda*, II 43·22 *pvesāma*, II 124·2 *pūaisāma*, II 125·20 *pvaisāma*. Infinitive, III 129·16 *drūnā parīdą brrīṣṭi* 'they deign to ask after health'. Preterite, V 69, 8r3 *braṣṭe* 'he asked', BS G 37, 11a5 *avocat*; noun, V 77, 145r4 *brāska hvāña* 'a question must be spoken', Tib. *sad-nas* (*sad* 'examine'); derivative, N 75·29 *braṣṭāñe jsa aysu* 'I asked', BS *paripṛṣṭena◡aham*. See also *aurrāśś-*

'inform', *oraṣṭa-*; *pharṣavatā-*. Base *prs-:frašta-*, Av. *pərəsaiti, paršta-*, O.Pers. *aprsam, -frasta-, -fraštа-*; Zor.P. *purs-*, N.Pers. *purs-, pursīd*, M.Parth.T. *pwrs-, pwrs'd, pdbwrs-*, M.Pers.T. *pwrs-, pwrsyd, phypwrs-*, Sogd. Bud. *prs-, βr''s, βr's*, Yaγn. *purs-*, Oss. DI. *färs-, farsta-*, Pašto *puštēdəl*, Yidγa *pərsəm*, Sanglēčī *fərōs-*, Waxī *purs-*, Šuγni *pēxc-* (*c=ts*), participle *pēxč*, Rōšānī *paws-:pawst*, Xūfī *pāws-:pāwst*, participle *pawsč, pāwsč*; Yazg. *pis-:pist*. IE Pok. 821–2 *perḱ-, preḱ-*, O.Ind. *pṛcchati, pṛṣṭa-, praś-*, OHG *forscōn*, Lat. *poscere*, Lit. *peršù, pir̃sti* 'woo'. For **patiprs-* 'read', see *pūś-:pūṣṭa-*. See also *braṣṭa-* 'asked'.

pulske 'excrements', Z 2·14 *kye pulske khāysä kye hvāṣṣa kye vā hīyāra* 'of some, food is excrements, of some, herbs, or of some, fruits'; Sid. 2r3 *pvaiśkyāṃ haṃbaḍāme hīvī piṣkalä* 'chapter of compacting of excrements', Tib. *rtug-skam-gyi lehu*. From **pṛškā-* (*-ršk->lsk-*, see also *mulysdi*), Wanetsī *pukē* (**puškā*), Pašto *pača* 'dung (of sheep)'; N.Pers. *pušk*, Yidγa *pəške-drī* (dyadic), *pūška*, Yaγn. *pursk*, Šuγnī *paxč, pāxč*, Waxī *pōšk*, Parāčī *pōrk* (**pršaka-*). Base IE *perə-:prə->* Indo-Iran. *pur-*, O.Ind. *purīṣa-* (**prə-so-*) (with *-u-* due to labial *p-*), possibly Lit. *pur̃vas* 'dirt'.

pūlsta- 'hidden', Z 24·387 *pūlstä kho ye ratanu nāsta u dī śśandau prīhä* 'hidden as one should take a jewel and hide it under the earth' (simile of the *tathāgata-garbha* 'Buddha embryo'); Z 3·12 *klaiśyau pūlstä* 'hidden by *kleśa*-afflictions'; Z 21·22 *prrahoṇāna pūlstä* 'hidden with clothes'. From **pa(ti)-vart-* or **(a)pi-vart-*, base *var-, vart-* 'to cover', beside **ni-vart-* 'cover', Armen. lw *nouartan* (**nivartana-*) 'covering'; Oss. D. *nïŭärdun* 'cover'. For *var-* 'cover' see s.v. *baṭha-, nyūlte*. IE Pok. 1160 *u̯er-* 'cover'. With *-lst<-rt-t-*.

puva 'rotted', Z 20·40 *ce vātcu śśīya śśo ysanuva śśäte puva* 'of some, next, one white jaw-bone lies rotted'. Here *puva* parallel to *phuva* 'rotten, hollow (of tree)', to base *pau-:pū-* 'to rot', see s.v. *haṃbūta-* 'rotted', IE Pok. 848 *peu̯ə-:pū-*. To Ormuṛī *pūwä* 'hollow piece of ground'; N.Pers. *puk* 'hollow', Yazg. *pək* 'maggoty', Bajuī *pug*, fem. *pag* 'hollow'.

puvaṇä 'fear', see *puvaḍ-*.

puvaḍ- 'to fear', *puvaḍ-*, participle *puvaṣta-, puvalsta-, pvesta-*, v 341, 80v4 3 sing. *puvaittä*, BS G 37, 75b6 *bhīta-*; v 282, 77, 2a4 *puvaittä harīysä(tä)* 'fears, trembles', Manj. 396 *pvaitta* 'he fears'; v 294·13, 2a2 *puvaindi*, v 295, 435r1 *nä pvaindä* 'they do not fear', Manj. 323 *pūeda*; Manj. 396 *pūairya* 'they fear'; preterite, v 330, 20r5 plur. *puvaṣta*, BS G 37, 17a6 *bhīta-*; Z 14·75 *saṃtsārä puvalsta* 'terrified in migration'; SuvP. 68r4 *pvestai*, BS *bhaya-*; noun, v 133b2 *pvatana*, ibid. b3 *puvaṇa*, BS G 37, 18b6ff. *bhaya-*, SuvO. 4v2 *puvaṇä*, BS *bhaya-*; v 331, 21v4 *pvaṇa panamāre* 'fears occur', BS G 37, 18b7 *bhayam utpadyate*; v 341, 83r6 *pvaṇa jyāre* 'fears cease', BS G 37, 77b5 (omitted), SuvP. 71r3 *pveṇvā*, BS *bhaya-śataiḥ*; SuvO. 27v5 gen. plur. *pvaṇānu*, BS *bhaya-prabandha-*. Adjective, SuvP. 64r1 *pvaṣtañä*, BS *bhaya-hetu*, JS 33r2 *pvaṣcyana*. From *(a)pi-šad-* 'press upon', to *had-* 'oppress', Av. Yašt 14·56 2 sing. imperative *haδa* 'treat (the sacrificial victim) violently' (see BSOAS 21, 1958, 526); O.Ind. *sad-* in *utsadana-, utsādana-* 'violent treatment'. See also O.Ind. *pīḍ-* 'oppress', Greek πιέζω 'press' (IE *sed-* distinct from *sed-* 'to settle to a place').

puvāta- 'cooked, cool', Z 3·42 *utcāka puvāta* 'cool water' (in a list with pools); Sid. 16v2 *pvāta-*, Tib. *bsil-źiṅ* (*bsil* 'cool'); K 41·42·3 *pvātaña ūci* 'in cool water', =K 42·161–2 *pvāvaña ūci*; Z 4·19 *ūtco puvāvo* 'cool water'; Sid. 15v4 *hvarä u pvā u garkha* 'sweet and cool and heavy', BS *śīto gurus. . . madhura-*, Tib. *mnar-la bsil-źiṅ lči-la yin-te*; fem. *pvāca* (E y 320, p. 353); v 109, 31r4 *pvātiñe ūce jsa* 'with cool water'; I 137, 46r3 *pvāyi ucana* 'with cool water'; see also *pvāśka-* 'cool', *pvāśkai* 'coolness'. From **pati-vā-* 'blow upon' so as to cool, like *uysdem-* 'to blow out, cool', see s.v. *dam-*. Base *vā-* s.v. *bāta-* 'wind', IE Pok. 81–4 *auē-* 'blow'.

puve 'footsteps, steps', Z 24·220 *hauda pve* 'seven steps', parallel Mahāvastu 2·24·6 *padāni sapta*, =N 171·12 *hauda pve byāṣṭai* 'you strode seven steps'; Z 2·130 *ūca puve ne byaure* 'footsteps are not in water'; SuvO. 36v5 *pve byālśäte* 'he strides steps', BS *padāny atikramiṣyati*; II 11·15 *tta pvai tsuñai* 'so one must go to the feet' (greet humbly); II 99·198 *khu tta pvai tsvauñī hamāvai* 'if so it is necessary to go to the feet' (possibly here *pvā* loc. plur. with pronoun *yi* 'by him'). A cliché occurs III 48·8–9 *caṃdā pve jsāve u byāśde ṣi baiśä baysūśtāṣṭä jsāve* 'as many steps as he goes and strides, every (step) leads towards bodhi-knowledge'; =K 72·25 *cada pvi jsā mara jsāvi pañi pvi vaska khu byihi jabuva ysīrana vadida naika* 'as many feet he goes here, for every foot if he gets a *niṣka*-ornament made of gold'; K 112·374 *cada pū jsāva u byaśte* 'as many steps as he goes and strides'; Manj. 286–7 *mvarā pve āvaśa vīra* 'birds' (=**murānā*) footsteps on the sky', a cliché, simile Pali Dhammapada 92 *ākāse va sakuntānaṃ padaṃ*, BS *yathā◡antarīkṣe śakuneḥ padaṃ* (see E. Lamotte, translation Vimalakīrti-nirdeśa 263). From **paduvā-* or **padukā-* to *pai, pā* 'foot'.

pūś- 'recite, read', participle *pūṣṭa-*, III 122·29 *pūśū* 'I read', BS *śikṣapayāmi*; II 2·18 3 plur. *hajva sājīdä pūśīda* 'the wise learn, they read'; Manj. 162 *auṣka hadarya pūśāña* 'always to be read by others'; Sid. 1v4 *pūśākä* 'reader'; infinitive, III 122·29 *parya va pūṣṭai* 'deign to read', BS *śikṣapaya*; preterite, Z 22·224 *vinau sīyāndä hvatāndä pūṣṭāndä* 'they learnt the *vinaya*-discipline text, preached it, recited it'. From **pati-fras-y-*, **patifrašta-*, O.Pers. *patiprsatiy* 'reads', Sogd. Bud. *ptβs-*, Man. *pṯβsyy*, Sasanian insc. Paikulī *ptpwrs't*, M.Parth.T. *pdbwrs-, pdfwrs'h* beside Av. *paiti.fras-* 'ask questions', *paitifraxštar-* 'questioner'. Judicial use, Zor.P. *p'twpl's, p'tpl's* **pātafrās* 'recompense', Pāzand *pādafrāh*, Sogd. Bud. lw *p'tβr's* 'punishment', Armen. lw *patouhas* (northern Iranian without *-r-*). See also *pharṣavatā-* 'official title'. Tumšuq Saka *papuṣta* 'read(?)'; *pursickari* 'investigation'. Cognates s.v. *puls-*.

puśka- 'drum', see *pätūśa-, pauśkya-*.

puṣṣo 'at once, swiftly' dyadic with *thyau* 'at once' and *raysga vī* 'swiftly'; Z 12·93 *puṣṣu*, Z 15·11 *puṣṣvai*; *puṣṣa, puṣa, pūṣa, puṣi*; III 45·9 *śeśīryau thyau puṣa*=III 40·3 *śaiśīryau thyau thyau vaña*, =III 34·2–3 *seśīryau thyau puṣa*, =III 36·50–1 *seśīryāṃ thyāṃ thyāṃ pūṣa* 'may they make love at once'; II 28, 35b3 *thyau vā puṣi ttrāmīrau*

'enter at once'; III 75·225 *pūṣai būḍa raysga vī hā* 'at once he bore him away swiftly thither'; III 14b4 *na vañā drrāysä puṣa paśe* 'does not now at once cast away the raft' (*-ā=ū<uta*); N 76·42 *dalśā thatau ye vā puṣṣa* 'at once load up (2 sing. conjunctive) swiftly', BS (ed. Nobel 190·5) *āropya...śighraṃ*; Z 1·188 *kye puṣṣo parräta dukhyo jsa* 'who were at once delivered from woes'; K 61, 41v1 *khu ttū hvī ysaṃtha rūyīde raṣṭą pūṣa tsīdi drrayvā avāyvā* 'when they lose this human birth, straightway at once they go into the three ruins' (BS *apāya-*). Connexion uncertain; possibly *pa(ti)>pu-* with base *-ṣṣo* to *ṣau-:ṣu-* 'go fast', Av. *vātō.šuta* 'driven fast by wind'. See s.v. *ṣv-*. Note also *tuṣṣe*, base **tauxš-*, which would suggest a base **pauxš-* for *puṣṣo* (a variant to *paud-* 'to speed').

puṣkīja 'one of the two vitriols', Sid. 12v4 *ysamye dvī śā puṣkīja u śā hauṣṭa* 'two vitriols, one *puṣkīnaa-* and one dried'. O.Indian two kinds: 1. *dhātu-kāśīśa-* of *harit-* 'yellow' and red (*lohita-*) colours, 2. *puṣpa-kāśīśa-* of white and black colours (*śukla-*, *kṛṣṇa-*); it is an *upadhātu-* 'secondary mineral'. Vitriol now is copper sulphate (blue), ferrous sulphate (green), zinc sulphate (white), vitriol of Mars non-sulphate; oil of sulphate is concentrated sulphuric acid. Here BS *kasīsa-dvaya-*, Tib. *nag-ćhur rnam gñis dan*. Adjective, *puṣkīnaa-*, fem. *puṣkīja* from **puṣka-*, possibly *puš-*, as BS *puṣ-*; and Iranian *puṣka-* equated with BS *puṣpa-*. For base *pauš-:puš-* see above *pāṣą-* 'strength'; *puṣka-* 'flower' is a possible derivative. The second sort *hauṣṭa-* seems the usual participle to *hauš-* 'to dry', but might conceal another word equivalent to O.Ind. *dhātu-* 'mineral'. Possibly as the 'dried, hard' substance, like Sogd. Man. *šxt'h ywšt* (W. B. Henning, Sogdica 17·21), glossing M.Pers. *"yw-xšyst'n *āyō-xšistān*, Zor.P. *gōhr* 'mineral'. See s.v. *ysamye*, for the colour.

pūṣṭa- 'recited, read' participle to *pūś-*.

puṣṭa- 'arrayed', see *naṣpuṣṭa-*.

puṣṭa- 'interrupted', see *apūṣṭye* (**apati-brašta-*).

puṣṭaka- 'strengthening stuff, fermented drink', III 73·171–2 *ṣai tta hve sä nāra-ṃ ysā puṣṭaka va tsūṃ, dahaka-ṃ sattakä ṣte, khva-ṃ na hama ṣkūṭa ragai* 'he (the ant) said to him so, My wife has born a child, I am going for drink; it is a male child; how should I not have liquor in my throat?'. Base *pauš-:puš-* 'to nourish, strengthen', see s.v. *pāṣą-* 'strength', and s.v. *puṣkīja*. IE Pok. 848 *pu-s-* 'blow up', O.Ind. *pūṣyati*, *póṣati* 'nourish', *puṣṭá-* 'strong', *púṣpa-* 'flower', *puṣkalá-* 'rich'; Scand. Norw. *foysa* 'swell up, ferment' (<**fausian*). See also s.v. *ragai* (**rangaka-*), beside Oss. *rong* 'fabulous drink', Swanetian *rang*, Megrel *rang-i*, Georgian *rang-i* 'honey drink, mead'.

puṣṭa 'a medicament', III 89·172 *puṣṭa-ttākavi dva śiṃga* 'two śiṃga-measures', within a list of plant names, unidentified.

puṣṭara- 'juniper', Sid. 12r2 *puṣṭarä*, BS *padmaka-*, Tib. *śug-pa* 'juniper (juniperus excelsa)', gen. plur. III 17·8 *puṣṭarāna*, Sid. 10or1 *puṣṭarāna*. The juniper has awl-shaped prickly leaves; hence possibly to base IE Pok. 981–2 *spei-:spi-* 'be pointed' (see s.v. *phī⟨ra-⟩*), with *pu-<pi-* (after labial): **pištara-* 'spiky', with Oss. D. *pixsä*, Pam. 2·30·6–7 *xalä pixsau* 'like a thicket of bushes' (Russ. translation *podobno čašče lesa*); I. *pyxs*, *pyxsytä*. Note also *nauṣṭara-* 'lancet' to N.Pers. *ništar*, base *niš-*.

puṣ-, *puṣ-* 'ask', see *puḷs-*, *pṿes-*.

pūsta- 'driven', Manj. 120–1 *ṣą ma ya dūṣarśīla hara maraṇa-kāla pūstą avāya* 'this was here element of evil (BS *duḥśīla-*), at time of death driven to the ruins' (BS *apāya*)'. See *uspūsta-* 'raised up'; *naṣpūste* 'drove out', *phusta-* 'brought out', *naṣphusta-*. From *paud-*, Zor.P. *pwd-* **pōδēnd* 'move', M.Parth.T. *pwd-* 'to move', *pwwd* 'boat' (<*-t-* or *-d-*), N.Pers. *pōy-* 'go fast'; Vēs u Rāmēn (ed. M. Minovi 45·19), *va yā gurg-ē sūy-ī naxčīr pōyān* 'or a wolf dashing towards the quarry'; Sogd. Man. *pwty'kh* 'small boat' (*-t-*, or lw from M.Parth.T.); Armen. lw *hrapoyr*, *hrapourem* 'allure' (*-r-<-d-*); O.Ind. *pota-* 'boat', BS *potāra-* (*-t-* or secondary from *-d-*). IE Pok. 998 *speu-d-*, Greek σπεύδω, Lit. *spūdinti* 'hasten', *spaudà* 'pressure', *spáudžiu*, *spáusti* 'press, drive on'.

pūstye 'he uncovered, opened', v 62·13–4 *ttīña va darya pa⟨ha ya⟩ ttu pūstye śau-drre-salä ṣīkä esthīya* 'in that holder there was a bag (*paha*), that he opened, he drew out a child of from one to three years'. From *pati-gaud-* (reversive *pati-*)>*pūy-* (as *pati-gauš->pyūv-*, *pū-* 'hear') to *gaud-* 'cover', see *uysgun-*.

pūstya- 'book', III 122·25 *pūstya*, BS *pūstaka-*, loc. sing. Z 22·226 *pūstäya*, Z 11·60 *pūstiya*, III 122·27 *pūstye*, K 95·122 *pūstyeñe*, III 111br5 *pūstya*; K 139·963 *ṣai pustya dījsāte* 'he keeps it in a book'; v 244, 2b2 *pustya-t-ī viścī* 'put it in a book'. From BS *postika-*, *pustaka*, Kroraina *caṃa-pothi*, Pali *potthaka*, of Iranian origin, O.Pers. *pavasta-* 'envelope', Sogd. *pwst*, *pwstyč*, M.Parth.T. *pwstg* 'book', O.Ind. RV 10·27·7 *paváste* 'two coverings', Zor.P., N.Pers. *pōst* 'skin, hide', Zor.P. *apōstak* 'without skin', E. Benveniste, BSL 47, 1951, 47. For Iranian> O.Ind.>Iranian, note also Khotan Saka *khaḍara-* 'mule'<**xaratara-*, Sogd. *xrtr'k*, Turk. *qatīr*, whence Oss. D. *qadir*, I. *qadyr*.

pūha- 'fifth', see *paṃjsa* 'five'.

pūhaṃj- 'to scarify', Sid. 5v2 *cu byaṃjsä raysä ṣi ttaraṃ-darä haṃthrrajākä u pūhaṃjākä u strrajāñākä u samnä haṃbīṭhākä* 'when the taste is astringent, it draws together the body, scarifies it, stretches it, and compacts the faeces', BS *pīḍana-lekhana-staṃbhī*, Tib. *bska-ba ni śa na-bar byed-pa dan, śa hbri-ba dan rtug-skam-su byed*. From *thaṃj-* 'draw', see also *nuhaṃj-* 'to open'.

puhara-, *pūhara-* 'vegetable', Sid. 17v3 *hvāṣāṃ puharāṃ hīya piṣkeca* 'chapter of herbs and vegetables', Tib. *ldum dan snod-kyi* (Pek. ed. *snad*) *bye-brag*; II 1·6 *pūhara vā bara* bring me some vegetables', Chin. *tsaiyą*, K 1025·1 *ts'ai<ts'âi*, Jap. *sai*, SDTV 18; II 85·23 *ysirū pūha:rä ūspurä* 'green vegetable, complete'; II 85·21–2 *paysauja pūha:ra hva hva : ñye tciṃñä haṃga sūttä* 'pungent vegetable, severally, sour milk, yeast, sour stuff, vinegar'. Possibly *pati->pa-* with *auša-* 'herb'> *pūh-*, *puh-* with suffix *-ara-*, Zor.P. *(h)ōšak*, N.Pers. *xōšah* 'ear of corn', Pašto *waẓai* (**aušaka-*), Balōčī *hōšag*, *mazan-hōš*, Yidγa *yūya*. From O.Indian come *oṣa-* in *oṣa-dhi-* 'herb'; *avasá-* 'fodder', Nūristānī Aškun *au* (**avas-*) 'bread'. For *-h-*, see *jūh-*. A similar **pa-auša-* 'mortal' has given Balōčī *pōšindaγ* 'human being', see s.v. *hvaṇd-*.

pūhīmyau 'muscles(?)', III 41·25–6 *ttaunäkä ṣūña pūhīmyau śatta-śakyai pejai* 'thick thighs, very strong (BS *śata-śakya-*) rounded(?)'. From *pūhai-* 'to fasten, bind', *pūhīma-* 'ligament, muscle', see *pūhẹitä* 'he binds', base **pa-hai-*, Av. *hā-*, *hay-*, *hi-* 'bind', Zor.P. *višātak* 'unbound, open', N.Pers. *gušādah*. IE Pok. 891–2 *sē-*, *sei-*, *sī-*, *si-* 'to bind', O.Ind. *syáti*, *sināti*, *sinoti*, *sīman-*, *sīmā* 'limit', Greek ἱμάντ-, ἱμάς 'strap', O.Engl. *sīma* 'bond'. For 'muscle', O.Ind. *bandha-* 'ligature', *bandhana-* 'sinew, muscle'. For *-ū-* note also *būṣṣāta*, *vūmūva-*, *⟨vūmū⟩ta-*, *vūṣṣotte*, *pūmye*.

pūhẹitä 'is tied, ties', Z 22·168 *hurā stura pūhẹitä myāni* 'a thick scarf binds (is tied at) the waist'. From *pa(ti)-* > *pa-* > *pū-* with *hai-*:*hi-* 'bind' see s.v. *pūhīma-* 'ligature'. The hook may indicate base *hai-š-*. Manjuśrī is marked out by a scarf or belt, see s.v. *hurā*.

pṛhīta-, *pṛhīya-* 'opened', Z 5·87 *tcẹimañi ttīyä pṛhīyä* 'eyes then opened'. See *prahālj-*, *pahāj-*, Manj. 412 *prraihī*.

pẹ 'power', SuvP. 62v4 *cu ni pẹ haṃdara niśtā* 'who has no other power', BS *aśaraṇa-*; V 316, 14 *pẹ hauva eṣṭāma*, =Sid. 6v2 *bi hauva eṣṭāma* 'power, strength, stay', Tib. *stobs dan*, *ñams-stobs dan*. See also *duṣpya* 'weak'; and *päṣṣä-*.

pe 'colour name, green(?)', II 60·8 *u pe u śīyi maistä kabala śä* 'and green(?) and white large *kambala*-blanket cloth, one'. Possibly **pāyi-* to base *pai-*:*pī-* in O.Ind. *pītá-* 'yellow' and *pitta-* 'bile'. Hardly from **pīsa-* (see *śśīphīsa-*), N.Pers. *pēs* 'white' (IE Pok. 794–5 *pei-ḱ-*). More remotely Iran. *sap-*, Pašto *sābak* 'grass, vegetable', *sābū* 'hill grass', Šuγnī *sāpc* (*c*=*ts*) 'cultivated field', Zor.P. *spč *saβz*, N.Pers. *sabz* 'green', IE *ḱap-*:*ḱp-* with increment *ḱp-ei-* 'be green' with loss of first consonant (as in Av. *sata-*, Khotan Saka *sata-* '100' from *dḱm̥-*). Possibly to IE Pok. 529 *kāp-*, Greek κᾶπος, κῆπος 'garden', and κάπυς. See SDTV 14–7.

pai 'cup(?)', III 101·23–4 *aysamū va tvī baida basta valakā nā pai* 'the mind there (*vara*) bound upon you (2 sing.), he took the cup of the drinkers(?)'; II 130·6–7 *aysmū va tvī baida basta valakā pai nā*. Assuming *pai* from **pāda-*, Sogd. Chr. *pty'd *patigāda-* 'cup' (1 Cor. 11·25 Syriac *ks'* **kāsā*, Greek ποτήριον), N.Pers. *paiyālah*, *piyālah* 'cup' (E. Benveniste, JA 1936, 1, 234) from *gad-* variant with *gal-* (for *d*/*l* see also s.v. *ggūla-* 'ball'), cognate with Av. *zgad-*, Oss. D. *äγzälun*, *äzγälun*, *äγzaldäj* 'flow', *äzγalun*, *äγzalun* 'throw down, strew', I. *zγälyn*, *zγäldtän*, *zγalyn*, *zγäldton* (with *-y-* after *är-*). See s.v. *vaysgasta-*. O.Ind. *galati* 'drip, fall off' (IE Pok. 471–2 *g^{u}el-*) has an ambiguous *-l-* (cf. RV *nada-*, AV *nala-* later *naḍa-*, BS *naṭa-* 'reed', Iran. Av. *naδa-*).

pai 'foot', see *pā*.

pẹṃsāma 1 plur. to *puls-*, V 387·21·5 (SDTV plate 61) *///paḍauysye ttā pẹṃsāma* 'on the first day we greet you'.

pechvāmẹ 'covering', II 104·75 (SDTV 84) *jñānīnai* (BS *jñāna-*) *maula* (BS *makuṭa-*) *pechvāmẹ jsa ysānasta* 'beautiful with covering of the head-dress of knowledge'. From **pati-čhud-* with *xaud-* 'to cover', O.Pers. *xauda-* 'hat', Waxī *škid*. See s.v. *khoca*.

pẹjai 'rounded(?)', III 41·26 *pūhīmyau śatta-śakyai pẹjai* 'with muscles very strong (BS *śata-śakya-*), rounded' (of the *ṣūña* 'thighs'). Adjective from **pāryači-* to *pāra* 'round', Armen. lw *par* 'round'. For BS *śakya-*, note also *mahaśakya-*, *alpaśakya-* (KT VI 277).

paija 'breast', see *piṃja*.

pẹjsa 'strong; very', see *päṣạjsa-*.

pẹjsata-, *pẹjsye*, see *paljsata-* 'surrounded'.

pejsa 'surrounded', K 99·240 *baudasatvā jsa pejsa* 'surrounded with bodhisattvas'. See *paljsata-*.

pạijsa 'retinue(?)', II 110·11–2 *kāṣṭa pạijsa pharāka byaudauda* 'where (=*kuṣṭa*) were found many followers (?, *pạijsa*)', from *paljsata-* 'accompanied'; K 147·17 *raudau jsa pạijsa* 'surrounded by kings', see *pejsa*.

paijsabha 'captives', Manj. 415 *baṃdanyā gūva paijsabha* 'captives freed from prisons', =Z 5·100 *banā puṣṣo harbiśśu ggūta* 'prisoners at once wholly released'. From *pa(ti)-* or *pari-čamp-* (or *čamb-*) 'blocked in, captive', to base *skamb-* 'to block', IE Pok. 916 *skambh-*, O.Ind. *skabhnóti*, *skabdhá-*, Av. *frasčimbana-*, rather than an error *-bha-* for *-ta-*.

paijsāṃ 'greatly to them', II 10·162·162 *kau baida tcauttai paijsāṃ ariśạ avajsāmā yuḍai* 'he was injurious to the *kavi*-sages, he did them great unpleasantness, dishonour'. See *päṣạjsa-*.

pejsīdä, see *pajsan-* 'apply'.

pạijsaigau 'with protection, retinue', III 43·23 *pạijsaigau māstạ ttrāmīdä* 'with company, drunken, they enter'. See *paljsaṃgyā-*.

pạijsaimīdä 'they accomplish', II 105·114 *kīra pạijsaimīdä* 'they carry out the works'. See *paljsem-*, *paijsauda*, *paijsādai*.

paijsauda 'they surrounded', K 26·141, see *paljsem-*.

peḍa loc. sing. 'building', V 33, 1223 *pirāṃ peḍa jsāti* 'he goes into the built part of the houses'. See s.v. *pira*, base *par-* 'to build'. For the form, note also *bāḍa-* 'time', loc. sing. *beḍa*.

paittaru 'later', Z 19·50 *///hāru bvāte ne oysde ttye vīrā paittaru atä///* '(if) he knows the matter, he is not angered; about it later exceedingly (he. . .)'. Comparative to *paiya* 'long, late'.

pette 3 sing. 'does, commits', III 50·43–4 *khu ⟨bu⟩ri ārā na pette* 'so that he commits no fault'; preterite, V 168, 7b4 *kidyāni pāsta īde* 'he has committed evil acts'; SuvP. 64r4 *biśūñi baśdẹ pāste* 'I committed all kinds of sins', BS *yat tu pāpaṃ kṛtaṃ mayā*. For *-ette*, note *haṃbette* 'stops' (Tib. *hgags-pa*), beside *bāsta-*, *bvāsta-*, *bveṣta-* 'stuffed', III (ed. 2) 139v2 *bremätä bette käḍägāne* 'he weeps, he commits evil acts', BS *aśru-kaṇṭhaṃ prarodati*. Possibly **pa(ti)-vād-*, see *bāy-*:*bāsta-*.

petcautta 'injured', I 141, 49v4 *strīyau jsa petcautta ttaraṃdara* 'the body injured by women', BS *strī-vajaṃ*. See JS 29v2 *patcautta-*.

painä 'liquid', KBT 100·292 (in context with defecation) *painä pyau* 'overflow of liquid', to base *pai-*:*pi-* 'swell, overflow', see s.v. *pyau* and *päyä*.

painakyaima 'piece of dress', II 77·12 *painakyaima baida pvaica tsvāda drraya* 'the coverings on the garment amounted to three'; II 78·42 *tcau pvaica jsāṃ painakyema gīryāṃdū* 'four coverings also we bought, garments'. From *painakya-* with *-āmya-* suffix, see s.v. *painajä*.

painajä 'covering', II 60·24 *painajä śī-nama śau* 'one

covering of white felt'. Possibly base *kan-* 'to cover', through **pa-kānya-*, **pena-*. See cognates s.v. *pacan-*; with adjective suffix *-ja-*<*-cï-*. See also *pinapaka-* for *-ina-*.

pai nā, II 130b7, variant *nā pai*, see *nā pai* III 101·24, and *pai* 'cup(?)'.

pemä 'building(?)', III 80·29 (of the road) *pemä mase saṃgä* 'stones of the size of houses(?)'. Note Av. *asānō... katō.masaṇhō* 'stones as large as a house'. Possibly from **paśma-* 'fixture, building' to *pas-* 'to join', IE Pok. 787–8 *paḱ-*, *paĝ-*, Greek πάσσαλος 'nail'. Hence *pema-* from **pẹma-*<**paśma-*, as *pẹma-* 'wool' from *pas-* (IE *peḱ-*), N.Pers. *paśm*. Hence not *pẹma*, BS *pratimā* 'image'.

pẹma- 'wool', III 88·147–8 *pẹmą jsä ñūṣṭyāñä* 'to be wrapped in wool', III 84·39 *pẹmakaña* 'in wool'; II 60·16 *baysgye paima jsa* 'with thick wool'; adjective, II 62·7 *pẹmīnai thau nausi chā* 'woollen cloth, 19 feet'; II 76·5 *piṃmīnai* (*-iṃ-=-ai-*) *thau pasti 1 chā* 'be ordered woollen cloth, 1 foot'; II 60·21–2 *u paimīnā thauna tcaura* 'and woollen cloths, four'. From **paśma-* (*-ašm->-ẹm-*, as *-ašn->-ẹn-*), Zor.P. *pašm*, N.Pers. *pašm*, *pašmēn*, *pašmēnah*, Oss. D. *fans*, I. *fäsm* 'wool', to base *pas-*, Oss. D. *fasun*, I. *fasyn*, *fast* 'to comb', *sär-vasän* '(hair)-comb'; *fest* 'wool' (**pašti-*), N.Pers. *paštak* 'curled hair' (G. Morgenstierne, NTS 12, 265). IE Pok. 797 *peḱ-*, Greek πέκτω 'to comb', Lat. *pectō*, *pectere*, OHG *fehtan*, Lit. *pešù* 'pull out'. For *-ẹma-*, see also *tcẹiman-* 'eye'.

paimaiśja 'touches', III 102·54 *aysamū ṣṭau kauma paimaiśja guthalaka* 'the mind in love (BS *kāma-*) touches the quivering parts'. From **pari-marz-*. See *pẹmẹsta-*.

pẹmẹsti 'seized', JS 24r4–v1 *pura pẹmẹsti aysgaṃ* 'the vulture seized the young ones'; II 98·153 *pẹmaistai*, see *paṃmąstä* II 45·74. From *pari-marz-*, with cognates, s.v. *malys-*.

pẹmbara 'covering', Sid. 153v1 *hauda pẹmbara* 'seven-covering', BS *saptaka-āvṛta-*, Tib. *rim bdun-gyis g-yogs-te* 'sevenfold covered'. From **pam-par-* reduplicated (as *kaṃggan-* 'dig'), to base *par-* 'cover', Oss. D. *p'arūä*, *p'arä* 'skin, film', I. *xärv*, Armen. lw *p'ar* 'thin skin, film', Georgian lw *p'arva* 'to cover'. IE Pok. 803 *pel-*, Greek πέλας 'skin', O.Engl. *filmen* 'skin', *fell* (*-ln-*), *fellen* 'leathern'. See BSOAS 20, 1957, 49–50 for O.Ind. *pra-pharvī-*. In this later Khotan Saka possibly one should think also of **pari-para-* with *pẹṃ-=pai-* from *pari-*, through *pal-*.

pẹmbąṣī 'proper name', V 259, 4a2 *parau ā si pẹmbąṣī hīyā dva-aśāṃ dīmanāṣṭa stūra śtāka dasau* 'the order has come that ten *stūra*-beasts are needed to the house for the two-horsed carriages of Pẹmbąṣī'. The *dva* is not gen. plural but first component *dva-aśa-* 'having two horses' an epithet of a carriage, which can be compared with Armen. lw *despak*, beside Zor.P. *by'spk* **bēspak* (see Zoroastrian Problems 46, n. 4) from **dvi-aspaka-* and **bi-aspaka-* 'carriage' and 'team'. The name Pẹmbąṣī, of place or person, could be the Turkish title *bin-bašī* 'officer of 1000', with *p-* for foreign *b-* as in II 55·8 *prrūśavā hīyai bāḍi* 'land of the Burušo', Tib. *bru-ża*, see SDTV 42, and above s.v. *puṣṣa*.

paiya 'you protect', 2 plur., see s.v. *pā-*.

paiya 'after long time, late', SuvP. 7or4 *ttina ra aysä kuśalnä kīrrna, baysä panamāni ma piṃya* (*-iṃ-=-ai-*) 'therefore may I also by good action rise as a Buddha not after long time (=soon)', BS *anena ca◡aham kuśalena karmaṇā bhaveya buddho na cireṇa loke*; Z 24·439 *kyerä paiya pāḍä hämäte o vā khäṣṭā* 'how long he was fed or given to drink'; II 63·9 *khu vā kṣauva u tti mūri paiya ni hīsī(di)* 'when the vouchers (Chin. *ṭṣ'au*, K 861·5; 2) and the *mūrā*-coins do not after long time arrive'; Sid. 156v5 *khu ttī ttyāṃ krra paiyi hamäte* 'when then their treatment (BS *kriyā*) is delayed', Tib. *dehi čho-ga mčhis-te*; V 63·24 *ū na paiya nvaśtau prracyau jsa haṃphva himīryau* 'and may they soon be joined with easy conditions' (BS *pratyaya-*). For BS *na cireṇa*, note also Bcd 55r3 *rraysgä vī thyau* 'swiftly, at once'. The form *paiya*, comparative *paittaru*, is like *haiyä*, *haittara* 'early, earlier'. From *apa-*, O.Pers. *apataram* 'further off', Av. *apana-*, *apara-*, *apəma*, Pašto *byal* 'separated' (**apa-θya-*), *byarta* 'again, back' (**apari-štā-*), *byā* 'again', Av. *apaya*; Pašto *ba* verbal prefix to Av. *apaya*, *apąm*, *ape*, to O.Ind. *apara*, *apama*. The *-aiya* is from *-āyah*, as Av. *frāyō* 'more', *fraēšta-* 'most', O.Ind. *prāyas-*. IE Pok. 53–5, Got. *aftarō* 'after'.

pẹysūn- 'filter, strain', III 84·48 *ttī pẹysūnāña* 'then they must be strained'. See *ysūn-*, *ṇiysūn-*, *baysvi*. With *pẹ-* from *pal-*<**pari-*, base *zau-*:*zu-* 'to flow'.

perä 'leaf', Sid. 10r5 *hīyärä ā vā perä* 'fruit or leaf', Tib. *hbras-bu* 'fruit'; loc. plur. Sid. 153v1 *ysīcvā pervā* 'yellow leaves', Tib. *lo-ma ser-pohi nav-du*. See *pārra-*, *pira-*; plur. Manj. 39 *pere*; K 63, 78v2 *pẹra*.

perai 'external, accidental', Sid. 138v5 *perai āvaṃdū āchai* (dyadic, BS *āgantuka-*) 'external disease', Sid. 135r5 *perā āvaṃdva*, Tib. *nad bla-gñan* (Das Dict. *gñan* 'epidemic'); Sid. 10sr1, gen. plur. *beta jsa perā āvaṃdvām āchām jsa hame* 'arises from wind, from epidemic diseases', BS *tad-upadrava-saṅgataḥ*, Tib. *rlun-nad-kyi bla-gñan rnams dan yan ldan-pa yin-no*. From **pārya-ka-* 'penetrative', to base *par-* (see *pāra-*), IE Pok. 816–7 *per-* 'cross, penetrate'. Or possibly connexion with *papatai* 'epidemic', BS *āgantuka-* points to *pat-*, *pay-* 'to fall', **pāyira-ka->peraa-*, see *hevira-*.

pere, see *pyairä*.

peroḍaiyī 'you rescued him', JS 27v1, see *puror-* (*-y-ī* pronoun *yi*).

perra- 'be caused to (act), be made to', with infinitive, to form a causative, V 89, 22v4 *|||perre* '(seven images) are to be made', BS *sapta pratimāḥ kartavyāḥ* (*perra-=* participle *-tavya-*); Z 12·17 *khvai hauta tter-buru varä āysäte perrä, khvai hota tter-buro vari pūśa* (BS *pūjā*) *yanāña* 'as he has power, to that extent there he must equip, as he has power, so he must worship' (*perra-=* participle *-āña-*); Z 12·13 *perre...pätāśte* 'he must speak'; V 28, 59r1 *perrä handeḍe*; V 149, 2b5 *perre buśtä*; V 149, 3a4 *perrä keṣṭe*; V 148, 133b6 *perre duva pārūhāna paysendä* 'he must know the two movements'; V 149, 2a2 *perre duva hāra buśte* 'he must be made to understand the two things'. Note also II 39·5 *kīra para* 'works at cultivating' if for **kīrä parrä*. From **parnvya-* base *par-nu-* 'to cause', IE Pok. 816–7 *per-* 'pass over, penetrate, cause'.

perma 'nurture, adoption, fosterage', II 14, 2a3–4 *aśtā maṃ pūri haryāsakä nāma ttū pūri permä haurū* 'I have a son by name Haryāsaka (*haryāsa-* 'black'), that son I give to be fostered'; compound, II 14, 2b8 *perma-vāḍi* 'document of fosterage'. From **pārmya-* to *pār-:pāḍa-* 'to rear, nourish'. For *-erma-*, note also *pakyerma-* 'outstanding', from **pati-cārmya-*.

peśąraṃjsī adjective 'evening', K 39·156, see *palśāra-*.

peśą̄ 'in the evening' K 45·17 *ṣi naḍa hatsa neri jsa peśą̄ nvasta* 'this man in the evening lay with his wife'. See *palśāra-*.

paiśkya 'spikes (of a bush)' (variant with *spyakyai* 'flowers'), III 34·7–8 *ustā karāśa paiśkya u spūleka khīysara spyakye* 'branches, creepers, spiky bushes, and buds (BS *sphoṭaka-*), filaments (BS *kesara-*), flowers'; =III 46·15 *ustā karāśa paiśkyä u spūlaka khīysira spyakye*; =III 40·9–10 *ustāṃ kārāiśą spyakyai spūlakä khī(ysa)rä spyakyai* (*spyakyai* first, by error). From base *(s)pai-:pi-* 'to prick, pierce', to Oss. D. *pixsä*, I. *pyxs, pyxsytä* 'bush', see s.v. *puṣṭara-*; hence *pais-:pis-* 'to pierce', with *-s-pixš-* (for *piš-*). IE Pok. 981–2 *spei-* 'be pointed', O.Engl. *spitu* 'spit', O.Norse *spīkr* 'nail', Engl. *spike*; Lit. *spitēlė* 'needle'. See *phī⟨ra-⟩*, Oss. D. *äfserä*, I. *äfsir* 'ear of corn', Lat. *spīca*. See also *pīysgyau*.

peṣkatta 'separates', Manj. 16–7 *usta vī jīya tcabrrīśta peṣkatta hvī hvī beśa* 'at last it perishes, scatters, separates severally, everyone'. See *päṣkal-*.

peṣkala 'chapter, separation', see *päṣkal-*.

peṣkājā 'factors', Manj. 214 *u peṣkājā aṣkājuai beśa satva kiṇa ṣkājā daittai* 'and he sees all **päṣkauṅjās* to be not *ṣkauṅjās*; for the being he sees *ṣkaunjās*'. From **patiškamb-* beside *skamb-* 'to form'; *ṣkauṅgyā-*, BS *saṃskāra-* 'factor'. See *ṣkam-*.

peṣṇaicä 'prepared things', III 43·27–8 *khva jsa viṣṭä kūṣ̄ peṣṇaicä ṣavä haḍā* 'when therewith (*-ṃ jsa*) he stands, he seeks prepared things night (and) day'. From **parišnai-> *palšnai-> peṣṇai-*, to Oss. D. *äfsnajun, äfsnaid*, I. *äfsnajyn, äfsnaidton, äfsnaid* 'arrange, cleanse, prepare, keep, provide' (from *fšnai-*, or preverb *abi-, api-* with *snai-*). Possibly O.Ind. *psnya-* in *viśvá-psnya-* 'all-nourishing' epithet of *bhojana* 'food'. Not with *paṣvīnaca*.

paisa- 'messenger', see *paṣa*.

peṣārā 'garlands', see *palsāraa-*.

peṣauśtą 'heats again', Sid. 100r5 *khu peṣauśtą paskyāṣtą hā tcerai* 'when it heats again, it must be treated again'. See *peṣva, pasūjs-*. Possibly **pari-sauk-* 'burn around', with *pe-<pal-*.

peṣtāṃdä 'they set up around', K 34·74 *dīsa peṣtāṃdä pale ttī jsāṃ daukye* 'they set up around *cāmarīs*, banners and standards' (*cāmarī* 'yak-tail'). From **pari-stāta-*. See *ṣṭe* 'stands', *vistāta-*.

peṣva 'heated', III 91·203 *ṣi peṣva utcä hāñä tcerai paskyāṣtä* 'this reheated(?) water must be put back into the vessel'. See *peṣauśtą, pasūjs-, *pasuta-*.

peṣvā 'sides', loc. plur. I 143, 52v2 *peṣvā vīne* 'pains in the sides', BS *pārśva-śūlaṃ*; I 141, 49v2 *peṣvā vīne*, BS *pārśva-śūla-*, I 147, 56v4 *peṣvā vīne*, BS *pārśva-rujā*. See *pālsū*.

paihą 'food', in a list of foods, III 117r01 *paihą paṃna: hauśa hūlāṃ pvaiskha pāraka-* (see separately). Here *paihą* from **piθụa-* (with *-i-*>later *-ai-*) with Av. *piθwa-* (*-θβ-*), *frapiθwa-* 'copiosus', Zor.P. *frapih*, N.Pers. *farbih* 'fat'; Zor.P. *pyhw* or *pyhn *pihv* or *pihn*, Pāzand *pehan*; Armen. *pih* 'victuals, ἐφόδια', Sanglēčī *pəδf, pəθf* 'meat, flesh'; possibly Akkad.-O.Pers. *pitpi, pitpa-*, Aram. *ptp*. To base *pai-* 'swell', with Av. *pitu-* 'food', Zor.P. *pyt*, Oss. D. *fid*, I. *fyd*. Here also M.Parth.T. *pwx* 'food', as *pwx<pixa-* 'knot', Sogd. Man. *pwxty* (plural).

pehäte 'reaches', Z 12·80 *ne tto ggaṃjso pehäte satvānu pracaina ārragätä hämäte* 'he (the bodhīsattva) does not commit that fault for the beings; he is guilty', parallel to Z 12·79 *ka bodhisattvä ggaṃjso byehäte*. Base *peh-<*pa-āfya-*, as *byeh-<*(a)bi-āfya-*, see s.v. *eh-, byeh-*.

pau 'onion', III 87·131–2 *pau hīye ucä jsä paherāñä* 'it must be steeped in onion water'; elsewhere with *śīya-* 'white', I 147, 57r5 *śīya pau*, BS *palāṇḍu*; III 87·124 *śī pau*. From **piyāva-*, Sogd. Bud. *py'kh*, N.Pers. *piyāz*, Yazg. *piyeǵ*, Waxī *piūk*. Base *pai-:pi-*, beside *pei-ḱ-* in Greek πικρός 'bitter', as Parāčī *tekku, takku* 'bitter', *tekaī* 'onion', Khowar *treṣṭū* 'bitter; onion'. IE Pok. 794–5 *peiḱ-* 'to pierce'. See also *pyaukala* 'bitter(?)'.

pǫ, *pvǫ* loc. plur. 'at the feet', see *pā, pai*.

paujsīda 'they kiss', III 37·14–5 *paujsīda paśąudana* 'they kiss with the mouth', =III 46·31 *paujsīda paśąuda jsa*. Base *pauk-* or *paug-* (with *-āu-* from older *-ū, u-*, or like *āyoysa-* with *-āu-*). Possibly to Ormuṛī *pōč* 'kiss', N.Pers. *pōz* 'mouth, lip.', with *m-* N.Pers. *māč* 'kiss', with *b-* Sanglēčī *boh*, Waxī *bā*, with *p'-* Oss. *p'a*.

pauṇḍai 'cake', III 102·45–6 *saiśākau myauña gulīnai sakapauṇḍai* 'among lovers a girdle-cake made with molasses'. From **puvant-a-ka-*, base *pau-:pū-*, O.Ind. RV *apūpá-*, later *pūpa-* 'cake', Pali *pūpa-, pūva-, pūvika-* 'cake', BS *pūpalikā*, Pāṇini *apūpyà-* 'wheat meal' (for *-pa-*, note also *yūpa-* 'post' to *yu-* 'to bind to'). See also *pvaiskha*.

pauttai 'evacuation(?)', K 100·292 *urä pauttai* 'of the belly'. Possibly to base *pau-* 'to putrify', see *haṃbūta-*.

paurde 'he overcame', K 155·56 *cū paurde ysamaśade biśa satva-dāttä* 'who conquered the world (=BS *loka-*), the whole abode of beings' (BS *sattva-dhātu-*). See *purr-, purrda-* 'conquer'.

pauśkya 'drum', see *puśka-, pātūśa-*.

pauṣṭariṃ, III 87·116, see *puṣṭara-*.

pneha 'beak', see **nāha-, *panāha-*.

pya 'flesh(?)', IV 66a3; 71b1; 2, see *pa*.

-pya 'strength', SuvP. 71r2 *duṣpya* 'weak', BS *durbala-*. See *päṣą̄-*.

pyañ- 'scatter', K 35·79, infinitive, *rrīnä ttu kālä āṣṭādā ysīra pyañä* 'the queen then began to scatter gold'; K 29·205 *ysīrai āṣṭadā pyaña* 'she began to offer gold to her'. From **pati-kan-* base *kan-* 'put, throw', translation BSOAS 29, 1966, 525; 531. See *pyan-*.

pyaḍa- 'reversed', Sid. 103v1 *pyaḍa tsuką* 'going wrong', BS *unmārgī*, Tib. *log-par son-ba* ('going backwards'); K 136·866–7 *harbiśau pyaḍaṃgāryau sānyau* 'by hostile-acting enemies', Tib. *dgra thams-čad-kyis gnod-pa bgyi-ba*; Z 17·19 *ku vā hamurdā kho ju māstā hastā pyaḍa* 'where (the stream) ravages like an excited elephant wildly'; Sid. 103v1 *pyaḍai jsāte*, Tib. *log-par son-ba*; II 13, 1a10

cu pyaḍa ūtca uysginäte 'who may redeem the reversed water'; compound, *pyaḍa-vädī* 'hostile-acting', epithet of the evil king Mahendrasena, K 15·114 *adāyai ttraiḳṣa pyaḍa-vädī ysauja*, =K 23·65 *a(dā)ya ttrakṣa pyaḍa-v(ä)dī*, =K 31·22 *adāyai ttraiḳṣä pyaḍä-vädī ysaurrjä* 'irreligious, savage, hostile, angry', parallel Divyāvadāna 435·15–6 *adharma-bhūyiṣṭhaś caṇḍo rabhasaḥ karkaśaḥ*. From **pati-kṛta-*, **pati-karta-* 'acting against', rather than *apa-tar-* (KT VI 208). For *-aḍa-* note *hvaḍa-* 'eaten', *baḍa-* 'captive'.

pyatsauśąña 'standing before' (fem.), as official title, II 77·26 *dvī bīrūkau u śä pyatsauśąña u tvanakau hīyai ttarkana vaska pvaica haiṣte* 'he sent coverings (clothing) for the two *bīrūka*-officials (Turkish *buiruq*) and one female attendant and of the Tvanakas for the (Turkish) *tarkan*'; II 76·4–5 *u pyatsvāṃśąña pvaica tsvą śą* 'and it amounted to one covering of the (female) attendant'. From *pyaṃtsa* 'before' and second component (or suffix) *-auysa-*, *-auśą-* (as *paḍauysa-* 'first; leader' and K 144, 2r4 *paḍauśiḳyi*, and *purauysa-* 'in front'), base *vaz-*, see *bays-*. Note also Oss. D. *fäs-dzäūinä* 'follower, servant (man or woman)'.

pyan- 'put into', Sid. 153r5 *u grāmaką hā gvąña pyanāną* 'and hot to be put into the ear', BS *pūraṇa-*, Tib. *dron-pos rna-ba gaṅ-bar blugs-la*; I 145, 53v5 *suraña padānaña pyanāña* 'to be put into a clean vessel'; I 145, 54r2 *khu padve hame ttī hā rūṃ pyanāña* 'when it is fumigated then oil must be put in'; I 159, 72v3 *āysmāstāña padānaña pyanāña* 'it must be put into a clay vessel', I 163, 78v5 *suiąa bagalaña pyanāña* 'it must be put in a clean vessel'. Present, 3 plur. I 145, 54r1 *kūṣta ttū rūṃ pyanīda* 'where they put in the oil'; imperative, 2 plur. III 68·64 *savayai pyanarä śīña* 'put her into a box'; preterite, III 68·65 *pyaṃḍāṃdī ra miśta savaya* 'they placed her in a large box'. Infinitive, see *pyañä*. From *pa(ti)-kan-*, see base *kan-* 'put'.

pyaṃtsa 'in front, towards; future', Bcd 56v2 *pyaṃtsä vaṣṭīde* 'they stand in front', BS *āmukhi* (plural) *bhaveyyu*; SuvP. 67r2 *pyaṃtsāṣṭä* 'in the future', BS *āyatyāṃ*; III 20, 4b4 *pyaṃtsa ttūśättetä byātajä vaṭhavyetä* 'establish the memory of *śūnyatā*-void in front', BS *pratimukhīṃ smṛtim upasthāpya*; V 246, 13b1–2 *ṣi pyatsāṣṭä staiñä ttaradarä ni byehe* 'he does not in the future suffer a female body', BS *tasya strī-bhāvo na kadācid api bhaviṣyati*, =K 98·204 *ṣa na pātca pyetsāṣta staina ysatha nä byehe*; IV 23·6 *pyaṃtsa drraina raṃnāṣṭā* 'before the *triratna*'; K 16·148–9 *pyatsa vara lāṃdrri cabvaña vaṣṭą*, =K 24·92 *pyaujsa jsā lādrra cabvaña vaṣṭā*, =K 32·43 ⟨*va*⟩*stā* 'in front there the hunter descended into the thicket'; III 73·170 *pyaṃtsī* 'before him'; III 2, 6v3 *pyaṃtsāṣta pathaṃka vīra viṣṭīṃ* 'for the future I stand upon abstention'. From **patiyančyā* 'being in front' from *pati*, see *patā*, *patana*. To Av. *paiti.yąš*, N 125r11 *paiθiča.gaodana*, Zor.P. gloss *yudt takōk* 'from various cups'; *paitina-* 'separate', see *pana-* 'each'; Sogd. Bud. *ywt'w pt'yčh* 'before the king'; M.Parth.T. *pdyč* 'in front'. For *-ṃtsa*, see also *haṃtsa* 'together'. Suffix *-ank-* of direction.

pyanye 'covering', V 191, VI 13, 3a1 *///pyanye gr⟨aune?⟩///*; V 155, 1a4 *murkhuṭā pyaṃnye kamalī buṣkve* 'head-dress (BS *mukuṭa-*) covering, head covering'; IV 28·2 *pyanyau///*. From **(a)pi-kan-* 'to cover', see *kan-* 'to cover' and *pyan-* 'put'.

pyays- 'to sign, put *akṣara*-signature', II 14, 2b8–9 *ṣi perma-vāḍi pramā khuī parramā pyaysīdā* 'this document of fosterage is authoritative when the *parramaa*-officials sign it'; II 14, 1c9 *ṣą pāḍa pramāna himi khuī pharṣa bara pyaśdä* 'this document is authoritative when the *pharṣa*-official Bara signs it'; V 273, II 2·9 *ṣą saṃja pramāna himä khvī pharṣa maharä pyaśdä* 'this document is authoritative when the *pharṣa*-official Mahara signs it' (BS *pramāṇa-*). Parallel to V 1·1·6 *ttī ra pramāṃ himä khu hā* ⟨·⟩ *haṃguṣṭi viśtä* 'it is then authoritative when he affixes his finger-mark'; V 2·6 *ttī ṣä pīḍakä pramāṃ khu hā darmapuñä haṃguṣtä viśtä* 'then this letter is authoritative when Dharmapuṇya puts his finger-mark'. Preterite, II 111·23 *ttuḍāṃdä u pyaṣṭāṃdä* 'carried it over and sealed it', translation AM, n.s., 11, 1965, 2; II 113·76 *u ttukä herä cvaṃ pyaṣṭāṃdä u na-ṃ hā paśīṃde* 'and that property which they sealed, but they do not permit them to go', translation AM, n.s., 11, 1965, 4. Possibly from **(a)pi-kaz-* 'to arrange upon it', to Armen. lw *kazm* 'construction; prepared', *kazmem* 'to fashion, arrange'. See also *pyaṣṭa-* 'equipped', *pyaṣṭa-* 'visible'. See *khāśąna-* 'place', N.Pers. *kāzah* 'house', above *kāysū*.

pyarīja, fem. 'father's sister(?)', V 66·16 *pyarīja pyaṃtsāṣṭā dukhāṃ jināka* 'the father's sister(?), hereafter remover of sorrows'. See *mātargā-* 'mother's sister(?)'. IE Pok. 829 *pəter-* with adjective suffixes Av. *tūirya-*, O.Ind. *pitṛvya-*, Lat. *patruus* 'father's brother', and others.

pyaṣṭa- 'equipped with', II 104·70 *bvaiyau jsa pyaṣṭi vajrrāysa* 'the *vajrāsana* (diamond throne) adorned with rays'; II 60·29 *khauca haudūsä sera pyaṣṭa līka* 'hat worth 17 *satīra*-coins (or weighing 17 ounces), decorated'; II 60·31 *jsaiṇyāṃ hīrāṃ jsa habaḍa pyaṣṭa-līkya khadīrakya śe* 'filled with small things, decorated *khadīra*-receptacle, one'. Possibly base *kaz-*, see *pyays-*, or base *kas-* 'be seen', or base *yas-*, see *pyaṣṭa-* 'visible'. No present stems so far assured. See also *añaṣṭa-*.

pyaṣṭa- 'visible', II 102·20 (triadic) *pīcīra pīchaṣṭū pyaṣṭa yāḍa yināmanai* 'may we be able to make visible, manifest, evident', translation AM, n.s., 11, 1965, 102; *pyaṣṭalīka*, V 354 T.M. a2 *hajsaba pyaṣta-līka* 'fair with clothes(?)'. From **(a)pi-kas-* 'look upon' (see s.v. *tcäṣ-*) or **pati-yaš-*, with Yaγnābī *yaxš-* 'be visible' see Indo-Iranian Journal II, 1958, 152–6 (associated with O.Ind. *yakṣá-* 'wonderful thing', *yakṣiṇī* 'beautiful'). But *phyaṣta* K 73·46 'it shines' rather *fyas-* with *pais-*. See also *byaṣta-*.

pyaṣṭa 'was heard', K 105·248, read *py(ū)ṣta*.

pyah-, *pyih-*, *päh-*, *pih-* 'to strike', see *pähad-*. Sid. 152r5 *pyahāñą* 'to be cut off', Tib. *bčad-pa* 'cut off'.

pyākara, see *pyaukala*.

pyāthaṃjai 'draws on', III 80·24 *ūtcä pyāthaṃjai sagä vīrä nīṣi jsā prruya* 'the water drags along upon the stone; it also cuts it to pieces'. See *thaṃj-* 'to draw'.

pyāma 'covering', see *pätām-*.

pyāy- 'to speak', see *pätāy-*.

pyāly-, see *pätāly-*.

pyāśąka, III 105·52, see *pyauśąka-*.

pyāṣṭa- 'bleared', Sid. 150r1 *pyāṣṭāṃ āstaṃna āchā* 'diseases of bleared eyes and the rest', BS *pilla-roga-*, Tib. *mig-byug* (*byug-pa* 'ointment'); I 149, 59r2 *tcaiña paṭarā pyāṣṭi* 'eye-veil bleared', BS *paṭala-*; I 163, 77v5 *pyāṣṭyi*, BS *pilya-*. From **api-šā-s-* 'to cover' to base *hā-*, *hāi*, *hi-* 'to bind', see *abyāṣṭa-*, *biyāśś-*, 'closed; to open', beside *ḅātai* 'opened', Zor.P. *višātak*. Note also *tsāta-* 'rich', *tsāṣṭa-* 'quiet' from **čyā-*:**čyās-*; *stāta-*, *stās-* 'be tired', M.Parth.T. *wygr'd*, *wygr's-* 'awake'.

pyāste 'he spoke', see *pātāy-*.

pyū 'hear', 2 sing. imperative, later *pū*, see *pyūv-*:*pyūṣṭa-*.

pyūauṣṭa 'he heard', K 30·222, see *pyūṣṭe*, s.v. *pyūv-*.

pyūj- 'remove, draw out', V 166v2 *pyūjä* (context lost); III 16·1 *saka-pāra tta pahā jsa pyūva* 'girdle-cakes(?) so taken out of the bags', parallel Pali *thavikāya osāretvā* 'having taken out of the bag'; III 67·47 *dī śaṃde pacena pyūva* 'brought out from concealment under the ground'; Z 5·162 *biśśa śśandā rraṣṭa hamaṃgga hārūṣka harbiśśä pyūtä* 'the whole ground straight, level, every hump removed'; III 74·212–3 *raha: vahaṃdä dīsai pyū* 'the chariot descended, its *cāmarī* (yak-tail) was torn away'. From *pati-vaj-* (*-iva-*=>*-yū-*), base *vag-*, *vaj-* 'pull out', O.Pers. *avajam* 'I pulled out', Balōčī *gwajag* 'pull out', Natanzī *vojon*, *-m bevet* 'I drag off', Zaza *väž-*, *vāj-* 'take out', Xalxālī *ēvaj-*:*ēvatan*. O.Ind. RV *vā́ja-s* 'something torn out, booty', RV 5·39·3 *á vā́jaṃ darṣi* (and RV 9·68·7; RV 2·12·15), where *dar-* 'tear out', equates with Iranian *vag-*. The RV *vā́ja-s* 'vigour', in RV 5·85·2 *vā́jam ā́rvatsu* 'the vigour in racehorses' is Iranian *vaz-*, O.Pers. *vazarka-*, Sogd. *wz'rk-*, Zor.P. *vazurg* 'great', Lat. *uegeō*. For 'booty', note also Avar *-aq'ine* 'to take away', *b-aq'i* 'spoils'. For the form, see also *nyūj-*:*nyūta-*. If IE Pok. 1179 *u̯eg^{u}h-* is connected (Oss. D. *aŭädzä*, I. *aŭädz* 'furrow', Greek ὀφυίς 'plough', O.Pruss. *wagnis* 'plough-share', Lat. *uōmis*, *-eris*, OHG *weggi* 'wedge', Lit. *vāgis* 'wedge'), it is a variant to the base *u̯eg-* (*u̯eg^{u}-*) in Iran. *vaj-* 'pull out'.

pyūṃj- 'deny, disparage', Z 12·127 *ṣṣahāne pyūṃjāte* 'disparages the virtues', BS *guṇān na∪udbhāvayati* 'does not exalt virtues'; dyadic, III 2, 6v2 *dīśūṃ pacase nä pyūṃjūṃ* 'I confess, I avow, I do not deny'. See also *byūṃj-* and *vaṃj-*. From **pati-vang-* 'speak against', Balōčī *gwanjag* 'to call', *gwānk* 'sound', Zor.P. *vāng*, N.Pers. *bāng*. IE *u̯enk-* or *u̯eng-* would suit *pyūṃj-*, *byūṃj-*; possibly nasalised base *vank-* beside *vak-* 'to speak'.

pyūv 'to hear', V 107, 30r3 *pyūvāte* 'he may hear', BS *śṛṇuyāt*; V 334, 27v6 *pyūṣḍe* 'he hears', BS G 37, 24b5 *śravaṇa-*; 2 sing. imperative, V 333, 27r1 *pyū*, BS G 37, 24a2 *śṛṇu*; V 349, 13a4 *pyū*; I 137, 45r5 *pū*; 1 plur. III 141v3 *bajāṣa ne pyūvāmane guvyau jsa* 'we do not hear the sounds with our ears', BS *karṇau me na śṛṇonti ca*; Bcd 50v4 *dā pvāne aharṣṭa* 'may I hear the *dharma*-doctrine uninterrupted'; 2 sing. II 18, 7a3 *khu parau pva* 'when you hear the command'; 2 plur. II 26·32·20 *khu parau pvīrau* 'when you hear the command'; preterite, V 118, 67v5 *pyūṣṭe* 'he heard', BS *śruṇitvā*; 1 sing. fem. K 45·23 *aysą tta pyūṣṭāṃ* 'so I heard'; 3 sing. fem. III 70·124 *ca ttū pyūṣṭāyä da śirkä* 'what you have heard, beautiful one' (ibid. 70·132 *hvāyä* 'she spoke'); K 46·43 *pyūṣṭā* 'she heard'; 1 sing. masc. V 216r3 *pyūṣṭemā* 'I heard'; III 59·31 *aysa pyūṣṭema*; 3 plur. K 66, 84v3 *pyūṣṭāṃda*; 1 plur. K 5, 144v1 *pyūṣṭāndāmā*; participle, I 254v4 *pyūṣṭu u apyūṣṭu* 'heard and not heard' (Suv. ed Nobel 101·19 differt); I 251, 1v3 *ttina pyūṣṭäna dā(täna)*, BS *anena dharma-śravaṇena*; infinitive, Z 14·97 *pyūṣṭe*, Manj. 123 *dā pyūṣṭa hā ne ne tsve* 'he did not come to hear the *dharma*-doctrine'; adjective, V 108, 31r2 *pyūvāka-*, BS *śrotar-*; noun, V 69, 8r2 *pyūṣāmata*; V 113, 35r3 *pyūvāmata kṣamīyä* 'he would wish to hear', BS *śrotu-kāmo bhavet*; V 349, 14a2 *pyūveṃate*; V 304, 2b4 *pveṃe jsa*; adjective of the abstract, V 109, 31r4 *dāti pyūvāmatīṅgye pvātiñe ūce jsa* 'with cool water of the hearing of the *dharma*-doctrine', BS *dharma-śravaṇa-salila-udaka-*, =V 112, 34r5–6. *pyūvāmatigye*. From **pati-gauš-*, Sogd. Bud. *ptγwš-*, *ptγwštk*, Yaγn. *duγūš-*: *duγūšta*; M.Parth.T. *ngwš-*, *'zgwl-*, *'bgwš*, M.Pers.T. *nywš-*, Pahlavī Psalter *nydwhšyt*, Zor.P. *nigōšītan*, N.Pers. *nigōšāk*, *niyōšīdan*, to Av. *gaoš-*:*gušta-*. IE Pok. 454 *ghous-*, O.Ind. *ghoṣati* 'echo'. See also *haṃgū*:*haṃgūṣta-*.

pye 'father', see *pāte*.

pyairä 'thinking, desire', III 42·11 *sa khu jä ñūṣṭyai pyairä bīrä jsä hatsä* 'just as he is bound by the leash of thought', followed by 13 *aysmū ñūṣṭārä* 'they are bound as to mind'. With *pere*=*pyairä*, Manj. 39–41 *sa khva pere bīra (jsaï) ñāṣṭa uysānā hīvī drauna* 'just as by the leash of thought they are bound through the grasping of the self (=BS *ātman-*, for *ātma-bhāva-* 'body'), see *drau-* 'grasping' (=BS *grahaṇa-*). Here *pyairä*, *pere* correspond as renderings of III 42·10 (and 12) *ttraiṣṇījai bīrä jsä* with the leash of *tṛṣṇā* 'thirst, desire', the BS *gardūla-* Pali *gaddūla-*. See also verbal *pyer-*, K 50·5·9 *ttaraṃdarä aga pyerīme* 'I think of the limbs of the body'. Hence *pyair-*, *pyer-*, *per-* from *pati-kār-* 'think of', beside Tumšuq *pyer-danu* 'deliberately' glossing BS *saṃcintya* (BSOAS 13, 1950, 663) to Av. *kar-*, *čarəkərəθra-*, Zor.P. *uskārtan* 'to think out', M.Parth.T. *wd-sg'r* 'with evil intent', N.Pers. *sigāl* 'thought'; IE Pok. 530–1 *kar-* 'praise', O.Ind. *carkarti* 'mention with praise', *kīrtí-* 'praise, information', Got. *hrōþeigs* 'famous'. 'Binding of the mind' is in Pali *paṭibaddha-citta-*.

pyerīme 'I think of', K 50·5·9 *ttaraṃdarä aga pyerīme, nä hamāṃde ma ttanä pauñana* 'I think of limbs of the body, may they (the *kīra*=*karma* acts) not arise for me by this merit (ibid. K 50·4·6–7 *ttani pauñāna. . .kalyāṇi-mittri hamāṃde* 'by this merit (BS *puṇya-*) may spiritual friends arise'). See cognates, s.v. *pyairä* 'thought'.

pyau 'swelling, overflowing', KBT 100·292 to base *pai-*: *pī-* 'to swell, overflow', and *pyā-*, with suffix *-va-*, Av. *pay-*:*pi-*, *payah-*, *paēnaēna-*, *paēman-*, Zor.P. *pēm*, *paēmavant-*, Zor.P. *pēmōvand*, N.Pers. *pīnu* 'sour milk, cheese'; O.Ind. *pā́yate*, *pīnā́-*, and *pyā́yate*, *pyāta-*, Pok. 793 *pei-*, Lit. *papíjusi kárvė* 'cow yielding milk'. See s.v. *pāyä* 'fat'.

pyaukala 'bitter(?)' (disordered text, probably exercise in writing), III 119·40 *hvaṇḍa vara pyaukala hamyi*; ibid. 41 *bīsadārā pyaukala hamī*; ibid. 45 *hvaḍa vara pyaukara hamya*; ibid. III 120·62 *bīsadārā pyākara* 'men became bitter', 'householder became bitter'. Variant *-kala-* and *-kara*, note suffix *braukala-* 'brow', *caukala-* 'goat'.

Possibly *pyau-* the older form of *pau* 'onion' as the 'bitter' vegetable. The *-kara* could replace older *-kala-*. See cognates s.v. *pau*.

pyauca 'counteragent, check', three listed in III 63·134–5 *cu maistye dai pyauca ṣā ra mista utca cu mistye uca pyauca ṣā cu bāysyā śara hauvi cu gṿāysā kāṣṭya hīye pyauca ṣā cu bẹysāṃ dā* 'what checks a great fire, that is great water, what checks great water, that is good strength in the arms, what is check for the sorrow of parting, that is the Buddhas' *dharma*-doctrine'. Parallel BS *pratiśaraṇa-* (a list Śikṣā-samuccaya 207, translation 200); *pratikriyā*; *pratipakṣa-*, Tib. *gñen-po* 'counteragent', v 123, 19v4 *ggạ pyauca ggaṃjsā ⟨jsa pahiṣṭā?⟩* 'counteragent to foulness, ⟨freed from⟩ fault', BS *khila-* 'hardness of mind', parallel to Saddharma-puṇḍarīka-sūtra 94·2 *khilāni kṛtvā* 'having shown harsh attitude'. A list of *pratipakṣa-* quoted D. S. Ruegg, JAOS 87, 1967, 158 *maitrīvihāra* against *krodha-* and *vyāpāda-*; *karuṇā* against *vihiṃsā* and *paraduḥkha-prīti-*; *muditā* against *īrṣyā* and *para-sukha-prīti*; *upekṣā* against *kāma-*. Note also III 63·133 *saṃtsārū gẹsā vaska pyauca* 'cure for *saṃsāra*-migration'; v 66, 23a13 *dukhāṃ pyaucaṃgāra kṣamattā ṣṭa* 'counteragent to sorrows is favour'; Manj. 310 *arvyau jsa gvīha rrū āsta hiṣṭā pyaucai vahaiśai arvai* 'from medicaments, cow-butter and the rest (=*āstamna*) 80 remedial sedative medicines'; v 65·5 *dukha ⟨vaī⟩ pyauca* 'cure for sorrow'; K 112·364 *tty(e) va pyauca* 'counteragent for that' (or *tty(ā)* 'those'); Huntington folio 18 *tcahaurā rraṣṭi pyauce* 'four proper counteragents'. See also *pārṣṣa-* 'antidote', dyadic with *agada-* 'non-poison'; M.Parth.T. *pdy'b* 'acting against', Av. *paiti.āpəm*; Sogd. Bud. *pttz'r'k* 'contre-poison', Zor.P. *pātzahr*, N.Pers. *pāzahr*, Pāzand *pādazahar*, Arab.-Pers. *fāδazahr*, *bādazahr*, *bāzahr*, Lat. *bezar*, Georgian *p'azar-i* 'bezoar'. Hence *pyaucā-* (nom. sing. *pyauca*, plur. *pyauce*) from **pati-āfčā-* 'working against', beside *vyauca* **abi-āfčā-*, *avyauca-* 'irremediable', Tib. *mi bzad-pa* 'intolerable', with variants *avyaucha*, *avatca*. To base *ap-* 'to work', Av. *hv-apah-*, *hvāpah-* 'working good; good work', *xvāpara-*, *havapanha-*, Zor.P. *hwp*, N.Pers. *χūb* 'good', Sogd. Bud. *γwp*; Man. *xwp*, Zor.P. *xvāpar*, Parsi-Pers. *xvāβar* 'creator', to O.Ind. *ápas-*, *apás-*; IE Pok. 780 *op-*, Lat. *opus*, *operāre*, O.Engl. *efnan*, OHF *uoben*. M.Parth.T. *pdy'b* could fit here rather than to *ap-* 'water'. See also *pinapaka-*.

pyaujsa 'before', K 24·92 *pyaujsa jsā lādrra* 'in front of the hunter' (BS *ludraka-*), but possibly read *pyaṃtsa*, =K 16·148–9 *pyatsa vara lāṃdrri*.

-pyauutta, K 17·175 *parapyauutta* 'turned'=*paribyūtta-*, BS *viparyasta-*.

pyaude, see *pātām-* 'to obscure', *pātaunda-*.

pyaura 'cloud', see *pryaurā-*.

pyaura-ttraumai 'crossing into calamity', III 44·61 *haiysdai mūkūvāśai hada pyaura-ttraumai* 'woe has reached him within the entrance to calamity'. From **pati-āra-* to Av. *paityāra-* 'misfortune', *paityārō.təma-* 'most unlucky', Zor.P. *patiyārak*, Sogd. Bud. *pty'r* 'adversity', Armen. lw *p'at'erak* 'bewitched (by evil eye)', Georgian lw *p'at'erak'-i* 'misfortune'. Second component *trām-* 'to enter, cross'.

pyauśāka 'bud(?)', III 34·13 *spyakīnai pyauśaka aiheja aysbanakvā* 'the flower's bud is checked in the channels', III 46·22 *⟨s⟩pyakīnai pyauśāka iheja aysbanakvā*, =III 37·8 *spyakīnai byauśauka iheja ayśbanvāi*. The rendering 'bud' is conjectual but it is clearly part of a flower; elsewhere for 'bud' the lw BS *sphoṭaka-* occurs as *spūlaka-*. Connexion will then be **pati-āušya->pyauśa-* with *-āka-* or *-aka-* suffix with *-k-* retained. For *-auša-*, see s.v. *pūhara-* 'vegetable', and for *-aušya->-auśa-* see *durauśa-*. For *py->by-*, note also *byaurīnai* 'of clouds' to *pryaurā-* and the reverse *parapyauutta-=paribyūtta-* 'turned'.

pyauṣā 'flower(?)', III 40·16 *panāyidī* (read *-īdi*) *pyauṣā khu bīnā ṣkīdā astāṃdi* 'the flowers sound as they touch the harp in tuning it', =III 36·7–8 *panāyīdā spyakyā khu ja bīna astāna* 'the flowers sound as one tunes a harp'. Hence *pyauṣā* variant to *spyakyā* 'flower'. Possibly **pati-auša-* (with retained *-ṣ-*) beside *pyauśāka-* 'bud', see **auša-* s.v. *pūhara-* 'vegetable'. Note also *-ṣ-* and *-ś-* in III 40·17 *khaṣa-* 'beverage', =III 47·62 *khaśa-*. An alternative would see here *vaxš-:uxš-* 'to grow'>*-auṣṣ-* (see s.v. *hvāṣṣa-*).

prrąkuyą 'to be strewn over, sprinkled over', III 78·15 *prrąkuyą haṃdryi va* 'among the medicinal things to be strewn over' followed by musk, honey, molasses, sugar, hence to set with III 86·96 *biṃdai śikarā parkūnāña* 'upon it sugar is to be sprinkled (strewn)'. Hence **parǎ-kau-* 'to cover over', to base IE Pok. 951–3 *(s)keu-* 'to cover', see cognates s.v. *parkūn-*. In form *prakuya-* is from **parǎ-kuya-* 'to be covered over, strewn over' rather than **parǎ-kuta-*. See also *khauca* 'covering', and KT VI 428–9 *heinā-khoca*. The words *prrakuya haṃdryi va* render unidentified Chinese *tcū civa ha: ḍa ḍī*.

prrakṣīvīdi 'they reject', K 61, 41r4 *ci ttu sūttrą prrakṣīvīdi u draya raṃna avajsaṃya yanāṃdi* 'who may reject this sūtra-text and treat the *triratna* three jewels with disrespect'. From **parā-xšaub-* (or *pari-*) see s.v. *prakṣautta-* 'rejected'.

prakṣautta- 'rejected', SuvP. 64v1–2 *cu dā prrakṣauttai īme, avaraṃjsā rraṣṭā abvīya*, 'I who have rejected the *dharma*-doctrine, the favourable, the right, being ignorant', BS *sad-dharmaḥ prakṣiptaḥ syād ajānantena me sadā*; v 105·4 (right half now lost)=N 158·34 *paṃjsa anaṃttanarya yuḍāṃdā īdi u dāru prakṣauttāndā* 'they have committed the five *anantarya*-sins and long time rejected (the *dharma*-doctrine)'. From **parā-xšaub-* (or *pari-*), see cognates s.v. *kṣāv-* 'to toss'.

pratarā-, *prrarā-* 'nature' rendering BS *prakṛti-* and *svabhāva-*, N 90·27 *pratare jsa ttuśśā|||*, Suv. ed. Nobel 248 *prakṛtiś ca śūnyā*; v 155, 185b2 *hamaggā pratara*; ibid. 5 *tvā pratara āraugyādā* 'they have honoured this nature' (BS *ārāgaya-*); K 8, 306v3 *hīvī aysmvī prratari vasvatte jsa* 'his own mind, with purity of nature'; frequently in later form *prrara*, *prara* (inflected *-i*, *-e*, *-ai*), Sid. 7v2 *prara*, BS *prakṛti-*, Tib. *ran-bžin*; second component *-vrrara-*, Sid. 7v2 *biṃna-vrrarā* (*-iṃ-=-ai-*), BS *vāta-prakṛtika-*, Tib. *rlun-gi ran-bžin-čan* 'having nature of wind'. Adjective, Z 10·8 *pratārastu bāḍāna rrāśa vasuta kāḍe tsāṣṭa utāra pāṣkālsta ārsta sañyau jsa dhyāna-pārāmata bvāña* 'the *dhyāna*-meditation *pāramitā*-perfection is to be known to be naturally in time in control,

pure, exceedingly calm, exalted (BS *udāra-*), distinctive, full-grown with plans'; K 54, 15v2 *prrarasta ttūśāttą* 'voidness by nature', BS *prakṛti-śūnyatā*; Manj. 158 *prrarasta śūnyatta*; Manj. 288 *prrarastye raṣṭe*; Manj. 301 *prrarasta śūnyatta*, Manj. 391 *prrarasta śuenyatta raṣta* 'natural *śūnyatā*-voidness, right', =Z 9·15 *svabhāvāna śūnyā abhāvi*. From **parā-karā-* or **pari-karā-* 'active around or for', if Iranian, but possibly NW Prakrit **prakar(d)ā-* < **prakṛti*, see *-rr-* in *parramā-* 'image' from Prakrit **pardimā*, BS *pratimā-*. Written K 38·143 *prrirā* 'state of affairs', =K 30·209 *prrara*.

prranama 'reverent', v 33, 13b1 *prranama hvaḍa* 'reverent man' (gen. sing.). From **pari-nama-* 'respectful'; for *pari-* 'possessing', note A *pairi.aojastara-* 'possessing more force', *pairi.dahyu-* 'being around the land'. With *nama-* 'bowing down', see base *nam-*. For *pra-* see also *prrakuya-* and *prranava*.

prranava 'of fresh grass', v 222a3 *āṣārya-t-ī prranava mastāñā pajīṃdā* 'the teachers (BS *ācārya-*) demand from him the fresh fodder' (SDTV 79). From **pari-nava-* 'possessing or consisting of new grass' (*pari-* as Av. *pairi. aojas-* 'having strength', see s.v. *prranama*) with *nava-* 'new stuff, new growth', to Oss. D. *nāūä*, I. *näü* 'green turf, new ploughing', plur. *nāūüyty mänäü fesgūxti* 'the wheat in the new ploughing throve'. See *nava-*, s.v. *navaka-*, *nauha-*.

prrabautta 'transformed', K 63, 79r4 *pajsa gę satva gvaḍa prrabautta īde* 'the beings in the *panca-gati* five stages are changed, transformed' (emending studies in honour of W. Norman Brown, 1962, p. 19). From **paribyūtta-* 'changed', not lw BS *prabhūta-*, nor with *parbutta-*.

pramāṃda 'authorized', IV 26·7 adjective to BS *pramāṇa-* 'authority', **pramānavant-a-*.

prraysarye 'to send(?)', II 125·14 *ma jsā ma ṣiḳā ārä naiśtä, hīña ysīra bīrrai ttą bvąuma-vīnai vā-ṃ parya prraysarye* 'here indeed this fault is not mine; in my own heart I fear(?); deign to send me guidance(?) for discussion(?)'. Uncertain. Possibly infinitive from **parā-zar-*, to base *zar-* 'move, cause to move towards'. See BSOAS 23, 1960, 35 (with earlier references) for *zar-*, O.Ind. *járate*, variant to *cárati* 'move'. So here, rather than BS lw *prasar-* 'be stretched out', medial *-ys-* for *-s-*, as in *āysana-* 'seat', Prakrit *-s-*.

prraysīnīme 'I watch', III 106.34–5 *skāda yāna mūṣe mara hūsa mahā jsa prraysīnīme ṣtau maista* 'I will loosen secretly my girdle; sleep here with me; I will however make great watch'. From **pari-zain-* to *zai-*:*zi-* 'be watchful', Av. *zaēnahvant-* 'watchful', *zaēni-* 'lively', *zaēman-* 'liveliness', *zaēnanhan-* 'watchful', Zor.P. *zēnāvand*; Av. *zaēni.buδra-* 'watchfully awake', Zor.P. *zēnāvand guſrāk* 'watchful, awake' (*-fr-* < *γr-*) glossed by *zēnīk xvapēt* 'he sleeps watchfully'; Parsi-Sanskrit *jāgaraṇa-* for *zaēman-*; Av. *azinavant-* 'watchful' (epithet of Taxmō urupa). To Zor.P. *zēnahār*, N.Pers. *zēnhār*, Georgian lw *zenaar-i*, dyadic compound with *har-* 'to watch'. Base O.Ind. *je-*, not *he-*, see s.v. *ysīnīta-* 'taken under care'. With *-me* (correcting printed *-re*). Note that Zor.P. has also *zēn* 'armour' (**zayana-*), Georgian lw *zein-k'al-i* 'smith' (**zēnakāra-*); *zēn* 'saddle' (**izaina-*).

pravā 'talk', II 68·7–8 *ttāguttyau jsa jaṃpha pravā panata* 'with the Tibetans the discussions (and) talk arose'. Possibly **paribāta-*, base *bā-* 'to speak' (see also *būñā-* 'talk') with IE Pok. 105–6 *bhā-*, O.Ind. *bhā* of *sabhā* 'assembly', *bhánati* 'speak'; Greek φαμί, φημί, φάμα, φήμη, Lat. *for*, *fārī* 'speak', O.Engl. *bēn* 'prayer' (**bhā-ni-*), *bōian* 'to boast'; Slav. Russ. *baju*, *bajati* 'narrate', *basnī* 'tale', Armen. *ban* 'word', *bay* 'word', *bam* 'I speak', Tokhara A *pā-* 'beg'. For **bhau-*, see s.v. *būñā-*, Armen. lw *hambau* 'report, news'. This is preferred to BS lw *pravāda-*. See *bāma-* 'dumb'.

prravāsta- 'escorted', II 90·75 *hauda vā prrivāsti rrispūra* 'seven escorted princes', v 212, 46a1 *u prrvāstä ṣanīrā naraṃ⟨dä⟩* 'and the escorted Ṣanīra went out'; 'converted', II 106·132–3 *jaṭala-brramana khva prravāsta īḍai* 'when he had been able to convert the hair-matted brāhmaṇas', translation AM, n.s., 11, 1965, 106. Infinitive, v 387, 66 *biśi rā pastā prravāśte* 'he ordered to escort them all'. From *parā-* (or *pari-*) with *vād-* 'lead', see s.v. *bāy-*: *bāsta-*.

prraśvava 'nature(?)', Manj. 408 *prraśvava māttra salāva* 'talk is only nature(?)', following upon *nairmāṇa māttā kīre* '*karma*-acts are only *nirmāṇa*-transformation'; K 111·362 *rū bajāṣa paśve jsa pakyerma* 'form (BS *rūpa-*), sound outstanding by nature (=BS *svabhāva-*)'; Manj. 175 *ga rrū prraśvena pakyarma* 'mountain, the form outstanding by nature'; Manj. 327 *prrara bvāra prraśve jsa hamaga* 'they know the nature; equal to nature'. From *parā-*, *pari-* or *par-* (<*fra-*) with base *šau-*:*šu-* 'move fast, make to move fast', hence 'driving force' as epithet of 'nature'. Since *-śva-* is palatalized by a preceding *-i-* from *-šva-* the word will derive from **pari-šuta-* 'driven around', see s.v. *ṣun-*:*ṣva-*, IE Pok. 954–6 *ḱseu-*, beside *sḱeu-*. This word may be a calque upon BS *prakṛti-* as 'making forward advance'. Hence *pratara* could be Prakrit, just as BS *gṛhastha-* is replaced by Prakrit **gahaṣṭha-*, whence Khotan-Saka *gāṭhaa-*, beside the translation *bīsadāraa-* 'householder'.

prraṣągāra 'confidence', as equivalent of BS *pratibhāna-* 'readiness, confidence, quick-wittedness', K 19·227 *prrāsta. hā prruhī ttye vīra prraṣągāra* 'the *purohita*-chaplain spoke about him with confidence', =K 27·150 *pyesta hā pūhī ttya vīra paṣągagāra*, =K 35·95 *pyāsti hā brraṃmä ttye vīrä prrabhānā* 'the brāhmaṇa spoke about him with confidence' (BS *pratibhāna-*). From **fraša-kāra-* to Av. *fraša-*, O.Pers. *fraša-* 'conspicuous', see Zoroastrian Problems ed. 2, vii–xvi, Parsi-Persian *frśgr*, glossed *ẓāhir*. See also *aurrta*. For *prraṣą-*, note also *pharṣavatā-*. Translation BSOAS 29, 1966, 511.

prrastharmaḍā 'spread (cloth)', III 51·68 (*-āṃ* III 51·71; 74; 78) followed by *hālai aurga* 'with reverence towards'. From **pari-star-* to 'spread around' (or dialectal *prra-* < *fra-*), elsewhere various preverbs, Sogd. Bud. *pr wšt'rn prštrn w'δ* 'on rug, blanket, bed'; *prštrn* 'carpet', *pr'yštrn* 'mat', Sogd. Chr. *fstry* 'table-cloth', Oss. D. *listän*, I. *lystän* 'felt-bed', Balōčī *pastark* 'saddle' (**pati-staraka-*), Parāčī *wīṛanō* 'bedding' (**abištaranaka-*), Armen. lw *pastar* 'carpet', N.Pers. *bistar* 'bed', Pašto *brastən* 'coverlet' (**upa-staranī-*), Wanetsī *brēštəṇ* 'bedding', Av. *upastərəna-*, Kroraina Prakrit

vastarna, *vastarana-*, Pali *upatthara-* 'carpet'. See *āṣṭāre*, *biṣṭara-*, *baṣṭarrda-*, base *star-* 'to spread'.

praha 'dew', III 29, 42b1 *saṃ khu praha gīsai nauhya bakā burā āstā u pīttā* 'just as a dewdrop stays a short time on the tip of grass and falls', =Manj. 269 *sa khu prraha gīsai nāṃhya ba burai ja āsta khu pītta*. See *pruha*.

prahālj- 'open', *prahāj-*, *pṛhīta-*, Z 22·192 *nirvānā kantho prahālja* 'open (2 sing.) the city of nirvāṇa'; Sid. 141 *rīṣā prahāje* 'excites appetite', Tib. *yi-ga hbye-bar byed-la* (*hbye* 'open'); II 98·163 *padā prrahājä* 'opens the road'; Sid. 19r4 *cu nāṣṭā ga baitte ttu prahāje* 'which binds the faeces, opens it', Tib. *phyi-sa hgags-pa dav sel-čiṅ*; I 179, 98v4 *kāryi gva prrahāji* 'opens deaf ears', BS *bādharya-*; preterite, Z 22·263 *avāyi paṃda pṛhīte vaysña nirvānā pṛhīyā* 'he opened the way to ruin (BS *apāya-*), now he has opened nirvāṇa'; II 74·36 *ṣacū vāṣṭā paṃdā prrihīye* 'the road to Ṣaṭsou opened'; II 91·101 *prrihīyāṃdā* 'they opened'; II 124·9 *prrihīye*. Incohative, II 99·205 *ṣa-ṃ pada prrahīṣta*, =II 11·43 *ṣa pada prrahīṣtä* 'the road is open'; I 149, 59r2 *tciṃmañī* (*-iṃ-=-ai-*) *prrahīsīda vījaiṣḍi* 'his eyes open, he sees'; Sid. 152v4 *tcemañai vasasīdą u prrehīsīdā* 'his eyes are cleansed and open', Tib. *mig blta-bar hgyuro*. From *parā-θarg-*. See *thramj-*. See also *prraihī*.

prahoṇä 'dress', Z 11·36 *cu vara jīye prahoṇā* 'what there perishes, clothes', Z 3·44 plural *prahoṇe*, Z 5·31 *pamä pruhoṇe* 'he put on clothes', Z 2·63 *prrahauṇä śśärku prahauṣte* 'he put on fine clothes'; SuvP. 72r3 *prrahauna*, BS *vastra-*, SuvO. 68v5–6 *surau prahauṇu prahauṣṭā* 'dressed in clean clothes', BS *śuci-vastra-prāvṛtaḥ*; III 105·15 *pamye śara vāsta prrahauna* 'he wore fine dress, clothes'; SuvO. 53v5 *prrahaunāna pamätāna*, BS *vastra-prāvṛtena*; III 3, 9r5–6 *kurkumīnā surā prahaunā paṃjsāña* 'clean saffron clothes are to be donned'; K 63, 78v3 *śara-śūsta prrahauna* 'well-made (*śūsta-*) clothes'; Manj. 284 *ārva prrihauna mvaḍai* 'he puts on (burned=) clean clothes', see *ārva-* 'burnt, clean', and *mvaḍai* from **mūṣḍe*; Manj. 71 *prrahāna*, Manj. 424 *vāsta prraihāna*. As second component, *-vrahoṇa-*, Z 14·34 *āṣeiṇa-vrahoṇe* 'blue-garbed', Z 22·309 *rrusta-vrahauṇa* 'red-garbed', V 42v5 *śīya-vrrahauṇä* 'white-garbed', K 41·51 *rrusti-vrrähāṃ satti* 'red-garbed being', =K 43·168 *rrusti-vrrihāve satti*, K 47·42 *śīya-vrrähä satta* 'white-robed being' (like II 118·151 *śī-vāsta* 'white-clad'); II 76·2 *ysumāña-vrrahau kāṃhi thau* 'hemp cloth for winter dress'; II 76·2·4 *hamāña-vrrahaunī kāṃhi thau* 'hemp cloth for summer clothing'. Kuci Sanskrit *parhūṇa*, *parhyaṇa* (P. Bagchi, Deux lexiques sanskrit-chinois I 325: II 1267). See *prahauy-*.

prahauy- 'to wear', *prahoṣṭa-*, V 113, 35v7 *thauna prahauyāña* 'the garments must be put on', BS *vastra-prāvṛta-*; SuvO. 5r6 *prahauṇe prahauyāña*, BS *prāvṛtya*, SuvO. 36v2 *thauna prahauyāña*, BS *vastrāṇi prāvaritavyāni*; V 329, 13v2 *prahoṇä prrahauṣte*, 'he wore the clothes', BS G 37, 11a4 *uttarāsangaṃ kṛtvā*; K 135·859 *śau sve cīvarä prahoṣte* 'he put the robe on one shoulder', Z 23·169 *pruhoṣta-*, Z 3·82 *pruhauṣta*; irregular, K 28·177 *prrahauṣḍā* 'she put on', =K 37·118 *prrihauṣḍe*, =K 20·1 *prrahauṇḍya*. Base *prahau-* and *prahau-š-*, beside O.Pers. *xauda-* 'hat', Waxī *skīd* 'hat' (**skauda-*) and *khoca* 'covering', to IE *(s)k(h)eu-*, *(s)k(h)eu-d-*, see Pok. 951 *(s)keu-* 'to cover'. For *-auy-* see also *sauy-* 'rub'.

prāma- 'canopy, awning', Z 23·164 *balysi prāmi buḍāndä* 'they carried the Buddha's canopy'; Z 5·96 *prāma śkīmāṃḍu evāte vīri* 'they were to raise awnings over the streets', parallel BS *vitata-vitāna-* 'having stretched awnings'; adjective, Z 5·97 *prāmaja* 'persons carrying canopies'. Note also Sogd. Bud. VJ 19b *sy''kh prδ'γtčh* 'canopy stretched out'. From **pa(ti)-rāma-*, base *ram-* 'support', Av. *ram-:ra-*, *xva-nraθa-*. See *ram-*, *raṃph-* 'to support', IE Pok. 864 *rem-*. An alternative would be a suffix *-āma-*, as in *baṃgāma-* 'cuirass' (*var-* 'to cover'), Zor.P. **varšāmak* in Armen. lw *varšamak*, Chorasmian *w'š'myk*, N.Pers. *vāšāmah*, *bāšāmah* 'woman's headdress'. Georgian *varšamag-i*, *varšamang-i* 'linen kidaris'. Then *par-:pr-* 'to cover', **parāma-* 'awning'. See *par-* s.v. *pāḍaka-*, *peṃbara-*; for *pr-*, see *prūva-*.

prrārū 'grasping', K 50·5·8 *cu prrārū āhārä ñaśä, nä tsīmä haiṣtai kīra* 'what is the contemptible seizing, grasping, may I not really go to the *karma*-acts'; K 51·6·2–4 *cu prrārva satvāṃ biṃda, dūkha ṣṭārä kāṣṭi mara...niṣāṃḍä yinīme* 'what are graspings upon the beings, woes, sorrows here..., may I quieten them'. From **parā-ā-raupa-*, base *raup-* 'rob, seize'; here *prrārū*, plur. *prrārva* dyadic with BS *āhāra-* 'grasping'. See base *raup-*, s.v. *rrūv-*, *burūv-* 'remove'.

prrāsta 'he spoke', K 19·227, parallel to K 27·150 *pyesta*, =K 35·95 *pyāsti*. Either graphic fault for *pyāste* 'he spoke' (base *pātāy-*) or a different preverb **parā-ād-* (or dialectal *pra-ād-*).

prrī, K 73·35, *prrīya* K 74·70 incomplete *akṣara* syllable for *brrī*, *brrīya* (but 73·33 *prra* in *prrara*, and 74·63 *pra* in *pracaina* rather similar). Translation in Volume in honour of I. B. Horner.

prrīśa 'in service', III 79·1–2 *a ṣṭāṃ maṃ prrīśa ṣṭānä pajsa pachīṣę* 'I on my part here in service do honour'. Possibly loc. sing. to *parśą* 'service'.

prīh- 'conceal', *pārsta-*, Z 24·387 *kho ye ratanu nāsta u dī śśandau prīhä* 'as one should take a jewel (BS *ratna-*) and hide it under the ground', simile of the *tathāgata-garbha* . See *pārsta-* 'hidden' above. Form like *haṃbrīh-*, *haṃbirsta-* 'to share' from **ham-raiθ-*; and *ārīh-*.

prū, see *prūva-*.

prruī 'loving', III 94·35a *pvaisū ttā nira mūvara iysāṃgyau śva prruī* 'I greet you my wife (and) mother the *alysāngyā*-lady with whole love(?)'. Line 36 *prruī* repeated three times. Possibly dialectal for *friya-* 'beloved'; *śva* to *śśau* 'one, whole', as in *śau-kṣīra-* 'the whole land'. See *brrī*.

prūya 'a measure; piece', the measure for *rūṃ* 'oil' giving quantity to be drunk; I 183, 103r4 *rūṃ...dvī dvī drriṃ drriṃ* (*-iṃ-=-ai*) *prrūya* 'oil...of each two (and) three *prūya*-measures (to be drunk)'; Sid. 100v3 *rrūṃ...drrai prūyą khāṣāṇą* 'oil...three *prūya*-measures to be drunk'. For 'piece', III 80·24 *nīṣi jsā prrūya* 'cuts it to pieces', K 36·111 *rriysāyaṃ paṣtū śā prrūyai hvīḍi* 'he cooks the elixir and eats one piece (or measure)', =K 28·169 *raysāya paṣta u śā prrueye hvīḍa*. Other passages refer to *rūṃ* 'oil'. Possibly **pati-raugā-* 'breaking up', to IE Pok. 686 *leug-*, *leuĝ-* 'break', Av. *uruxti-*, Oss. D. *lux*, I. *lyg* 'cut off' (or Pok. 869–70 *reuk-*, *reug-*, *reugh-* 'tear away').

prūva- 'fort, post', nom. sing. *prū*, plur. *prūva*, IV 3v5 *mara haṃdira prū haurāṇī* 'to be delivered here at the Inner Post', II 17, 5a10 *haṃdara prrū tsue* 'he went to the Inner Post'; IV 51a2 *hadira prrūvāṣṭa* 'to the Inner Post', V 199b4 *netca prūvāṣṭa* 'to the Outer Post'; plural, V 26, 49v5 *o balsānu, o cīyānu, ci vā kṣīrā prūva* 'or *stūpa*-monuments or *caitya*-shrines or what are forts of the city'; K 99·255 *bīsa prrūva ysīmā* 'houses, forts, covered posts (**śarmya-*)'. With *-aka-*, K 37·125 *prrūvaki ji pa-sse vari yikṣā samautta* '500 guardsmen *yakṣa*-golbins there appointed'; *prūvaa-*, K 21·10–11 *prruvā hīśta varāe pasai yakṣa samautta* 'he comes to the guardsmen there, 500 appointed *yakṣa*-goblins', parallel to Divyāvadāna 451·11 *gulmakaṃ*, 457·1 *gulmaka-sthānaṃ* 'guards' post', Tib. *gčan-pahi gnas* 'place of men of the narrow pass'; BS Mahāvyutpatti 3803 *gaulmika-ḥ*, Tib. *la-gčan-pa*. Kroraina lw *pirova, pirova, piro* from older form of Saka *prūva*. From **pati-raupa-* 'raised place', Sogd. Man. *ptrwp, ptr'wpw* 'fort' (W. B. Henning, BBB p. 93), to base *raup-*:*rup-* 'to raise'. For O.Ind. RV *rúp* 'raised place', see Liebenthal Festschrift, Sino-Indian Studies 5, 1957, 9–10. The same base is in *ārūva-* 'refuge', BS *śaraṇa-*. Khotan Saka *-ūva-* is ambivalent, here either *raupa-* or *rauda-* would give *-rūva-*, older *-rōva-*, the Sogdian may decide. For *rauda-*, note Balōčī *rōδ* 'steep bank', N.Pers. *ka-rūd* 'well with steep bank', O.Ind. *ródhas-* 'bank'. Possibly Oss. D. *buru*, I. *bru*, *byru*, gen. sing. *byrujy* 'enclosure', whence Inguš *bru* for 'Vladikavkaz', belongs here with either **abi-raupa-* or *b-*<*p-*. See BSOAS 13, 1951, 924–5 for *prūva-*. For 'Inner Fort' note the *Ičan Kala* of Khiva.

prrūśavā 'ethnic name, Burusho', gen. plur., II 55·8 *tcūrmyai haḍai prrūśavā hīyai bāḍi biṃdā hīsīdā* 'on the fourth day they reach the land of the Prūśava-', Tib. *bru-ža, hbru-ža, gru-śa, bru-śal, hbru-śal* 'Gilgit', SDTV 72. For *p-* see also s.v. *puṛṣa*.

pruha 'hoar-frost, dew', Z 6·15 *khu stārā ttämärā kho çāyä pruha ciro hūni kho bäteva* 'like stars, *timira-* eye disease, like *māyā*-illusion, dew, lamp, dream, like lightning', parallel BS Vajracchedikā 32 *tārakā timiraṃ dīpo māyā-avaśyāya-budbudaṃ svapnaṃ ca vidyud abhraṃ ca*, as types of transiency; V 217, 2a3 *ā khu khuysmūla ūca ā khu prruha* 'or like bubble in water or like dew'; III 29, 42b1 *saṃ khu praha gīsai nauhya bakä burä āstä u pīttä* 'just as dew rests on a grass tip for a short time and falls', =Manj. 269 *sa khu prraha gīsai nāṃhya ba burai ja āsta khu pītta*. Similar Tokhara B Udānālaṃkāra 3b3 (translation p. 3) *wrīyeṣṣe pältakwä atyaṃts akentasa* 'like a drop of water on the tips of plants'; parallel BS Lalita-vistara 214·8 *osa-vindūpamā-* 'simile of the dew-drop'; Prakrit Kālidāsa, Vikramorvaśī *taṇagga-laggaṃ iva avassāa-salilaṃ* 'like dew-drop clinging to the tip of a *tṛṇa-* grass'. From **prušā-*, base *parš-*, Av. *paršuya-* (glossed Zor.P. *katasīk* 'of a water-channel'), Oss. D. *purx, purxä*, I. *pyrx* 'spray; besprayed', Parāčī *phīš-* 'strew' (**pršaya-*), N.Pers. *pāšīdan*, Pašto *pūž* 'sprinkling'. See for the base *par-*, above s.v. *usphīr-*, IE Pok. 993–5 *(s)p(h)er-*.

prraiysge 'covering', II 59·3 *u śaca-prraiysge bira śā* 'and silken-covering garment, one'. From *pa-* (*pati-*, *(a)pi-*) with base *razg-*: **pirazg* > **pirizg-* > **praizg-*, see *razg-*, s.v. *läysgūrya-*, N.Pers. *rayzah* 'kind of woollen cloth', Yidγa *rozγ* 'woman's cloak'. Quoted also s.v. *bira-* 'to be worn'.

prev- 'attain', *proda-*, V 190, 3a3 *prevāte* (no context); K 7, 148r2, 2 sing. conjunctive, *balysūñavūysānu hivya pāga prrevā* 'you may get the bodhisattva's power', Tib. *byaṅ-čhub sems-dpaḥ stobs bču thob-par gyur-čig*; K 3, 139v5 *b⟨u⟩ddha prreväte*, Tib. *byaṅ-čhub thob-bo*, translation Lamotte 241, deviennent...*pratyeka-buddha*; preterite, V 340, 8or2 *proda-phārrā* 'having reached the fortune ('good stage')', BS G 37, 75a3 *srotaāpanna*; V 335, 33r3 *śye proda-phārrā* 'of one who has attained the stage', BS G 37, 30a4 *ekasya srotaāpannasya*; III 9, 17v1 *prroda-phārra gyasta* '*deva*-gods attained the position'. This compound is equivalent to BS *prāpta-* with *pada-* 'position', but BS has the different metaphor *phala-* 'fruit', see s.v. *phārra-*.

From **parā-ap-*, base *āp-*, *ap-* 'reach', see s.v. *āh-*, *peh-*, *byeh-*, *byev-*, with *-ev-*<*-āpaya-*, beside *-eh-*< *-āfya-*. For *proda-*, see also *auda-* and *aunda-*, *byauda-*. With *fra-*, M.Parth.T. *pry'b-*:*pry'ftn*, *pryft* 'reach', Yazg. *fərip-*:*fərapt* 'reach', Rōšānī *firap-*:*firēpt* 'reach', *firēp-*:*firēpt* 'make to reach', Šuγnī *firāp-*:*firīpt* (**fra-āpaya-*); with *pari-*, Yidγa *prāvam*:*pärvīəm* 'find', Waxī *parvē(y)-*:*parvet* 'attain'.

prraihī 'opened', Manj. 412 *prraihī dāvīnai tce* 'the opened eye of the *dharma*-doctrine', =Z 5·87 *tcṣimañi ttīyā pṛhīyä*. See s.v. *prahālj-*.

pryaura 'cloud', III 29, 43a4 *hārvaidā pryaurä prabhāvana* 'they grow by power of the cloud' (BS *prabhāva-*), =Manj. 275 *hārveda prraure prrabāvana*; K 109·323 *sa khu vinā pyaurā āśä* 'like sky without clouds', parallel BS *vyabhre yathā vigata-valahake nabhe* 'as in cloudless sky without valāhaka-clouds' (Kāśyapa-parivarta 43); Manj. 425–6 *khu pyaurai dajai pala tvarai* 'many standards, banners (=BS *dhvaja-*, *patākā-*) like clouds', see s.v. *tvarai*; Z 24·475 *päyaura*, Z 4·107 *pyaura*, Z 23·158 *päyore*, Z 23·148 *pyore*, Z 2·176 gen. plur. *pyaurānu*. From **pari-abra-*, Sogd. Bud. *pr'yβ'k*, Man. *pryβyy*, M.Parth.T. *bybr'n* 'clouds'. For *abra-*, see s.v. *ora-* 'sky'.

pvạ 'hear', 2 sing. conjunctive to *pyūṿ-*, IV 24·3, II 18, 7a3 *parau pvạ*, beside plural II 35·7·4 *khu parau pṿīrau* 'when you hear the order'. But possibly **patigaušata* > *pvạ* 2 plur. present.

pvaṇa 'fear', see *puvaṇa-*, *puvạd-*.

pvạṇavīya, V 388, 19r4 *pvạṇavīya salāva* 'terrifying words', BS G 37, 14a2 *vākyaṃ mahābhayaṃ*. See *puvaṇa-*.

pvana 'arrow', Manj. 413 *thīyā ttyā ysaira vī ṣṭāna styūda kīdeṣṇā pvana* 'you pulled out the firm arrow of *kleśa*-afflictions in their heart', =Z 5·89 *thīyai mä ysäru vätä ṣṭānä styūdu klaiśīnau pūrnu* 'you pulled out the firm arrow of kleśa-afflictions in my heart'. See *pūrna* 'arrow'.

pvas- 'ask', V 324r3 *pvasū* 'I greet', see *puls-*.

pvạstū 'terrible', Manj. 60 *maista pvạstū tvare* 'great exceedingly terrifying'. See s.v. *puvạd-*.

pvah- 'strike', 3 sing., Manj. 353 *na jsīda na vā pvạitta* 'he does not strike nor does he beat'. To *pvāha-* 'stroke', *pvẹha-* 'stroke'; with *-ah-*, 3 sing. *-aitta-*, participle *-asta-*, see *hvaittä*, *hvasta-* 'beat', *khaittä*, *khasta-*

'occur'. From **pa(ti)-vah-* 'strike upon', to Pašto *wah-* 'to strike', *wahəl*, past *wu-wāhah*, noun *wahanah*; to IE Pok. 1172 *ues-* 'to pierce' O.Ind. *nivāsita-* 'killed', *nirvāsana-* 'killing', *parivāsayati* 'cut around', Celtic O.Ir. *fennaid* 'flays', OHG *ort* 'point, corner', O.Engl. *ord* 'point, beginning', Lit. *usnis* 'thistle'.

pṿā 'at the feet', loc. plur. to *pā, pai*.

pṿāka- 'listener', K 60, 38v1, see *pyūṿ-*.

pvāca 'cool', fem. to *puvāta-*.

pvāñä 'to be smeared upon', Sid. 124v2–3 *kaṣāṃ jsa aṃga bijsāñä, pvāñä, pvātāṃ hvarāṃ lihä, arvāṃ jsa, aṃga pisalyāñä* 'with decoctions (BS *kaṣāya-*) the limbs must be poured over, must be besmeared, with cool sweet electuary medicaments the limbs must be smeared', BS *sekālepā-himā(..)madhuraiś ca virecanaṃ*, Tib. *khuba-la sogs-pas lus-pas blugs-pa dan, sman bsil-bahi lde-gus bsku-ba dan, sman mnar-dag-gi bkru-sman btan-no*. Hence *pvāña-* renders BS *ālepa-* 'smearing'. Base *pau-:pu-* 'to smear', see s.v. *pvāna-*. For *līha-*, BS *leha-* 'electuary, syrup',

pvāta-, *pvāyi*, 1 137, 46r3 *pvāyi ucana* 'with cool water', see *puvāta-*.

pvāttyāṃ 'skin-diseases', gen. plur. 1 171, 86v3–4 *kauṣṭä u ranīkāṃ biṃda pisalyāña, pvāttyāṃ va pīrmāttaṃ* 'to be smeared upon the *kuṣṭha*-disease and the *ranīka*-diseases; it is best for the *pvāttya*-diseases'. BS *kuṣṭha-* (rendered *ranīka-*) is used for skin-diseases. The phrase *va pīrmāttaṃ* follows names of diseases (see 1 145, 54v1; 1 151, 61r2; 1 157, 67v5; 1 155, 65v3; 1 165, 80v1). Here then *pvāttyāṃ* equates with BS *kuṣṭha-*, Khotan Saka *ranīka-* 'skin-diseases'. Hence base *pau-:pu-* 'to cover, form a skin', in O.Pers. *pavasta-* 'envelope', Zor.P., N.Pers. *pōst* 'skin' with suffix *-āta-* agent-adjective (with *-t-* preserved as *-tt-*, see *gaisātta-, parbutta-, paṣatta-* above) giving **puvāta-* 'skin' whence adjective *-iya-* for the disease **puvātiya* > **pvāttya-* of the affected part, the skin. See s.v. *pūstya-*, and *pvāna-* 'cosmetic'.

pvāna- 'smearing stuff, cosmetic', Z 21·13 *pvānāna skaṃphaina bātcūśśātāndā* 'they beautify with ointment, with lac'. Base *pau-:pu-* to 'smear' from 'to cover'. See s.v. *pūstya-, pvāttyāṃ, pvāñä*.

pṿāne 'I hear', 1 sing. conjunctive, see *pyūṿ-*; Bcd 50v3; 51r1; 50v4, BS *otari*.

pvāyi, see *pvāta-, puvāta-* 'cool'.

pṿāysā- 'fear, danger', v 23, 2r5 (=Z 19·17) *stāmo karyo pvāyso yande* 'causes strain, exertion, fear'; II 128·55 *pṿāyse phirākyi ṣṭāre* 'there are many dangers' (translation AM, n.s., 11, 1964, 19); K 65, 82r2 *avāyvā* (BS *apāya-*) *drayvā kūṣṭa pṿāysā bvaiysä* 'in the three ruins where fears are long'. From **(a)pi-šād-* 'press upon', see s.v. *puvaṇa-* 'fear'; suffix *-zā-*, see also *kuṿāysa-* 'side'.

pvārye 'drawn out', K 108·291 *tta-vu pvārye rraṣṭa ttu vasva baysā dā byehīda* 'so to them he prophesied right; they attain that pure Buddhas' *dharma*-doctrine'. From *pvār-* (beside *pver-* 'draw out, take away') to **(a)pa-par-*, base *par-* 'rob, take' (see s.v. *pūḍa-*). Probably a calque on BS *vyākārayati* 'prophesy'. Here *tta-vu⟨ṃ⟩* 'so to them'.

pṿāśä 'of a pig', gen. sing., III 91·221 *pṿāśä tcāra* 'fat of a pig', Sid. 9r2 *pāśi gūśta* 'pig's flesh', =v 318, 58 *pveśā guśta*. With intrusive *-v-* after labial *p-*. See *pāsa-* from **palsa-*, Lat. *porcus*.

pvāśa 'autumnal', K 25·125 *pvāśa bāḍa* 'autumn time'; K 34·76 *pṿāśī bāḍä*; N 75·38 *draya pvāśe*, BS *trayaś ca śāradaṃ* (ed. Nobel 178), variant to v 56·115 (without *pvāśe*); II 85·6 *pvāśai kālai bāḍä* 'autumn time' (BS *kāla-*). See *paśa-* 'autumn'. Here adjective with *-ā-*, with intrusive *-v-* (see also *pāsa-, pṿāśä* 'pig').

pvāśka- 'cool', SuvP. 66v4–67r1 *ysināji̇de muhu baysa, muśḍi̇je ūci jsa pvāśkye* 'may the Buddhas bathe me with cool water of mercy', BS *snāpayantu ca māṃ buddhāḥ kāruṇya-salila-udakaiḥ*; SuvP. 69r1 *uysdaimīdä pvāśkäna bāyīnai jālāna* 'they cool with cool net of rays', BS *prahlādayan muni-niśākara-raśmi-jālaiḥ*; noun, Sid. 125v3 *pvāśkai kṣime* 'desires coolness', BS *śīta-icchā*, Tib. *bsil-ba hdod-pa dan*. See *puvāta-*.

pṿāse 'you feared', JS 32r2 *beśe bāḍe pṿāse *ka* (MS *ḍa*) *ṇa dukhya hamāre* 'all the time you feared lest they become unhappy'. Possibly to read **pṿāyse* < **pṿāysita-* to *pṿāysā-* 'fear'.

pṿāha- 'stroke', III 75·231–2 *pastä vā pvāhä:na śaṃdya* 'he fell at the stroke to the ground'; III 74·207 *pṿāhna: varaira* 'they tore with a stroke (noise?)'; K 102·60 *kūsi pṿāhna* 'with stroke of drum'; see III 114, 6r3 *kūsä pāhi*=v 250·795 *kūsä pāhe* 'he strikes the drum'. Verbal noun, SuvP. 62r4 *ttye kūsä pvāhāme jsa* 'with striking of the drum', BS *anena ca dundubhi-ghoṣa-nādinā*. See *pāha-, pveh-*. Pres. 3 sing. Manj. 353 *na jsīda na vā pvaitta* 'he does not strike nor does he beat' (bases *jsan-* and *pvah-*). See cognates s.v. *pvah-*.

pvāḥa 'abode', II 2·27 *tcaurrvā śāmvā pvāḥa kījsanū bvaiysa* 'with four mouths (entrances) a long enclosed dwelling' (SDTV 25). See *gvaha-* 'abode'; base *vah-/vas-* 'dwell'; IE 1170–1 *ues-*.

pvi 'steps', K 72·25 *cada pvi jsā mara jsāvi* 'how many steps he walks here'; K 72·25 *pañi pvi vaska khu byihi jabuva ysīra* 'if for every step he should get *jāmbunada-* gold'; see *pū*; *puvā-* 'step'.

pṿiñänä 'it must be burnt', Sid. 126v5 *biśūña pacaḍai pṿiñänä* 'in every way it must be burnt by him (*yi*)', Tib. *thabs rnam-pa sna-ćhogs-kyis bsregs-la*. From **pati-dagnaya-* denominative to *-na-* participle, through **puyyaiñ-* > **pvyiñ-* > *pṿiñ-* 'cause to burn', but *pandis-* from *pata-dag-ś-* (*paṃ-* as in *paṃtsa-*). To Xūfī *paδays-paδid* 'burn' intr.; *paδin-, paδid* 'make burn', Šuγnī *pīδis-, pīδid*; *pīδīn-, pīδid*, Yazg. *paδəys-:paδad*; *paδāy-, paδayd*; Yazg. *paδus* 'firebrand'; M.Parth.T. *pdyn-* 'make burn'; Waxī *pīδis-, pīδən-* 'burn' intr., *pīδīŋg* 'flame', see *padajs-* and *pinapaka*. Uncertain connexions (see G. Morgenstierne, Shughni Group 55). M.Parth.T. *pdyn-* 'to kindle' has been traced to base *aid-* (A. Ghilain, Essai 84).

pvīys- 'cover', participle *pvīsta-*, causative *pvīṣ-*, noun, Sid. 149v1 *pvīysakä bañāñä* 'the covering must be bound on', Tib. *phur-te* (*phur* 'wrap'); II 85·30 *pvīysakä strīyai hvāṣṭa viṣāmūlai jsa hūṣṭä* 'the woman's covering well-prepared, excellent, from the *viṣāmūlaka-* plant'. For this unidentified plant, note II 86·45 *vaṣāmūle spū(la)ka* ('bud'). Participle *pvīsta-*, Sid. 136v3 *rrīma jsa pvīsta*

'covered with filth', BS *malina-*, Tib. *dri-mas g-yogs-pa*; III 71·134 *pvīstā rahāsā*; III 98·27 *carau pṿīstā* 'covered lamp', III 58·1–2 *rrihāsā kāḍi mistā tvari pṿīstai arthi* 'very great mystery (BS *rahasya-*); its meaning exceedingly secret'; Sid. 1 bis r4 *arve pvīstyedā* 'medicines were hidden'; Manj. 24 *ttyau jsa ra pūista* 'with them (the skeleton) is covered'; K 63, 79r2 *kamacāṃ pṿīstā* 'covered with *kamaca*-cloths'. Causative, Sid. 146r5 *surakā vāsti haṣkalakā jsa tciṃ pvīṣāñā* 'the eye must be covered with a clean cloth', Tib. *ras dkar-po gcan-mas g-yogs-pahi sten-du*'. Since *-ršt-* is replaced by *-lšt-* in *hālšti* 'spear', but by *-lst-* in *malsta-* (see s.v. *malys-*), and *-ržd-* by *-lysd-* in *mulysdi* 'favour', in *pvīys-*:*pvīsta-* the *-īst-* may have replaced *-īšt-* either as variant after long vowel (beside *-išt-* preserved) or dialectal *-št-*>*-st-* (familiar in West Iranian, southern *-st-* against northern *-št-* preserved, as in *frēst-*:*frēšt-* 'to send'). The base is then *pṿaiz-* (from *puṿ-*) **pati-vaiz-* (or *paiz-* or *baiz-*, but the *-v-* would suit labial rather than *k-* or *t-*). IE Pok. 1120–2 *u̯ei-* 'to wrap, wind round', with increment *u̯ei-ĝ(h)* would give Iran. *vaiz-*. The Armen. lw *vēz* 'covering' can come from **vaiǰ-*, or (if the *-ž-* is N. Iranian from *-z-*) from *vaiz-*. The *vaig-* would mean IE *u̯ei-g(h)-* beside *u̯ei-ĝ(h)* (a common variant form). See also *patīšu* 'coming' or 'covering'?

pvīrau 'you may hear', II 26·32·20 *khu parau pvīrau* 'when you hear the order', II 35·7·4 *khu parau pṿīrau*; III 120·59 *cū ama pṿīrau* 'what you hear', III 120·64 *cu ama pṿīrau*. See *pyūṿ-*.

pvīryau 'you may hear', SuvP. 75r3 *amai vaña pvīryau* 'may you now hear it'; I 173, 91r4 *tta ttā pvīryau* 'so you may hear'; Manj. 153 *pvīry(au) ttāṣta* 'listen', =Manj. 154 *pū* (2 sing.). See *pyūṿ-*.

pve 'footsteps', see *puve, pvi, pū*.

pve 'blown up(?)', II 47·102–3 *khu viña tta pve kamācū bāḍā hamāte biśā hā haṃdara bāḍa-dījsā nūvara uha:va u bīrūka ūṃdā* 'when now the Kan-ṭṣou state is so distracted, all the other state-holders, *ūgās* and *buiruks*, are settling'. From the context of disturbances in Kan-ṭṣou, *pve* is a pejorative adjective or participle. See earlier SDTV 112–3. Hence possibly 'inflated', see above *puta-*, Z 20·35 *hāysä daundä putä* 'skin blown up, inflated', like BS *vāta-pūrita-* 'filled with wind'.

pvai 'I hear', II 115·29 (and 30); II 99·198 *pṿai*, and II 11·35 *khu ra tta pvai* 'when I hear so'. To *pyūṿ-*.

pve 'learned(?)', Manj. 309 (of a man maddened by *graha-* demons) *ā bu hvāñai salāva pahaisīda satva pve daittä gūmā paitta-krra īda* (and a cure follows) 'or the *bhūta-* demon utters the words; the beings flee, the skilled scholar sees, he applies the treatment for bile' (BS *pitta-kriyā*). A meaning 'physician' would fit. Elsewhere *vīja-* (BS *vaidya-*) is used, named as the 'possessor of *vidyā*', that is, 'medical knowledge'. Here participle *puta-* 'trained, learned' (dyadic with *gumāta-*). Hence possibly IE Pok. 827 *peu-* 'to investigate, be intelligent', Lat. *putāre* 'reckon', Greek πινυτός, πινύμενος 'intelligent', O.Slav. *is-pytŭ, pytajǫ, pytati* 'investigate'.

pveca, *pvaica* 'covering', II 78·44 *yaragaka va pvaica* 'a covering for a (Turkish) *yaryaq* ('pelt')'; II 76·3 *padāya pvaica* 'a covering for the road(?)'; II 78·41 *śīyāṃ pvaicāṃ jsa jsā yaḍama* 'a (Turkish) *yalma* ('raincoat') with white coverings'; II 110·8 *pajsa pveca* 'five coverings', taken as *bema* 'woven stuff' by the *āṣī* (*āryikā*) nun; II 9·156–8 in a list *ttu vai ysyai pvaica śā haiysdai kaumadai śai u haḍa baista chā u cīvarau phaurthaka śau būṣiṇai śā pvaica āra* 'that of his he carried off, one covering, to hand, one trousers and twenty feet of a cloak and robes (BS *cīvara, -u* 'and') and one *phaurthaka* (BS *phuṭṭaka-*), one *pvaica* of byssus cloth in value (*āra-* 'price' **arga-*)'; II 51·95 (confused miscellany) *baista pvaica* 'twenty coverings'; II 77·24–27 (list sent to officials) *ttaṣīkau kāḍara śau drrai śaca āra u pvaica dvī u baicakama dva u pūna drraya u dvī bvīrūkau u śā pyatsauśaña u tvanakau hīyai ttarkana vaska pvaica haiṣṭe* 'he despatched coverings (*pvaica*) both for two *buiruk*-officials and one woman attendant and the *tarkan*-official of the Tvanakas(?) (consisting of) one Taźik sword, valued at three *śacī*-silk pieces, and two coverings and two *bičkam*-knives and three coats' (not *pūna, pūrna* 'arrow'). The syllables *-aica, -eca* are like *haṃbeca* 'summary' from older *haṃbirsta-*, hence possibly **pati-vṛsta-* to *vart-* 'to cover' (see s.v. *pūlsta-*). But possibly rather to base *pau-* 'to cover' (see s.v. *pūstya-*) to Zor.P. *pōst* (**pavasta-*) 'covering, skin', hence **pavastya-*>*pveca* (for *-c-*, note II 100·215 *pacai* 'he ordered', older *paste, parste*). With *ni-* see also *nyūḍ-, nyūltte* (**ni-vartatai*).

pveṇa 'fear', see s.v. *puvaḍ-*, K 150·16 *pīlä mara āchai pveṇi* 'calamity (BS *pīḍā*), death (*maraṇa-*), disease, danger', III 55·5 *pveṇa haṛīysa* 'fear, trembling', K 155·50 *pvaiṇa noṣāḍi* 'fear quietened'; K 58, 29v4 *cu burai pveṇa harīysą īdi ttai biśą naṣamāre* 'whatever fears (and) tremblings there are, all are quietened for him'; K 29·205 *pvaina jsa* 'with fear', with negative K 28·180 *apvaine*. See *puvaṇa-*.

pvaitta 'he beats', Manj. 353 *na jsīda na vā pvaitta* 'he does not strike nor does he beat', to bases *jsan-* 'strike' and *pvah-, pvāh-, pveh-* 'to beat'.

pvaidä 'they fear', III 25, 25a3 *ni pvaidä ni harīysāri ni trāysä byehīdä* 'they do not fear, they do not tremble, they do not suffer alarm' (BS *trāsa-*)', BS *na∪uttrasiṣyanti na saṃtrasiṣyanti na saṃtrāsaṃ āpatsyante*. To *puvaḍ-*.

pvaimä 'I fear', SuvP. 66v2, BS *bhayāmi*. See *puvaḍ-*.

pveme 'hearing', V 304, 2b4 *gai pveme jsa* 'with hearing of the bell'. See s.v. *pyūṿ-*. For the form, see ibid. 2b3 *dyeme* 'seeing'.

pvaiya 'a kind of disease', II 120·191 *cvai va pvaiya āchai yai* 'who had the *pvaiya* disease', translation BSOAS 30, 1967, 97. For *-aiya*, note *khaiya-, kheye* 'contusion', BS *toda-, naraiya* 'hernia', *paiya* 'long after', *haiya* 'former', *daiyä* 'he sees'.

pver- 'remove', Sid. 2v5 *sparśä pverāma* 'removal of touch' (BS *sparśa-*), BS *bhūta-* 'demon', Tib. *gdon bsal-ba* (*gdon* 'evil spirit'); Sid. 142v5 *ysu u kṣauśtä pverāme vą* 'for removal of pus and serum', Tib. *rnag dan, čhu-ser bsal-bahi thabs ni*; Sid. 127r2 *krra nva dyāme pverāñä yināñä* 'treatment must be made according to seeing, to be removed', Tib. *čho-ga ji-lta-ba bžin-du bsal-bar byaho*. Verbal noun, K 148·60 *pverāṣta naraumāṣta hamāve* 'removal, issuing may occur'; K 100·281 *āchanakau āchai jsa pverāṣta hamāve* 'the freeing of invalids from

disease may occur'. Base *(a)pa-pāraya- 'carrying away', Zor.P. *appurtan*, see s.v. *pūḍa-* (*par-* rather than *bar-*). See also above *pvārye*.

pvaiś- 'ask, greet', K 38·130 *jsāṃnäkye ṣṭā pvaiśä ysīrastä* 'humbly he asks from the heart' (Sudhana questioning the birds and beasts); note the phrase K 29·190–1 *hrraṣṭa ysīrasta*. See *puls-*; *pvaiśä* optative (=durative) to present *pulṣtä*.

pveśä 'pig's', gen. sing., Sid. v 318·58 *pveśä guśta* 'pig's flesh', =Sid. 9r2 *pāśi gūśta*. See *pāsa-*.

pvaisai 'asking', K 29·186–7 *hāṣṭa pvaisai thauña* 'in case of his asking', =K 21·13; K 37·127 *hā pvaisai thauñya* (BS *sthāna-*, Prakrit *thāna*), K 27·161 *pvaisyara mahā sūdana jsa* 'take leave (2 plur.) of Sudhana for me', =K 36·105–6 *pvaisyari hā mahā sūdhanā jsi*. See *puls-*.

pvaiskyāṃ 'of faeces', gen. plur., see s.v. *pulske*.

pvaiskha 'a food' in a list of foods, III 117r01 *hūlāṃ pvaiskha hvaṣī*; possibly from *pǎva-* and suffix *-iskha-*, to O.Ind. *apūpá-*, *pūpa-* 'cake'. Possibly base *pau-* beside *pā-* 'to feed', as Av. *bā-*, O.Ind. *bhā-* beside Greek φαυ- 'to shine'. See *pauṇḍai* 'cake'.

pvesta-, *pveṣta-*, *pvaistai*, see *puvaḍ-* 'to fear', JS 18v3 *pveṣtī* 'you feared' (2 sing.); III 123·60 *pvaistai*, BS *baya karayattī* (=*bhayaṃ kārayanti*).

pveh- 'strike', see *pvāh-*, III 70·107 *pveha:jsa* 'by the stroke'; 3 sing. Manj. 353 *na jsīda na vā pvaitta* 'he does not strike (*jsan-*) nor does he beat (*pvah-*)'. See *pvah-*.

pha 'much, many', by loss of final syllable from *pharu*, first component *phara-* (as *mara>ma* 'here', *pātcā>pā* 'later') K 48·2·7–8 *cva byāva īde pha, avamāta tta cvaṃ nä byāta* 'what (acts) by me (*cu-a⟨ṃ⟩*) are remembered many, uncounted what are not remembered'; K 52·7·4–5 *cu yuḍi pha śaḍe* 'who did much good'. See *pharu*, *pharā*, *phara*. (JS has *pha* 7 times, *phara-* 6 times.)

-phaj- 'collect', JS 38r2 *ca-ṃ nasphajāṃde mamī puña avamāta* 'what merits (BS *puṇya-*) uncounted are accumulated for me'. See also *haṃphāj-* 'wrap up'. Possibly base *bag-* 'get a share', with *-ph-* as *haṃphuta-* 'bowed down' beside *haṃbujs-*. For *bag-*, cognates s.v. *būṣṣ-*. Incohative *haṃphīś-*, Sid. 13or3 'join, mix', Tib. *sbyar-na*.

phaja 'oven', Sid. 153v1 *u phaja veśtāñä* 'and to be placed in the oven', Tib. *me mar-mur-gyi nav-du bčug-la*; Sid. 152v1 loc. sing. *u phajiña viśtāñä*; III 86·95 *śī pau phaji pajsāñä* 'the white onion to be cooked in the oven'; III 89·158 *phaji-valha pau* 'oven-cooked onion'; III 93·251 *śī pau, phaji pajsāñä* 'white onion to be cooked in the oven'. Base *phaji-*, like *ttāji-* 'river', *bāji-* 'tribute, tax'. Possibly *phaj-* beside *pajs-* 'to cook', hence *phaji-* 'cooking-place'.

phajsai 'his rump', of the *aśva-ratna* 'horse-jewel' of the Cakravartin-emperor, Z 22·145 *käḍe uysnäta balysga* 'his rump greatly raised, high', parallel BS *kaṭī*. From **phajā-* to O.Ind. RV acc. sing. *sphigyàm* with suffix *-yà-* (as *āsyà-* 'mouth', and *pājasyà-*, parts of the body). Hence *-a-* secondary from *-i-* (see also *spavi* 'spine', and *nata-* 'deep') to IE Pok. 983 *sp(h)ei-* 'be pointed', O.Ind. dual *sphijau*, *sphicau*, *sphigī* 'hip, buttock'.

phaṃñā 'connected with the paunch', adjective plural, Sid. 100r1 *cu śpaijai āchanai śā-v-ī arva, phaṃñā garśva, ū bāṇā śavarą* 'who is ill in the spleen (*śpuljei*), this is his medicament, (bezoar-)stones of the paunch, and plant *bāṇā śavara*'. From **pakana->phaṃna-*, to IE Pok. 789 *pank-*, *pang-* 'to swell', Lat. *pānus* (**pank-no-*) 'swelling; ear of millet', *pantex* (**panc-to-*) 'belly, intestines', O.Slav. *pǫčiti sę* 'be inflated'. From *pantex*, O.French *pance*, *panche*, Mod. French *panse* 'paunch'. Here adjective suffix *-ya-ka-*. For *-akana->-aṃna-* see also *satana-*, *saṃna-* 'dung', like *hvatana-*, *hvaṃna-* 'Khotan'.

phattanai 'palate of mouth', with *-tta-*, not *-ta-* (see facsimile BSOAS 36, 1973, plate 1, opp. p. 226), III 81·178 (corrected number) *phattanai*, gloss to Turkish *ew* 'broad part'; Sid. 156v1 *paśtä phaṃnai* 'palate at the back' (see *palśti*), BS *tālu-mūla-*, Tib. *rkan-gyi phug* (*phug* 'end, innermost part'), III 130, 1a3 *ci phaṃnai spalāte* 'whose palate twitches'; I 177, 95v3 *cviṃ phaṃni hūṣḍi* 'whose palate becomes dry', BS *tālu-śoṣa-* (with *-i* for *-iṃ=-ai*). From *paθana-* 'broad', base *paθ-* 'expand', Av. *paθana-*, Zor.P. *pahan*, *pahanāδ*, N.Pers. *pahn*, *pahn*, *pahnā*, Balōčī *patan*, Oss. DI. *fātän*, Sogd. Bud. *pδkw*, *pδkwy*', Man. *pδkwyy*, *pδn'y*, *pδnyh*, Yidγa *paxay* (**paθaka-*), *parvaxin* 'knee-cap' (**pari-paθana-*), Pašto *plan*, Orm. *pan*. IE Pok. 824 *pet-*, Greek πετάννυμι, Lat. *pateō*, O.Norse *faðmr* 'embrace, fathom', Lit. *petỹs* 'shoulder'.

phan- 'move', with preverbs, see s.v. *paphan-*; without preverb Yazg. *fin-:fud* 'descend' *fadag*, like *sin-:sud*, participle *sadag* 'ascend' (without preverb also Yazg. *žaw-:žod*, *žadag* 'revive' from *jva-*, see s.v. *būjve* 'he revives'). For the meaning note also base *nam-* 'bend up or down', Orm. *nimyēk* 'to descend'. To RV 4·40·4 *ánv āpānīphaṇat* 'moving along', and RV 8·69·13 *áphāṇayat* (quoted KT VI 214), T. Burrow added *phaṇa-*, *phaṇā* 'serpent's hood' (BSOAS 35, 1972, 538).

phaysdve (*phaṃysdve?*) 'vessel', III 38·41–2 *spyakyau ājsava beysa habāḍa phaysdve jastūñe khaśą va isphīraciña hāysaiña*, =III 47·62–3 *spyakyau ājsavä bveysi haḅaḍä phaysdvä jastuñe khaśąna asphīrāci⟨ña⟩ hāysiñä*, =III 40·17–8 *spyakyau ājsävä bvaiysą habäla phaysdyai jastūñai khaṣą jsä asphīrācaña hāysaiñä* 'decorated with flowers, filled with *bveysa*-drink, the bowls, celestial beverage splashing up in the fountain(?)'. From **fazduka-* (formed like **xanduka-* Oss. D. *xändug*, I. *xändyg*, N.Pers. *kandūk*, *kandū* 'large jar for grain', Armen. lw *k'andouk*) to Armen. lw *p'as* 'pitcher, jug' (5–8th century), variant *-s(t)-* with *-zd-* (note Oss. D. *märzdug*, I. *mästäg* 'compact', Armen. lw *mazd* 'thick, compact', Av. *myazda-* 'solid sacrificial food', Zor.P. *mēzd* 'table', s.v. *mastāña-* 'fodder(?)').

phar- 'disturb', present *phir-*, *phīr-*, participle *phiḍa-*, II 112·45 *śi ttye bāḍā phirāme hīvī parau śte* 'there is order about the disturbance in that country'; II 111·8 *khu kamäcū u śacū śūjaña bāḍä phaiḍi* 'since the state of Kan-tsou and Ṣa-tsou is mutually distracted'; ibid. 10–11 *tteyi-hvāṃ: hīvī aurāsä ā si kamäcū u śacū śūjaña bāḍä phaiḍā* 'information of the Tai-uang has come (reporting) that the state of Kan-tsou and Ṣa-tsou is mutually disturbed' (translation AM, n.s., 11, 1964, 2; 12). Causative *pher-*, see below. With preverbs *ā-phar-*, *haphar-*, *śapher-*. Base *far-* 'distract', Av. Yasna 49·1 *pafrē* 'has

opposed(?)', O.Ind. RV *par-phar-*, IE Pok. 992–3 *sp(h)er-*, O.Ind. *parpharāyate* 'moves violently to and fro', Greek σπαίρω 'jump', Lat. *spernō* 'thrust away' (see s.v. *āspara-*, *usphīr-*).

phara- 'pot', also *pharhya*, K 29·195 *ranīja phara bīḍeda* 'they carried jewelled jars', =K 38·133 *raṃnīji pharhye gaustä baiśi hamaṃgä* 'jewelled jars in the hand of each equally'; K 29·196 *phara kūṣḍā vīrāṣṭa byauttai* 'to convey jars to the palace'; K 29·197 *na hagrrautta yūḍā sve baida phara* 'she could not lift the jar to her shoulder', =K 38·134–5 *na ṣṭāṃ haṃgrrāṃtti yūḍą sve baida pharhya*; K 29·202 *sūdana hā maista phara sva baidi ṇaiste* 'Sudhana placed the large jar on her shoulder', K 29, 203 *ttu pajūṣṭa pharaña dīṣṭe* 'he threw that finger-ring into the jar', =K 38·138 *ttañai hā phariñā paṃjūṣṭi nīśāve* 'he threw the ring into that jar of hers'; parallel to BS *ghaṭa-* 'pot' in the tale in the Divyāvadāna 457–8 (found also as lw in V 383, 028 *pāña-galä* 'water-jar' from *pānīya-* 'water' and *ghaṭa-* 'pot'); V 125, 10a4 *śau hīśanai pharhyau* 'one iron pot'. Hence *phara* with *-hya-* second component (become suffix) as *banhya-* 'tree', Av. *pančō.hya-*, *saire.hya-* to base *hai-*:*hi-*, Av. *haēm*, Zor.P. *hēm*, Armen. lw *xem*, N.Pers. *xēm* 'character'. See above *pāra-*. IE Pok. 804 *pel-* (of vessels), O.Ind. *pālavi-* 'vessel', *pālī* 'milk-pail', *pāla-* 'alms-bowl', Greek πέλλα 'milk-pail', Lat. *pēluis* 'plate', O.Norse, O.Sax., O.Engl. *full* 'beaker' (**pḷ-na-*).

phara- 'much, many', Z 5·76 *phara varata pracyā tsīndä* 'there the causes (BS *pratyaya-*) are many', =Manj. 233 *pharai vara prracā tsīda*. As first component, Sid. 7v5 *phara-purai* 'having many sons', BS *supraja-*, Tib. *bu man-du*; SuvP. 69v1 *dukhīnā phara bṣa* 'many whirlpools of woes', BS *duḥkhārṇavaṃ* 'ocean of woes'. Compound, V 164, 11314; VI *atäphara-hvarātä mästa rre* 'great king eating too much ('glutton')'. Elsewhere *pharu* uninflected; inflected forms are from *pharāka-*. Later *phara*, and *pha*. Z 9·24 *parījäte śśo śśau balysi pharu anābhoggāna satva* 'do you each Buddha save the many beings without effort' (BS *anābhoga-*), =Manj. 403 *parījarai śā śā bąysä phara anābhauga satva*; III 27, 36b2 *bihī pharä* 'very many', BS *bahu*; with plural verb III 125b5 *ne mara pharu tsīndä* 'not many come here'; Manj. 129 *phare bāḍa* 'many times'; compound V 40, 63b4 *pharä-sīya ⟨tt⟩e himāri* 'they become polymaths', III 126·1 *phara-sī bvāmaya hajū* 'polymath, intelligent, wise'. From *paru-* O.Pers. *paru-*, Av. *pouru-*, *pauru-*, fem. *paoirī-*, Zor.P., N.Pers. *pur*, Oss. D. *fur*, I. *fyr*. See also *bryau*. To IE Pok. 800 *pélu-*, *plú-*, O.Ind. *pulu-*, *purú-*, Greek πολύς, Got. *filu*, O.Engl. *fela*, *feala*, *feola*. Comparative Av. *frāyah-*, O.Ind. *prāyas-*, superlative Av. *fraēšta-*, Greek πλαῖστος, πλεῖστος, O.Norse *fleistr*.

pharā- 'speech, language', Bcd 48r2 *jastūñe phari u nāvānye ttī* 'with language of gods and *nāgas*', BS *deva-rutebhi ca nāga-rutebhir*; Bcd 48r2 *phara*, BS *rutāni*; Bcd 48r3 *pharyau jsa*, BS *sarva-ruteṣu*; Sid. 4v2 *u ttī jsāṃ āṃ vā phara naṣpaśde* 'and likewise produces speech', Tib. *nag hbyun-ba byed-pa dan* (*nag* 'speech'); K 59, 34r3 *hīvāmye phara jsa* 'in (his) own language', parallel Pali *sakāya niruttiyā* (see s.v. *hīvāma-*); III 72·166–7 *phara bustä ttrīyaṣūnāna* 'he knew the speech of animals' (BS *tiryag-yoni-*); III 70·110 *phara vā yaṃde* 'make speech to us, tell us'; III 70·113 *pharai na busta* 'did not understand his speech'; III 122·33 *phara* 'language', BS *vacana-*; V 300·07·2·5 *khvai tta phara bvīrau* 'if so you know his speech; Z 14·81 *hāvyo pharo pyūyāre hivya gāmu salāva* 'they hear their own language, their very own words'; Z 23·10 *gyastūñe phare jsa* 'with language of *deva*-gods'; with named languages, Sid. 1 bis r2 *ttāgūttau phari jsa* 'in Tibetan language', III 4, 10r2 *hvaṃnye phari jsa* 'in Khotan language', II 49·2 *ṣi burä ciṃgāna phara* 'this is Chinese language' (see also s.v. *hau* 'word'); Sid. 1 bis r2 *ihīye phara jsa* 'in foreign language'; Manj. 58 *phara-ṃ* 'their speech', of the Rākṣasas. Adjective, Manj. 64 *baiśa pharīnye parvāra* 'all speech accessories' (BS *parivāra-*) of delusions. Verbal *pher-* 'to speak', see below. Derived Z 19·93 *aysū tceimañinu pharātau ju yāḍaimä* 'I have made for you (*-ū*) speech of eyes', for *-ātau*, note also above *amatau* 'distress' from base *am-* 'to use violence'. Possibly to Oss. D. *äppälun*, I. *äppälyn*, *äppäld* 'praise, boast', to IE Pok. 985 *(s)p(h)el-*, Greek ἀπειλή 'threat, promise, boast', Armen. *arʿaspel* 'proverb', Got. *spill*, O.Engl. *spell* 'speech', Let. *pelt* 'abuse', Tokhara AB *pāl-*, *pāl-* 'praise'.

pharāka- 'much, many', V 69, 8r6, *pharākä*, BS G 37, 11b6 *bahutaraṃ*, Tib. *man-du*; V 333, 27r4 *pharākä*, BS G 37, 24a4 *bahūni*; V 330, 13v4 *pharāka*, BS G 37, 11a7 *bahu*; SuvO. 56v2 *pharāka-padya* 'of many sorts', BS *anekāni nānāvidhāni*; K 46·24 *pharākī vīvā yadai* 'makes for him much ripening' (BS *vipāka-*). From *pharu* with *-āka-* suffix. See cognates s.v. *phara-*.

pharrā 'oppressed', V 87, 5or3 *pharrā ysera dukhautta* (triadic), BS *paripīḍita-*. Possibly from base *phar-* 'disturb', **phar-na-ka-*>*pharraa-*, or **phṛna-ka-* (since *karna-*>*kārra-* 'deaf', but *tṛna-*>*ttarra-* 'herb').

pharīnye 'of speech', see s.v. *pharā-*.

pharṣavatā- 'an official title', probably 'judge' as the 'official in questions', *pharṣata*, *pharṣava*, *pharṣṣa*, *pharṣa*, Tib. script *phar-śa*, *par-śa*, *pa-śa*; Z 19·95 *pharṣavata parste pīḍe ysaṃbastä* 'the official Zambasta ordered to write', Z 11·78 *pharṣata ysaṃbastä parste pīḍe*, Z 14·106 *pharṣava parste pīḍe ysaṃbastä*; II 13, 1a1 *pharṣṣa bara*, II 13, 1a4 *pharṣa barana*, II 69·1 *tya pharṣavata vaṃña muho jsa amanā ma yanā* 'may the official now not act unfriendly (BS *amanaāpa-*) with me'. For Tibetan II 28, 36b5 *phar-śa*. Hedin Tib. document IV 5; 6 *pa-śa*, *par-śa* (facsimile BSOAS 36, 1973, plates VI–VIII); Chinese transcript *pʻo-ṣa*<*pʻuâ-ṣa* (K 721·15; 846·1).

No bilingual evidence has been found, but the judge is known in Tibetan texts *khrim-bon*, *khrims-dpon* (V 196, 29a1 *khrraṃbānā* has either *khram* 'farm', or possibly *khrim* 'judge'). The judge is questioner; so in Tokhara B *prekṣenta*, A *prakṣänt*, O.Ind. *prāḍ-vivāka*. Hence *pharṣavatā-* contains **fraša-pati-* with metathetic *pharṣa-* (*-ṣ-*<*-ṣṣ-*<*-śš-*) and final masculine *-ā-* stem derived from older *-i-* stem (as also *spāta*, later *spā*, Tib. script *spa*, from **spādavatā-*, older *spāda-pati-*, parallel to BS *senā-pati-*, rendered by Tibetan *sde-dpon*). The Iranian *fraša-* is present also in NW Prakrit *praṣaṃḍa* (see *pāṣāḍa* above) corresponding to Greek οἱ περὶ εὐσέ-

βειαν διατρίβοντες, and κατὰ πάσας τὰς διατριβάς (see BSOAS 14, 1952, 427–8; K. R. Norman, JRAS 1972, 113) for Prakrit *sava-pāsaṃḍānaṃ*. Avoiding the illusion of a 'pure' dialect at the Middle Iranian stage, *pharṣa-*, *pharṣṣa* is an inner Saka replacement of **phraṣṣa-* (note the variation *-ra-* and *-ar-* in the base *draz-* 'to load', see *draysa-*, *dāls-*). As an extra-Saka loan-word it would require either a loan-word ending in *-i-* (replaced in Khotan Saka by *-ā-*) or a foreign word with masculine *-ā-* stem. For *fraś-* see s.v. *puls-*: *braṣṭa-*, and for *phr-* see *phrrūma-*.

pharhya 'jar', see *phara*.

phalau 'dish(?)', K 100·295 (obscure text), *khāysa ttaujai u ttūra phalau śau* 'food sour-stuff and cheese, one dish (?)'. See s.v. *ttūra* and *ttaujai*, base *tau-* 'be sour', cognates s.v. *ttavaṃdya*. Possibly *phala-* lw from Greek φιέλη, φιάλη, Mykenaean *piara* 'flat dish or bowl', through **fyala-*, loss of *-y-* as in *ḅātaa-* 'opened' (**višātaka-*). The *-au* may be either *-akam*, or *-āva-*. See, for another Greek word for 'dish', *lakāna* lw from Greek λεκάνη, λακάνη (III 89·175). But N.Pers. *paiyālah*, *piyālah* from **patigāla-ka-*, see *pai*.

phast- 'move', Z 5·38 *ku phastāri padamāna* 'where they move with the wind'; III 35·25–6 *padamyau phastāra brre garśa mīrāhę* 'the pearls on the beloved's neck move with the winds', =III 37·21 *padāmyā phastāra*, =III 46·38 *padamyau phastārā*; participle present **phastanda-*, III 80·26–7 *bīmila phastadā sagā* 'rocky rolling stones'. Causative *phaśt-*, Z 13·113 *biśā phaśtīya gyastä balysi* 'would the *deva* Buddha move his tongue?'. With preverbs, Z 20·3 *haphastāre käḍe padamäna* '(the creepers) are greatly shaken by the wind'; causative, III 6, 1312 2 sing. imperative *ma ma naṣphaśta* 'do not drive me away'; Z 291·6 *vaphaśtäte* 'it makes to tremble'. From *(s)p(h)and-*, *(s)p(h)ast-*, with the present with *-t-*, *phast-*, causative *phaśt-* (**fastaya-*), to Z 4·72 *sphan(d)-*, BS *spand-*. IE Pok. 989 *sp(h)e(n)d-*. Present *-t-*, see *ñyūṣṭ-* 'wrap' (**niyauxšt-*), Zor.P. *gōβtet* (see Chr. Bartholomae, Indogermanische Forschungen 38, Arica 17; for N.Persian, P. Horn, GIP II 318). IE Pok. 989 O.Ind. *spandate* 'twitch', Greek σφενδόνη 'sling', σφαδάζω 'twitch, move violently'.

phastä 'part of a name(?)', V 306·2·3 *///phastä budadattī haṃtsa ttye āṣīrīna pīmā pu⟨ḍä(?)⟩* '...*phastä*, to him Budadatta with the teacher (BS *ācārya-*) Pīmä offered...'.

-phāj-, see *haṃphāj-* 'wrap'.

phāta 'pleasures', Z 273·27 *pārhāna-dharma ṣṣu hvīnde, kau śśuvätä phāta pharā⟨ka⟩* 'the *parihāṇi-dharman*-man is so called (in that) he diminishes many pleasures', parallel to Abhidharma-kośa (ed. L. de la Vallée Poussin, VI 261 n. 4) *yaḥ parihīyate dṛṣṭa-dharma-sukha-vihārebhyaḥ sa parihāṇa-dharmā* 'if he withdraws from enjoyment of present *dharma*, he is *parihāṇa-dharman-*'; Vyākhyā 584·5–6 *parihāṇa-dharmā yaḥ parihātuṃ bhavya iti* 'the *parihāṇa-dharman* man is he who is happy to withdraw'. Base *phā-* or *phāk-*, *phāg-*, participle **phāta-* or **phāxta-*, possibly to base *spak-* in M.Pers.T. *'spxr* 'feast', Mir. Man. 2·14 *ispaxr vīrāst* 'he prepared a feast'; Zor.P. (DkM 554·18) *sp'hl* **spaxr nē kunišn* 'he must not make a feast', N.Pers. *āēn ī siparxī* 'ceremony of a feast'. A different *fāk-* is in N.Pers. *fāxtah* 'dove'. See also *⟨haṃ⟩phāta-* (V 41, 56V1). The word may have survived also in Oss. D. *fagä*, I. *fag* 'satiety' (rather than *pāka-* 'ripening', see G. Morgenstierne, NTS 12, 1942, 267).

phāna 'dust, mud', V 155, 123 *śśā ggośtā phānā niśśāte* 'he put one handful of dust', parallel Divyāvadāna 366·6–10 *eko 'gra-kulika-putro dvitīyaḥ kulika-putraś ca pāṃśv-āgāraiḥ krīḍataḥ...pāṃśv-anjalir bhagavataḥ pātre prakṣiptaḥ*; Z 14·48 *saṃgga uysma phāni* 'stones, soil, dust'; loc. sing. Z 24·422 *phāña ggaḍāre* 'they roll in the dust'. Adjective, II 107·171 *śau phānīnai sthūpa* 'a *stūpa*-monument of mud', parallel Chinese *t'u* 'soil' (K 1129·1). Playing in mud, Jaina Mahārāṣṭrī *saha-paṃsu-kīliyāo*. From *(s)pan-*, Oss. D. *funuk*, I. *fänyk* 'ashes', Av. *pąsnu-* 'dust', Parāčī *phunē* in *yā-phunē* '(dust) wind'. With *s-*, Sogd. Bud. (Vimalakīrti-nirdeśa 31) *δrt'yč spn'k z'yh* 'manured ground', Man. *δrtyč spnyy*, Chr. *δrtyč spnyty* (W. B. Henning, BBB p. 102; E. Benveniste, JA 1955, 323). IE Pok. 807 *pen-*, O.Ind. *pāṃśu-*, *pāṃsu-*, 'dust', *panka-* 'mud', Got. *fani* 'mud', O.Norse *fen* 'swamp', O.Engl. *fenn* 'swamp, moor', *fyne* 'moisture', Lit. *pania-*, Let. *pane* 'puddle, slough', place-name *Pannonia*.

phāra 'disturbance(?)', V 210, 38a3 (SDTV 93), no context. See *āphāra-*, base *phar-*.

phāṃra, see s.v. *phora*.

phārra- 'fortune, (high) position', Z 13·16 *tcohora phārre* 'the four stages (of the Buddhist career)', Manj. 126 *tcahaurrvā phārrvā byauda* 'attained to the four stages'. V 149V2 *paḍā phārrā* 'first stage', BS *srotaāpanna*; V 335, 33r5 *śätu phārru*, 'second stage', BS *sakṛd-āgāmin-*, V 335, 33V2 *dädu phārru* 'third stage', BS *anāgāmin-*, V 335, 33V4 *tcūramā phārrä*, BS *arhant*; III 23, 17a1 *srrautāvaṃnā phārrā* 'having attained the position of *srotaāpanna*', III 23, 17b2 *sakṛttāgāmä phārrā byaudä*, III 23, 18a2 *arahaṃdauñā byauda* 'having attained *arhant*-status'. These stages are termed in Sogdian *prn* **farna-*, Turk. *qut* 'fortune', Tokhara B *perne*, A *paräm* rendering BS *lakṣmī* 'fortune' (B 2, 53ia1) and adjective A 24b1 *parnont ṣotreyäntu* 'auspicious marks', BS *mangalīya-*. For *-ārra-*, note *kārra-* 'deaf', Av. *karəna*; *pārra-* 'feather', Sogd. *prn'k*, Av. *parəna-*; *ārra-* 'guilt', Av. *arəna-*, hence *phārra-* normally from **farna(h)-*. For *farnah-*, see Zoroastrian Problems, ed. 2, 1972, xvi–xix.

phāhā- 'cough', Sid. 101 *phāhä*, BS *kāsa-*, Tib. *lud-pa*, III 85·82 *phāḷä*, III 86·94 *phāḷi*, III 92·240 *phāḷä:*, to base *faθ-*, *paθ-*, *pat-* 'to eject, shoot'; verbal *pheh-*, Sid. 1 bis V5 *huña phehāme hīvī piṣkalä* 'chapter of ejecting blood', Tib. *khrag lud-pahi lehu*. Noun, Sogd. Bud. *p'δδ*, Yaγn. *pot*, *pos*, M.Parth.T. *p'h* 'arrow', Yazg. *peθ*, Šuγnī *pōθ*, Yidγa *pīx̌*, Munjānī *pūx̌*, Rōšānī *pûθ*, *pûθ-δēd* 'shooting', Oss. DI. *fat* 'arrow' as the 'ejected missile', to IE *(s)p(h)et(h)-*. Possibly Armen lw *npatak* 'aim, target' as the 'thing ejected towards'. See also *pheha*. For *panθ-* see s.v. *nuvanth-*.

phiḍa-, *phīḍa-* 'disturbed', see base *phar-*, K 23·71–2 *ājūā va satva phara phīḍa* 'for their livelihood the many beings are distraught', =K 15·121–2 *jvauna ⟨va?⟩ phīḍa* 'for living disturbed'.

phī⟨.⟩, possibly *phīra-*, Z 24·520 *kho ye brīnthi vīri hvātu*

vāñite phī⟨ra⟩ 'as one tosses upon the wind well-tossed the ears of corn', that is, 'winnows'. See above *uysvāñātā* 'he tosses up'. The cognate participle with *hu-* is archaic, as O.Pers. *hufrastam prs-*, O.Ind. *subhṛtaṃ bhar-* (J. Wackernagel, BSOS 8, 1935–7, 823–6) to base *(s)p(h)ei-* 'be pointed' from **sphaira-*, Oss. D. *äfserä*, I. *äfsir* 'ear of corn', Zor.P. *spēk* 'sprout', Orm. *ispēk* 'barley'. IE Pok. 981, Lat. *spīca* 'ear of corn', O.Engl. *spīr* 'stalk, sprout'. See s.v. *pīysgyau*.

phīj- 'escape', III 63·138 *saṃtsārā jsa phījāma* 'escape from migration'. See also *phīś-* 'avoid', with cognates.

phiysgāna- 'urinary bladder', Sid. 121v2 *phiysgāṃ*, BS *vasti-*, Tib. *čhu-so*; loc. sing. Sid. 122v4 *phiysgāña*; I 143, 52r5 *phaiysgāña*; III 88·148 *pheysgāñā*. Adjective, I 157, 69r2 *phäysagāña āchā* (or loc. sing.?). From **mizgadāna-*, Sogd. Bud. *βzm-δ'ny*. For the initial, note also *mīysai*, *bīysma*. Cognates s.v. *mīysai*.

phīr- 'splash', see *usphīr-* 'spurt, splash', IE *(s)p(h)er-*.

phirai 'speech', see *pharā-*, II 126·21.

phīś- 'avoid, turn aside from', *phyīś-*, SuvP. 72v4 *phīśīde akṣaṇa haṣṭa* 'may they escape the eight misfortunes', BS *bhavantu aṣṭā-akṣaṇa-vyativṛttāḥ*; SuvP. 70v4 *phīśīme asaidāna hirrna* 'may I escape the evil thing', BS *vivarjayeyaṃ khalu pāpa-karma*; III 25, 22b1 *biśau saṃñau jsa phīśāñā* 'he must avoid all *saṃjñā*-concepts', BS *sarvasaṃjñā vivarjayitvā*; K 72·28 *akṣaṇau phyīśi ysiyai* 'he will in being born escape the misfortunes' (translation Buddhist studies in honour of I. B. Horner 16); Manj. 110 *akṣaṇyau phīśe ysatha* 'he will escape the misfortunes in birth'. With preverb *naṣ-*, see above. With *phīj-*, the base has final *-k-* or *-g-*, but the *-ī-* is ambiguous from *-ai-*, or *-a-* with *i*-umlaut, hence either *(s)p(h)aik-* or *(s)p(h)ak-* (or *-g-*). A base *spaik-* 'to burst out from' is found in Zor.P. *spēč-* of sprouts; and possibly is connected here as 'issue from' and so 'evade' in *phīj-*, *phīś-* with ablative. This gives *(s)phaij-* > *phīj-* and **sphixś-* > *phīś-*.

phīs- 'strike(?)' or 'mark(?)', *phīsūna-* 'seal', L 95·1 and 95·36 *phīsūnāna* 'with seal', parallel BS *mudrā*; K 61, 39v4 *u ṣä-v-ī prrattejña phīsūṃ* 'and this is the seal of the promise'. Sogd. Bud. *pyz-* 'to strike', Av. *paiš-* (in *pištra-* 'wound'), O.Ind. *peṣ-* 'to crush, grind' with variant *-k-* > *phīs-* here. The alternative is *śśī-phīsa-* 'white', BS *pāṇḍura-*, *pais-* 'to mark'. The Sogd. Man. *t'p-* 'seal' may be from base IE *tep-* 'to strike', rather than IE *(s)tep-* 'to be expanded', see BSOAS 26, 1963, 84.

phīs-, see II 104·69 *ūsphīsaryāṃ*.

phīsa-, see SuvO. 36v2 *śśī-phīsa-* 'white', BS *pāṇḍura-*, base *pais-* 'to mark', N.Pers. *pēs* 'white'. See *pīsai* 'painter'.

phūkä 'red berry of pepper', Sid. 107r1 *baṃdara phūkä*, BS *granthika-*, Tib. *pipilin čhen-po* 'great pepper'. The 'red berry' of the pepper indicates a colour name **fūka-*. Such a name is in Greek (from Homer) φῦκος 'seaweed; rouge, rouge-pot; orchil ('red on purple from lichen')', Hebrew *pūk* 'eye-ointment, antimony' is also quoted. Foreign origin is proposed for both Greek φῦκος and Heb. *pūk*. Khotan Saka *phūka-* also could be a loan-word. But IE origin can be posited: Greek φῦκος (from Homer) is 'seaweed' and 'orchil' the dye, red and purple, from the lichen roccella tinctoria; N.Norse *fūki* 'rotten sea-weed', and Armen. *hou* 'purulent blood' (with many IE words for 'pus', as Lat. *pūr-* (*pūs*, *pūris*), O.Ind. *pūya-*, *pūti-*, Greek πύος, Lit. *púliau*). This rottenness of red colour could thus give a colour name, red or purple. IE *(s)p(h)eu-* would provide φῦκος 'orchil', and Khotan Saka *phūka-* 'red berry of pepper'. From this same *(s)p(h)eu-* then derives also Greek reduplicated (to a base *phu-r-*) πορφύρα 'purple-colour'; Homeric adjective πορφύρεος as a colour-name (for a base in *-eu-* giving *-eu-r-*:*-ur-*, note O.Ind. *kora-* 'bend, joint', Av. *kurit-* 'neck-guard'). The isolated Hebrew *pwk* **pūk* 'eye-paint' rendered 'antimony (black)', but perhaps rather 'rouge', may be a loan-word, as hinted in Driver, Hebrew Dictionary, and hence from Media.

Oss. D. *fugä*, plur. *fugätä* the name of a shrub rhododendron caucasicum derives from **fūkā-* or **pūkā-*; its flower has clusters of white petals with red tinge.

phūj-, *phūs-*, see *paphūj-*, *haṃphuta-*, *haṃphūsīde* 'join'.

phūḍa 'hollow', JS 6r2 *tta khu bāśa ysaṃgarä phūḍā bahyä pasūste* 'as in a wood an old hollow tree burns'; V 287, 8r1 *phūḍye baṃhyä* 'of a hollow tree'. Similar Tokhara A 94a6 *āsu trunkāts ṣtā⟨m⟩* 'dry hollow tree', Tokhara B *troṅktse stām*. Base *phur-* 'be hollow', with **phurta-* > *phūḍa-* (see *phūḍe* 'food' base *phur-*), with *phora* 'hollow part (belly?)' to Armen. lw *p'or* 'hollow, valley, belly'. Hence a base *fōr-*:*fur-* possibly dialectal to *kau-* 'be hollow' through *xuar-*:*xur-*.

phūḍe 'food', II 86·35–6 *phanä-kvaṇä hīye phūḍe* 'the *phūḍā-s* of the Pan-kuan official', a Chinese title *p'an-kuan* (K 689·4; 447·1) 'accountant', see IV 108. From base *fur-* 'eat, drink', **furti-* > *phūḍā-* 'food' in a context of *khaysaṃ* 'feasting' (**xazana-*), to Sarīkolī *fůr-*:*fůr-t*; Šuγnī *fur-*:*furt* 'eat with a spoon', Iškāšmī *fər-* (G. Morgenstierne, Etym. Voc. of the Shughni group p. 32: possibly dialectal to *hvar-*), translated by Russ. *xlebatï*.

phūm- 'blow', III 45·9–10 *phūmīdä ⟨ṣṭ⟩ā dīṣe vī brravīya padämaka*, =III 40·4 *phūmīdä ṣṭāṃ dīṣa vīrä jästūña padämakä*, =III 36·51–2 *phūmīda ṣṭāṃ dīṣa vī brravīya pädamaka*, =III 34·3 *phūmīdä ṣṭā dīṣa vī brravīya padamaka* 'the pleasant (variant celestial) breezes blow around' (BS *diśā-*). Base *pu-*, *fu-* 'to blow' with increment *-m-*, as *khūm-* 'open'; *rū-*, *rūm-* 'pull out'; *tsūm-* 'go'; Sogd. Bud. *ptsr'wm-* 'to charm'. For base *pu-* 'blow', see s.v. *puta-* 'blown up'.

phuva 'rotted', Z 20·12 *khu h⟨u⟩ṣ⟨k⟩ä baṅhyä handarna sūśtä phuva* 'as a dry tree burns rotten within' as a cliché, see BS parallel Sūtrālaṃkāra-sūtra 345 (transl. Huber) 'tree rotten and devoured by fire'; O.Ind. *antaḥ-prasṛptadahano jarann iva vanaspatiḥ* 'like an old tree entered by fire'; *dahaty antar-gataś caiva śuṣka-vṛkṣam iva⌣analaḥ* 'burns like the fire entered into a dry tree'; note also BS *antaḥ-pūti-*, Pali *anto-pūti-* 'rotten within'. See also *phūḍe-* 'hollow'. To base *pau-* 'rot' see s.v. *puva*, *hambūta-*.

phusta 'driven out', JS 29r3 *maraṃ māñaṃde phusti gẹsane dūmī* 'its whirling smoke poured out like death'; II 40·26 (defective text) *phustā*. See *vaphūste*, *naṣphusta-*, *naṣpūste*, base *paud-* 'move swiftly'. For *gūraphusta* JS 2r1, see above, from base *fraud-*. To II 40·26, see SDTV 120.

phaiḍa, *phiḍa-*, *phīḍa-* 'distraught', see base *phar-*.

phaidäla 'pained (by *kāma-* 'love')', III 43·20–2 *sūjaba āstaṃnā avämävä avätsīrai. . .pajsäsą kṣaṣṭä ysärä caistą phaidäla paṭjsaigau mästą tträmīdä hada baṃhyau phairīdä* 'Śacīpati (husband of *Śacī*=*Sūja*, epithet of Indra) and the rest, countless *apsaras*-nymphs. . .fifty, sixty thousands, youthful, love-sick, enter in groups, intoxicated; they converse among the trees'. Base *(s)p(h)ei-*, if with Zor.P. *pēm* 'pain', O.Ind. *pīyati* 'grieve; reproach', *piyaru-*, *pīyú-* 'scornful'. IE Pok. 792–3 *pē(i)-:pī-*, Greek πῆμα 'ruin, trouble', Got. *faian* 'blame', *fijan* 'hate', *fijands* 'enemy', O.Engl. *fēon*. Hence *phaid-* from **fiyant-* > **find-* (like *khiṇḍa-*), with suffix *-ala-*, or *-ila-*.

phema 'name of a city', frequent in documents; V 262, DR01, a1 *phemä kṣīrä* 'in Phema city'; adjective, V 304·05, 123 *phemai ttäguttina* 'from the Tibetan of Phema'; II 97·128 *phaima maṃ pīrākä* 'the writer here in Phema'. Associated with legend of a flying image as if suggested by a connexion of *Phema* with *pema* 'image' (from Prakrit to *pratimā*). Adjective *-āna-*, IV 24·3 *phemāña kiṃtha* 'in Phema city'. Marco Polo *Pein*. (See J. Hamilton, T'oung Pao 46, 1958, 118.)

pher- 'to speak', III 68·74 *ttye jsa va būñakya pherde* 'he talked there in conversation with her'; III 43·22 *hada baṃhyau phairīdä* 'they talk among the trees' (see s.v. *phaidäla*). Verbal to *pharā-* 'speech', IE *spel-*.

-pher- 'make disturbed', causative to base *phar-*, see *śiphera-*.

phera 'distress', K 155·53 *dārabaikṣa hīyi phera* 'distress of famine' (BS *durbhikṣa-*). See base *phar-* 'disturb', from **fārya-*.

pheh- 'eject', see s.v. *phāha-*, *phah-*.

pheha 'bad state(?)', K 45·22–3 *ṣi pheha tta tta hīśtä khvau vaña ṣṭe* 'this fate will so occur, as it now is for us'. To *pheh-* 'eject', as 'state of rejection', like BS *apāya-* 'going away to ruin, perdition'. See s.v. *phah-*.

-phauṇḍa, *-phāṃṇḍa*, second component in the plant-name Sid. 137v2 *aśa-phauṇḍä*, Tib. *saptaparṇa*; Sid. 111·3 *aśphāṃṇḍa*, BS *sapta-parṇaka-*, Tib. *ba-lhgal* (*mgal* 'jawbone', *ba* 'cow'). Hence *phauṇḍa-* < **funda-*, **punda-* 'part of a horse's body'. The similar Pašto *pūnda* 'heel' is derived from **pāšnatā* (NTS 12, 1942, 264), see above s.v. *pārra-* 'heel', and 'fetlock of a horse'. Note for the form *muṃḍa-* 'lump' from **mṛgant-*. BS *sapta-parṇa*, *-ka-* is rendered by Alstonia scholaris and Mimosa pudica. Possibly **pušn-* variant to *vṛšn-* in *buṇū* (as variants *m-*, *b-*, *ph-* see s.v. *mīysai*).

phora- 'external part of the human body', Sid. 100v5 *peṇḍai padīmāñą phorą biṃdą bañāñą ṇaheje* 'a poultice (BS *paiṇḍaka-*) must be made; it must be tied on the *phora*-part; it removes (the disease)'; Sid. 100v5 *vīnaustą phorą bidą bañāñą vīna jidą* 'it must be tied upon the painful *phora*-part; it stops the pain' (BS *vedanā-*). Here *phora-* derives from **phaura-* from older **fāura-* (or *(s)p(h)aura-*) to base *phur-* in *phūḍa-* 'hollow', and Armen. lw *p'or* 'hollow, valley, belly', *p'orak* 'valley' (**faura-*); for this *-o-* note also below *solāte* 'creeps', if this is connected with Armen. *sol-* 'to creep'.

phaura 'part of a medicament', III 85·73 *hamārnai phaura dva bāga* 'two parts (BS *bhāga-*) of this medicine'; III 88·155 *saunai phāṃrā*, *namvīṃje uci jsa pāchai* 'this medicament to be boiled in salt water'. Not identified. Possibly connected with *phora-*. See *saunai* 'powder(?)'.

phaurthaka 'cloth', II 9·157 *cīvarau phaurthaka śau būśīnai śā pvaica* 'garments (BS *cīvara-*) and *(-u)* *phaurthaka*-cloth one, of byssus one covering'. Possible lw in Divyāvadāna 29·7 *phuṭṭaka-* 'an inferior cloth'. A connexion could be envisaged with **farva-* 'thin skin' (Oss. D. *p'arüä*, *p'arä*, I. *xārv*), see BSOAS 20, 1957, 49–50, through **faur-* and suffixes **farvaθa-*.

phyada 'friendly, loving(?)', II 114·15 *māvara eysauja phyada samana bvaijsyā haphyau śūra pūñūda rauna kheṇḍa* 'loving the mother the lady (*alysāṃgyā-*), seemly, with virtues, valiant, meritorious like Rāma'. Laudatory epithet, possibly dialectal Saka (or archaic) **friyant-a-* participle to *frai-:fri-* 'love, be friendly', see cognates s.v. *brya-*. See also *phrrīna-* 'love, friendliness'.

phyaṣṭa 'shines', K 72·46 *gara ysarni* (*-i=-iṃ=-ai*) *phyaṣṭa* 'the golden mountain shines'. From *fyas-* to *pais-* 'be marked', *śśī-phīsa-* 'white'. For the form note *mais-* 'to mix', beside *myas-* (see Av. *myas-*). Not with *pyaṣṭa* 'visible'.

phyaṣṭi '(pointed) peak', K 36·113 *gi(ri) byāśḍi phyaṣṭi bīma u ttrairkhye* 'he will tread the mountain, peak, rocks and sharp tops' (BS *tīkṣṇa-*). Here *phyas-* from *fyas-* beside *pais-* 'be sharp' (Greek πικρός) to IE Pok. 794–5 *peiḱ-*. See also *phyaṣṭa* 'shines' from *fyas-* beside *pais-*. For the meanings 'shine' and 'pointed', note also *taig-:tig-*.

phyaṣṭe 'brilliant', III 80·23 *gvagye baysgyä hvälai phyaṣṭe* 'hills compact both brilliant'. See s.v. *phyaṣṭa* 'shines'.

phyīś- 'evade' (with ablat.), see *phīś-*.

phrramaina 'colour name', II 60·22 (SDTV 15) *phrramaina kabala śā* 'one *kambala*-blanket of silver-gilt (colour)'. Tib. *phra-men*, *phra-myen*, *hphra-men* 'silver-gilt' (see Acta Orientalia 30, 40). R. A. Stein BEFEO 41, 1941, 444 *phra-men yi-ge-pa* 'lettres de pierres précieuses'; M. Lalou, JA 1955, 195 (not translated). Possibly Iranian **framēn* 'lucky', like O.Ind. *peroja-* 'victorious', from Iran. N.Pers. *pairōzah* for 'turquoise' and *rājavarta-* from Iran. *lāžavard* 'lapis lazuli', to M.Pers.T. *prmyn* 'luckly, happy' (and *framēn-* verbal 'be lucky'). G. Tucci, The Tombs of the Tibetan Kings, 79, has the meaning 'silver-gilt' with the Chinese equivalent.

phrrīnä 'love, friendliness', III 41·28 *śūjäñāṣṭä phrrīnä pasīdä saiśai vaskä* 'they give out mutual love for amourousness'; like III 41·32–3 *śujäñāṣṭä nāśa pasīdä jūhai udāśāyą*. Here *phrrīnä* parallels *nāśa* 'tenderness'. From *frīna-* (or *frīvana-*) with dialectal or archaic *fr-* kept, see cognates s.v. *brya-*. For *fy-* < *fry-*, see also *phyada-*, and *bryau*, *byau*.

phrrūmä 'thickened milk', Sid. 20v5 *cu śvīdä haṃdarye paryāyä jsa*, *phrrūmä churba vī bure*, *tte garkha-gvācha* 'what are from another sort (BS *paryāya-*) from milk, such as the thick milk (Tibetan) *phyur-ba*, they are heavy to digest', BS *vikārāś ca kilāṭādyā guravaḥ*, Tib. *ho-malas sna gźan-du bskyur-ba*, *phyur-ba-la sogs-pa ni lċi-ba yin-te*. BS *kilāṭa-* 'inspissated milk', Dardic Ṣiṇā *kirāri* 'milk product', Khowar *kiḷāḷ*, *kiḷāri* 'cheese', Pašai *kirāṛ* (> Yidγa *kirāṛ* 'cheese'), Romani *keral*, *ciral* 'cheese', Nūristānī Kati *kilēr*, Aškun *cela*, Waigali *kilā*, Burušaski

kilāy (see TPS 1955, 69–70), Tib. *phyur-ba* (*čhurba*), *čhur-la* 'a decoction from boiled butter-milk' (Jäschke Dictionary), 'a kind of cheese or curd from boiled milk' (Das Dictionary); Mahāvyutpatti 5691 **kilāṭaḥ* (MSS *kilālaṃ, kilāḍaḥ*), Tib. *čhur-ba*, Chinese *ṭṣī* 'liquid, gravy, juice' (K 876·3). Hence *phrrūmā* 'thick milk', is from base *frau-* beside *frau-š-*:*fruš-*, Zor.P. (Gr.Bd TD 2, 110·11) *plwšk* in the phrase *šīr plwšk homānāk* 'like milk, thickened (beestings)', Pahl. Texts 113·6 *šīr ut panīr afrušak ut māst* 'milk and cheese, thick milk and curdled milk', M.Pers.T. *prwšg* (see W. B. Henning, BSOS 9, 1938, 86; BSOAS 11, 1946, 719 *frwšk*: not to Armen. *hroušak* 'sweetmeat', N.Pers. *farūšah*); G. Morgenstierne, NTS 5, 1932, 55 Pašto *wurṣə*, N.Pers. *haraš*, Sarīkolī **raxč* (**frušaka-*). The Armenian *hroušak*, *xroušak* is a 'sweetmeat of flour, butter, honey or sugar', N.Pers. *farōšah, afrōšah* 'a sweetmeat of flour, butter and honey'. From a base *frau-*, *frau-š-* a word for both 'thick milk' and 'thickened flour concoction' could be made. Hence a base for *frau-* would be IE *pel-*, *per-* with *-eu-* (whence *-eu-s-*). This could be IE Pok. 802 *pel-* words for 'flour', O.Ind. *pálala-* 'mush', Greek πόλτος 'mush of flour', Lat. *pult-*, *puls* 'thick mush of spelt flour'. Absence of a subscript hook excludes *frauš-* in *phrrūma-*. The *phrr-* for *fr-* is dialectal or archaic.

-phve, see *haṃphuta-*, *paphve*.

phvai 'spade, shovel', III 74·194–5 *aḍā āṃ naḍa na vijsya ā, nva kharāṃ śau phvai dīštā* 'do you not see another, a man, come, after the asses, a spade in his hand'; ibid. 195 *ṣi mahā śau phvai dyū* 'he will strike me with a spade'. From **fvāya-*, **fvaya-* (or with intrusive *-v-*), to Waxī *pēi*, Yidγa *fīa*, Munjānī *fīyo* (**fayaka-*), N.Pers. *fil*, Šuγnī *fe*, Rōšānī *fay*, Sanglēčī *fī*, Parāčī *phī*, Tališī *hiya*, Yidγa *fīyiko* 'small wooden spade', Oss. D. *fijjag, fijjagä*, I. *fijjag, fyjjag, fijjägtä, fyjag* 'spade, shovel'; with *xw-* Pašto Wazīrī *xwai, xwaiyē* (**fuai-*) 'wooden shovel' (NTS 12·264), Pašto *xwai*, N.Pers. *xwyh* **xōyah* 'shovel, oar'. IE Pok. 981 *(s)p(h)ei-* 'pointed', O.Ind. *sphyá-* 'splinter, spear, rudder'. See also *pīysgyau, pīysa-, phī(ra?), spava-*. This connexion indicates that the *-v-* of *phvai* is secondary.

ba- preverb <*upa-*, see *baṣṭarrda-* 'spread', *bahauji*. For *b-* note also *benda* **upāntai* 'upon' but *vīra* **upari*; *pa-* to nouns as *pakūṣḍa-, pasāla-* rather O.Iran. *pa-*, Lit. *pa-*, O.Slav. *po-*.

ba 'small', *baka-, bata,- bataka-*, Manj. 269 *ba burai ja āstai khu pītta* '(the dewdrop) remains a short space when it falls', =III 39, 42b1 *bakä burä āstä u pīttä*. See *bata-*.

bạ 'poison', first component, Manj. 74 *bạ-vāeḍa rakṣaysa* 'poison-covered *rākṣasa-* demons'; ibid. 76 *be-vāḍa*, see *bẹ-, bẹi*.

baṃ 'bundle', plur. *bana*, V 174a1 *aysdāṃ 10śeṃ hvaṃḍā gūñā 1 baṃ 1* '*aysdāṃ*-grain, ten men 1 sack, 1 bundle'; ibid. a3 *īresa gūñā 1 baṃ 1* 'Īresa (gave) 1 sack, 1 bundle'; plural ibid. a 2 *vikausa gūñā hauḍi 3 bana 3* 'Vikausa gave 3 sacks, 3 bundles'; ibid. b1 *māmattī gūñā 3 bana 3* 'Māmattī (gave) 3 sacks, 3 bundles'. From **banda-* 'binding, bundle'. See cognates s.v. *bañ-* 'to fasten'.

baṃ —?—, V 59, 129v3 *vaśte harbiśi baṃ cu halci ī///* (Sūtra text) 'places every...whatever it may be...'.

baṃhya- 'tree', see *banhya-, bahya-*, V 26, 49v6 *bātānu o baṃhyānu ggariṇu nyātān(u)* 'of winds or trees, mountains, rivers'.

baka 'small', from *bataka-, bata, ba*, III 76, 242 *baka kai drauta biysīyā* 'when he seized her small hairs' (not *bakakai*); II 103·53 *bakạ misai ṣṭāna āchai* 'though only a small illness'; K 39·160 *bakyä pūñā īyi* 'may be small merit' (BS *puṇya-*); K 156·62 *bakyi va edre* 'defective faculties' (BS *indriya-*), parallel BS *vikalendriya-*.; K 53·10·4–5 *pūña haḍi bakyau u bvāmatū nvāśka* 'but merits few (*-au*=*-a u* followed by *u*) and deficient knowledge' (*-ū* 'also').

bakala 'small', III 122·35 *bakala bvārai* 'they understand little', gloss to BS *kījatta alpa jsanattī* (=*kiṃcid alpaṃ jānāti*); ibid. 36 *bakalaka bvārai*.

bagala 'vessel', I 145, 54r1 *bagala padvāña* 'the vessel must be fumigated'; I 163, 78v58 *suñạ bagalaña pyanāña* 'to be covered in a clean (*suraa-*) vessel', BS *bhāṇḍa-*; III 89·173 *bagala pyanāñā* 'the vessel must be covered'; ibid. 173–4 *bagala hīvī tturä* 'mouth of vessel'; ibid. 175 *bagalā pāstuṃgä viśtāñā* 'the vessel must be turned up'; ibid. 176 *ttye bagala bidā* 'upon that vessel'; 176 *bagala bise herä* 'the things in the vessel'; I 161, 76v2=I 181, 99r2 *āysmāstāña bagalaña* 'in a clay vessel'; a second loc. sing. III 89·178 *bagīla pyanāñā* 'to be covered in the vessel'. From base *bag-* 'to receive and give shares, receive, contain', see *baxš-* s.v. *būṣṣ-*. Av. *baǰina-*, second component *raēθwiš.baǰina-* 'mixing vessel', glossed by Zor.P. *gumēčak bāš* (Nirangastān 13519) and Vid. 14·8 *HLQWN* (**baž*), to receive the *hōm* from the *hāvan*-mortar, Armen. lw *bažak*, Aram. *bzk*, plur. *bzykyn, bzyk'* 'scutella' (S. Telegdi, JA 1935, 1, 234). See also below *bāṣkala-*. Similar O.Ind. *bhājana-*, whence BS in Khotan Saka *bājana-, bājina-*. For *-g-*~*-j-* see s.v. *bajsi*.

bagala 'tree-trunk', III 96·7–8 *aśvagarbīnai bagala* 'the tree-trunk smaragdine', with *aśva-garbha-* variant to *aśma-garbha* 'emerald', see Hōbōgirin I 40 *ashumakaha*. Hence from **vana-ka-* (with *-la-* suffix) or **van-ga* (as Av. *asəṇga-* 'stone' and O.Ind. *śṛṅga-* 'horn', Khotan Saka above *kṛṅga-* 'cock') to *ban-* in *banhya-* 'tree'. For 'tree-trunk', see also *ṣaica* and BS lw *skandha-* (Z 2·114, Z 7·20; Z 13·153).

bagalagvā 'gallants (?)', II 85·16 (miscellany) *bagalagvā šīšpaka-jsiṃma* (*-iṃ-*=*-ai-*) 'the gallants (?) with amorous (?) eyes'. Uncertain, but possibly *baka-* 'sure, heroic', M.Pers.T. *bg*, with negative M.Parth.T. *'bg*, with *baga-* in Oss. inscription Zelenčuk πακαθαρ, Georgian Chronicle *os-baqat'ar* 'hero of the Assi', Oss. D. *bägu*, I. *bägū* 'surely', plur. *bägūdärtä* 'heroic' epithet of the *Nartä* heroes; Qamberdiaty, Cin p. 24 *bägūläg*. Here *lagva-* would fit with Oss. DI. *läg* 'man' and with I. *läquän*, D. *läppu* 'boy' (*qu*>*pp*). Hence *baga-* 'heroic' with *lagva-* 'youth, esquire'. For πακαθαρ, see Acta Iranica, Monumentum H. S. Nyberg I, 1975, 35. This connexion of *lag-* would be dialectal *l-*<*d-*, if the Ossetic and Ibero-Caucasian *lag* is from Iranian *dahaka-* (Khotan Saka, K 46·41 'male') as proposed in TPS 1946, 204; TPS 1959, 108 in citing *bagala-*.

Hence *bagalagvā* is not the loc. plur. of a derivative of *bagala-*.

bagīla, loc. sing. to *bagala-* 'vessel'.

baṃkṣya 'crooked (?)', K 64, 81v2 *aññānä baṃkṣya ttrīṣṵña satva* 'ignorant (BS *ajñāna-*), crooked animal beings' (BS *tiryag-yoni-*). Dyadic with *tiryag-* 'crosswise', to base *vank-* 'bend'. See also *baji* 'horse (?)'. IE Pok 1134–5 *u̯ek-*, *u̯enk-*, O.Ind. *váncati* 'go crookedly', *vakrá-* 'crooked', with *-s-*, in O.Ind. *vankṣaṇa-*, *-ā* 'loins', *vakṣáṇā* 'belly'. Hence *baṃkṣya-* < **vanxšita-* or *baṃkṣya-* < **vaxšita* (the subscript hook being secondary?); IE *u̯ek-* in Av. *nivaštakō.srva-* 'with crooked horns'.

baṃggāma- 'cuirass', Z 24·278 *haṣṭa śśäkṣāvatä baṃggāmu padande* 'he made the eight *śikṣāpada-*commandments to be a cuirass'; Z 24·425 *samu nä baṃggāmyau äspāta* 'their refuge is just with their cuirasses'; III 44·41 *parāḥ(ī)nai bagau* 'the cuirass of *śīla-*morality', parallel to Pali Theragāthā 614 *sīlaṃ kavacaṃ*. In military orders, II 129·70 *kaṃgīnai baṃgāṃ* 'a cuirass of hide'; IV 24v2 *baṃgāṃ*; IV 21·5 *baṃgāmāṃ*. Base *var-* 'protect, cover', hence **varka-* with *-āma-* suffix with differentiated *-r-* to *-ṃ-*. For *-āma-* note N.Pers. *vāšāmah*, *bāšāmah* 'covering, veil', Armen. lw *varšamak*, Georgian lw *varšamang-i*, *varšamag-i*, from *var-š-* 'to cover'. See *var-* in *baṭha-* 'cuirass', *var-t-* in *bẹsa-* 'shield', *pūlsta-* 'hidden', possibly *pvaica* 'covering', Armen. lw *nouartan* (**nivartana-*) 'covering', quoted Acta orientalia 30, 1966, 37. To IE Pok. 1160 *u̯er-*.

bachadā 'embracing (?)', III 37·26 *bachadā bahyą karāśą śūjañāṣṭa* 'the tree's creepers are embracing (?) one another', =III 47·44 *bachadą̄ bahya*, *karāśä śūjañ(ā)ṣṭa*. See also *bich-*. From **ava-čya-* to base *čyā-* 'to rest' (see *tsāṣṭa-*).

baj- 'be injured, destroyed', causative *bajev-*, *bajautta-*, present, 3 sing. Z 24·47 *bajäte*; optative, 3 sing. Z 13·78 *ko balysi baji puṣṣo mīḍa* 'if the Buddha were injured, he would at once die'; V 76, 44r1 *bajätä*, BS G 37, 33b3 *naṣṭo*; oblique present participle absolutive, JS 18v2 *dukhya bajattye ttṵñe tsuṃ mī orga* 'to you sad, injured, I come, with reverence'; 3 plur. Z 24·395 *bajevīndä*; adjective, SuvO. 27v6 *bajevāka*, BS *pranāśaka-*; 3 sing. present II 36·9·4 *tta mau ṣṭä paryatī pirśtä khu ni bajaittä* 'so the *mau*-wine is, deign to keep it covered, so that it is not spoiled'; =II 37, 12a3 (corrected numbering SDTV 36; 39) *u ttī jsāṃ tta mau ṣṭä paryatī pirśtä khu na bajaittä*; III 24, 20b4–21a1 *baysānä sābhaugī ttaraṃdarä anauṣkājsī kā(yä) na bajaitti* 'the Buddha's *sāṃbhogika-* non-eternal body may not be injured' (BS *kāya-*); III 28, 41a3–4 *khu hā uysnaurāṇa buhumānä ni bajaitti ādarä hā yanāri o garkhuṣṭānā* 'so that the beings' esteem may not be harmed; do respect (BS *ādara-*) or reverence'. Preterite to *bajev-*, Z 15·9 *bajottändä*; Sid. 20r2 *hvāṣä jsa bijautta* '(water) spoiled by vegetation', BS *śevāla-dūṣita-*, Tib. *ña-čig yod-de*; V 336, 34v6–35r1 *kye ha(nä hve) ce śśna dastäna mahā-samudṛ bajauttu yanä* 'whoever is the man who can with one hand destroy the great sea', BS G 37, 31b6–7 *asti punaḥ sarvaśūra kaś cit satvo ya eka-pāṇitālena samudraṃ kṣapayet*, =V 74, 41v4–5 *aśtä sarvaśśūra ce hanä hve ce śśäna dastäna mahā-samuṃdṛru bajauttu yanä*; JS 14v1 *cu ra kṣīra bārä ni pastä ttīma bajautta* 'when also in the land rain did not fall, the seeds perished'. Sid. 135v4 *cve mau jsa cha bejette* 'whose skin is impaired by intoxicant' (see *bajaitti*), BS *madya-pāna-hata-ojas-*, Tib. *čhaṅ hthuṅs-pas mdaṅs med-par byas-pa*. With *bī-*, present participle III 22, 13b2 *bījevaṃdai bāḍa* 'in time of destruction', BS *vipralope*; present, 1 plur. K 36·98 *khvai bījevāṃ khū rā eṣṭe* 'if we destroy her, how will he continue (life)?', =K 19·231 *khu mī rūye jīyakai ra khu eṣṭe* 'if he lose her how will life continue for him?', =K 27·153 *khu mī tv(ā) rūya jīyakai ra khu aiṣṭa*; adjective II 103, 46 *baraijā bījaivāką* 'destructive of crops'; preterite participle II 99·178 *bijāṃtta yai*, =II 11a14 *bījauda*; noun, V 110, 32r2 *buvāna hämāre*, *bajāmate* 'destructions occur (dyadic)', BS *vilopa-*. Causative V 117, 66r7 *bajevāmata*, BS *nāśo*. Base *baj-* from **vi-ji-* 'perish' or **apa-ji-* (to *jin-* 'destroy') with **vi-jāvaya-* or **apa-jāvaya-* > *bajev-* rather than base *bak-*, *bag-* 'to break' or lw to Prakrit *bhajj-*. For *-ev-* see also Parāčī *-ēw-*, Pašto, Orm. *-aw-*, Munjānī *-ōv-*, Yidγa *-iw-*, Waxī *-üw-*, *-əv-*, *-ev-*, *-əw-* as causative from *-āvaya-*, beside N.Pers. *-ān-*, Sarīkolī *-ān-*, Yaγn. *-ān-*, Zor.P. *-ēn-*, M.Pers.T. *-yn-*, *-'n-*, M.Parth.T. *-yn-* (rare), *-n-* to base in *-ā-*, Pahlavī Psalter *-n-*. If Waxī *w*, *v* is secondary, the ending could be *-āpaya-* (like O.Ind. *kṣiṇā́ti*, *kṣayayati*, *kṣapayati* 'perish, destroy'). For *ba-* > *bī-*, see also III 114, 6r3 *bījāṣä* 'noise', *bajāṣṣa-*.

bajāṣṣa- 'sound', V 342, 83v5 *hvīyäna bajāṣṣäna* 'with human voice', BS G 37, 78a4 *manuṣyakāṃ vācaṃ*; Tib. *mihi skad-du*; SuvP. 62r2 *bijāṣṣä*, BS *saṃpravādita-*; dyadic Bcd 44v3 *bijāṣa svarä*, BS *svara. . .ruta-*; III 114, 6r3 *bījāṣä*. Verbal *bajeṣṣ-*, Z 20·4 *bagyeṣṣāre*, Z 3·57 *bajeṣārä*; Sid. 125v4 *bijeṣe*, Tib. *smra-ba*; Sid. 133v5 *ne bejeṣe*; preterite *bajeṣy-*, *bijeṣy-* *bajeṣ-*, II 113·99 1 plur. *bijeṣyāṃdūṃ*, 3 plur. K 60, 37r4 *bajeṣāṃdi* (with *-y-* < *-ita-*). From *-jaxš-* beside Av. *zaxš-* (*zaxšaθra-* 'abuse'), Oss. D. *dzäγun*, *zäγun*, *zaxta* 'speak', I. *zäγyn* (both *j-* and *z-*), N.Pers. *zāγ giriftan* 'to abuse', *zāγ* 'crow, raven, rook' and 'abuse'. From IE *g(h)eg-* and *ĝ(h)eg-* > Iran. *gag-* and *zag-* with *-s-* **gaxš-*, **zaxš-* (not *-ĝhs-*, hence not reduplicated **ja-ýž* > *jaž-*, unlike O.Ind. *hásati*, *jakṣati* 'laugh'). The *-j-* of *bajāṣṣa-* would imply an earlier *-i-* before *-j-*. For variant IE *gh-*, *ĝh-*, see s.v. IE Pok. 429 *ghel-*, *ĝhel-* 'yellow'.

baji 'swift animal (?), horse', II 41·8 (SDTV 116–7) *kuṣṭi saṃ vaysgede khu va bahyä nä hamāve virī baji baññänä* 'just when they dismount, if there should be no tree, just there the horse (?) is to bound'. The riding animal of a courier is rightly given the epithet 'swift', hence to base *vak-*, *vać-* 'go swiftly', as O.Ind. RV *vacyáte*, *vaṅkú-* of the horse. From this *vak-* 'be swift' is Oss. DI. *bäx* 'horse' (formed like *täx* 'stream' from *tak-* 'flow'). The horse is not a mountain animal and hence this Iranian **baxa-* was taken into Čečen *beq'a* plur. *boq'ij* 'foal', Inguš *baq'*, *beq'ij*, Batsbi *baq'*, equally with the cart Iran. *vartana-*, Sogd. *wrtn*, Oss. D. *uärdun*, I. *uärdon*, Čečen *vorda*, plur. *vordanaš*, Inguš *vorda*, *vordaš*, Abxaz *a-vardən*.

bajsa- 'part of a horse's body', Z 22·149 *bajsu vitī īsā niśtä* 'there is no hair-whorl on his groin' (*īsā* =BS *āvarta-*), palatalised **baja-* beside non-palatalised O.Ind. *bhága-* 'groin' (see G. Morgenstierne, Acta Orientalia 21, 1950,

26–32). For the *j-* beside *-g-*, see also *bagala-* 'vessel', Armen. lw *bažak*.

bajsīha- 'mortar', Sid. 146v3 *hīśanīje ā vā śāvīṃje bajsīha haṃdrri vya* 'in an iron or copper mortar', BS *āyase tāmra-pātre vā*, Tib. *zaṅs-sam lčags-kyi gtun-gyi naṅ-du*; Z 2·16 *kho ye siyato ḥvaittä bajsīha* 'as one brays sand in a mortar'; loc. sing. Sid. 146v3 *ttiña bajsīhaña*, Tib. *snod de-ñid-kyi naṅ-du*; Z 4·65 nom. sing. *bajsīhä*. Base *bag-* 'break in pieces, bray' with suffix *-īha-* beside *bajsvārra-* 'pestle' (**baja-kārana-*), to IE Pok. 114–5 *bhag-* 'break', O.Ind. *bhanákti*; *bhanga-* 'breaking', Armen. *bekanem* 'to break', *bek* 'broken', Celtic O.Ir. *bongid*, *bocht*, Lit. *bangà* 'wave, mass', *bengiù*, *beñgti* 'to finish', *pabangà* 'end'.

bajsvārra- 'pestle', Sid. 146v3 *paṃjilīnai bujsvārä jsa... kūṭāñä* 'to be crushed with a bell-metal pestle', BS *kāṃsa-ghṛṣṭe*, Tib. *btun-bus...brduṅs-la*, Z 4·65 *bajsvārra mäśtä bajsīha* 'pestles, great mortars'. Also *bajsvārrä* in the sense of 'club' or the like, III 66·34 *tta bajsāṃna śaṃdä ḥvaste* 'he struck the ground with the club' (*-āṃna* < *-ārna*). Possibly from **baja-kārana-* 'tool for braying'. See s.v. *bajsīha-* 'mortar', for *bag-* 'break'.

bañ- 'to bind', participle *basta-*, Sid. 102v3 *bañāñä* 'to be bound', Tib. *bčiṅ-ba* ('bind'); Sid. 147v4 *bañāñä*, Tib. *phur-la* ('wrap'); II 116·41 *prraṇahānau ttāṣṭa bañū* 'I make a *praṇidhāna*-vow'; III 104·28 *prraṇahānai vaska bañū* (with preterite, Sid. 1 bis 15 *praṇahāna basta*); present 3 sing. Z 5·55 *baittä* (**badati*), 3 plur., Z 3·107 *baindä*; preterite, V 388, 19v1 *tcamana basta uysnaura* 'whereby the beings are bound', BS G 37, 14a4 *bandhanaṃ*; Sid. 19r5 *cu basta ga hamāte* 'whose faeces are bound', Tib. *phyi-sa ḥgags-pa daṅ*; III 68·70 *brrīye jsa basta vistāta* 'they became bound by love'; infinitive, IV 7v5–6 *pasti bani u pasti ḥvaśti* 'he ordered to bind and ordered to beat', with which note, Z 22·158 *ahvasta ṣṭāna abasta uysnora* 'beings though not beaten, not bound'; noun, K 144, 2r3 *hīśanvā ąijsvā banāmai* 'binding in iron bonds (base *äljs-*)'. Infinitive, II 104·84–5 *prraṇihāna pastai baśti* 'he deigned to make a *praṇidhāna*-vow'; II 41·7–8 *hinā-pamūhai haḍä baśtä sve bidä barīdä* 'a red-clothed robe to be fastened they wear on the shoulder' (emending Acta orientalia 30, 1966, 35). From *band-* > *ban-* with *-ya-*, beside *bad-*, Av. *band-*, *basta-*, *nivanda-*, Zor.P. *band-*, *bast*, N.Pers. *band-*, *bastan*, M.Parth.T. *bnd-*, *bst*, *bstg*, noun *bnd*, *bndg*, M.Pers.T. *bn-*, *byn-*, *bst*, with preverb *nwn-*, *pywst*, noun *pywn*; Sogd. Bud. *βynt-*, *βstk*, noun *βnt*, *βntk*, Yaγn. *vant-*, *van-*, *vasta*; Pašto *wandanai* 'sheaf-band, rope', *wand* 'dam, dyke', *wāsta* 'pond'; Oss. D. *bädtun*, *bast*, I. *bädtyn*, D. *dzubandi* 'talk' (**pačabandiya-*, to Sogd. Bud. *pčβnt-*), Šuγnī *vīnd-*, *vūst*, Waxī *vānd-*, *vāst*, Yazg. *van-*, *vand-*, *vûst*, participle *vəstag*, Sarīkolī *vind-*, *vûst*, causative *vandon-*, *vandond*; 3 sing. present *vist*; *vandon* 'bound', IE Pok. 127 *bhendh-*, O.Ind. *bandh-*, *baddhá-*, Greek πενθερός 'father-in-law', πεῖσμα 'rope', Got., O.Engl. *bindan*, Lit. *beñdras* 'sharing'. See also *bana-*, *baṃdana-*.

baña 'near, in front', V 341, 80v5 *u ku nä vara ājumīndä baña rrundä* 'and when they bring them there before the king', BS G 37, 75v7 *upanīya. rājñaḥ puratah*, Tib. *rgyal-poḥi mdun-du* (*mdun* 'forepart, face'); V 331, 21r1 *baña sumīrä* 'before Sumeru (mountain)'; V 328, 7r1 *balysi patāna* with cursive *baña* below. From **upana-* adjective *-na-* to *upa-* (like Av. *apana-* from *apa*), see also *nāna-*. Parāčī *wanō* 'towards' (**wanaka-*) (if from *upa-*); and Zor.P. *apāk* 'with', N.Pers. *abā*, *bā* may derive from *upa-*. For *b-*, note s.v. *bendä*.

baña- 'imprisoned', K 103·96 *baña satva parsīdi* 'imprisoned beings are delivered', =V 252, 829 *banya satva parsīdä*, =III 115, 10r1 *banya satva parsīdä*. Adjective to *ban-* 'to bind', see *bañ-*, *banya-*.

baña bind (?)', V 355, TMb2 *gvahe u baña kharījä* (space) 'twist and bind on the thong', see s.v. *gvah-* and *kharīja-*.

bañätä 'makes sound (?)', V 295v4 *ce balśa gāṭau bañätä* 'who makes bells ring at the shrine (*balsa-*, BS *caitya-*, *stūpa-*)'. See below *ban-* 'to lament'.

baṃcai 'with lament' (*baṃca* with pronoun *yi*), Z 24·511 *erra nä nāte śśäña erra suratū* (*-u* 'and') *śśäña śśārṣaku baṃ⟨k⟩ya* 'he took them in his arm; in one arm Sūrata and in one (arm) Śīrṣaka with lament'; Z 5·109 *u baṃcai pā nāte* 'and with lament he took his (*yi*) feet'. With suffix *-u-* III 7, 14v3 *muysdyūne baṃtve pyū* 'listen to the pitiful laments'; V 387·48 *strrīya pharāka baṃtve yāṃḍa yūḍā* 'the woman had made many laments'; JS 15r4 *baṃtve yuḍi* 'he made laments'; JS 37r4–v1 *ysīrūṇe baṃtve maysdyāūne anāha* 'grievous laments, pitiful, protectorless' (BS *anātha-*)'. From *ban-* 'lament' below (see also *bañätä*). The unvoiced *-c-* and *-t-* are due to secondary contact (since *-nt-* > *-nd-* and *-nč-* > *-nǰ-*), hence base *band-* 'to strike, injure, make ill, sad', with suffix *-atu-* (O.Ind. *edhatú-*, *tanyatú*, Av. *fsəratu-*) and *-ačā-*. See *samaṃdva-* 'suitable' (*-ntuva*). To Av. *bandaya-* 'make ill', Zor.P. *vīmārēnītan*, *bazda-* 'ill', Zor.P. *vīmār*, Zor.P. *bazak* 'evil', N.Pers. *bazah* (see s.v. *baśdā-*) beside Av. *ban-*, *banta-* 'ill', *bąnayən* 'destroy, corrupt'. IE Pok. 126 *bhen-* 'to strike', Got. *banjō* 'stroke, would', O.Engl. *benn*, O.Norse *ben*, O.Sax. *beni-wunda* 'wound', O.Norse *bani* 'killing', O.Engl. *bana* 'killer'.

baṭha- 'cuirass', Z 24·397 *ttye pūrä ysaiye baṭhāna haṃtsa balondä* 'to him a son will be born with a cuirass, strong', parallel Chinese Aśoka-avadāna *k'ai-kia* 'mailed armour' (K 339·4; 344·1); Z 24·277 *prāmūkṣa-saṃvarä baṭhī māñäte* 'the *prātimokṣa-saṃvara-* (restraint of monastic rules) resembles a cuirass'. Base *var-* 'to cover, protect', *baṭha-* from **varθra-*, Oss. DI. *ūart* 'shield', Zor.P. *vartīk*, *gurtīk*, *gurtakīh* (DkM. 427·12) 'defensive armour', Armen. lw *vert* 'mail', Alanian in Hungarian lw *vért* 'mail'. Base *var-t-*, Armen. lw. *nouartan* 'covering' (**nivartana-*), Oss. D. *niuārdun*, I. *nūordyn*, *nordyn*, *nūorst*, *norst* 'to cover'; Av. *vārəθman-*. See also *bṛsa-* 'shield' (**vṛtsa-*). Other details, JRAS 1953, 110. For a portion of dress, Armen. lw *varti-k'* 'trousers', *andravarti-k'* 'trousers', N.Pers. *gardah* 'wrestler's leather breeches', Pašto *niwāṛai* 'belt of breeches', Yid-γa *wōṛo*, Munjānī *wēra* 'trousers', Sanglēčī *wāḷ* 'trousers'. To IE Pok. 1160–1 *uer-* 'close, cover', O.Ind. *api-vṛṇoti* 'shut', *apa-vṛṇoti* 'open', Lat. *aperiō*, *operiō*, Lit. *ùžveriu*, *vérti* 'close', *atvérti* 'open', *veriù*, *vérti* 'to open', O.Slav. *za-vĭrǫ*, *vrěti* 'close', *otvoriti* 'open'.

baḍ- 'turn', Z 24·503, 3 plur. *trāmu vara śśando dukhāna yseru baḍāri* 'so there on the ground they roll with woe, wretchedly'; Z 20·57 *biśā baltte* 'the tongue rolls'. Base *vart-* 'turn, roll', derivatives *bāḍa-* 'time', *bāḍa-* 'country'. Preverbs *ni-, nyūḍ-, ham-, haṃbaḍ-, haṃbālsta-*, BS *saṃgraha-*. See also *baiś-, bīṭh-, haṃbīṭh-, ābẹisa-, bẹisa-*. To Av., O.Pers. *vart-*, Zor.P. *vart-, vaštan*, causative *vartēn-*, N.Pers. *gard-, gaštan* (or base *gart-*), Sogd. Bud. *wrtn* 'cart' (**vartana-*), M.Parth.T. *wrt-, wrd-, wšt, 'mwrd, 'mwrt, 'mwšt, 'mwštg, 'zwrt-, 'zwšt-, "whr-, 'whr-*, M.Pers.T. *wrd-, wšt, 'zwrd, 'zwšt, 'mwrd, "whr-, 'whr-*, Pahlavī Psalter *wld-*, Oss. D. *äüüärdun*, I. *äüüärdyn, äüüärst* 'make turn, roll', *nymät-uärdäg* 'rolling felt', D. *üärdun*, I. *üärdon* 'cart', Pašto *āwaṛəm, āwuštəl* 'turn, change', *āṛawəl* 'overturn', Waxī *wert-* 'knead (clothes in washing)', *ywrt* 'pounding-stone' (**warta-*), *ywrt-* 'roll up'. IE Pok. 1156–8 *u̯er-t-*, Lat. *uertō*, O.Ind. *vártate, vṛttá-*, Got. *wairþan, frawardjan* 'destroy', Lit. *verčiù, veřsti*, O.Slav. *vrĭtĕti, vratiti*. For *gart-*, see *ggaḍ-, ggaltte*.

baḍa- 'captive', II 117·7 *cva-ṃ jsāṃ va stūra ya ttā-ṃ jsāṃ baḍa tsvāṃdä* 'what were their large cattle, they went, captured'; II 90·81 *drai-sse ula baḍä yuḍāṃ⟨dä⟩* 'they captured 300 camels'; II 91·107 *aśa-ṃ jsāṃ biśä baḍä tsvāṃdä* 'all my horses were carried off'; II 91·117 *cva-ṃ va pā kīthi dūṃvāṃ stūrä ya tta-ṃ pā biśä baḍä yuḍāṃdä* 'what were the Dūṃvas' cattle, in the city, those of theirs then were all made captive'. Base *var-* 'carry off, capture', Av. *varəta-, varata-* 'captive', Zor.P. *vartak*, N.Pers. *bardah*, M.Parth.T. *wrd, wrdg* 'captive'. IE Pok. 1144 *u̯el-* 'seize', Greek ϝαλισσκῆται, ϝαλόντοις, ἁλίσκομαι, ἑᾶλων; ἁλωτός 'captive'; Lat. *uellō, uolsus* 'bear away', Got. *wilwan* 'rob', Hittite *u̯alḫmi* 'fight'.

baḍa 'you bear', II 94·27 *japha amą baḍa* 'you bring talks', =II 97·111 *japha amą baḍą*; II 71·7–8 *ttīti vā hīyau stūrāṃ bida baḍa* 'then you bear it upon your own large beasts'. See *bar-* 'carry'.

baḍa 'in the time of, during', II 85·6 *ttye śirkye pvāśai kālai bāḍä baḍa* 'in the time of the fine autumnal time (BS *kāla-*), period', with *baḍa* for older *beḍa* loc. sing. to *bāḍa-* 'time'.

baḍe, *baḍḍe* 'rides', Z 13·149 *kho rraha-bārai baḍḍe* 'as a chariot-rider is borne (rides)'; Z 2·95 *rre biṃbäysārā rro hā baḍe* 'the king Bimbasāra rides'. Middle to *bar-* 'be borne, ride'.

baḍye 'quail', Sid. 17r3 BS *vartaka-*, Tib. *bartaka-*, N.Pers. *vartīǰ, vardīǰ, vatak, valč*, Balōčī *gwardāg*, Oss. D. *üärdcä, üärccä, üärtdzä*, I. *üärcc, üärccytä*; Pašto *nwaṛaz*, Yidγa *woṛγo*, Sanglēčī *worc*, Waxī *wolč, wōlč*, IE Pok. 1180 O.Ind. *vartikā-, vartaka-, vartīra-*, Greek ὄρτυξ, γόρτυξ.

baṇāsīḍa 'in hole of a tree' (adjective, plural), I 161, 76r1–2 *prrāṇḍyau jsa paśā bi jiṃdä tta khu śaysdä baṇāsīḍa drvīdä* 'it destroys poison emitted by breathing things (BS *prāṇin-*), just as snakes which live in holes of trees bite (sting)', BS *kṛmi-kīṭeṣu*. From **bana-kasā-* 'innermost part, hole of a tree', to *banāsa-*, with *-īḍa-*, like *-ūḍa-* (*pīrūḍa-* 'full of worms') and *-aḍa-* (*pajsamaḍa-* 'honoured') from *kṛta-* (*yäḍa-, yiḍa-, yuḍa-, yūḍa-, īḍa-*). For variants *-ṇ-* and *-n-*, note *ysānū, ysāṇū* 'knee'.

bata- 'small; reverse to good', SuvO. 5v4 *ttarä batu jsīñe pamāka* 'such a small measure of life', BS *evaṃ parīttam āyuḥ-pramāṇaṃ*; with compound, III 14·18 *bajsīnya himāre* 'they become short-lived' (like ibid. 16 *muysga-jsīnī*, ibid. 15·54–5 *muysga-jsīnya*); Sid. 6v4 *kuṣṭa utci baka u bata bahya* 'where little water and few trees', BS *alpa-ambu-śākhī*, Tib. *čhu ñuṅ-žiṅ śiṅ ñuṅ-bahi yul-na*; K 2, 137r5–v1 *bataku ṣā gyastavura dātā cu ānandä ṣamanä sīte* 'little, prince, is the *dharma*-doctrine which Ānanda the *śramaṇa* (ascetic) learned', Tib. *ḻhahi bu dge-slon kun-dgah-bos čhos kun čhub-par byas-pa-na ñuṅ-gi*; v 179, 1a1 *bate dyāte u bate pyū⟨ṣṭe⟩* 'saw little and heard little'. Later *ba-, baka-, bakala-, bakalaka-*, I 169, 85r1 *ba-hauva* 'weak', Sid. 2v2 *baka bvāka* 'understanding little', BS *alpa-medhas-*; I 141, 49v4 *baka-śaukrra*, BS *alpa-śukra-*; Sid. 7r5 *baka hova*, Tib. *ñams-stobs čhuṅ-ba*; Sid. 145r2 *bakalaka*; II 9·144 *haira bakala hamyai* 'things became few'. Comparative, Z 1·45 *battara-*, superlative, Z 24·228 *battama-*. Contrast *bata-* and *śśāra-* 'good', I 169, 85r1–2 *java-ttaraṃdara cviṃ (-iṃ-=-ai) dahauśta niśta ttyi śara hauva padīmi* 'having an exhausted body who has no virility, it makes for him good strength', contrasting with I 169, 85r1 *ba-hauva śara-hauva padīmi* 'makes the weak to have good strength'; Sid. 142r1 *bẹti-ysunaṃdaita* 'with little flow', BS *alpa-sruti-*, Tib. *hdzag-pa ñuṅ-žiṅ*. Note for 'small' and 'bad', O.Slav. *xudŭ* 'small', Russ. *xudū* 'small, weak', *xudój* 'bad', Aškun *apalä* 'bad', O.Ind. *alpa-* 'small', O.Slav. *malŭ* 'small, few', *malyj* 'small', Lat. *malus* 'bad', Got. *smals* 'small'; Armen. lw. *nouaz* 'little, few; base, low', Greek ὀλίγος 'small, few', Alban *lig* 'evil, meagre'. Khotan Saka *bata-* 'small' can thus be connected with **vata-*, Zor.P. *wt* **vat* 'bad', *vatak, vattar* 'worse', Armen. lw *vat, vata-baxt* 'unfortunate', *vatt'ar* 'worse', *vatt'arem* 'to make inferior', M.Pers.T. *wd*; *wtr qyrdn* 'to overcome', N.Pers. *bad*, Xurī *god*, Baločī *gwat* 'bad'. Here also O.Ind. RV 10·10·13 *bató batāsi yama* '(Yamī speaks) Bad you are, bad Yama', beside the exclamation of dissatisfaction Pali *vata*, BS *bata*. From a base in *-ā-*, a derivative *-ata-* may occur (as O.Ind. *vrata-*, Av. *urvata-* to base *vrā-*) hence *vata-* may be traced to *vā-: ū-* 'be defective', see s.v. *vāra-*. See also *vanda-* 'small'.

baṭṭa 'periods of time, revolutions' K 50·5·2 *khu buri tsīmä satsārä myāña, budhasatva-cirye udaiśä, drayi baṭṭa-ṃ niṣamāṃde khva-ṃ prrari tta tta vījsyaune* 'while I am moving in migration, for the bodhisattva's career, may three revolutions be calmed for me, so that I may see nature' (*prrari* =BS *svabhāva-*, and *prakṛti-*). From **vartata-* base *vart-* 'to turn' (see *baḍ-*), with suffix *-ata-*. Note *dri-bāḍva-* 'of the three times', to render BS *try-adhvan-*. For *-ata-*, O.Ind. *darśata-, yajatá-, pacatá-*, Av. *yəmata-*, O.Pers. *θakata*, Khotan Saka *siyatā-* 'sand'.

batsāga 'relief', Manj. 134 *batsāga by(e)ha dūkhyau jsa* 'gets relief from pains', =Z 17 *dukhyau bitsāṃgya*. Base *tsā-* in *tsāṣṭa-* 'quiet'.

bada 'binding', Manj. 145 *ne bada ne ja vā gūstya* 'not bonds nor escape'; Manj. 343 *ṣą sattsāra bada ttīma* 'this is the seed of the prison of migration'. Manj. 305 *cu nai byehī bada gūstya* 'who does not get freedom of bond'; Manj. 305–6 *nai bada nai ja gūstya* 'not binding nor loosing'; Manj. 287 *bada huña venā* 'bonds without blood'. Archaic **banda-* or dialectal, from **bandha-*, see *bañ-*.

bada 'continuance' (like *pabana-*), K 24·86–7 *ma vaña ājtka bada baida* 'now he has come against course of my life'. See s.v. *jīka*.

badaṃjä 'binding thing' in a list K 100·290, from **bandanačī-*, to Pašto *wandanai* 'binding for sheaf', see s.v. *bañ-*.

badana- 'binding, prison', Manj. 41 *badana-śela* 'in prison', *bandana-* with O.Ind. *śālā-*, loc. sing. *śela*, or loan-word *bandhana-śālā*. See *baṃdana-*.

badara 'loaded with', second component II 15·3·1–2 *chaska-badara stūra ājimyarä* 'bring the barley-loaded beasts (horses)'. See *band-* 'bind on', s.v. *bañ-*.

ban- 'lament', dyadic III 4, 10r3 *yserkä banäñä paradīvāñä* 'it must be grievously lamented' (BS *paridev-*); Z 24·516 *ṣṣamana banāre* 'the *śramaṇa-*ascetics lament'; K 24·107 (the sisters of Manoharā) *hvaura banīra*, =K 33·55 *hvarāka banīri*, =K 16·116 *hvauraka banīra* 'the sisters were lamenting'. K 17·173 *yserkha banīya* 'she lamented bitterly', =K 25·111 *ysairaka bunīya*. See *bette*. Base *ban-*, see *baṃcai*, *baṃtve*, *banānu*, with cognates s.v. *baṃcai*.

ban- 'make, cause', K 35·84 *jaigä banīyi* 'he was causing ruin', =K 18·206 *jega baysīya* =K 26·135 *jaga bīysīya* from base *bays-*. Hence base *ban-* <**van-*, as Sogd. Bud. *wn-* 'to make, do', Yaγn. *von-*, *voñ-*, *vun-*, *vonta* 'finish, complete', Chorasm. *wn-*.

bana- 1. 'bundle', sing. *baṃ*, plur. *bana*, see *baṃ*; 2. 'bond', V 147, 13121 *mārīña bana dāma* (dyadic) 'bonds of *Māra*-demon' ,parallel Pali *māra-bandhana-*; Z 20·14 *kho baśä nvaṃtte kvī brūṣkä thīśti bani* 'as the load shifts where the rough fastening drags him'. From *banda-* 'binding', Av. *banda-*, *nivanda-*, Zor.P. *band-*, *patvand*. See s.v. *bañ-*.

bana (no context), V 12·2·4 *///na bana 20*, see *baṃ*.

bana 'parts of a melon', III 92·242 *byārä bana* 'the *bana*-parts of cucumber, melon'. If *bana* 'rinds', it may derive from *kan-* 'cover', by **abi-kana- *bikana-*, **batana-* >*bana-*. For *-akana-*, see *satana-*, Av. *akana-* 'quiver for arrows', Zor.P. *kn-tyl *kana-tigri-*, *kan-tīr*.

banaa- 'prisoner', Z 5·100 *banā puṣṣo harbiśśu ggūta* 'all prisoners are at once delivered'. Adjective, *banya-*, *baña-*, III 115, 10r1 *pariloka banya sattva parsīda* 'in the other world (BS *paraloka-*) the imprisoned beings escape', =V 252·829 *pariloka banya satva parsīdä*. See also *baña*. Base *band-*, s.v. *bañ-*. Without context also V 158, 6a3 *cei nä banye///*.

banaa- 'sheaf', III 80·19 *varava ye kaista jsārä sīyā kuśāṃ banai* 'there was planted corn, a sheaf of one hundred awns'. From *band-* 'to bind', Pašto *wandanai* 'band of a sheaf'. See s.v. *bañ-*. An alternative would be *bana* 'bands' with *yi* 'corn, its bindings of a hundred *kuśa-s*'.

banaji 'scraping tool', Sid. 155V3 *cu lokṣä biśą̄ hame beśą̄ va darāñä banaji jsa* 'whose tongue becomes rough, his tongue (read *beśą̄-v-*⟨ī⟩) is to be scraped with a *banaja-*'; =Sid. 155V3–4 *cu lokṣą beśą̄ hame beśą̄ darāñä banaje jsa*, Tib. *de-ltar lče bem-bem-por gyur-pa-la ni, lče bźar-źin*. Different Sid. 155V2 *beśą̄-v-ī darą ysīrrä* 'his tongue, thick, rough', Tib. *lče ril-gyis stug-pa bem-bem-por hdug-la yino* (*ril* 'round, whole'). From *nag-* 'gnaw, scratch, scrape', older *gnag-* or *gnāg-*:*gnig-*, Av. *aiwiy-nixta* 'gnawed at', Vid. 7·30 *yezi nasuš aiwiynixta* 'if the corpse is gnawed', Zor.P. gloss *QDM MHYTWNT *apar žat* 'struck upon' (possibly *žat* replacing *žūt* 'gnawed', and then *žat* replaced by Aramaic *MHY* 'strike'), hence **apa-najī-* >*banajā-* oblique *banaje jsa*, *banaji jsa* 'with scraper'. The *-a-* of *-naj-* may be from IE *ghnegh-* or a secondary *-a-* from *-i-*, IE *ghnagh-*, Av. *γnig-* (*γnixta-*), to O.Engl. *gnagan*, *ginagan*, *nagan* 'gnaw' (IE *ghnēgh-*); IE Pok. 436 *ghen-*:*ghn-*, 'gnaw, scrape'.

banāte 'plum' (or 'pear'), Sid. 19r1–2 *kauśāṃttaka u abrra u banāte u daṃda-śaṭha* '*kośa-āmrataka* and plums and *danta-śaṭha* (fruits)', BS *kośa-āmrātakaṃ dantaṃ śaṭhaṃ*, Tib. *kośamamra dan, ñoti dañ, dantaśatha dan*; Sid. 18v5 *u gechane, u banāte u nālakera hīyāra*, 'and bananas and plums and coconuts, fruits', BS *mocaṃ panasaṃ nālikerakaṃ*, Tib. *čhu śiṅ-gi hbras-bu dan, panasa dan, nalikera rnams-kyi śiṅ-tog ni*; II 56, 17–8 *ttye nva ttāje tharkye hamāre banāve ttī tta devadārä* 'along the river are walnut-trees, plums, likewise *deva-dāru-* pines'. Here *banāte*, *banāve* render Tib. *ñoti* 'pear' (Jäschke Dictionary), BS *panasa-* 'a northern tree' and 'bread-fruit tree' (of the tropics), *āmrātaka-* 'hog-plum, spondias mangifera' (with variants); Aškun *āmar* 'pomegranate', cognate (if remotely) with Iranian Zor.P. *'wlmwt *urmōt*, N.Pers. *amrūd* 'pear', Kati *aṙmṙōw* 'pomegranate'. Assuming that *banāte* is identified with a 'plum', it is well-known that the 'plum' is named as the 'blue fruit'; so Oss. D. *äxsinc'ä*, I. *äxsync'y* 'plum' from *axšaina-* 'blue'; Slav. Russ *sliva* 'plum', OHG *slēwa* 'sloe', O.Engl. *slāh* (with Lat. *līuidus*). Hence *banāte* is formed from the colour-name *van-* 'blue', older **vanāpā-* (>*banāvā-* >*banātā-*) cognate with Zor.P. *wn'pšk *vanafšak* 'blue flower, violet', N.Pers. *banafšah*, Vēs u Rāmēn 34·15 *gōnah ī banafšah* 'violet colour'; Armen. lw *manoušak*, Syriac *mnyšk-' *mənīšk-ā* (whence Armen. lw *manīšak*), Arab.-Pers. *banafšaj*, *manafšaj*. The base *van-* is attested in O.Engl. *wann* (Mod. Engl. *wan*) glossing Lat. *caeruleus* 'blue'. For the suffix *-āp-*, *-ap-* note also Lat. *cannabis* 'hemp', Zor.P. *k'nb*, and Lat. *gosapium* 'cotton'. See SDTV 72.

banānu 'abusive cries', V 111, 33r2 *kalahāryānu banānu haṃdrūṣṣānu lāstanānu* 'quarrels, mockery, attacks, disputes', BS *kalaha-ābhaṇḍana-vigraha-vivāda-*; similar Saṃghāṭa-sūtra G 37, 75b3 *kalaha-bhaṇḍana-vigraha-vivāda-*. Base *ban-* 'cry out, lament'. Parallel BS *kroś-*, *ākroś*, 'cry out against'; Av. *zau-* 'call; curse', Armen. lw *nzov* 'curse'.

banāsa- 'hole in a tree-trunk' Z 2·45 loc. plur. *banāsuto śśaysde pharāka* 'in the holes many snakes' (see above *baṇāsīḍa*); Z 20·33 *byūta banālsuvo ttranda puṣṣo* 'the owls at once entered the holes of the trees'. Parallel in Sūtrālaṃkāra 178 'snakes in their holes', ibid. 15 'owl in his hole by day'. From *ban-*, *bana-* 'tree' (in *banhya-* 'tree') and *kasā-* 'innermost part'. Cognates s.v. *banhya-*.

bani 'to bind', infinitive, IV 7V5 *pasti bani* 'he ordered to bind', see s.v. *bañ-*.

banījā̆- 'willow, or oak', III 93·257 *ttrahāṃ padīyāṃ banījāṃ grūṣkyāṃ hīvī kṣārä nauka ārāñä* 'alkali of radishes, burnt willow (oak) barks to be ground up finely'; III 86·106 *caittrai hīya grūṣkä, banījāṃ grūṣkyāṃ hīvī kṣārä hamaṃgä viśtāñä* 'bark of *citraka-* (semicarpus

anacardium), alkali of willow barks are to be placed equally'. From *van, vana-, vanā-* 'tree', Waxī *wunuk*, Šuγnī *wān* (**vanā-*), Bartangī *wanōć*, Sarīkolī *wanūj*, Yazg. *waneg* 'willow'; Balōčī *gwan* 'wild pistachio', Parāčī *γān, γan* (**vanā*) 'oak', Khowar *bānć*, Pašai *wanji*. Sid. 10r2 *bī* renders BS *vanjala-*, Tib. *lčaṅ-ma* 'willow'. Varieties of salix are used medicinally, but so also acorn of quercus 'oak' (Hindī *banjī* 'oak' RLT, Comp. Dict. 11209). See also s.v. *banhya-*. For *-ījā-*, fem. adjective, note also *barīja* 'crop', from *bara-*.

baṃtve 'laments', see *baṃcai, ban-*, with *-ṃt-* from *-ṃtt-* secondary contact, see Z 23·30 *nvaṃtte*, Z 5·46 *bihaṃtte, -nθ.t-, -nd.t-*; the conjunct *-ṃt-* arises only from *n*+dental in secondary contact with *-t-*. For the suffix note also *samaṃdva-* 'suitable'.

baṃda- 'vomited', JS 18r2, see *bam-*.

baṃda- 'binding', V 341, 83r6 *bando* loc. sing. 'in prison', BS G 37, 77b6 *baṃdhanaṃ*, Tib. *bćon-ra*; III 81·169 (Turkish) *kyeśä yūkī, paraiṣkhārä baṃda hame* 'the quiver strap is the fastening of the equipment' (BS *pariṣkāra-*); V 126, 2b2 *baṃdāna basta uysānā* 'the self bound with bonds'; parallel BS Lalita-vistara 294·6 *bandhana-latā* 'creeper of bondage'. See also *bada-* from *baṃda-*.

baṃdana- 'binding', Sid. 155r3 *u biṃga baṃdanvā vīnāṃ āstaṃna jedą* 'and destroys pains in the bands of the kidney', BS *kukṣi-*, Tib. *mkhal-rked na-ba*; Manj. 415 *brraiyuna baṃdanyā gūva* 'escaped from love's bonds'. Here *-nd-* preserved (archaic or dialectal) as in *caṃdana-*. Compound, III 113, 4v4 *baṃdana-śālvā* 'in prisons', Manj. 41 *dukhīnai badana-śela* 'in prison of woe', with BS *śālā-* and either indigenous *baṃdana-* or BS lw *bandhana-*. See *bañ-*.

baṃdarä 'pepper', Sid. 13ov2 *baṃdarä*, BS *cavya-*, Tib. *dbyi-mo*, Sid. 10r5 *baṃdarą*, BS *cavya-*, Tib. *dbyi-mon*, Sid. 101v4 *badarä hīye perä* 'leaves of pepper', Tib. *dbyi-mohi lo-ma*, BS *cavya-* 'piper chaba'; Mahāvyutpatti 4226 *dbyi-mon*, BS *campaḥ* (Prakrit **camba-*, Hindī *cāb*).

baṃdara-phūkä 'red berry of pepper', Sid. 107r1, BS *granthika-*, Tib. *pipiliṅ čhen-po*, see s.v. *phūkä*.

banya-, see *banaa-* 'prisoner'.

banhya- 'tree', *baṃhya-, bahya-, bhahya-*, V 330, 20v2 nom. plur. *banhya* 'trees', BS G 37, 17v2 *vṛkṣāḥ*, Tib. *śiṅ*; V 263, 89r2 *baṃnhya*, BS G 37, 76b2 *vṛkṣaḥ*; V 340, 80r6 *baṃhyä*, BS G 37, 75a7; V 340, 80r4 *baṃhyu nyälste* 'planted a tree', BS G 37, 75a6 *vṛkṣaṃ vāpayeta*; Sid. 155v1 *bahyä*; II 103·59 *baḷi*, K 146, 4r2 *bihyą*; K 146, 4r1 *śau bhahye*, ibid. 4r1 *ttyai bhahyi śīña hīyāraña* 'in one fruit of that tree'; Sid. 144r1 *baṃhyāṃ*; Sid. 143v5 *bahyā* gen. plur.; III 47·49 *bahvyūā* loc. plur. (not *-ha-*). See also *bagala-* 'trunk of a tree' from **vana-ka-* or **vanga-*. From *van-* 'tree', Av. *van-, vanā-*, gen. plur. *vanąm*, Zor.P. *wn*[1] **van, *vun* and *bwn*, N.Pers. *bun*, Oss. D. *bun*, I. *byn* (second component), D. *äxsär-bun* 'wood of nut-trees', *färbun, fadqädbun* 'alder wood', *pazbun* 'wood, bushy place', *räzbun* 'fruit garden', *c'äxbun* 'green herb', I. *fadqädbyn* 'hornbeam wood', *bärzbyn* 'birch-wood'; Sogd. Bud. *wnh, wnyh, wn'kh*, plur. *wnth*, Pašto *wana* 'tree', Orm. *wunɔ*, Balōčī *gwan* 'wild pistachio', Parāčī *yan, yān* 'oak'; Yazg. *waneg* 'willow', Sarīkolī *wanūj*, Waxī *wunuk*, Šuγnī *wān*. IE Pok. (omitted); Mayrhofer, Etym. Dict. 19·138, O.Ind. *ván-, vána-* 'wood', Indian and Iranian (no IE source certain). Probably Indo-Iran. *au-:u-* 'to expand, extend, grow', O.Ind. *vy-unoti, vy-òman-, u-* (glossed by *vistīrṇa-*), with *-as-*, Av. *avah-* 'fodder', Yasna 32·14 *saoćayaṭ avō* 'he made the plant pungent' (see above s.v. *durauśą*); *avō.xvarəna-* 'manger' ('eating place of fodder'); RV *avasá-m* 'food', Aškun *au* 'bread'. With *-š-* O.Ind. *óṣa-dhi-* 'plant, herb', Iranian Pašto *waṣai*, Yidγa *yūya* (**aušaka-*), Zor.P. *hwšk*, N.Pers. *xōšah*, Balōčī *hōšag, mazan-hōš*, Chorasmian *wwfyk* (*-f-* <*-š-*) 'ear of corn'. To this the IE form could be either *au-* or *eu-* 'to grow'. From *au-:u-* was derived *u̯-en-* 'growing thing' like IE Pok. 78 *au-* 'moisten', *aue-, auen-t-* of river names, see Khotan Saka below *vañi*, Z 17·10 *vabēḍä bārä vañi varūvändä ggaryau* 'the rain pours down; the streams flow down [*ava-raud-*] from the mountains', O.Ind. RV *avánī-* 'stream'. Hence IE *au-:u-* to *u̯-en-*, Iran. *van-* 'tree' (or IE *eu-:u-*). For the ending *-hya-*, either suffix (IE *-syo-*) or second component is possible. See s.v. *pharhya* 'jar'. Without *-hya-*, see *banāsa-* <**bana-kasā-* 'hole in a tree-trunk'.

bam- 'to vomit', Sid. 17v5 *cu huñä bame* 'who vomits blood', BS *asra-*, Tib. *khrag lud-pahi nad*; Sid. 105v4 *cu huña bame*, Tib. idem.; Sid. 16r4 *drrāṃ ttavai cu huñą bame tū jaidä* 'such fever that he vomits blood, that it cures', Tib. *khrag lud-pahi rims sel-źiṅ*; causative *bamāñ-*, Sid. 8r5–v1 *namvīje uci jsa jaiṣta haurāñä u bamāñāñä* 'it must be given boiled in salt water and he must be made to vomit', BS *lavaṇa-toyena chardinaṃ tatra kārayet*, Tib. *lan-čhva čhuhi nan-du skol-ba blud-de skyug-tu gźug-go*. Preterite, JS 18r2 *ttye jsa baṃda* 'from it was vomited'; Sid. 2r2 *bāma-* 'vomiting', Tib. *skyug-pa*; Sid. 10r3 *bamāme*. For *baṃda-*, note also *daṃda-* 'tamed', base *dam-*. To Av. *vam-, aiwi.vantīm*, Zor.P. *apar vamīt ēstēt*, Av. *avi dīm vanta*, Zor.P. *apar vamēt*; *vamītan*, participle, *w't'y *vātāy* (s.v. *spāma-*); Oss. D. *ŭomun, ŭomd*, I. *ŭämyn, ŭändton, ŭomd, ŭämd, omd*. IE Pok. 1146 *u̯em-*, O.Ind. *vámiti, vamati, vānta-, vamathu-s*, Greek ἐμέω, ἔμετος, Lat. *uomō, uomitus*, O.Norse *vāma* 'evil', Lit. *vemiù, vémti* 'vomit'.

bay- 'guide', II 77·16–7 *pada-bayai ttāhą̊hūḍāṃdū* 'we gave a woven garment for travelling'. Compound, *paṃdā-* 'road', *bay-* 'to conduct, lead on straight lines', O.Ind. *vai-:vī-, pada-vī-* 'leader', *padavīya-* 'footstep', *vayúna-* 'line, frame'. So rather than *bāy-* 'lead' (base *vad-*) with shortened vowel, IE Pok. 1123–4 *u̯ei-*. See s.v. *pada-*.

baya- 'fear', SuvP. 66v4 *gūchīde mūhū ttina bayäna* 'may they deliver me from this fear', BS *mocayantu ca māṃ bhayāt*; II 40·36–7 *avyāca baye haysgama* 'intolerable fear, grief'; adjective, *bayasta-*, III 5, 12r1 *bayasta haysga-masta pvaṣtā satva* 'fearful, anxious, terrified beings'; K 65, 83r4 *bayastāṃ jsīmau āḍarau vaska* 'for the sake of fearful tormented ones (parallel BS *preta-*) evil-doers'; =K 51·5·10–6·1 *bayastāṃ jsīmāṃ vaska*; K 64, 81v3 *cū vā ṣai jsīmā ārāḍa bayista* 'or who are even tormented ones, evil-doers, fearful'. Compound, V 164b4 *baya-bīya uysnora* 'beings involved in fear' (with *bīya-* variant to *-vīya-*). From base *bai-:bī-* 'fear'. To Av. *bay-, biwi-, niwyeiti, nivayaka*, Zor.P. *bīm* 'fear', N.Pers. *bīm*, Balōčī *bēm*, Armen. lw *aha-vir-k'* 'terror' (TPS 1956,

88–90 *aha-* < *aθa-*, dyadic). IE Pok. 161–2 *bhōi-*: *bhī-*, O.Ind. *bhāyate*, *bibhéti*, *bhiyas-*, *bhīṣ-*, *bhí-*, *bhītá-*, OHG *bībēn*, O.Sax. *bibōn*, O.Engl. *beofian*, Lit. *bijaũ-s*, *bijóti-s*, *baĩjùs* 'causing fear', *báimė* 'fear'; O.Slav. *bojǫ*, *bojati sę*, Lat. *foedus* 'ugly'. Here *baya-* Iranian, not BS lw from *bhaya-*. See also *bīrrai*, *haṃbālkā-*. For 'to fear', see *puvaḍ-*.

bays- 'move' in various ways (no longer specialized to a vehicle), Sid. 1311 3 *neṣāmą vaska baysāñą* 'it is to be practised for tranquillizing', Tib. *źi-bar bya-bahi čho-ga je byaho* ('increasingly practises method of tranquillizing'); JS 2912 *dai. . . baysaṃdai* 'rushing fire'; Z 4·46 *cī tcalco ggaṃgye o tcalco sāddhā baysāre* 'when they move to the bank of the Ganges or to the bank of the Sindhu'; III 43·14–5 *syai jsīrauvā. . . hāṣṭā vāṣṭā baysārai* 'the geese, the ducks fly to and fro', =III 47·58 *baysāra*; K 38·142 *āṣkye baysīrā* 'tears were flowing' (K 30·208 *āṣkyā jsa habaḍai* 'filled with tears'); V 355V2 *paḍā baysāre* 'they move first'; 2 plur. optative II 115·21 *tta tta ra baysīryau khvau na hamāra āchanā* 'so on your part (*ra*) act so that they are not ill'; Z 21·29 *daśtu baysīro haṃggargya nvāya. kāḍā* 'very skilfully they practised songs in the assembly'; noun, V 312·22 (uncertain text) *baysāma*. Preterite, III 70·116 *ṣāṃdā tsvā khāysā va baṣṭa* 'the raven went, she hastened for food' (see *baṣṭa* below). Compounds, *haṃdarauysya-* 'moving in the atmosphere', *bahoysana-* 'market' from *bahā-* 'price' and *vazana-* 'place of operation'. With preverbs, *gvays-* 'separate', *parauys-* 'to sink', *hoṣ-*, *hauṣ-* 'to ravish'. To Av. *vaz-*, *vašta-* 'move', *vazō.raθa-* 'driving a chariot', Zor.P. *vazītan*, *vazēnītan*, M.Pers.T. *prwz-* 'fly', M.Parth.T. *wz-* 'blow', *frwšt* 'fly away', *wzn* 'way', *r'št-wzn* 'way', *'ndrw'z* 'atmosphere', *prw'z-* 'make fly', *pdw'z* 'following'; Sogd. *wz-*, *w'štk* with preverbs *ā-*, *ham-*, *ni-*, *apa-*, *pa-*, *pač-*, *apč-*, *fra-*, *parā-*. Armen. lw *p'arouaz* 'seam, patch', N.Pers. *parvāz* 'patch', *parvāz*, *parvāzah* 'flight'; Pašto *wazəm*, *watəl* 'go out', *ālwatəl* 'fly' *prēwatəl* 'fall', Balōčī *gwazag* 'pass', Orm. *γūz-*, *γuštuk*, *γwaz-*, *γwaštak* 'fall', Waxī *wāz-*: *wāšt* 'fall', Šuγnī *wāš-*, *wēšt* (=*wōx-*, *wéxt*) 'fall', *riwāz-*, *riwuxt* 'fly', *riwēz-*, *riwēzd* 'make fly', Yazg. *xawez-*, *xawūxt* 'fly', Waxī *rawez-* 'jump', Oss. D. *uozun*, I. *ūzyn*, *ūzton*, *ūzt* 'swing' *aüyztoj* 'they rocked'. IE Pok. 1118–20 *ųeĝh-*, O.Ind. *váhati*, *ūḍhá-*, Greek ϝεχέτω, ἔϝεξε, ὄχος, Lat. *uehō*, *uectum*, Got. *ga-wigan* 'move', Lit. *vežù*, *vèžti*, O.Slav. *vezǫ*, *vesti*.

baysa-, *beysa-*, *beysa-*, see *balysa-*.

baysaṃj- 'seize', see *biysaṃj-*.

baysana- 'of the frontier', see *balysana-*.

bays(ā)n- 'awake', Manj. 293 *cu tte butte baysanāme thyau cu kṣamīde satva parrde* 'who understands the awakening, swiftly who desire to save the beings'; Manj. 222 *na ra baysanīda jaḍīna* 'they no more awaken from ignorance' (late, or inaccurate spelling for *biysān-*).

baysānya, loc. sing. 'window (?)', III 106, 20–1 *hairtha vīra baysānya sava* 'suddenly she (the girl) mounted to the *baysāna-* ('window')'. From base *vaz-* 'to blow (of wind)', **vazāna-* 'wind blowing-place', like BS *vāta-ayana-* (as in Divyāvadāna 315·9 *gavākṣa-vātāyana-*, dyadic).

baysūśtä, see *balysūstä*.

baysga- 'thick, deep; many, large', Sid. 155V1 *u baysgai biśą hame* 'and his tongue becomes thick', Tib. *slo-slo-bor gyur-pa daṅ*; II 66·11 (and 13) *baysgyi kabala* 'thick blanket' (BS *kambala-*); JS 2311 *ṣava-tsuka būva u kalaputtana baysgä* 'many night-wandering *bhūta*-demons and *kalaputana*-demons'; III 71·136 *hīna hā bāyāṃ baysga* 'we conduct a large troop'; K 49·4·2 *baysgi buśāṃji pyaure* 'thick clouds, perfumed'; III 59·27–8 *spye bāḍāṃdā baysgä* 'they rained down abundant flowers'; II 125·8 *baysgä hvaṇḍä* 'many men'; Z 13·23 *ūce ne butte ceri baysga nai bunu skote* 'of the water he does not know how deep nor does he touch the bottom'; Manj. 57 *khuī vara baysga* 'the wave there large'; III 67·43 *baysgä pūṃnīnai bārä* 'a thick rain of arrows'. From *dbaz-*, *baz-*, Av. *dəbaz-*, *bąz-* 'sustain', *bązah-*, *bąšnu-*, *bəzvant-*, Sogd. Man. *δβ'nz* 'thick', *δβ'nzq'wyy* 'thickness', Yazg. *dəvūz* 'thick', Sarīkolī *divēz*, Yidγa *livzīn* 'felt cloth', N.Pers. *dabz*, Sanglēčī *vəzōk* 'thick', Oss. D. *bäznag* 'thick, fat, fruitful', D. *bäzdä*, I. *bäzn* 'thickness', D. *bäzgin*. I. *bäzdžyn* 'thick, strong', Waxī *bāj* 'thick' (*ā* < *a*), Balōčī *baz* 'thick', *bāz* 'much'. IE Pok. 127 *bheŋĝh-*, O.Ind. *báṃhate* 'increase', *baṃhayate* 'strengthen', *bahú-*, *báṃhiṣṭha-*, Greek παχύς, πάχος, O.Norse *bingr* 'heap', Let. *blezs* 'thick', *bleži* 'frequent' (Lat. *pinguis*?). Note also Armen. *bazoum*, *bazma-* 'much'. Iranian *d-* preverb, as *t-* in *t̰kaēša-*.

baysvi 'quenched', K 56, 20r4 *biśvā idrrvā baysvi* '(the monkey) is extinguished in all his faculties'. See *buysve*, from **vi-zau-* 'to quench'.

bar- 'to bear', participle *buḍa-*; middle 'ride', V 388, 19r4–5 *kye haḍä śśāru yīndä śśāruī bīḍā* 'but he who does good, it brings good to him', BS G 37, 14a2 *yat karoti śubhaṃ karma sukhaṃ tasya bhaviṣyati*, Tib. *gaṅ źig dge-bahi las byed-pa, de ni dge-bar hgyur-ba yin*; V 388, 19V3 *mästä vīvägä* (BS *vipāka-*) *barīndä* 'then win great ripening', BS G 37, 14a7 *anantaṃ bhujyate phalaṃ*, Tib. *hbras-bu mthah-yas spyod-par hgyur*; 2 sing. K 29·198 *kūṣta ṣtā bīra ṣa utca* 'where do you bear the water?' (*ṣa* with 2 person pronoun or possible *bīra* 'is carried', passive), =K 38·135–6 *cā bīri tvā utci amai* 'whither do you carry the water, old woman?' (*bīri*, not *bīḍi*); V 388, 19r1 *dukha bera* 'pains are to be borne'; BS G 37, 13b6 *duḥkham anubhavitavyaṃ*; Tib. *sdug-bsnal myoṅ-bar hgyur-ro*; 1 sing., III 5, 12r5 *aysä uhu jsa āspāta barūṃ* 'I get from you a refuge'; 2 plur. K 41·60 *bihauysñya-ṃ baḍa* 'carry them to the market', =K 44·178 *bihauysñya baḍa* (**barata*); 3 sing., III 23, 14b4 *nai na hamadā bīḍä* 'he does not indeed carry it (the raft)'; K 41·56 *kimalai bīḍa* 'carries his head'; 1 sing. optative V 64·40 *cū ṣi himāti strrīya cū tvuā rakṣa bida barī na* (not *barīna*) *ṣi tvā rādā ārāḍā* 'who the woman may be to whom I bring this protection (BS *rakṣā*), she is not evil-doer to the king' (*ārāḍa-*=*ārragāḍa-*). Z 2·95 *rre biṃbäysārä rro hā baḍe* 'the king Bimbasāra rides out'; Z 13·149 *kho rraha-bārai baḍḍe* 'as the chariot-rider rides', infinitive, V 110, 32r6 *u hā ju haṃjsaṣḍa barāṇä* 'and thither he intends to ride' (not in BS). Preterite, Z 5·35 *ttāmu hā śākya buḍāndā* 'then the Śākya-folk rode out'; Z 13·33 *ttu kharä karä pāsu ne buḍu yīndā* 'the ass cannot carry that load at all'; 1 plur., II 44·45 *buḍāṃdūṃ*; infinitive, II 22, 17a3 *parya buḍä* 'deign to bring'. See also *ttuvar-*, *nuvar-*, *haur-*,

bāraa-, *bara-virñä*, *barbīrye*, *barbajīyāṃ*, *rraha-bārai*, *uysnora-*, *-bara-*, *-baraa-*, *bara-*, *bīla-*, *biḍa-*. To Av. *bar-*, *bərəta-*, O.Pers. *bar-*, Zor.P. *bar-*, *burtan*, *āβarēt*, *parvarēt*, N.Pers. *barad*, *burdan*, *āvurdan*, Sogd. *βr-*, *wy"βr-* 'explain', Yaγn. *var-*, *vurta*; M.Parth.T. *br-*, *burd*, *"wr-*, *wy'wr-* 'reply', *wy'wrd*, M.Pers.T. *br-*, *burd*, *"wr-*, *wy'wr-* 'answer', *prwr-* 'nourish', Balōčī *barag*, *burta*, Oss. D. *barāg* 'rider'; *barun*, I. *baryn*, *barst* 'weigh; grasp', D. *bārcä*, I. *bārc* 'measure of quantity'; Pašto *wṛəm*, *wṛəl*, dialect Afrīdī *rā-wrəm* (*r*, not *ṛ*), Parāčī *bar-*, Waxī *vīr-*, *vūr-* 'burden' (**bāra-*), Yidγa *vīra* (**bāra-*), Yazg. *varag*, plur. *vərgaθ* 'horse', *verǰ* 'mare'; *va(r)-*, *vəg* 'to bear', 3 sing. *vard*, *vûr* 'fruit', Yidγa *vorγ* 'fruit', Rōšānī *vār-*, *vūg* 'bring', *vûrǰak* 'horse', Šuγnī *vīr* 'crop', *vār*, *vud* 'bring'. To IE Pok. 128–32 *bher-*, O.Ind. *bhárati*, *bhṛtá-*, Greek φέρω, Lat *ferō*, Armen. *ber-*, O.Norse *bera*, Got. *bairan*, O.Engl. *beran*, Lit. *bérnas* 'young person', O.Slav. *berǫ*, *bīrati*.

bara- 'crop', K 23·67 *dārabakṣa* (BS *durbhikṣā*) *pasta u bara pahī* 'famine occurred and the crop failed'; V 62·4 *bari haṃdāḍi yīdā* 'be can reap the harvest'. See also *barīja*. From *bara-*, base *bar-* 'to bear', Zor.P. *bar* 'fruit', *barvar* 'bearing fruit', *apē-bar* 'without fruit', N.Pers. *bar* 'fruit, profit', Yazg. *vûr* 'fruit, seed' (*û* < *á*), Yidγa *vorγ* 'fruit', Šuγnī *vīr* (*bāra-*) 'crop'. See s.v. *bar-*, and *vargasta-*.

bara- 'behaviour, guise, way', JS 13r3 *makalīnā barna* 'in monkey guise'. To base *bar-*, Armen. lw *bar-k'*, gen. plur. *barouc'* 'conduct, way of life'; as second component *-a-bar* 'in the way of'.

-bara- second component, *uysnora-*, *uysnaura-* from **uzana-bara-* 'bearing breath' (like N.Pers. *ǰānvar* 'animal'), see also *thaṃgaura-*, *paḍaura-*, *dastora-*.

bara- 'kind of clothes (?)', II 60·15 *śau bari khaucä pajsāsä sera* (sc. *āra* 'in price'?) 'one hat to wear, (worth?) 50 *satīra-*'; see also *baraka-*.

-baraa- 'bearing', second component, II 35, 8a2 and IV 60a3 *pāḍaka-barā* 'bearers of documents', II 35, 8a3 *jsāra-barā* 'bearers of corn', II 127·34 *draysi-barā stūra* 'large beasts bringing goods'; V 22a3 *kapāysa-barai stūrä* 'large beast bearing cotton' (BS *karpāsa-*); II 26·31·7 *b(ī)rra-barai*, with II 16, 4a1 *cu bīrrä barīdi*, II 36·10·8 *cu bīrri buḍāṃdi* (possibly **bar(a)nya-* 'cut crop', base *bar-* 'to cut'); III 45·16 *upajīva-barai*.

barä 'carrying thing', K 106·257 *habaḍa arvyau jsa barä tcaṣṭa tsīnū vī bīḍa* 'boxes (?), bowls (?) were filled with medicines; he is carried upon the bed (?)'. See s.v. *tcaṣṭa* 'bowl (?)'.

baraka 'carrying thing', II 60·9 *nämaya śau baraka* 'one bag (?) of felt'; ibid. b3–4 *būśaunāṃ barakā śau habaḍa u ūla-kagä baraka śau* 'one bag (?) for perfumes, full, and one bag (?) of camel-hide'. See s.v. *namata* 'felt'.

bara-virñä 'bearing a son', Z 5·101 *bara-virñä bāḍäna biśśi ysāndä* 'all the pregnant in due time bare young'; JS 8r2 *barbīrye gūysna ja va* 'for the pregnant deer'. From *bara-* (or *barat-*) governing compound with *pūra-* 'son' >*-vir-*, *-bīr-*, see s.v. *pūra-*. Similar M.Parth.T. *br-bwhr* 'pregnant', and Sogd. Bud. *βrpšh* 'pregnant', Chr. *βr-pšwny* 'womb'; Pašto *warla* 'pregnant' < **baratī*; *brālba*, *blārba* < **bārb(a)rā-*; Waxī *varenǰ*, Sarīkolī *varinz* < **baranačī-*; Sogd. Man. *z'tyβrčy* 'in the womb'. See *bar-* 'to bear'.

barīja 'harvest, crop', fem. adjective to *bara-* 'fruit, crop', V 306·07, 1·2 *biśna ru ḷiysda barīja aśti 104 kūsa kha 9* 'altogether the crop is to hand, 104 *kūsa*-measures, 9 *kha*-measures'; II 103·66 *harbiśāṃ dāyau barījāṃ sījāmai sabajāmai ūdaśāya* 'for the success (and) prosperity of all harvests of the *dharma*-doctrine' (BS *sidhya-* > *sija-*; *saṃbhajya-* > *sabaja-*, and *uddiśya*); II 71·3 *bareṃja vaska tta ādari yanīrau* 'for the crop so give care'; K 15·122 *baraijaja khāysa naiśta* 'there is no food from the crops', =K 23·72 *baḍajatca pamvaha naiśta khuysa ttī jsā buga* 'there is not clothing from the crops, food, and also possessions' (BS *bhoga-*); II 103·46 *pyatsāṣṭa vaska baraijā bījaivāka ūpagāṃttaka prracā hajsaiṣta prrattaiṣta vastya ṣṭāṃdai* '(with the view to removing) for the future the devastators of crops, epidemic conditions (which) may be established, permanent, persistent' (translation AM, n.s., 11, 1965, 103), with BS *upagantuka-*, *pratyaya-*, *pratiṣṭhita-*, *vastuka-*; III 14·17 *barīji ni śiri himāre* 'crops are not good'; ibid. 23 *u barījai ni śiri hi(me)* 'and his crop is not good'; III 114, 6v1 *barījāṃ sījāma* (BS *sidhya-*) *byehi tsā himi suhye* 'he gets success in crops, becomes rich (and) happy' (BS *sukhita-*)'; V 250·797–8 *harbiśāṃ barījāṃ sījāma byehe tsā hime sūhye*. Compound, III 14·21 *barīja-kerai* 'sower of crops', ibid. 27 *barīja-keri śirai ni hime* 'sowing of crops is not good for him'. With short *-iṃja-*, V 61·3 *bariṃji hira vī* 'in wealth of a crop'. For *-ījā-*, note also *banīja*, *rūkīja*. Here *-īṃjā-*, *-ījā-*, *-aijā-*, *-eṃjā-*.

baraijaja 'crop', adjective, K 15·122, quoted s.v. *barīja*, and *āysāja*.

baraucāṃ 'official title', gen. plur. II 94·28–9 *ca-ṃ saṃ āra hagrrīhāña hamāvai mihai baraucāṃ parau ttai* 'what price precisely may have to be sustained, that is a command to us of the *barauca*-officials', repeated line 113. Context of signatures to a document. From *ba-rauca-* to **raud-čī-* 'commandant', see s.v. *rūkyāṃ* gen. plur. 'rulers, commandants', base *rau-* and *raud-* 'to command', in *parau*. The *ba-* may derive from *upa-* 'subordinate'. This is adopted in preference to *bara-* 'bearing' and base *vak-* 'to speak', see *nātūkyā-*, *pātūkyā-*.

barnei 'split', Z 24·378 *tterä khu samu barnei biśśä kūsä vāstāta* 'so much that every drum became split'. Base *bar-* 'to split', adjective **barana-ka-*, with Sid. 131v4 *āstā-v-ī hatcyadā hamāre u beraṃdā* 'his bones become fragile and tend to split', BS *rug-bheda-*, Tib. *rus-pa grum-ži ṅgas-pa dan* (*grum* 'lame', *ṅgas* 'be split'); I 169, 85v5 *ci-ṃ auṣṭa bīrīṃda* 'whose lips split', BS *bhagna-*. See also *bīrāte*. IE Pok. 133–4 *bher-* 'cut, split'.

barbajīyāṃ gen. plur. 'tax-men', II 87·9 *kamä-cū āna stanä-cū ā u barbajīyāṃ hīya sūlya* 'from Kan-ṭsou came Stanäcū and the secretaries of the tax-men' (translation AM, n.s., 1, 1949, 33). From **bara(t)-baji-*, with *-īya-* suffix, with *bāja-* 'tribute, tax, payment (as ransom)', to base *bag-* 'share', see s.v. *būṣṣ-*.

barbīrye 'pregnant', see *bara-virñä*; from **bara(t)-puθra-*.

bale 'crane (bird)' Sid. 9r2 *bale hīya gūśta haṃtsa mauna ni hverai* 'flesh of crane is not to be eaten with *mau*-wine', BS *valyakaṃ cāpi madyena* (with variant *valakaṃ*), Tib.

čhu-skyar-gyi śa čhaṇ daṇ ḷhaṇ-čig-tu mi ȯzah, O.Ind. *balāka-* 'crane', Udānavarga 17·3 *chu-skyar*, BS *kalahaṃsa-*, Pali *konca*. Beside *balāka-*, also *baḍa-*, *bala-*; possibly Lat. *fulica* 'water-bird'.

baloha- 'a cloth', Sid. 147v4 *surakä balohä haṃdrri vya* 'in a clean cloth; Tib. *ras gćaṇ-mahi naṇ-du*; Sid. 148r2 *sura balohä: hä viśtāñä* 'a clean cloth must be placed', Tib. *ras gćaṇ-ma-la źen-par btab-ste* (*źen* 'desire', *hdebs* 'throw'); loc. sing. Sid. 149v1 *surakaña baloha:ña pvīysakä bañāñä* 'in the clean cloth the cover must be fastened', Tib. *ras gćaṇ-mahi naṇ-du phur-te* (*phur-* 'wrap'); Sid. 153v4 *balohaña ñuṣṭāñą* 'it must be wrapped in a *baloha*-cloth'. Note also II 130, 2469, 3 *pasti pīḍe pharāka ma balāṃhä haura pasti hauḍe* 'he deigned to write; many pieces of cloth to me (? or *mara* 'here') he deigned to give'. Possibly from **apa-lau-θua-* to IE Pok. 692 *lou-* 'to wash', Greek λούω, λόω, Lat. *lauō*, *lauere*, *lauāre*, *lautus*, Armen. *loganam* 'bathe oneself', if the 'bathing' or 'washing' cloth.

baltte 'rolls', see *baḍ-*.

balysa- 'knower of ritual utterances', used to translate BS *brahman-*, *bhagavant-*, *tathāgata-*, *sarvajña-*; the abstract *balysūstä* renders *bodhi-*, *sarvajña-tattva-*; alone, or preceded by *gyasta-* 'worshipful', *balysa-* translates BS *buddha-*. The one who seeks *bodhi-* (*baysūśtä kūśę*) is called *balysuña-vūysai* (*kūys-* 'to seek'), rendering BS *bodhi-sattva-*. Full references are given in KT VI 225–30. Note also III 128·6–7 *biśi pīrmāttama baysāni baysūśti kūśāṃ* 'we seek the all-supreme Buddhaic bodhi-knowledge' and K 106·259 *salāvyau bāysūśta kūśę* 'with his words seeks *bodhi*-knowledge'; V 123, 19v1 *balysa-bajāṣṣä* 'Buddha-voice' to render *brahma-svara-*; III 134 b1 *balysūñīneina aysmūna* to render *bodhi-citta-* 'the mind towards *bodhi*-knowledge'. Later forms *baysa-*, *beysa-*, *beysa-*; adjectives, *balysūña-*, *balysāna-*, SuvO. 68r1 *balysānānu ṣṣāvānu* 'of Buddha's listeners', BS *jina-śrāvakānāṃ*, V 381, 3b2 *balysāni tcārīmi*, =V 332, 24v2, BS G 37, 21b4 *buddha-kṣetra-* 'Buddha's field'. Variant K 7, 147v1 *balysūñe-vūysā* (plur.), and K 6, 145v3 *balysūñevūysei*.

Tumšuq Saka (old orthography) *bārsa-*, later *bārzyenu* (gen. plur.), with *balysa-* from base *barz-* or *braz-* (as with base *dalz-*, *draz-*, see *drays-*), to O.Pers. *brazmaniya-* (*br-* assured by Elamite transcription). The IE original of this Iran. *braz-* is highly ambiguous, but, by association with (possibly) Av. *bərəzavant-* (proper name), Βαρζαέντης and O.Ind. *brah-*:*bṛh-* in *brāhman-*, *brahmān-*, *bṛh-*, may be traced to IE *bhlaǵh-*, see KT VI 230, a later proposal by W. Wüst, PHMA 8–11, 1966, 22i **bléǵhmen-* to *bel-* 'strong' is rather a retrogression.

balysana- 'limited district', *baysana-*, *baysna*, III 83·14 *baysna kṣīra ysīnī nāṃdā* 'they took under their care the adjacent land', K 22·64 *dada rre bāysaña rr(e) mvada mahedrrasena* 'Dhana the king; in an adjacent land lived king Mahendrasena', =K 14·112 *dada rre bīysanue mai⟨he⟩drrasaina*. Adjective, III 16, 1v3 *balysañānu rrudinu rakṣa* 'protection for the adjacent kings'; V 109, 31v6 *balysanī sānä rre* 'the adjacent enemy king', BS *sāmantakasya pratiśatru-rājñaḥ*; V 110, 32r2 *ttye balysanī rrundi*, BS *tasya sāmantakasya rājñaḥ*, V 110, 32r4 *ttye balysannī sānä rrundi*, BS *tasya sāmantakasya pratiśatru-rājñaḥ*; V 82·70v5 *⟨ba⟩lysanī sānä rrundä*. See also (uncertain) V 350·17, 2b5 *balysañīnau suhā jānäka* 'destroyer of pleasure (BS *sukha-*) of the adjacent people (?)'; and V 220·13·3 *saṃ baysanä ṣṭāre*; ibid. 5 *hamadā baysanauśtä spāṣte* correcting IV 116·17·22. Note also BS *prātisīmā rājāno* (Maṇicūḍa-avadāna) and Tokhara B *lānte kälymiññi*. From base *varz-* 'to enclose', *varzana-* 'enclosure', Av. *varz-* 'to close off', *vərəzəna-*, *varəzāna-*, O.Pers. *vardana-*, Zor.P. *vālan* (*w'ln'*), N.Pers. *barzan* 'district of a city', Zor.P. *vālanān hamsāyakān* 'neighbours', Parsi-Sanskrit gloss *sva-panktīya*; Oss. *ärūäz* 'herd'. IE Pok. 1168 *u̯erǧ-*, *u̯reǧ-*, O.Ind. *vrajá-* 'herd', *vṛjana-* 'enclosure', Greek ἕργω, ἔργω, Celtic O.Ir. *fraig* 'wall'.

balysga- 'high', Z 22·145 *phajsai käḍe uysnäta balysga* 'his rump greatly raised, high'; Saṃghāṭa, 8v1 *bulysdetā u tta balysgättetä* 'length and also height', BS G 37, 7b6 *āyāma-vistāra* (unpublished fragment). For 'high', see *uska*. Base *barz-*:*bṛz-* 'to increase in size (height, length, force)', Av. *barəzaya-*, *bərəz-*, *bərəzant-*, *bərəzi-*, *barəzah-*, Oss. DI. *bärzond*, Zor.P. *buland*, *burz*, *bālāδ*, N.Pers. *buland*, *bālā*, M.Parth.T. *bwrz*, *bwrzyst*, Yidγa *väṇ* 'long' (**barźn-*), *vənayaro* 'high hill', Waxī *vərz* 'long', Sanglēčī *vəẓduk*, Šuγnī *vuẓǰ*, Pašto *ūẓd*, Yazg. *vəz*. See also below *bulysa-*. IE Pok. 140–1 *bherǧh-*, O.Ind. *barh-*, *bṛhánt-*, Armen. *berdz* 'hill', *bardzr* 'high', O.Engl. *beorg* 'mound', Lat *forctus* 'strong'. For *-ga-* note *mulysga-* 'short'.

balśa 'in the monument', loc. sing. to *balsa-*.

balsa- 'monument', rendering BS *stūpa-* and *caitya-*, K 5, 143r3 acc. plur. *balsa*, Tib. *mčhod-rten* (=BS *stūpa-*, *caitya-*), K 5, 143r4 *balsānu* gen. plur.; V 29v3 loc. sing. *ce balśa śau spātau uysdiśātä* 'who throws up one blossom on a shrine', parallel Divyāvadāna 467·22–5 *yo buddha-caityeṣu prasanna-citta āropayen muktaka-puṣpa-rāśim*; Z 11·55 *balśo*, Z 11·36 *balśa*; V 14, 9v5 *ttiña balśa āna* 'being in the shrine'; III 4, 9v3 *balśa nyāñä* 'he must sit in the shrine', V 296v4 *ce balśa gaṭau bañātä* 'he who makes bells in the shrine (rather 'makes to sound')'; V 298, dr2 *kyĕ balsuvǫ bañātä* 'who in shrines makes (bells?)'; V 298, dr1 *ce balsu jsāte* 'who goes to the shrine', later form, II 74·42 *baṣä*, II 105·96–7 *beṣa būspājä* '*stūpa*-monument and *gandha-kuṭi*-room'; gen. plur. III 51·67; 77 *besā hālai* 'towards the shrines'; K 72·16–7 *cū yı biśä ttauda jsāvä* 'who goes reverently to the *caitya*-shrine'; ibid. 19 *bäśa*; ibid. 24 *bīśāṣṭi* 'towards the shrine'; ibid. 27 *ṣi cū biśa ttuda jsāvi* 'he who goes reverently to the shrine'. Adjective *-ūna-*, possibly II 2·30 *baisūṃ bauspau-jañāną ranīnai stūpą* 'the jewelled *stūpa*-monument of the *gandha-kuṭi*-room'. The syllables *-alsa-* occur in *balsa-*, *halsa-* and **palsa-*, *paṣa-*, from **barsa-*, **harsa-* and **parsa-*. Here to IE Pok. 122–3 *bhelǩ-*, O.Engl. *balca* 'baulk', Greek φάλκης 'plank, baulk'.

baśä 'load', Z 20·14 *kho baśä nvaṃtte* 'as the load shifts'; II 37, 12a4 *baśa baśa hā gaysä näśara* 'load by load put down the reeds', with parallel II 33, 3b5 *bāra bāra gaysä parya näśäta* 'deign to place down the reeds load by load' (SDTV 39). Base *vaz-* 'carry', Av. *vazya-* 'load', Zor.P. gloss *puštak* 'back-load', Parsi-Sanskrit *bhārakaṃ*; Oss. D. *üäzä*, I. *üäz* 'load, weight', DI. *üäzzau* 'heavy', Šuγnī *wīz* 'burden' (**vazya-*), *wīzdōr* 'porter', Rōšānī *wazm*,

wazn, *wēz* 'load', adjective *wazmīn* 'heavy', Bartangī *wēz*, Yazg. *wāz* 'load'. IE Pok. 1118–20 *ueĝh-*. See *bays-* above.

baśīdi 'last (?)', IV 62a *śude salāna 5 kūsi-v-ī haḍā baśīdi 7* 'from Śude Salā; 5 *kūsa*-measures, they last (?) for 7 days'. Possibly **ava-zai-* 'remain', base *zai-* to *zā-*, Av. *zā(y)-* 'send, let go', *ivīzayaθā* 'you abandon', Oss. D. *izajun* 'remain', *bajzajun*, I. *zajyn*, *bazzajyn*. IE Pok. 418–9 *ĝhē-* 'fail; forsake', O.Ind. *jáhāti* 'leaves', *hīná-*, Greek κιχάνω 'reach', O.Engl. *gān* 'go'. See s.v. *vaśāre* 'they avoid' (Z 13·56).

baśūnauña 'variety', Manj. 144 *paremārthyai hamīra baśūnauña gūnai niśta* 'they would become possessed of *paramārtha-* ('supreme reality'), there is no mark (=BS *lakṣaṇa-*, *nimitta-*) of variety'. Abstract to *biśśūna-* 'of all kinds' (*biśśa-* with *gūna-*), rendering BS *vicitra-*.

baśjāṃ 'sins', gen. plur., K 156·11 *daśau maiśtau baśjāṃ jsa parī pathīya* 'from the ten great sins he deigns to abstain', =III 64·13–4 *daśau maiśtāṃ baśḍāṃ jsą pathīsāṃ* 'we, abstain from the ten great sins'. See *baśḍā-*.

baśti 'to bind', infinitive to *baī-*, II 104·84–5 *prraṇihāna pastai baśti* 'he deigned to make a *praṇidhāna*-vow'; II 41·7–8 *baśtä* 'to be bound'.

baśtaka 'evilly (?)', Manj. 123 (*śakrra. . .*) *jsīna jū baśtaka pātca* 'then he lives an evil life', to later form of *baśḍā-*, like K 111·345; 351 *mvaśtąi kaiṇa* 'for favour' (older *muśḍe*). See also *beśtę* (K 98·217).

bąśtiką 'evil (?)', K 153·19 *cu bąśtiką patsyā satsārrve bāśā* '(she, *Dhūpā*, personified incense) who renounced evil in the forest of migration' (BS *saṃsāra-*, with adjective suffix *-uva-*). To *baśḍā-* 'evil'.

baśdā 'evil, sin', SuvP. 64v2 *baśdā*, BS *agaurava-*; SuvP. 63v4 *baśḍe*, BS *pāpa-*, Z 12·70 *baśdā*, Z 13·87 *baśdo*, Z 23·34 *baśdau*, Z 13·81 *baśdiye*, Z 13·70 *baśdye*, Z 11·68 *baśde*, Z 6·22 *baśdyau jsa*, II 101·12 *baśḍāṃ jsa*; K 39·160 *gaṃjsä byaudai ā baśḍā maistä* 'I have committed a fault or a great evil'; V 246, 1024 *baśde īde garkhye* 'sins are heavy', =K 98·217–8 *beśtę īde gakhye*, see also *baśtaka*; III 64·13–4 *daśau maiśtāṃ baśḍāṃ jsą pathīsāṃ* 'we abstain from the ten great sins', =K 156·11 *daśau maiśtau baśjāṃ jsa parī pathīya* 'he deigns to abstain from the ten great sins'. With *bh-*, II 55·34 *bhaśje āyāṃysa naṣąṃdā* 'evils, troubles quieted'. Adjective, V 69, 8r5; 6 *baśdainei haṃbīsä* 'heap of sin', BS G 37, 11b3 *akuśala-skandhaṃ*, Tib. *mi dge-bahi phuṅ-po*; V 40, 56a4 *ttye nätā baśdainai js(ā)te numalśa* 'he follows that river of sin', with *-ainaa-* to *-ā* nom. sing. as *śśandā* 'earth', *śśandeinei* (from *-au-*, note also *āhvainaa-* 'fabulous' and *sarvainai* 'leonine'). Compound, *baśdaṃggāra-* 'sinner', Z 13·70 *kye baśdaṃggāre ttä rrundā* 'what sinners these kings', see *dīraṃggāra-*, *byanaṃgāra-*, *hāvaṃggāra-*. From base *band-*:*bad-* 'to strike, injure', Av. *bazda-* 'ill', Zor.P. *bazak*, N.Pers. *bazah* 'evil' (*-z-*<*-zd-*). In *baśḍā -ś-* palatalised by *-y-* **bazdyākā-*. To IE Pok. 126 *bhen-* 'to strike', AV *bąnayən*, with *-d(h)- bhendh-*:*bhṇdh-*. See also s.v. *ban-*.

baṣṣä 'streams', Z 17·14 *ku vātco nyūltte kho baṣṣä nyūḍāre samu* 'where later it rolls down just as streams roll down'. Possibly connected with O.Ind. *vakṣu-* 'Oxus river'. The *-ṣṣ-* may represent older *-xš-*, *xš-*, *-fš-* or *-š-* (variant with *kṣ*). From base *vaxš-*:*uxš-* 'to pour out (water, or fire or dust), to moisten', Av. *vaxśyente vaxśa* 'moisten with a flow', Yašt 19·50 *paiti uzuxšāne* 'I will gush out (with flames)', *ātra-vaxš-* 'under-firepriest' (either *vaxš-* 'make fire burn' or 'make fire increase'), O.Ind. *ukṣáti* 'moisten'. IE Pok. 1118 *ueg^{u}-* 'moist, moisten', O.Norse *vokva*, *vekkyja* 'pour out (blood)'; for 'dust' note also Yidya *parwaxšē* (**pari-vaxšaka-*) 'broom'. The name *Waxān*, *Waxī* is Waxī *wux* 'Wakhān' <**vaxšu-*. For 'moisten' and 'flow', note O.Ind. *unad-* (3 sing. *unátti*) beside Armen. *get* (gen. plur. *getoc'*, *getic'*) 'river', to IE Pok. 78–80 *aued-*. The base Av. *vaz-* is in meaning unsuitable for *baṣṣa-*. For the forms of the name Vakṣu, see BSOAS 13, 1950, 402.

baṣkhvā loc. plur. 'bushes', JS 25r3 *cu gaṃtsvā pasta garyau saṃgyau hvasta, khainuḍvā baṣkhvā* 'who fell in pits, beaten by stones from mountains, in thorny bushes'. Base *baṣ-* with suffix *-kha-* to *vaxš-* 'grow', Av. *urvara-naṃ. . .vaxšā* (Vid. 18·63), Zor.P. *vaxšītan*, *vaxšēnītan*, *vaxšak*, *vaxšišn* (of plants), Yidya *waxš-* 'to grow' (of plants), *woxšē* (**vaxšaka-*) 'growing'. For suffix *-kha-* (adjective and noun), see *ggarkha-* 'heavy', *yserkha-* 'miserable', *ārkha-* 'growth', *birkha-* 'seat', Oss. I. *uārāx*, D. *urux* 'wide'. Possibly Ubix (Paxü) *bašx°ə* 'bay tree, wild vine' may derive from Alanian.

baṣṭa- 'practise', participle to *bays-*, II 80·26 *na ja baṣṭū aysa-ṃ kūśala sājakyä vaskä* 'I did not practise good deeds for them for the sake of learning' (='as learning required').

baṣṭa- 'move, hasten', to *bays-*, III 70·116 *ṣāṃdä tsvā khāysä va baṣṭa* 'the (female) raven went, hastening, for food'; V 263, 89v2 *ttä hvataṃdā baṣṭa* 'these men ran', BS G 37, 77a2 *iti tat-kṣaṇaṃ pradhāvitvā*, Tib. *brgugs-te* ('having run').

baṣṭa- 'urge (?)', II 8·134 *u dāda hā baṣṭadū khu draiyau kaṇa parau pasta* 'and we urged so much that he gave an order for the three'. Base *bays-*. See SDTV 28.

baṣṭarr- 'spread', V 113, 35v4 *spätyau baṣṭarrāña* 'it (the earth) must be bestrewn with flowers', BS *puṣpa-reṇubhir abhikaritavyaḥ*; V 113, 35v5 *spätyau baṣṭarrdyau* 'with bestrewn flowers' (not in BS); SuvO. 55v5 *dharmāysanā* (BS *dharma-āsana-*) *baṣṭarrdä īyä* 'the seat of *dharma*-doctrine is spread', BS *dharmāsanaṃ prajñaptaṃ bhaviṣyati* ('will be provided'), SuvO. 54·4–5 *āysanä* (BS *āsana-*) *viśtāñā baṣṭarrāñā* 'the seat must be placed, spread'; SuvO. 68v1 *spätyau jsa śśando baṣṭarrde* 'he spread the earth with flowers', BS *puṣpa-avakīrṇāṃ dhāraṇīṃ*; V 381, 3a5 and V 332, 24v5 *āysana baṣṭarrda*, BS *āsanānāṃ prajñaptaṃ*. Nouns N 176·10 *(u)pakāri kama jsa hvaḍä jvīndä khāysä āstaṃna pattarra baṣṭarrä byūṃnä* 'service by which men live, the nourishment, food and the rest, spread things, delightful' (if *bryūna-* is understood); Z 3·41 *āysana baṣṭarrgya kho gyastūña samu* 'seats just as divine spreading' (='seating'); Z 2·49 *baṣṭargyo nirmite hulgo ttatatu pharu späte väcätra* 'he created by magic a soft spread (seating), much wealth, various flowers' (BS *vicitra-*). See also *āṣṭāre*, *paṣṭarda-*, *biṣṭara-*, *prrastharmaḍa-*; cognates s.v. *star-*.

baṣṭyāṃda *īde* 'they blessed', K 137·907 *u khvī baṣṭyāṃda īde* 'and when they blessed it', Tib. *byin-gyis brlabs-pa*.

The Tibetan phrase translates BS *adhiṣṭhita-* 'controlled (by super-natural means), blessed'. Hence a calque upon BS *adhi-sthā-*, by **abi-štay-* (see s.v. *ṣṭe*); the lw *ayiṣṭh-* is more usual.

basaka- 'calf', Z 5·94 *kho ju basaku kūśäte māta* 'as the mother seeks the calf'; III 89·166 *nūvara-ysā basakä* 'newborn calf'; II 40·38 *hīrāsakä iysīye basaka jsi mauña⟨da⟩ vīsa juḷi jsa* 'as by a black frisky calf, behave through love' (emend SDTV 121). From **vasa-* 'calf', Zor.P. *vahīk*, Parsi-Persian *vahī*, N.Pers. *bahī* 'kid', Oss. D. *üäs* 'calf', *üäss*, plur. *üäsitä*; *üäsidonä*, *üäsdonä* 'stall for calves' (I. *räüäd*, *rod* 'calf'), Parāčī *yasō* (**vasaka-*), Orm. *γusī*, *γuskak*, *γwɔs*, Waxī *wəšk* (**vasyaka-*), Sarikolī *wišk*, Sanglēčī *wosōk*, Yazg. *wüs* (*ü* < *ā*), plur. *wasaθ*. To IE Pok. 1175 *u̯et-* 'year', O.Ind. *vatsá-*, *vatsará-* 'year', *vatsá-* 'calf', *savatárau* 'having same calf', Alban. *vjetë* 'calf'; Lat. *uetus*, *ueteris* 'old', *uitulus* 'calf'; Got. *wiþrus* 'lamb of one year'.

basta- 'bound', participle to *baī-*, III 20, 4b3 *bastä palaṃgä* 'fixed in *paryanka*-posture', BS *paryankam ābhujya*; JS 34v4 *dyūma-basta* 'intent upon ravening (lion)'; V 150, 4a5 *///vätä bastä* 'bound upon'; K 67·174 *haṃ vī basti* 'always bound', =K 71, 8r2 *ha vī basta*; 3 sing. fem. K 47·57 *cala bastä* 'she bound clothes (on him)'; III 68·70 *brrīye jsa basta vistäta* 'they became bound by love'; Manj. 187 *hīrvā aysmva basta* 'mind bound in things'; Manj. 410 *basta. . .gūva* 'bound. . .loosed'; 3 plur. Manj. 124 *bạstāda pade avāya* 'they closed the road to ruins' (BS *apāya-*); K 42·118 *haṃtsai va saṃbaji bastādä* 'they formed a plot against him'; K 10, 9r5 *praṇidhāna baständä īndi* 'they made *praṇidhāna*-vows'; participle **bastaka-*, Manj. 241 *behī bastau tta khvī samvadrra* 'exceedingly continuous so as the wave in the sea' (BS *samudra-*); =Z 5·83 *pabasto khvīyä samudru*.

bastauda 'hastened (?)', 3 sing., II 100·218 *ṣạ īra parāvai, u kūṣḍa vīrai bastauda u japhai āṣṭaṃdą* 'he sold the (jade-) stone and hurried to the palace and began his discussion'. Possibly **ava-stap-* to Zor.P. *āštāp* 'haste', DkM 581·18 *āštāpēt*, Armen. lw *štap* 'haste, trouble', *štapem* 'to oppress', N.Pers *štāb*, *štāftan*, M.Parth.T. *'wyšt'byšn* **avištāβišn* 'pressure', M.Pers.T. *'wyšt'b*. Possibly to IE Pok. 1013 *step-*, O.Slav. *stopa* 'footstep', *stepenĭ* 'stairs', with nasal IE *stemp-*. O.Slav. *stǫpiti*, *stǫpati* 'to tread', O.Lit. *stapyti-s* 'to stay', Lit. *stẽpas* 'apoplexy'.

bạsta 'stuffed', Manj. 18 *habaḍa bạsta* 'filled, stuffed', see *ḅāsta-*.

bahāysa 'hunter', see *bihāysa-*.

baḥi 'tree', II 103·59, see s.v. *banhya-*.

bahäṣṭa 'separated', K 9, 43r3 *ttätäṃe dṛṣṭe jsa bahäṣṭa* 'separated from that heresy' (BS *dṛṣṭi-*). See *pahäṣṭa-*.

bahau 'contempt (?)', Manj. 80 *cu ra bahau dīḍäe hvāna* 'what also are contempt (?), degrading (*dīra-* 'low'), (evil) talk'. See s.v. inst. sing. *bahauna*.

bahauji 'seize (?)' (in a list of hostile acts), III 11, 20v4–5 *ma ma dīnä ma bahauji ma dārañā yana* 'do not overthrow (?) me, do not seize (?) me, do not treat me violently (?)'. Possibly to be taken with *hūjäte*, see *bāhūjäte* 'holds', parallel to BS *dhāraya-*. From **upa-hauk-*.

ba-hojsa 'of little force', V 116, 65v1 *ba-hojsa dīra atica* (BS *akṛtya-*) *gyäta-usā uysnaura* 'weak, low, inactive, powerless beings', BS *hīna-vīryāṇi satvāni*. From *bata-* and **hotajsa-*.

bahauna (inst. sing.) 'contempt (?)', in a list of ethically bad acts, III 1, 5v5 *⟨d⟩īḍe jsa, ā bahauna, ā tvarīsce jsa* 'with degrading, or contempt (?), or exaggeration', =III 8, 16r5 *dīḍe jsa, ā bahauna, ā tvatarīscäte jsa*. Hence *bahau* from *bata-* 'small, little' and *hau* 'word, speech'. See Manj. 80 *bahau*.

bạhauya 'plant name', III 86·86; III 90·192–3 *śīya bạhauya* 'white (plant)'; III 85·68 *ḅiḥāṃya*.

bahoysana- 'market', Z 22·136 *bahoysani hvāhä u mästä* 'market wide and large'; II 56·24 *bahauysna* (plur.); II 25·26 *bihāṃysa*; K 44·178 loc. sing. *bihauysñīya*, =K 41·60 *bihauysñīyą*, not in Divyāvadāna 382, but Chinese text 'in the market' (J. Przyluski, Aśoka, 419·4); Z 22·136 loc. sing. *bahoysña*. From *vaha-* 'price, value, selling' with *vazana-* 'place of operation', Zor.P. *vahāk*, N.Pers. *bahā*, Oss. D. *üäjä*, I. *üäj*, *üoj* 'sale' (**vahya-*), Yidγa *hūγ* (**vahākā-*), Khowar lw *wāγ*, Šuγnī *wāj* 'debt' (**vahakā-*); Sogd. Bud. *γw''kkr* (**xwāk-kar-*) *mrtγm'yty* 'merchants', Sogd. Man. *xw'qr*; Chorasm. *w'h*. From **vahā-čāra(na)-*, Zor.P. *vāčār*, N.Pers. *bāzār*, Armen. lw *vačar* 'market'; Sogd. Man. *w'črn*, Sogd. Chr. *w'čn* 'street'. To IE Pok. 1173 *u̯es-* 'to trade', Hittite *u̯aš-*, *u̯ašiia-* 'buy', *uššaniia* 'sell' *ueššia* 'price'; IE *u̯es-no-* 'price', O.Ind. *vasná-*, Greek ὦνος, ὤνη, ὠνή 'purchase', Lat. *uēnum* 'sale', *uendō* 'to sell', O.Russ. *věno* 'dowry'. For *vazana-*, see *bays-*. See also *bahauysyau jsa*, and *vāhä*.

bahauysyau 'merchants (?)', inst. plur. V 64·44 *gvāra-gviryau bahauysyau jsa* 'with business-busy merchants'. See *bahoysana-* 'market' and *gvāra-* 'business'.

bahya- 'tree', see *banhya-*.

bā 'wind', see *bāta-*.

bā 'root', see *bāgā-*.

bā 'towards oneself' (preverb or adverb), JS 5v2 *khu hvę viysa bā thaṃje* (or *bāthaṃje*, but without change of initial of second component) 'as a man pulls a lotus'; Z 23·154 *bā hūjäte* 'he carries' (or *bāhūjäte*) parallel to Tib. *thogs-te*, Pali *dhāresi* (see *hūjätä*). For *bā* with *uysdai-*, see below *bāysdai-* 'look'. From **upāk-*, Zor.P. *'p'k* **apāk* 'with', N.Pers. *abā*, *bā*. For *-ā*, see *ttā*, *hā*, *vā*, *cā*. Pašto *bōe* 'near' (**upākai*), Orm. (lw from Pašto) *bōī* 'near'. To Av. *upa*, O.Pers. *upā*, IE Pok. 1106 *upo*, O.Ind. *úpa*, *upāká-* 'near'.

ḅā 'perfume', K 63, 79v3, see *ḅū*.

bā 'president over', V 283, 78·2b1 *puśi nakṣạttrrä bā gyastī dīva* 'the *devī devatā* (goddess, deity) president over the *puṣya-nakṣatra-* (lunar mansion)'. From base *bāy-*: *bāsta-* 'conduct'. See *bāyaa-* III 13·52·1 verso; recto 1 *ṣalya-bāyā* 'year-presidents' of the animal cycle; ibid. r2 *śau haḍā bāstä yanīdi* 'they (the animals) can preside over one day'.

bā- 'to shine', see *ḅāyä*, *baimya-*, and *vīv-* 'to shine', Av. *bā-*, *bānu-*, *bāmivan-*; IE Pok. 104–5 *bhā-*.

bāga 'root, *bātā-*, *bāvā-*, *bā*, SuvO. 4r2 *bāgo*, BS *mūla-*; SuvO. 5v3 *śśärye härä bāta* 'root of good thing', BS *kuśala-mūla-*, V 78, 149r3–4 *biśānu śirāṇu härāṇu bāgo haṃberīndä* 'they fulfil the root of all good things', Tib.

dge-bahi čhos thams-čad yons-su rdzogs-par hgyur-ro; I 255, 170v2 *puñīṃju bātu kilstāṃdā* 'they planted root of merit', BS (ed. Nobel 103·7) *avarupta-kuśala-mūla-*; Sid. 137r1 *bātāṃ jsa*; Sid. 17v4 *bāte*, Sid. 14v4 *bātyau jsa*, BS *mūla-*, Sid. 12v5 *bāva*, Z 15·125 *bhāta*; *-gy-*, *-j-*, K 5, 142v3 *nasta bāgyä*, Tib. *rča-ba* 'root'; loc. sing. *bāgyo*, *bājo*, *bāju*, later *bāja*, parallel to BS *mūle* 'at the base, under, by, near, subject to', Z 24·239 *nve bāgyo* 'in a boat', Z 24·279 *pūrnānu bājo* 'under arrows'; Z 24·513 *tcẹimañi nu bāgya* 'under their eye'; III 58·14 *rāhūlā bāja* 'with Rāhula'; administrative IV 80 *bāja* (and *dīna*) 'under', Chinese (K 134) *hia* 'below'. From **upākā-* 'near, under', O.Ind. RV *upākā-* 'nearness'. IE Pok. 1106 *upo*. See s.v. *bā* 'towards'. Possibly two words, 1. *bāgā-* 'root' from **u̯i-ākā-* to base IE Pok. 1120–2 *u̯ei-* 'to twist', to Oss. D. *üedagä*, I. *üidag* 'root', and 2. *bāja* 'near' < **upāka-* (even though BS *mūle* 'at the root' is used for 'by').

bāga- 'part, portion', Sid. 15r2 *bāga*, Tib. *čha*, Sid. 15r1 *tcūrā bhāgā* 'fourth part', from *bag-* 'share', see s.v. *būṣṣ-*; with *-g-* preserved (archaic or dialectal), but rather lw from BS *bhāga-*. Frequent in documents.

bāggara- 'leaf', SuvO. 56r6 *bāggare späte hīyāra* 'leaves, flowers, fruits', BS *puṣpa-phala-*; Z 22·119 *bāggare hīyāra späte*, =V 41, 84a5 *bāggare hīy⟨āra⟩///*; Sid. 153v2 *bāgara*, Tib. *lo-ma*; JS 24v4 *bāgara*; V 263, 89r3 *haṃtsa bātyau haṃtsa bāgaryau haṃtsa spyau*, BS G 37, 76b4–5 *sa-mūlāḥ sa-patrāḥ sa-phalāḥ sānkurāḥ*, Tib. *śiṅ rča-ba dag bčas, lo-ma dag bčas, myu-gu dag bčas-pa*; K 66·142 *bāgarāṃ haṃkhīysi* 'number of the leaves'. From **varkara-*, M.Parth.T. *wṛ́kr* (BSOS 9, 1937, 89), Sogd. Bud. *wrkr* to base *vark-*, Av. *varəka*, Zor.P. *vark*, *valg*, N.Pers. *barg*. To IE Pok. 1139 *u̯el-* (of hair, wool, grass), with *-k-*, O.Ind. *valká-*, 'bark'; *-ḱ-* O.Ind. *válśa-* 'twig, sprout', Av. *varəsa-* 'hair', O.Slav. *vlasŭ* 'hair'. Possibly here belongs, with *-ḱs-*, Av. *varəša-* 'plant', Yazg. *warx* 'herb', Šuγnī *warx* 'grass', O.Ind. *vṛkṣá-* used of the '*soma*-plant' and in general of a 'tree'.

bāją 'payment, tax', III 75·234–5 *na ma jsanyarä bāją nāsyarä* 'do not slay me, take a ransom'; II 52·9 *auvā bāja vīthasai* 'to exact taxes in the villages'. From *bāji-*, O.Pers. *bāji-*, Zor.P. *bāž*, N.Pers. *bāj*, *bāž*, *bāz* 'tax', toponymic Βαγι-γράβαν ὅ ἐστι τελώνιον; Armen. lw *baž*, *bažapan* 'exactor uectigalium', Syriac *bzbn* **bāzbān*, N.Pers. *bājbān*, *bāžbān*, *bāžvān*, *bājdār*, *bāždār*, to base *bag-* 'to share', see s.v. *būṣṣ-*. Compound, *barbajīyāṃ*.

bāja 'basis', Manj. 82 *pārīphū bāja bvāña* '(the two *sabāra-* 'equipments') are to be known to be support and *(-ū)* basis'. Derivative of *bāgā-* 'root'.

bāja 'for the sake of' parallel to *udiśāya* (BS *uddiśya*), K 64, 81v4 *näsi tta dūkha satvā bāja* 'I take so the pains on behalf of the beings'; III 129, 158, 20–1 *ttrāmą ttā satvā bāji karmi āvarṇa. . .dīśę yināmane* 'so for the beings we may confess *karma*-acts, obscurations' (BS *karma*, *āvaraṇa-*); III 129·22 *ttrāmą ttā satvā bāji dukha karye budi yināmine* 'so for the beings may we be able to bear pains, exertions'; III 64·20 *jsīna paba askhajsāme bāja*, =III 103·52 *jsīña paba ūskhājsāmai ūdaśāyi* 'for the exaltation of life's continuance', K 156·17–157·20 *jsīña paba askhajsāme bāja parya haiṣṭe* 'deign to give for the exaltation of life's continuance'.

bāje 'together with', Sid. 152v3 *ā vā pātcą vatsāvīśę ttī bāje astauci muñaṃdāṃ murāṃ hīye āhe tta ta pajsāñā khu ttā thyautta hva* 'or next with *vatsa*-seed, eggs of birds living on dry land must be so boiled as previously stated', BS *jangala-aṇḍajāḥ*, Tib. *yan-na dug-mo-ñun-gi sa-bon-gyi skyin-par bya skam-sa-na gnas-pahi sgo-na sna-ma bźin-du bćos-pa* (*skyin-pa* 'loan'). BS *vatsa-* 'holarrhena antidysenterica'.

bājapāyā 'tax-protectors (?)' (miscellany, uncertain text), II 50·42–3 *tta tta ra tcasyau pęṣkala vīra bīsā bāja-pāyā hīñāṃ īdai* 'so also are the groups of revenue-protectors inhabiting the district Tcasyau'; II 50·44–5 *tta bura gūra auva bisā bāja-pāyā hīñāṃ* 'so many the groups of revenue-protectors inhabiting the village Gūra'. Uncertain context. For *bāja-* 'revenue, tax' with *pā-* 'protect', note also Armen. lw *bažapan*, N.Pers. *bāž-bān* (see s.v. *bāja-*).

bājana- 'vessel', Sid. 19v4 *bhājaṃ*, K 112·367 *khu bājaña utca* 'as water in a vessel', III 88·150 *bājinakañā* 'in a vessel', III 58·9–10 *bhājina haṃberīṃdā* 'they fill the vessel', Sid. 146r2 *bājinaña* 'in a vessel', Tib. *snod-du*, Z 4·75 *bājana-loki*, Z 4·1 *bhājana-lokä*, BS *bhājana-loka-*. Rather BS lw than Iranian with Av. *baǰina-*. See *bagala-*.

ḅājsā- 'virtue', see *buljsā*.

ḅājsakyä 'flame', see *bāljsakyau*.

bāñ- 'destroy (?)', causative to *ban-* 'injure', K 109·323–4 *āśa pārahā rrūyada baiśa saña alabana ṣk(au)jai bāñada* 'causing to fail the sky's (BS *ākāśa-*) basis, destroying all *saṃjñā* ('plan'), *ālambana-* ('grasp'), factors (=BS *saṃskāra-*)'. Base *raud-* 'to lose'; *band-* > *ban-*, thence **bānaya-* > *bāñ-*.

bāñā 'depth', Sid. 103v5 *cä masū bāñā ṣṭe* 'how much depth is there?', Tib. *zabs čï-čam yod-pa dag*; see *buna-* 'bottom' < **budna-*.

bāñā 'some commodity', V 207, 16·2·3 *///bāñā śā* 'one object'.

bāṃñāṃ 'talks', III 71·74–5 *bāṃñāṃ jsa hāṣṭä u vāṣṭä* 'with talks to and fro'. See *būña-*.

bāḍą- 'time', SuvP. 68v1 *bāḍä haṃtharki jsa pātcä* 'with constriction of time then', BS *kāla-saṃkaṭe*; SuvP. 66v2 *biśä bāḍą* 'always', BS *satataṃ*; V 328, 7r3 *ttu bāḍu* 'at the time', BS G 36, 4b6 *tasyāṃ velāyāṃ*; III 83·24–5 *ṇitcaṃpha bāḍä*, =ibid. 28 *ṇetcaṃpha kāla* 'time of trouble'; *cu bāḍī* 'when for him', Manj. 243 *ttada cu bāḍī kāme jāde* 'when for him thoughts cease', =Z 5·85 *kvī ṣṭānu ḳāmate jyāre*; Manj. 208 *cu bāḍī aysmva byütte* 'when his mind changes'; K 46·38–9 *bāḍäna pūña yaṃdi, bāḍäna ttyau arthāṃ-bāṃgyau jsa sūḷi varāśę* 'at one time he practises merit, at one time he experiences pleasure from the *artha-bhoga* (wealth and possessions)'; plur., K 52·7·2 *harbaiśä bāḍa* 'all times', K 52·7·7 *biśä bāḍä druṇā īde* 'they may be healthy all times'; K 52·8·1 *pharāka bāḍa* 'many times'; V 329, 7v5 *paḍāṃjsyānu bāḍānu* 'of former times', BS G 36, 5v2 *atīte 'dhvani* 'in past time', Tib. *snon byun-ba hdas-pahi dus*; V 327b4 *⟨paḍāṃ⟩jsyāṃ bāḍāṃ*; II 107·166 *kālā bāḍāṃ parsāmai jsa* 'with the passing of times'; K 53·10·6 *pharāka bāḍa parya* 'many times passed'. With negative *abāḍa-* 'untimely', Sid. 7v4 *abāḍai tcaṃjsä śīyi ṇrāmīṃdä* 'untimely for him the hairs become white', Tib. *dus-la ma bab-par skra*

dkar-ba dan. From *vart-* 'turn', *bāḍa-* < **varta-*, to IE Pok. 1156 *u̯er-t-*, see above s.v. *baḍ-*, *baltte*. See also *kṣuṃdā-bāḍva-* 'nubile'.

bāḍa- 'country, land' parallel to BS *janapada-*, V 117, 66v3 *bāḍa-*, BS *viṣaya-* 'country'; II 55·8 *prruśavā hīyai bāḍi biṃda hīsīdā* 'they come to the land of the Pruśava (Tib. *Bru-ża*)'; II 87·9–10 *kamā-cū va bāḍā* 'land of Kan-ṭṣou'; II 47·98 *ṣa-ṃ mārā-pyarāṃ bāḍā ṣṭe* 'that is their parents' country'; K 46·35 *bāḍi rāśa tsve* 'came to authority in the land'. Compounds, II 90·76–7 *bāḍa-dijsāṃ* 'holders of the land', II 47·102–3 *bāḍa-dijsā*; II 90·70 *bāḍa-śipherā hvaṃḍā* 'land-distracting men'. Dvadic *bāḍa-* and *janapada-*, II 99·199 *nvą bāḍa janavai hyai naumai kamacū* 'according to the name of the land Kan-ṭṣou'. From **varta-* 'turning-point, dwelling', rather than IE Pok. 1138 *u̯el-* 'assemble'. See *bāḍa-* 'time'. Possibly IE *u̯er-* 'to enclose', Pašto Wazīrī *wāṛā* 'hedge' (**varta-*), Parāčī *māwəṛ* (**ham-ā-varta-*). See also O.Ind. *ārya-āvarta-* 'land of Āryas'.

bāḍāña- 'of the land', II 54·25–6 *śūrā bāḍāñvā phara-dyi hūdahūnā* 'valiant, much seen among the people of the country, having fine virility' (translation SDTV 69), adjective suffix *-aña-*.

bāḍva- 'ruler (?)', II 54·30 *ttye darye jabvī vī janavāṃ bāḍvāna īda* 'on the continent Jambu-dvīpa they are rulers of the lands' (BS *janapada-*) (translation SDTV 69).

-bāḍva- as second component, III 68·69 *kṣuṃdā-bāḍva-* 'of age for a husband', from **vartuka-*.

bāḍa- 'rained', participle to *bār-*, III 59·27–8 *spye bāḍāṃdā baysgā* 'flowers rained down thickly'; also *vabāḍa-*, see s.v. *bār-*.

bāṇā 'plant name', Sid. 100r1 *bāṇā ṣavarą*, III 85·73; III 86·85 *bāṇva ṣavarä*; JS 27v3 *bāṇve baysge* 'thick bushes (?)'. See also *bauṇvakya*. Possibly adjective to *bana-* (< *vana-* 'trees'), see s.v. *banhya-*.

bāta 'root', see *bāga*.

bāta- 'wind', Sid. 4r2 *bāta*, Tib. *rlun*; Sid. 4r5 *bāva*, Tib. *rlun*, Sid. 129v5; 133v2 *bā*; inst. sing. Z 20·56 *bātäna ggeisāre* 'they roll with the wind'; Sid. 126r1 *beta jsa*; Sid. 134r1 *beta jsa*; Sid. 131v2 *betä*, Sid. 125v2 *beti jsa*; Sid. 128v3 *beti jsa*; Sid. 143r3 *beva jsa*; Sid. 130v4 *biti jsa*; Sid. 7r2 *beta hiye*; Z 4·73 *bete jsa* 'from wind'. Adjective, 1185, 105r1 *haṣṭā biṃna āchā* 'eighty diseases from wind'; Sid. 13r2 *bināṃ āchāṃ*, Tib. *rlun-nad-kyi*, Sid. 130r4 *beṃnāṃ āchāṃ*, Tib. *rlun*; compound Sid. 7v2 *biṃna-vrrarä* 'of wind nature', BS *vāta-prakṛtika-*. From *vā-* 'to blow', Av. *vāta-*, Zor.P. *vāt*, N.Pers. *bād*, M.Parth.T. *w'd* 'wind, spirit', M.Pers.T. *w'd*, Balōčī *gwāt*, Sogd. Bud. *w't* 'wind', *w'tδ'r* 'living being', Yayn. *wot*, Oss. DI. *ŭad* 'storm', Yidγa *wūi*, *wīy*, *wīy*, Pašto *wo*, Parāčī *γâ*. To IE Pok. 81–4 *au-* 'to blow', *u̯-ē-*, O.Ind. *vāti* 'blows', Av. *vāiti*, Greek ἄημι; O.Ind. *vāta-* 'wind', Lat. *uentus*, Got. *winds*, Celtic Welsh *gwynt*, Tokhara B *yente*, A *want*.

bāta-ttī 'seed of *bāta* medicinal plant', Sid. 132v3 *bātą-ttī jsa cuṇya* 'power of this seed', BS *śatāhvā-*, Tib. *śu-tahi phye-ma*; Sid. 130r3 *bāti-ttī*, Tib. *śu-ti*; Sid. 101r2 *bāvattī*, BS *śatāhvā-*, Bower MS *śatāhvā-* 'dill, anethum graveoleus', Tib. *śu-ti=hu-su* (Jäschke Dict. 'coriander seed'). Possibly 'wind seed' (if Greek is connected with ἄνεμος; apud H. Frisk, GEW, no etymology).

bātaa- 'new wine, must', Z 2·50 plur. *parysa nirmāndā ce pīpāre hurau bātā phaṣṣe* 'he creates magically servants who prepare pleasant (BS **sparśuka-*) *hurā*-drink and (*-u*) *bātaa*-drinks'. Zor.P. Husrau ut rētak-ē 57 *b'tk *bātak*, ibid. 58 *w'tk *vātak*, N.Pers. *bādah*, Arab. *bāδaj*, O.Pers. *bātu-gara-*; Sasanian silver *b'twd'n*; Sasan. inscription plate, *mtwrwn* 'wine-vessel' with *mātu-* = *bātu-*, Av. *urunya-* 'vessel', Armen. lw *matṙouak* 'cup-bearer' (see W. B. Henning, Mitteliranisch, p. 50; Iranica antiqua 7, 1967, 150–2). For *mātu-* see also s.v. *mālaiga-*.

bātta 'knows', Manj. 349 *harbaiśā dharmā bātta pārahā* 'he understands the basis of all *dharma* elements'; K 153, 23–4 *uysānā bātta vasva dharma anātmi* 'she understands the self (= BS *ātman-*), the pure *dharma*-elements to be without *ātman*-self'. Here *bātta* = older *butte*.

ḅātai 'opened, open', JS 9v1 *khu dyai ḅātai ttūrrā* 'when you saw the mouth opened'. From **višātaka-*, Zor.P. *višāt*, *višātak*, N.Pers. *gušādah* (*vi-* with *hai-*: *hi-* 'bind'). Zātspram 4·19 (K 35, 245v4) *parīkān kē-šān zafar višāt dāšt* 'the *parīk*-demons who held the jaw open'; ibid. 30·16 *dahān višāt dārēt*, like N.Pers Šāhnāmah 195·1189 (ed. Vullers) *zafar bāz-kardah*. See *abyāva-* 'closed', *abyā*, *biyāśś-*, *hīyaa-*. To Av. *hā-*, *hai-*, *hi-*, *haya-*, perf. *hišāy-*, *hita-*, *paitišāθrāi*, Zor.P. *višātan*, N.Pers. *gušādan*, Waxī *wušūy-*: *wašan-* 'untie' (**višāy-*, **višāna-*) *wūš-*: *wušīn-* 'to loose', M.Parth.T. *wš'd*, *wyš'd*, M.Pers. *nh'y-* 'suppress', *wyh'd*. To IE Pok. 891–2 *sē-*, *sēi-*, *səi-*, *sī-* 'bind', O.Ind *syáti*, *sitá-*, Lit. *siẽti* 'bind', Hittite *išḫiia-*, Luwian *ḫišḫiia-* 'bind'.

bāthaṃje 'pulls out', see *bā* and *thaṃj-*.

bādāri 'a weapon', Z 4·60 *ttṛśśūla kāḍare hälśtā bādāra ātaṇa u cakra* 'tridents, swords, spears, axes, missiles and discus', Z 24·417 *hälśtā bādāra kāḍare* 'spears, axes, swords'; Z 24·280 *rrājsei bādāri māñaṃda* 'like a sharp axe'. Probably parallel to BS *paraśu-* in lists of weapons (quoted KT VI 233). Uigur Turk. lw *badruq* (if weapon) from Iranian **badaruka-*. Note *-d-* retained (archaic or dialectal), to Av. *vadar-*, O.Ind. *vádhar-*; to IE Pok. 1115 Lit. *vedegà* 'axe', base IE *u̯edh-* 'to strike'.

bąna 'I know', II 108·190 *sa khu ttā a ttyai bhadrraikalpa baiysūśca bąna avaśa* 'so that I may know the bodhi-knowledge in this present age (BS *bhadra-kalpa-*), assuredly'. Late form of *bvāne*.

bāṃnä 'base (?)', III 81·166 *hūlaihä: hīvī bāṃnä hame* 'it is the base of the bow-case', gloss to Turkish *ttūpī* (*top* 'ball'). See s.v. *hūlaiha-*. To *buna-*.

bāṃne 'bottom', JS 38r1 *ano vara nauhą ce bāṃne paśte na byaide* 'there without top, of which the bottom, the back is not found'. See *buna-*, *bāṃñā*, < **budna-*.

bāṃdabīñä 'kinship', III 49·34–5 *cu buri ysama-śaṃdya satta biśä bāṃdabīñä barīṃdä* 'whatever beings, all, in the world (= BS *loka-*) bear kinship'. With abstract suffix *-īñä* (as *bulysīñi* 'length', *hvāhīñi* 'breadth', *baysavīrīñä* 'sonship to the Buddha') to **bāndava-* from *bandu-*, adjective to *band-* to 'bind', as either Iranian with lengthened *-ā-* adjective or lw BS *bandhu-*, **bāndhava-*. See base *band-*, s.v. *bañ-*.

bāma- 'vomit', Sid. 111r3, Tib. *skyugs-pa*, see s.v. *bam-*.

bāma 'dumb', Sid. 126v3–4 *kārauśtā, elai, bāmä* 'deafness, stammering, dumbness', BS *jaḍa-gadgada-mūkatvaṃ*,

Tib. *hon-pa dan*, *dig-pa dan*, *lkug-pa dan* (*hon-pa* 'deaf'; *dig-pa* 'stammerer', *lkug-pa* 'dumb'). From **a-bāma-* 'not speaking' to *bā-* 'to speak' (see *pravā* 'talk') beside *bau* in *būña* 'talk'; but it is also possibly base *vā-* 'be deficient', see *vāra-*. See also *avyāya-*. For 'dumb' note also Z 5·101 *muta*, JS 18v4 *muka-panka-* BS proper name.

bāy- 'conduct', participle *bāsta-*, v 341, 8ov4 *ttä dva hvaṃdä hä bāyīndä* 'they bring the two men', BS G 37, 75b7 *upanīya* 'having brought', Tib. *khrid-nas*; SuvO. 36v6 *paskīnä bāyätä*, BS *parāṅmukhāni bhaviṣyanti* 'will be reversed'; v 246, 11b1 *bāyīdä*, BS *saṃkrāmanti*, Tib. *hgro-ba*; infinitive II 113·82 *hīna haṃjsyāra bāyä* 'they intend to lead an army'; similar in compounds IV 63a2 *hīna-bāyai*, III 107·33·1 plur. *hīna-bāyū* 'army-captains'. Preterite, II 126·20 *hīna bāste* 'he led an army'; infinitive, II 126·24 *paryāmina bāśte* 'we deign to lead'; participle future v 182r1 *bāyāña-* 'to be led'; noun II 127–31 *hīna-bāyāmai* 'command of an army'; adjective, JS 34r3 *bāyāke paṅe satvä* 'leader of every being'; II 83·31·3 *dva rrispūrāṃ bāyākä* 'two guides of the princes'; K 138·924 *harbiśī avāyä bāyāka* 'for him all leaders to ruin' (BS *apāya-*), Tib. *nan-son-du hgyur-bahi las*. Compounds, above *hīna-bāyaa-* 'army-leader'; III 13·52 verso; II *salya-bāyā* 'year-presidents', II 53, 3b8 *salya-bāyai*. See also *ttuvāy*, *ṇvāy-*, *pravāsta-*, *uysbāy-*, *hausta-*. Base *vad-*, *vād-*, Av. *vad-*, *vāδaya-* (with preverbs *upa*, *upa vī-*, *us-*, *vī-*), Zor.P. *vāδēnītan*; Sogd. *w'δ'kk* 'leader', *prw'st δ'rt* 'has translated'; M.Parth.T. *w'd'g*, *w'y-*, *w'st*, *'w'y-*, *'w'st*, *'ydw'y-*, *'ydw'st* 'lead off', *'zw'y-*, *'zw'st*, Šuynī *zewēδ-*, *zəwást* 'take out', Sarīkolī *duwaδam*, *dəwoδ*, *duwāst*, *dəwust* 'bring in', Pašto *rā-waləm*, *rā-wastəl* 'lead (persons)', Yazg. *waδ-*, *west* 'to marry'. IE Pok. 1115 *u̯edh-*, *u̯ed-*, O.Ind. *vadhū-* 'bride', Av. *vaδū-*, Celtic O.Ir. *fedid* 'leads', Welsh *arweddu* 'bring', Lit. *vedù*, *vèsti* 'lead, take wife', *vedỹs* 'suitor', O.Slav. *vedǫ*, *vesti* 'lead, marry' (rarely), with *u̯ed-*, Greek ἔεδνα 'bride-price', O.Engl. *weotuma*, OHG *widomo*. See also *bā* 'president over' (v 283·78·2). Replacement of *vaz-* 'drive', III 5, 11r5 *rrahä bāyāka* (voc. sing.) 'driver of the chariot'. See *bāśtä* 'in presidency of'.

ḫāyä 'ray of light' (nom. sing., nom. plur. *ḫāyä*, acc. sing. *ḫāyu*, gen. plur. *ḫāyānu*, later *ḫāyānä*), I 252, 1r2 ⟨u⟩*rmaysdānānu ḫāyānu* 'of sun's rays', BS *sūrya-... kiraṇa-*; K 137·910 *ḫāyānä hīvya harrūñāmą cira himya* 'the shining of the rays became visible (*cira-*=*čiθra-*)', Tib. *hod-zer snan-ba*; v 293, 37r1 *ḫāyä brūñā⟨te⟩*, Manj. 157 *brrūñave ḫaya vasva* 'he shines out pure rays'; Sid. 30r3 *cu hā pā urmaysdāṃ ḫāyä ni hīsīṃdä* '(water) to which the sun's rays do not come', Tib. *ñi-ma mi mthon-bahi čhu* ('water not seen by the sun'); Sid. 149v5 *khu hā aurmaysdāṃ hīye ḫāyą ni hīścä* 'when the sun's ray does not come'; K 7, 5r1 *āṣṣiṇi ḫāyà naraṃdi* 'a blue ray issued'; inst., plur. Z 13·115 *ḫāyyau*, v 184, 40r2 *ḫāyyau birūñä* 'shines with rays'; K 105·235–6 *ḫāyau jsa nairmya baysa* 'Buddhas created magically from rays'; K 137·910 *ḫāyyau jsa*, Tib. *hod-zer*; adjectives, SuvP. 69r1 *ḫāyīnai jālāna* 'with network of rays', BS *raśmi-*; v 66·14 *raṃna ḫāyausta vasva* 'jewels brilliant, pure'; K 104·228 *ranīnai vaiysa ḫāyausta* 'jewelled brilliant lotus'. See also *baimya-*, *vīv-*. From *bāyi-* (*-i* as O.Pers. *bāji-*, above *ttāji-*; the subscript hook separative from *bāy-* 'to lead', not evidence of lost consonant, see also *ḫū* 'perfume'), to base *bā-* 'to shine', Av. *bā-*, *frāvāiti*, *vi-bā-*, *bāma-*, *bāmya-*, *bānu*, *avå̄ntəm*, Oss. DI. *bon* 'day', plur. *bontä*, Zor.P. *bām*, *bāmīk*, *bām-dāt*, Waxī *vōin* 'light, radiance', =Sarīkolī *vōin* (**bāhani-*), M.Pers.T. *b'm*, *b'myw*, *b'md'd*, M.Parth.T. *b'm*, *b'myn*, Sogd. Bud. *β'tk*, *β't*, *β't'y*, *β'mk* (see s.v. *vīv-*); Oss. D. *ivajun*, I. *ivajyn*, *ivad* 'to dawn, become pale'. IE Pok. 104–5 *bhā-*, O.Ind. *bhåti*, *bhāta-*, *bhåma-*, *bhānú-*, *bhå-*, *bhās-*, Greek φάος, φάινω, Celtic O.Ir. *bān* 'white', O.Engl. *bānian* 'to polish'.

bāysa- 'grove, wood', Z 3·40 *uryāna* (BS *udyāna-*) *bāysa pharu* 'many gardens, groves'; Z 16·22 *bāysañi*; loc. sing. Z 24·208 *luṃbinä bāśa* 'in the Lumbinī grove', Tib. *lumbahi ćhal* (*ćhal* 'grove, wood, garden'); K 33·49 *bāśą byahāysi* 'the hunter in the wood'; =K 16·156 *bāśa byahāy⟨s⟩a*; loc. plur. Z 2·24 *bāysañuvǫ*; Z 24·166 *bāysañvo*; III 68·79 *bāysañvā byaha yanīra* 'in the woods they were hunting'; III 69·95–6 *bāysaña caṃbva kuṣda* 'in the wood, bushes, caverns'; v 314, 3a4 *bāysañe*; SuvO. 56r5 *aruvę kīśśängye bāysañä ysāyse biśśūnya hāro* 'herbs, luxuriant, groves, grasses, every kind of growth', BS *nānā-tṛṇa-gulma-oṣadhi-vanaspatayaḥ*; ibid 6. *biśśe paljsäte bāysañä banhya* 'all enclosures, groves, trees', BS *sarva-ārāma-vana-vṛkṣāḥ*. See also *paljsäta-*, *käljsa-*. Possibly from *bāga-* with suffix *-za-*, **bāyza-*>*bāysa-*, with Zor.P., N.Pers. *bāγ* 'garden', Sogd. Chr. *b'γy* **bāyē*. But rather base *baz-* 'to extend', **bāza-* 'extent, expanse', with Oss. D. *iväzun*, *ivaznn*, *ivast*, I. *iväzyn*, *ivazyn*, *iväst* 'to extend, stretch', see s.v. *bāysū*.

bāysaña *rr(e)* 'bordering king', see *balysana-*.

bāysū 'arm', K 142·1042 *ysarra-gūnä bāysu* 'golden-coloured arm', Tib. *phyag...gser-gyi kha-dog-čan*; Z 13·76 *bāysū*, III 12, 22r1 *hvaraṃdai bāysū vīra bañāña* 'to be bound on the right arm'; plural, Z 21·27 *bāysuve*, JS 13r1 *bāysve*, JS 29r3 *bvāysve*, loc. plur. K 64, 82r1 *bvāṣṭyañau bāysvā* 'in experienced arms'. Adjective, JS 30r2 *bāysvaje hauve jsa* 'with strength of arm'; uncertain context, v 184, 40a1 *dasta*, *khauysaṃdā bāysva* 'hands, moving arms'. From **bāzuva-* **bāzuka-*, Av. *bāzu-*, Oss. D. *bazug*, I. *bazyg*, *bazgūtä*, Zor.P. *bāzūk*, *bāzāy*, N.Pers. *bāzū*, *bāhū*, Sogd. Bud. *β'z'kh*, *β'z'*; Balōčī *bāzk*, Pašto *wāzə* 'fathom'; *ozai* 'bone of arm', Armen. lw *bahouand*, *bahouband*, Balōčī *gwāz* 'fathom', N.Pers. *bāz*, *bāzah*. From base *baz-* in Oss. D. *iväzun*, *ivaznn*, *ivast*, I. *iväzyn*, *ivazyn*, *iväst* 'to stretch' (see E. Benveniste, Études sur la langue ossète 64 and C. Watkins, BSL 70, 1975, 11); IE Pok. 108 O.Ind. *bāhú-*, Greek πᾶχυς, πῆχυς, O.Engl. *bōg* 'shoulder, arm, branch'.

bāysdai- 'observe, look', II 97·109 (and II 8·136) 2 plur. *bāysdaittä*; 3 sing. Z 3·149 *bāysdaiyä*; 3 plur. Z 3·17 *bāysdaindä*, K 28·164 *khve na bāysdeya tsīye vā* 'if he does not regard it, (but) follows me', =K 20·249 *khve na bāysdyeye grra tsīye vā* 'if he does not regard the injunction, (but) follows me'; v 126, 2b4 *u baysāṃ nva parau kṣārī bāysdye* 'and according to the Buddhas' command he looked at his power (*kṣārā*<*xšaθra-*)'; II 8·133, 1 plur. *bāysdaudū*, II 110·2 *ṣį ni bāysdye*; 3 plur. v 278·76, 2a2 *bāysdyāṃdä*; participle present, Bcd 48r3–4 *bāysdya-*

ṃdai pārāmṿā haskauttā ṣṭāna 'conspicuous, absorbed in the perfections' (BS *pāramitā*), BS *peśalu pāramitāsv abhiyukto*, where *peśalu* is rendered by Tib. *des-śiṅ* (*des-pa* 'fine, brave, noble, chaste'); K 65, 83r2–3 *ṣi aysmū bāysyadai haiga hamāve* 'the mind may be notable, urgent'; noun, v 92r6 *bāysdiyāmāte jsa*, v 95v6 *bāysdyemāte jsa*; adjective Z 24·642 *bāysdyāka-*. From *bā* as preverb 'towards', with *uysdai-* 'look up, survey'; coalescent *bā-u-* > *bā*. See cognates s.v. *dai-* 'to see'.

bār- 'to rain', v III, 33v6 *bāra bārīndä* 'rains pour down', BS *varṣa-dhārāḥ. . .nipatiṣyanti*; SuvP. 72v3 *bārīde* 'they rain', BS *pravarṣayantu*; 3 sing., Sid. 150r2 *āṣkä beḍä* 'the tear drops', Tib. *hdzag-pa*; K 63, 79v2 *bārī bāra* 'he rains rain'; participle present, Z 22·110 *samu kho bārandi padāni* 'just like an overflowing jar'; preterite *bāḍa-*, III 59·27–8 *u spye bāḍāṃdä baysgä* 'they rained down many flowers', Z 2·108 *ütco nāta bāḍändä samu* 'the *nāga*-monsters poured the water'. Causative, *berāñ-*, *ber-*, v 143, 109b3 *bāru berāñä* 'pours rain' Z 22·256 *berāre*, III 29, 43a3 *khu pyaura bāra berāñä* 'as the cloud pours rain', v 11·3·2 *bāri berāñāri* 'they rain down rain', Manj. 274–5 *khu pyaure bāra berāre* 'as clouds rain down rain'; preterite, v 380, 2r1 *bāru berāñātändä* 'they poured rain', BS *varṣaṃ pravarṣanto*, SuvO. 68v7 *späte berāñātändä* 'they rained flowers', BS *puṣpä pravarṣayanti*; K 5, 144r3 *spāt⟨ai⟩nau bāru berāñātändä* 'they poured rain of flowers', Tib. *me-tog-gi čhar yaṅ hbebs-so*; SuvO. 68v5 *berāñātändä hastama späte* 'they rained excellent flowers', BS *abhyākariṣyanti ca śāla-puṣpaiḥ*; adjective, v 26, 49v4 *berāka gyasta* 'raining *deva*-gods'. With preverb *va-* 'down', v 338, 61r6 *candanä cuṇīnei bārä vabāḍe* 'rain of sandal-powder poured down', BS *candana-cūrṇaṃ pravarṣitaṃ*, 3 sing. present, Z 17·10 *vabeḍä*, preterite, Z 23·155 *vabāḍe*. Noun *bāra-* 'rain', v 380, 2r1 *bāru*, BS *varṣa-*, nom. sing. *bārä*, inst. sing. SuvO. 68v3 *bāräna*, BS *varṣa-*, K 53·10·5 *jiḍīnai. . .bāräna* 'with rain of ignorance'; compound, Sid. 9r2 *bārūtcä* 'rain-water', BS *nabho'mbhasaḥ*, Tib. *čhar-pahi čhu*; I 171, 87r4 *bārūtcana ā vā ñāvutcana* 'with rain-water or water of buttermilk'. Base *var-*, Balōčī *gwaray*, *gwart'a*, *gwāray*, 3 sing. *gwārī*; *gwāriš*, Av. *vāra-*, *vāraya-*, *aiwi.varšta-* 'rained upon', Zor.P. *vārēt*, *vārēn-*, *vārān*, N.Pers. *bārīdan*, *bārān*, Sogd. Bud. *w'r-*, 3 sing. *w'rt*, infinitive *w'r't*, *w'r* 'rain', Yaγn. *bor-*, *boron*, *boriš*; M.Pers.T. *w'r-*, *w'ryst* 'to rain', Oss. D. *ŭarun*, I. *ŭaryn*, *ŭarydi* 'to rain', *ŭarun*, *ŭaryn* 'rain', D. *ŭarindzäg* 'light rain', Pašto *wor*, *worēdəl*, Parāčī *γōr-*, *γâr-* 'to rain', *γâr*, *au-γâr* 'rain' (*au-* 'water'), Yidγa *wäriγo*, Sanglēčī *bōr*, Waxī *wūr*. Note Avestan *vār-* 'rain', and *varš-*, but O.Ind. only *varṣ-*. IE Pok. 80–1 *au̯er-*, O.Ind. *vâr*, *vâri-*, *vārī* 'water', O.Norse *vari* 'water', Tokhara B *war*, A *wär* 'water'.

bāra- 'load', II 33, 3b4–5 *bāra bāra hā gaysä. . .bāra bāra gaysä parya näśäta* 'load by load reeds. . .deign to put down reeds load by load', see SDTV 39; also above *baśa baśa* 'load by load'; possibly also v 314, 3a3 *biśi bārä*. Base *bar-* 'carry, bear', Yidγa *vīra*, Sanglēčī *vūr*, Waxī *vīr* 'load'; O.Ind. *bhāra-*.

bāraa- 'vehicle; riding animal', inst. plur. SuvO. 5r1 *bāryau*, BS *vāhana-*, II 5·82 *aika-yāṃ bārai śau*, =III 58·1 *eka-yāṃ bārrai śau* 'the one vehicle (BS *eka-yāna-*), one *bāraa-* vehicle'; Sid. 102v5 *aśä āstaṃna bārrāṃ bvāma* 'riding on *bāraa*-vehicles, horses and the like', Tib. *rta-la sogs-pa ẑon-pa*; v 310 viir4 *śī bārai bidä bvestä* 'mounted on a white riding-animal' (and ibid. r1 *bārai*); ablat. sing. II 108·175 *bāraina vaiysgaista* 'he dismounted from his horse'; plural, K 25·124 *bārā aśa* 'riding-animals, horses', K 64, 8or4 *bārā naukä* 'smooth riding-animals', inst. plur. Z 13·147 *dryau bāryau* 'with the three vehicles'. Base *bar-* 'to carry, bear; be carried=ride', *bāraa-* < **bāraka-* 'carrier', Oss. DI. *baräg* 'rider' (Čečen lw *beri*, plur. *bereš*; Inguš *bäri*, *bärij*, plur. *bäreš* 'rider, youthful džigit'), DI. *bajrag*, plur. D. *bajrägutä*, I. *bajrägtä* 'foal'; Šuγnī *vârj* 'horse' (**bāraka-*), Zēbakī *verāk*, Šuγnī *vērdz* 'mare', Sanglēčī *vurj* 'horse', Yazg. *varäg*, plur. *vərgáθ* 'horse'; *verj* plur. *verješg* 'mare'. See also second component *bāraa-* 'riding', and adjective *bārgyi*, *bārgyä* (**bāračī-*).

bāraa- 'riding' second component, Z 13·25 *aśśa-bārai* 'horse-rider', Z 13·149 *rraha-bārai* 'riding in a chariot', Z 13·25 *khara-bārai*, 'riding an ass', *hasta-bārai* 'riding an elephant'. See *bāraa-* 'vehicle', base *bar-*.

bāṃrai, from **baurai*, **būrai* 'food', II 50·52 *bāṃrai khaca* 'food (and) drink', from **baura-ka-*, to Av. *baoirya-*, *baourva-* gloss to *pitu-* 'food', Zor.P. *bōr*, *pit ut bōr*, DkM 850·17–8 *nān kē-š bōrak* 'bread which is his food', to base *bar-u-* 'eat'. IE Pok. 133 O.Ind. *bhárvati* 'to chew'. Note three words Zor.P. 1. *bōr* 'food' (**barva-*), 2. *bōr* 'yellow' (**balua*)-, 3. *bōr* 'riches' (**bau-ra-*), with Oss. *borä*, *bor*, *buron*, *Borätä* from **baura-* 'rich'. See also *brrāvä*.

bārrai 'sculptor', sing. Z 2·91; 22·51, plur *bārrā* Z 22·37; 43; Z 2·91 the *bārrai* builds the house for the magician (*māyā-kāra-*) Bhadra. In Z 22 the *bārraa-* make the image of Buddha for Udayana. Chinese parallel texts *kung-k'iau-ṭṣi-ẑən* 'skilled workmen' (K 469; 358·4; 1210·1; 930·1). Base IE Pok. 133–4 *bher-*, *bar-* 'to cut', Av. *bāra-* (*tiži.bāra-* 'sharp-cutting'), *brai-*, *brīna-*, *brōiθra-*, Zor.P. *brītan*, *brīn*, *burrāk*, *burrītan*, *burrišn*, DkM 208·12 *kandišn ut dār-burrišn* 'carving and wood-cutting', N.Pers. *burrīdan*, Sogd. Man. *sfrytyy* (*usf-* < *us-b-*). Hence **barna-ka-* > *bārraa-*. See also *barnei* 'split'. IE Pok. 166–7 *bhrēi-*, O.Ind. *bhrīṇāti*, *bhreṣ-* 'to injure', Lat. *friō*, *friāre* 'to rub to pieces'.

bārgyi, adjective 'riding', Z 2·77 *kho ju bārgyi pātī hvaṇdu* 'as the rider ('surpasses, overtakes', *rrījite*) the footman', Z 5·30 *bārgyä.hā naltso kūṣḍu* 'riding, go (2 sing.) out from the palace'. See *bāraa-* 'riding', base *bar-* 'carry'.

bārman- 'enclosure' whence 1. 'prison', 2. 'reservoir', III 2, 7r4 and III 9, 17v4 *ttäña bārmaña kaṣṭūṃ* 'I came into this prison'; v 126b1 *saṃtsārūṃ bārmina* (not *bārmaṃna*, unless by error) 'from prison of migration', parallel Saṃghāṭa-sūtra G 37, 78b2 *saṃsāra-bhava-bandhanāt* 'from bondage of life in migration'; III 6, 12v4 (and 7, 14v4) *saṃtsārināina bārmaṃna* 'from prison of migration'; 'reservoir', Z 17·18 *ggaryau nuvalysde kho ju bārmañi jsa samu* 'pours down from the mountains as from a reservoir'. From base *var-* 'to enclose, shut', Zor.P. *varm*, N.Pers. *barm* 'reservoir'; Oss. D. *ŭärmä*, I. *ŭorm*, *orm* 'hole, pit'. IE Pok. 1160 *u̯er-*. See above s.v. *baṭha-*; and below *vara* 'court'.

bāljsakyau 'with flames', N 169·4 *buysvai ttīyā bāljsakyau bāysu biśśu* 'you quenched all the forest then in the flames'; II 75·55–6 *drāṃ-māṃjsakyā hva hva gvīracākyā paṣṭīṃdā ysīrakā dravāśaṃ dai viña yaṃdā ḅājsakyā* 'the pores rise opening severally; the heart's dark-red fire now creates flames'. From *baljs-* 'to blaze', to IE Pok. 118–20 *bhel-*, 124 *bhel-g-* 'shine', Greek φλέγω, Let. *balgans* 'white', *bhel-ĝ-*, Let. *blazt* 'shine' or IE Pok. 139 *bher-*, *bher-ĝ-*, *bher-g-*; O.Ind. *bhrājate*, Av. *brāz-* 'shine', M.Parth.T. *br'z'g*, *br'zyśn*, *wybr'z'd*, M.Pers.T. *br'z-*, Zor.P. *brāz-* has *-ĝ-*, Got. *braihts* 'bright', Celtic Welsh *berth* 'shining', Lit. *beržti* 'become white, ripe'. Here *baljs-* has *-g-* from *bhelg-* or *bherg-*.

bāva 'root', see *bāga*, K 113·384 *brrīya hīya bāva kāme jsa ṣṭ(e)* 'the root (if not BS *bhāva-* 'being') of love is from thought' (older *ḳāmata*, if not BS *kāma-* 'desire').

bāvāvā, see s.v. *śvrrai*.

bāśa 'in a garden, grove', loc. sing. to *bāysa-*.

bāśtä 'under the presidency of', V 62·9 *ṣi hvi mūlą bāśtä mīḍi* 'this man dies under the presidency of the Rat (animal cycle, no. 1)', loc. sing. to **bāśti-*, base *bāy-* 'conduct', a similar form in *kaśta*.

bāśte infinitive to *bāy-*:*bāsta-* 'conduct'.

bāśde 'length', V 62·15 from **buśde*, see *bveśḍä*.

bāṣkala 'cups', II 85·18 *nūḍāji bāṣkala dvī-ssa* 'two hundred cups, with lids'. See also s.v. *būna*. Possibly to Zor.P. *b'š *bāš* (for *bāš*?) gloss to Av. *bajina-* 'vessel'; see cognates s.v. *bagala-*.

bāsä 'noise', III 72·158 *hastāna hīvī bāsä* 'trumpeting of elephants'. Elsewhere with *ni-*, Sid. 125v3 *nvāśe* 'he shouts', BS *ākranda-*, Tib. *ćham-rdam*; Z 24·503 *gyasta nvāśśīndā yakṣa* 'the *deva*-gods, the *yakṣa*-goblins make noise'; K 45·20 *nvāśūṃ* 'I cry out'; preterite, K 45·19 *nvāśe* (from **nvāśśäta-*), JS 3714 *nvāśāṃde* 'they made noise', K 24·106 *nūśāda* (*ū*<*vā*). Noun III 72·162 *paną ratha nvāsä u dāṃmä* 'there arose tumult (*rrantha-*), noise and smoke'; Z 13·137 *nvāsa yiḍāndi* 'they made noise'. From base *vas-*, *vās-*, *us-*, Av. *vās-*, Nīrangastān 38r14 **gavąm vā *vāsayataṃ* 'or of cattle bellowing' (see A. Waag, p. 51, 2–3), with Zor.P. gloss *pat *vāsišnīh *vāsēnd*; Sogd. Bud. (H. Reichelt, fragment III. 16) *w's*, *w's'y*, P 3·226 *w's'y* 'to shout', Sogd. Chr. *γwβty'* *ptwysd'rt* 'he recited praises', Chorasm. *wāsīd*, Yaγn. *waast* 'noise of cattle' (E. Benveniste, JA 1955, 148); Oss. D. *ūasun*, *ūasta*, I. *ūasyn*, with *ni-*, D. *niūūasun*. Noun, D. *ūasängä*, I. *ūasäg* 'cock', Parāčī *wâšina* 'cock'. See also *hośśa* 'singing birds'. IE *u̯āk-*, O.Ind. *vāśati*, *vāśrá-*, *vāśitā*, *vāsitá-*, *nivāśa-*, BS *vāsyate*, *vasyati*, Pali *vassati*, Nepalī *bāsun*, Khowar *bašeik* 'to sing', Nūristānī Waigali, Kati *wats-*, Aškun *wāś-*, *was-*, of animal, human and other sounds. Probably also Av. *usig-* 'incantator', O.Ind. RV *uśíg-*, rather than Hittite *ḫuek-* 'to charm, cure' (proposed by T. Burrow, Henning Memorial Volume 97).

bāsta- 'conducted', participle to *bāy-*. See also III 83·19 *būsta-*.

bāsta- 'stuffed', *ḅāsta-*, Z 2·13 *kye ggīsā bāste kye grūṣke* 'some ate grasses, some husks'; Z 24·169 *ce ggīsā bāste* 'some ate grasses'; parallel to Pali *tiṇa-bhakkha-* (Dīghanikāya 1·166); Manj. 19 *habaḍa ḅasta* (dyadic); Sid. 8r4 *ttye hīvī gūnai haṃdaṃna ḅāstā jsahārā hime* 'its mark is within the full belly', Tib. *dehi mćhan-ma ni khoṅ ltam-ltam-por gyur-pa daṅ*, =V 317·43 *bveṣtā*. See also *bvāsta-*, K 113·382 *habaḍa bvāsta* 'filled, stuffed', and *bveṣta-*. Noun, Sid. 8r5 *pvāma*, =V 317·45 *pvāma*, Tib. *ltam-ltam-por hdug-pa*. Base *vād-* with preverbs *ba-* and *pa-* 'to thrust in', see *bāy-*.

bāste 'he put on, wore', Z 24·278 *kho ye ysärätaru bāste* 'as one has put on a piece of armour'. If not error for *bäste* 'he bound on', from *bāy-*:*bāsta-* 'to conduct'.

bāstadū (with broken top, read *bāst(ā)dū*) 'we drew on', II 76·3 *pvaicai cū ttadrrvā bāst(ā)dū* 'coverings which we had drawn on the looms (?)'. See *bāy-*:*bāsta-*.

bāhūjäte (or *bā hūjäte*) 'he holds'. Since *bā* leaves the initial of the base untouched (see *bāthaṃje*), here the base is *hūj-* from IE *seuk-* or *seug-*. See also *ḅotä*, BS *pary-ava-naddha-*. Parallel to *bāhūjäte* Pali *dharesi* 'he held'. See s.v. *hūjäte*.

bī 'willow', Sid. 10r2, BS *vanjala-*, Tib. *lćaṅ-ma*. See also *banījāṃ* 'bark of oak or willow'. To Av. *vaēti-* 'willow': Vid. 22·20 *nava vaētayō barat* 'he carried nine withies', gloss Zor.P. *tāk ī vēt* 'branch of willow', N.Pers. *bēd*, Pašto *wala*, Orm. *wulɔ*, Parāčī *yī*, Šuγnī, Sanglēčī *wēd*, Yidγa *wīya*, Yazg. *wiδǵ* 'vine', Yaγn. *wet* 'willow; vine'. IE Pok. 1120–2 *u̯ei-*, O.Engl. *wiþig* 'withy', Lat. *uītis* 'vine' (see also KT VI 436).

bī 'its poison', *bi* with *yi*, III 75·227 *ṣai bura mīṃ ñaṃdä bī* 'it (the *rasāyana*-elixir) destroyed its (the missile's) poison'. See s.v. *ḅāta-* (**viša-*).

bi 'poison', JS 4614, see *ḅāta-*, *ḅei*; with *yi*, *bī*.

bī 'pierces, shoots', Z 21·15 *cu ne bī hvąndi kāṣcīnyo pūnyau ysäru* 'why does she pierce a man's heart with arrows of grief?', see s.v. *bid-* 'to pierce; shoot'. From **bidītä* optative.

bi- 'without, not', Z 24·411 *khasta pähasta bijūndā śśānye haṃdārä ggaḍāre* 'struck, wounded, lifeless, lying, others are rolling'. See verbal *bijore*, from **vi-juv-* 'lose life', with *jūtä* 'he lives'; and *bipajsama-* 'not hostile'.

bīka 'beloved', IV 22·2 *bīka gyasta* 'beloved *deva*-god'; Z 12·9 *bīka mäḍāna*; Z 5·88 *brīka mäḍāṃgya* (masc. voc. sing.) 'beloved bountiful one'; V 155, 1b2 *hvaḍāṃ bīka* 'beloved of men'; N 176·21 *bīka pīsā* 'beloved teacher (voc. sing.)'; V 291, a4 *///nau bīka* (fragment). Parallel to *brrī*, IV 23·15 *paṃñe brrī* 'dear to everyone', II 3·38 *pañai jsāṃ brrī*, JS 12v1 *närä paṃnyai brra* (fem.) 'wife dear to everyone', like BS Saṃghāṭa-sūtra G 37, 9a3 *sarveṣāṃ priyo*. The variants *brīka*, *bīka* assure the older *brī-*, with *brya-* 'dear'. BSOAS 36, 1973, 226, r5; 6 read *maṃnyūśrī* 'Manjuśrī' (fragment 151·15).

bikṣista 'disarranged (?)', JS 11r1 *bikṣista rrīmajsa kaśaṭä haṣprrī tcaṃjsa* 'dishevelled, dirty, bad, scattered hair' (BS *kaṣṭa-*, *kaśaṭṭa-* 'bad'). With III 42·2 *kṣaisttai tcaṃjsä* 'dishevelled hair', K 16·164 *vakṣaista* 'he threw'. See cognates s.v. *kṣista-*.

ḅigaji 'of the kidney', adjective, III 89·157 *ḅigaji pī* 'fat of kidneys'. See *biṃga*, *bilga-*.

biṃga 'kidney', Sid. 15s13 *biṃga baṃdanvā vīnāṃ astaṃna* 'pains and the like in the bands of the kidneys', BS *kakṣi-*, Tib. *mkhal-rked* (*mkhal-ma* 'kidney', *rked-pa* 'loins'). See *bilga-*.

bice 'part of the female body', Z 2·48 *stārñe bice* (plural) associated with *rrūva* 'intestines'. Possibly connected with III 46·32 *beśka*, =III 37·18 *baiśaka*. From **bidačī-* > **bidča-* > *bicā-* base *baid-*:*bid-* 'to split'. Note O.Ind. *kálatra-m*, *kaḍatra-m* 'split, hole', whence 'vessel, vulva', base *kar-* 'cut'. To Oss. D. *bugkä*, I. *bugk* 'vulva', D. *bek'ä* 'protuberance', I. *bik'* 'navel' (D. *naffä*). See *bid-*, Sid. 130r5 *bitte* 'cuts off', Tib. *čhod-pa*.

bichänīndi 'noise of horse, squeal (?)', Z 24·413 *māstu bichänīndi* '(the wounded horses) cry out loudly'. For 'neighing' note III 72·158 *aśāṃ hīvī rachanai*. After *i-* *kh-* is replaced by *-ch-*, hence *-chän-* could derive from *khan-* <*xand-* 'to laugh'. But *-ch-* from *-čy-* (as in *pachāre* 'are cooked', base *pak-*) would allow a connexion with *cī*, *kyī* 'to lament', M.Pers.T. *čyydn*, *čyyšn*, *čyyd*, *čy'g'n* to Let. *kaĩte* 'pain', see s.v. *kyī*. In *rachanai* a dialectal **fračhand-* could be traced (like Tumšuq *ra-* <*fra-*). Yidya *ušun-*, *ušinai* 'to neigh'.

biche 'rest upon, lie down', III 28, 38b1 *ṣta au vā hīśtä au vā biche au vā ṇaittä au jsāve* 'he stands or he comes or he lies down or he sits or he goes', BS *gacchati vā◡āgacchati vā tiṣṭhati vā niṣīdati vā śayyāṃ vā kalpayati* ('or goes or comes or stands or sits or makes a bed'). From **abi-čya-* base *čyā-* 'to rest', see s.v. *tsāṣṭa-*, *tsāta-*. See also *bachadaa-* of creeper clinging to trees.

bīja- 'fighter', II 54·23 *śūra bīja hvāṣṭānä pūrä* 'bold fighters, sons of chiefs'; II 55·31 *khu māje ysarne bādi vīrä bīje* 'fighters for our golden land'. Base *vaik-*:*vik-* to Armen. lw *vēč*, 'quarrel', *vičasēr* 'loving disputes', *vičem* 'to dispute'; beside *vaig-* in Armen. lw *vēg* 'dispute', gen. plur. *vigac'*. IE Pok. 1128 *ṷeik-* 'be violent', Lat. *uincō*, *uīcī*, *uictum*, *peruicāx* 'obstinate', Celtic O.Ir. *fichid* 'fights', *fecht* 'war', Got. *weihan* 'to fight', O.Engl. *wīgan* 'fight', Lit. *veikiù*, *veĩkti* 'to work', O.Slav. *vĕkŭ* 'force'. Hence from **vaiča-*.

bījä 'seed', Z 22·294 *bījä nu bīḍe* 'he threw their seed'. Parāčī *bīz* 'corn, grain', *bīz deheman* 'I sow corn', Balōčī *bīǰ*, N.Pers. *bīǰ*, see s.v. *miṣṣa-*. Cognate, not lw from BS *bīja-*. Then *bīja-* <**bīz-ya-* (*-zy-* > *-j-*). See also *biṃmīysā* 'millet'.

bija- 'sparrow', Sid. 100v5 *bijī*, see *biṃjī*.

bijāṣa- 'sound', see *bajāṣṣa-*, *bajeṣṣ-*, *bijeṣ-*.

ḅijāsīña 'a medicament', III 89·159 *ḅijāsīña tcāra* 'fat of the thing called *ḅijāsa-*'. Possibly *-āsa-* suffix to *ḅija-* <**bilgaja-* 'of the kidney'; but rather to *var-* 'lamb', Oss. D. *ūär*, *ūärigkä*, as if **bilja* <**variča-*. For *var-* note also Pašto *wrai*, Orm. *lərai*, *lyēräi*, Parāčī *yarō*, Waxī *warī*, *wūrk*, Šuγnī *wārg*, Yidγa *wəryə*, Sanglēčī *wērak*, Yidγa *wōryo* 'one year old', Sanglēčī *worok* 'male', Yidγa *narworyə* 'one year old', IE Pok. 1170 *ṷeren-*, O.Ind. *urā*, *uraṇa-*, *urabhra-*, Zor.P. *varrak*, N.Pers *barrah*, Armen. *gaṙn*, Greek ϝαρήν, ἀρνός (gen. sing.), Lat *uerrēx* 'wether'.

bijirma- 'excellent', *bījīrma-*, SuvP. 69v3 *bvaime jsa vasva bijirma*, *lakṣaṇyau āysyą aṃga* 'pure, outstanding in knowledge, limbs decorated with the marks' (BS *lakṣaṇa-*), BS *jñāna-ākaraṃ sarva-triloka-sāraṃ. . .su-rucira-lakṣaṇa-aṅgaṃ* (*bijirma-* = *sāra-*); II 87·54 *hvāra bījīrma hvāṣṭą* 'bold (?), outstanding, supreme'; Sid. 5v4 *hva hva ttyāṃ bijairma hirāñā* 'severally of them the outstanding condition', BS *itareṣāṃ pradhānatā*, Tib. *phyi-ma phyi-ma-la gčo-bo yin-no*. See also K 51·6·8; K 49·4·5; K 50·5·4; K 49·4·1; K 49·3·4. Above *jairma-*, *jārma-*, *pakyairma*. From **vi-čārmya-*, base *kar-*, *čar-* 'move'.

bijiṣṭa 'equipped', II 74·34 *iṃdrā jsā bijiṣṭä* 'possessing (all) faculties'. From **abi-čašta-*, to *kaṣṭa-* 'attached', see also *añaṣṭa-* 'not deficient'. Parallel BS in reverse *vikalendriya-*, see s.v. *vārūḍya-*.

bijūndaa- 'lifeless', Z 24·411 *khasta pāhasta bijūndā śśānye haṃdārā ggaḍāre* 'struck, wounded, lifeless, lying, others are rolling'. From **vijuvanta-ka*, see *bijore*, and *jūtā*.

bijev-, *bijaiv-*, see *baj-*, *bajev-*.

bijore 'become lifeless' (3 plural), v 88, 50r4 (Bhaiṣajyaguru text) *⟨mu⟩lśu nätca-vūṇa hämāre*, *mulśa buro vātco bijore kho*. . . 'at times become unconscious, at time again they are lifeless' (BS Gilgit MSS 1 24, Chinese translation, W. Liebenthal, p. 19). Present 3. plur. *-ore* <*-u-āre*, see *parṣṭore*, *byore*, to **vi-juv-* 'be lifeless', with *bijūndaa-* 'lifeless', distinct from *bujv-* 'be resuscitated'. Note also, without preverb, Yazg. *žaw-*:*žod* 'to revive', participle *žadag*.

bijautta- 'ruined', Sid. 20r2; K 65, 84r2 *bva bījātta* 'broken, ruined', see *baj-*, *bajev-*.

bijs- 'pour, pour on, pour over', *bejs-*, *baijs-*, Sid. 124v2 *kaṣāṃ jsa aṃga bijsāñä* 'the limbs must be poured upon with *kaṣāya*-decoction', Tib. *khu-ba-la sogs-pas lus-pa blugs-pa dan*; Sid. 139r3 *āchai biṃdą bijsāñä* 'it must be poured upon the (swelling) disease', Tib. *nad-kyi sten-du bhugs-pa dan*; Sid. 137r2–3 *ā vā pātcą gvīhą śvīdä jsa bejsāñä* 'or next it must be poured upon with cow's milk', Tib. *yan-na ho-mas na-bahi sten-du blugs-par byaho*; Sid. 137r1 *ācha biṃdą hā baijsāñä* 'it must be poured upon the disease', Tib. *nad-kyi sten-du blugs-pa dan*; Sid. 137r3 *gvīhä rrū hīvī raysāna bejāñą* (*-j-* for *-js-*) 'it must be poured upon with liquid of cow's oil (butter)', Tib. *mar-gyi sñiṅ-pos sten-du blugs-par byaho* (*blugs-pa* 'pour'). Present, 3 sing. Z 22·110 *samu kho bārandi padāni kvī ye haṃberäte hatārra ni ni ju hā biśtä cu bendä* 'as the overflowing vessel, when one has once filled it, one does not pour what is over it'; parallel E. Lamotte, Mppś 1 317 'a good vessel of good water which does not overflow'. Preterite participle, *bīya-* <**vixta-*, Z 20·31 *hūñä jsa bīya* 'flooded with blood', Z 24·416 *biśśä bīya hūñe jsa* 'all covered with blood'; parallel BS *rudhira-abhyakta-* 'covered with blood'; note Uigur Turk. *ürgänip* 'overflooded' (A. von le Coq, Manichaica aus Chotscho 1·5·14). In v 164b4 *baya-bīya* 'full of fear' the connexion may be rather with the suffix (or second component) *-vīya-*. From base *vaig-*:*ṿig-* 'overflow, flow out, throw out', Av. *vaēg-*, *vaējа-*, *vixta-*, *vaēya-*, Zor.P. *vēxtan*, *vēž-*, Armen. lw *višem* 'flow out'; Oss. D. *ūeγun*, *ūiγd*, I. *ūiγyn*, *ūyγd* 'shake, move'. IE Pok. 113c–1 *ṷeig-* (and *ṷeik-*), O.Ind. *véga-*, *véjate*, *vijáte*, *viktá-*, *vigná-* (of swift motion); Greek εἴκω 'yield'; Balōčī *gējag* (possibly old *g-*, not *ṷ-*); Lit. *vigrùs* 'swift', *viglas* 'lively' beside *vikrùs*.

bījs- 'assemble', participle *bījsya-*, *baijsya-*, K 110·330 *hera bījsīdu vā aharīna* 'they gather up all things (=*dharma*-elements) without remainder'; K 110·343–4 *baiśa dharma-kāya-svabāva bījsīda ṣai śe drau nauhya*

dra-bāḍa harbaiśa baysa 'all those having *dharma-kāya* nature assemble even on one hair's tip, all the Buddhas of the three times' (=BS *try-adhva-*); K 111·361 *cī satva ttatva vīra sarva-l(o)ka vī ne bījsīra rū ttuśe ha vī bāḍa ttuśāttā sa* 'when the beings do not in reality assemble in the whole world (BS *sarva-loka-*) the form (BS *rūpa-*) is void (=BS *śūnya*), at all times precisely voidness (=BS *śūnyatā*)'. Preterite *bījsya-*, K 106·249–50 *akhauṣṭa drau-nauhna khu hā bījsyādā, daṃdā śe drau-nauha thāña* 'unmoved, with a hair's point when they have assembled, so many in the place of one hair's point'; K 106·249–50 *bvāña kh(u) baijsyāda śe dr(au)-nauhya hvīdai* 'it is to be known how they have assembled, it is said, on one hair's point'; K 110·341–2 *ṣai parṣa khu bījsyā hā hvīdai* 'even the assembly how it assembled, it is said'. These passages offer present stem *bījs-*, preterite *bījsya-* in the sense 'be assembled, brought together', similar to 'to be contained in one place', which is expressed by Iranian *vyank-*:*vink-* in Zor.P. *wnčyhyt* **vinčīhet* or **vančīhēt* (DkM 608·1) 'is contained'; DkM 772·3 *wnčnd*, N.Pers. *gunjīdan* 'be contained', Waxī *wic-* (**wiča-*), Šuγnī *wīz-*, *wīzd*, Sarīkolī *wez-*, *wezd*, Yazg. *waž-*:*wayd* 'be contained in, have room in; O.Ind. *vyak-*, *vik-*, *vivyacat*, *avivyak*, perf. *vivyāca*, *viveca* (?), noun *vyácas-* 'be contained' (see W. B. Henning, BSOAS 11, 1945, 469, fn. 3). Here *bījs-* (present) is either from **waič-* or **vič-* (with *i* >*ī*), preterite *bījsya-* from **vaičita-* or **vičita-*. See E. Lamotte, Vimalakīrti-nirdésa 249, for the mounting on seats (s.v. *bihiṣṭa-*).

bijsaḍa- 'method', Z 19·11 *hamu bijsaḍu vīrā ṇä pha⟨ru⟩* 'on the whole method, many of them...' See *nijsaḍa-*, *pacaḍa-*; from **abi-čarta*, to *kar-* 'do'.

bijsana 'mark', SuvP. 7or3 *lakṣaṇyau bījsanyau śīṣta* 'provided with marks' (BS *lakṣaṇa-*, dyadic), BS *lakṣaṇa-*; IV 23·2 *haṣṭāyau bijsañau ysānastä* 'beautiful with the eighty marks', BS 'the eighty *anuvyanjana*-marks'. From **abi-čana-* or **abi-jana-*. See *bijsīndā*. Possibly to Armen. lw *pčin-k'* 'decoration', *pčnem* 'to decorate' from **pi-čanya-* (or **pačanya-*) to a base *kan-*, not *gan-*.

bījsātta- 'injured', III 80·32–3 *āstā pha stūrāṃ hīyi cū varä bījsāttą* 'many bones of horses (*stura-* 'large beasts') which there (were) injured', because of the rough road. The word has *-jsā-* (not *-jā* with *bajautta-*, *bajev-*), hence with *-ātta-* from *-autta-* with V 384·5 *patcauttai*, Sid. 127r3 *paṭcautta*, BS *hata-*, Tib. *ñams-śin* (*ñams* 'injure').

bijsāmane 'we go', II 113·95 *khu va śaṃdā byehā:mane u mistye bāḍā vī va bijsāmane ttī paḍā haḍa paśāṃ* 'how we may obtain the ground and go away to the Great Country there; then we shall first send messengers' (translated AM, n.s., 11, 1964, 4); II 113·89–90 *parau aśtā si khu tsāmane mistye bāḍā vī va bījsāmana neṃ* 'the command is, how we go, depart to the Great Country or not'. Possibly *neṃ* 'or not', see *na*, or omit [*na*] as printed. From **vi-gā-* 'depart' or **abi-gā* 'approach' present *jsā-*, see above, *jsā-* 'to go'.

bijsīndā 'marks (?)', Z 2·186 *ko ttä puña dyānā āro ātāśi ṣṣai nä bijsīndā* 'where these merits may be conspicuous, even the sky (BS *ākāśa-*) does not mark (them)'. To *bijsana-*, BS *lakṣaṇa-* 'mark'. From **vi-čan-*, **abi-čan-* with *āisān-*, *nijsava-*, base *kan-*.

bijsaurra —?—, V 386b2 *hamīḍa haḍi bijsaurra grā śālya* 'together messengers...'.

biṃji 'sparrow', Sid. 17r4, BS *caṭaka-*, Tib. *mčhil-pa*; Sid. 100v5 *biji kūṭāña ṣkūṭa* 'the gullet of a sparrow must be ground up'. With *-kya-*, II 35·31 *bejakya*, =III 37·29 *baijakye*, in a list of birds. Compound, Sid. 142v4 *biṃjūha* 'sparrow dung', Tib. *mčhil-pahi tug-pa*, III 90·187 *bijūha*, Sid. 100v4 *bejūha*. From **vinji-*, Pahlavī Psalter *wnčšky*, N.Pers. *gunjišk*, *binjišk*, *wanj*, Balōčī *gwanjišk*, Orm. *gunjišk*, Sanglēčī *ginjišk*. For *-ūha-*, see *gū* 'faeces'.

biṭh- 'twist', Sid. 121v4 *cvai udāvartta āchai hame, āsñai aṃgą tcārbe makṣāñā u bīṭhāñā* 'who has the udāvarta (disease of the bowels), first for him the limbs must be rubbed with fat and must be massaged', BS *udāvartinam abhyakta-svinna-gātraṃ*, Tib. *rtug-skam-gyi nad yod-pa-la ni dan-por lus snum-gyis bsku-źiṅ dril-ba dan*; K 41·53 *tti khvai są⟨tta⟩ śaṃdya bīṭhä*, =K 43·171 *tti khvai satta tta śaṃdya bīṭhä* 'just as a being so writhes on the ground'. With preverb *ham-*, Sid. 18r5 *ṣi saṃnä haṃbīṭhe* 'the faeces are retained', Tib. *phyi-sa sri-bar byed-čiṅ*; Sid. 18v2 *ṣi ⟨saṃ⟩ni garkhā, ga haṃbīṭhe* 'the faeces are hard, they are retained', Tib. *lči-ba yin-te, phyi-sa sri-bar byed-čiṅ*. Base *vart-* 'turn', **varθya-* >*bīṭh-*. See also *baḍ-* <*vart-*, *nyūḍ-* <*nivart-*, and *bāḍa-*.

biḍa, beḍa, loc. sing. to *bāḍa-* 'time', Bcd 56r4 *kāla-krre ustamauysye tsūme biḍa* 'in the time of last going, the *kāla-kriyā* (death)', BS *kāla-kriyām ca ahaṃ karamāṇo*.

biḍa 'deceit', K 11v3 *dyūlā biḍa ttaṃda* 'deception, deceit only', to O.Ind. *vṛthā* 'falsely', IE Pok. 1140 *ųel-* 'to cheat', Lit. *vilti* 'to deceive', *vỹlius* 'deceit'.

biḍä 'he bears', see *bar-*, from **barati*; Manj. *satsara p(ā)tca vā biḍa* 'then suffers migration', =Z 5·17 *pātcu dukha bera saṃtsera* 'then woes must be suffered in migration'.

biḍe 'throws', 3 sing. Z 13·78, see *bīr-* 'throw'.

biḍa 'clothes', from **baḍa-*, as *hvīḍa* 'food' from *hvaḍa-* 'eaten', K 100·290 *badaṃjä tcarmä cīvara haṣṭai biḍa pāste haiya haya pāṣai* (a list, see s.v. *pāṣai*); V 3·1·9 *u khauṣa u biḍi tä ⟨mū⟩padatä hamaiyi yaṃdi* 'and shoes and clothes, these Mūpadatta himself makes'; II 77·40 *maṇḍvai biḍa padaidaudū* 'we made clothes for the woman' (or proper name *Maṇḍva*?); parallel (with *bīla*) II 77.15–6 *śai pvaica jsa jsāṃ mūṣaka bīla padaide* 'with one covering he made a garment, clothes', here *bīla* has *-l-* <*-ḍ-* (as in III 40·17 *habāla-* 'full' =*habaḍa-*, and II 101·12 *śalai* 'goodness' =*śāḍye*); see also *mūṣaka* from **mauxša-* 'wearing, dress', base *mauk-* 'to put on'. See also *bira*, *bairai*. From *bar-* 'to wear clothes' like Greek φορέω. See also SDTV 57.

ḅiṇ-, *biṇ-*, *beṇ-* 'split', Sid. 104r1 *kālanāṣṭai kaṃmä hīvī pacaḍā hamāve ḅiṇāñā* 'whatever the practice of the wound, it must be split', BS *pāṭanā*, Tib. *rmahi srol* ('custom, practice') *gan gyur-pa dral-ba dan* (*dral* 'split'); Sid. 141r3 *cu adīṣṭa gaṇḍamāla vīra biṇāñā* 'what must be split upon the unmatured *gaṇḍamālā*', BS *gaṇḍamāla... jayet*, Tib. *hbras-kyi phren-ba ma smin-pahi ni, dral-te*; Sid. 141v3 *beṃṇāñā u padajsāñą* 'it is to be split and burnt', BS *śastra-agni-*, Tib. *dral-ba dan, bsreg-pa dan*. From **vi-šan-*, see s.v. *patāṇīyā*, to Av. *fšan-*.

ḅäta- 'poison', Z 7·47 *ḅätu*, Z 11·16 *ḅẹi*, Sid. 2r4 *ḅẹ*, Sid. 2v5 *ḅạ ïšāma* 'extruding of poison', BS *gada-*, Tib. *dug-las bsrun-ba*; Sid. 14r5 *be*, =V 323·158 *bẹ*; K 140·979 *bẹ-t-ī ṇajseme* 'I remove his poison', Tib. *dug gźil-bar bgyiho* (*gźil* 'expel'); inst. sing. Z 13·104 *ḅẹiṇa*, K 136·870 *bẹna*. Adjective, Z 2·26 *beitīṇo khāysu ne hvīḍā* 'he does not eat the poisoned food'; V 133, 2v5 *ḅẹiṇei pu⟨vaṇā⟩* 'fear of poison', BS G 37, 19a2 *viṣa-bhayaṃ*, Tib. *dug-gi hjigs-pa*; III 130a2 *ḅinai maraṃ* 'death by poison'; with *niž-*, I 139, 47v1 *naṣạbẹvai padīme thyau* 'at once makes free of poison', BS *nirviṣaṃ kurute kṣipraṃ*; compounds, Z 2·59 *ḅita-saṃña* 'concept of poison' (BS *saṃjñā*); K 32·44 *bẹ-vūḍi* 'poison-covered', JS 21v4 *bẹ-tuḍa*, JS 30r1 *bạ-bhūḍe* (*bh* for *t*), Manj. 74 *bạ-vāeḍa*. From **viša-*, Av. *viš-*, *vaēšah-*, Zor.P. *viš*, N.Pers. *guš* (*guš i zard* 'bile'), Pašto *waš* (from Dardic?), Nūristānī Kati *wiš*. See also *biṣka-*, *patābātāñā*. IE Pok 1134 *ueis-*, O.Ind. *viṣá-*, *visra-*, *veṣati*, Greek ἰός 'poison', Lat. *uīrus*; Celtic Mid.Ir. *fí* 'poison', Welsh *gwyar* 'blood' (**ueisaro-*), O.Norse *veisa* 'swamp', O.Engl. *wāse* 'ooze'.

bita, beta, oblique to *bāta-* 'wind'.

bätaṃjsa- 'astringent', V 116, 65r4 *ttīra dajsāka bätaṃjsa* 'bitter, pungent, astringent', BS (=Tib.) *tiktaḥ kaṭuka eva ca* (but translating BS *kaṭu-kaṣāya ca* (Konow)); Sid. 5v2 *byaṃjsä*, BS *kaṣāya-*, Tib. *bska-ba*. From **vi-tančа-* to base *tank-* 'to contract, coagulate', **taxra-* 'bitter', Zor.P. *taxr*, *taxl*, N.Pers. *talx*, Pašto fem. *tarxa*, *traxa* (masc. *trix*), see EVP 83–4. The same base *tank-*:*tak-* in Zor.P. *takarg*, *tatarg* 'hail', adjective M.Parth.T. *tgrgyn*; N.Pers. *tagarg*, *taδarg*. IE Pok. 1068 *tenk-*, O.Ind. *tandkti* 'draw together', *takrd-m* 'butter milk', *ātanganа-* 'rennet', with increment *-k-* to IE *ten-* 'stretch'. See also Pašto *tat* (**taxta-*) 'close, thick', N.Pers. *tang* 'narrow', *taxtah* 'plank'.

bätanda-, *byaṃda-* 'confused', see *bätam-*.

bätam- 'be confused, doubt', V 329, 7v4 *thu...ttäte ttändrāme bätame pulśä* 'you ask about these doubts', BS G 36, 5b2 *tvaṃ...etaṃ arthaṃ paripraṣṭavyaṃ manyase*; Tib. *don hdi hdri-bar sems-pa ni*; V 350·17·1·3 *tta⟨ṃ⟩drrāme bätame pulśi* 'you ask such doubts'; Z 2·131 *ma bitamu* 'do not doubt'; V 123, 3b3 *vara bätamä śtä* 'there is doubt', BS *vyākulaṃ vā mano me* 'my mind is confused'; V 263, 89r1 *ttī ttu rruṃdu mästa bätamä hämäta* 'then to that king great doubt arose', BS G 37, 77a1 *saṃvigna-manas-*, Tib. *yid mi bde-nas*, V 293, 37r2 *bätamau jändä* 'stops doubts'; V 30, 79b1 *tträmo bätamye gvaṣka* 'such separation from doubt'; V 30, 79b2 *bäśśä bätame vasusāro* 'all doubts may be cleaned away'; III 48·4 *ma ni pvạisa byame pha* 'do not ask about many doubts'; with negative, V 158r4 *abätamai*, Sid. 130v4 *abyamai* (omit. BS and Tib.); adjective, K 4, 140r4 *ttītä ṣa harbiśa parṣa bätamājsa hämäta* 'then that whole assembly became doubtful', Tib. *de-nas thams-čad dan ldan-pahi hkhor-ro the-ćhom-du gyur-nas*, Chin. *i* 'doubt' (K 205); Mahāvyutpatti 362 *saṃśaya-*, Tib. *the-ćhom*. Preterite *bitanda-*, *bätanda-*, Z 4·84 *bitanda-*, V 141·103, 113 *bätanda-*, with negative *abitanda*, Sid. 6v1 *abyaṃdä*, Tib. *bag yod-pa* 'attentive' (=BS *apramāda-*), K 136·872 *byaṃdä*; abstract, V 52, 83a4 *bätandetä*, Z 23·93 *bitandete*. Hence verbal *bätam-*, *bätanda-*, noun *bätamä*, plur. *bitame*. From **vi-tam-*, see s.v. *pätam-* 'to obscure'. See also *ñämadai* 'uncertainty', from *ni-tam-*.

bitar- 'cross, develop', Z 24·457 *puña hvaṃdye bitarāre* 'the man's merits triumph'; II 56·16 *byaḍä jsa tträmīda* 'they cross with (skin for) crossing; ibid. II *byaḍäṃ biṃdi tträmīdi* 'they cross upon (skins for) crossing', referring to inflated skins. Base *tar-*, *vitar-* 'to cross', Zor.P. *vitarak*, *vitarg* 'bridge', N.Pers. *guδar-* 'to cross', IE Pok. 1074–5 *ter-* 'to pass over', Av. *tar-*, *tauru-*, Balōčī *tarag* 'return', Oss. D. *tärun*, I. *täryn*, *tard* 'drive', see also *ttīḍī*, *ttīnu*.

bätava 'lightning', Z 22·271; V 115, 64a7 *o bätāve o bijuva vapatīndä* 'either lightning or fire balls fall', BS *ulkā-pātā bhaviṣyanti*; Z 20·61 *bätäva*, Z 6·15 *bäteva*, Z 3·125 *bätevo*; Sid. 15or4 *byavi*, BS *vidyut*, Tib. *glog*; JS 7r3–4 *khu ji byata harrūñe* 'as lightning flashes'; JS 17r1 *eha byava niraṃde* 'from the mouth issued lightning'. The *bijuva* is from Prakrit *vijjuā*, BS *vidyut*. From **vidaipā-* (rather than **vitapā-*), Yidγa *veliwo* 'lightning', to base *daip-* 'shine', to Sogd. Bud. *wyδ'ynp'k*, Chr. *wydymp'*, Bartangī *weδebj*, Rōšānī *wiδips*, Sarīkolī *waδovdz* 'lightning', Khowar lw *bilphak* < **viδipak-*, from **vidaipa-ka-*. For *daip-*, note also Oss. D. *ärdtevun*, I. *ärdtïvyn*, *ärdtyvd* 'shine', from **āθra-* 'fire' and *daip-*. IE Pok. 183 *dei-*, O.Ind. *dīpáyati*.

bätaṣṭa- 'attached', V 40, 54r6 *varya bätaṣṭa* (at end of verse), possibly older to *byaṣṭa-* 'fitted with', with *kaṣṭa-* 'attached'.

bäṭākä 'wood-worker', V 352, 18·6b4, BS *kāṣṭha-kāra-*, from **abi-tašāka-*, to base *taš-* 'to work as carpenter', see cognate s.v. *ttäṣḍä*.

bitte 'cuts off', Sid. 13or5 *ṣvīḍą khäśąñä khvai bitte, nemąśąi, ttuṃgara, gula jsa haṃtsi hverai* 'milk is to be drunk, so that it cuts it off, after it, must be eaten by him ginger, with molasses', BS *kṣīrānu tad-viriktaṃ ca khāded viśva-guḍānvitaṃ*, Tib. *ho-ma hthuns-la thur-du hkhrus-pa ćhod-pahi rŕes-la, bčah-sga dan bu-ram sbyar-ba zos-nas* (*thur-du* 'down', *hkhru-ba* 'wash', and 'diarrhoea'). See base *bid-* (s.v. *bice*), O.Ind. *bhed-*, *bhid-*, IE Pok. 116–7 *bheid-* 'split', Lat. *findō*, *fissus*, Got. *beitan*. See *bītti*.

bïtti 'be exhausted', K 55, 17v1–2 *cu hīye prrara jsa yāṃdi (jī)yi na bītti u ni pārīṣtä* 'what fails always with its own nature (*prrara* =BS *svabhāva-*, and *prakṛti-*), is not exhausted and is not diminished'; K 55, 18r3 *maṃ na bītti nä pārīṣtä* 'here it is not exhausted and is not diminished'. Translation in Studies in honour of Ed. Conzé 1978. Parallel in Tibetan *zad-pa med-čiṅ hbri-ba med* (*hdzad*, *zad* 'be exhausted, cease'). From **baidati*, base *baid-*:*bid-* 'cut off', see *bitte* (**bidatai*). IE Pok. 117–8 *bheid-* 'split'.

bitcä 'part of *khauca* apparel', II 60·14 (SDTV 17) *u dairśvā khaucvā drauhye bitcä dairsa* 'and *bitcä* of hair in goat's hair *khaucas* ('hats'?), thirty'. From **biščā-* or **viščā-* not yet connected. Could Waxī *bičkā*, *bučkām* 'horsetail' belong here? From base *bai-*:*bi-* <*vai-*:*vi-* 'to weave, plait', see *bïye*, with suffix *-šca-* or base *bai-k-*, *bai-d-*, with **bid-ča-* >*bitca-*. IE *baitā-* 'coat' (Pok. 92–3) would seem too remote in Greek βαίτη, Got. *paida*, O.Sax. *pēda*, O.Engl. *pād* 'cloak'.

bitcañ- 'break in pieces', III 93·252 *śī pau, phaji pajsāñā*

bitcañāñā u ttye peṇḍai bidā starāñā 'white onion must be cooked in the oven, it must be broken up and must be strewn upon the *paiṇḍaka*-poultice'. From **vi-sčand-*, see *hatcañ-*, *hatcasta-* to base *skand-* 'break'.

bitcatte 'he beat upon, shot upon', K 32·44 *be-vūḍi pūni jsai ysaira baidā bitcatte* 'he shot with a poisoned arrow upon his heart', =K 24·93 *be-vyaḍa* (*ya* =*ū*) *pūna jsa ysara vaṣṭā bītcattai* 'be shot with a poisoned arrow through the heart', =K 16·150 *be-vūḍa puna jsa śau pu*(*na*) *uhyāsta* 'he shot with a poisoned arrow one arrow'. Here *uhyasta-* 'shot', is variant to *bitcatta-*. The *-atta-* may be either for *-ata-* maintaining the *-t-* (as *gaisātta-* 'returned') or secondary contact *-t-t-* or *-d-t-*, or by loss of nasal *-ṃ-* from *-nd-t-*. Hence a base *skand-* 'to throw' might be connected with *tcasta-* 'raised', and O.Ind. RV *skandati*, *skanna-* 'jump, fall, spurt', *skandayati* 'shakes out, pours out'; Lat. *scandō* 'rise, mount', Celtic Mid.Ir. *sescaind* 'he sprang'. Possibly to Balōčī *čandag*. M.Pers.T. *čn-*, Zor.P. *čand-*, Pahlavī Psalter *čnd*, *wčnd-* 'shake, move', Zor.P. *būm-čandak* 'earthquake'. See M. Mayrhofer, Sanskrit Etym. Dict. s.v. *skándati*.

bitcaṃph- 'distress', adjective *bitcaṃpha-* 'distressed', Z 1·50 *hanāsā dukhyo bitcaṃpha* 'lost, distressed by woes', Z 20·8 *māsta bitcaṃpha* 'intoxicated, distressed' with K 136·872 *māstā*, *au vā byaṃdā* 'intoxicated or confused', Tib. *smyos-sam rab-tu smyos* (*smyos* 'mad, intoxicated'), Manj. 14 *hūnana bītcapha* 'troubled by a dream', Manj. 194 *ueṣa bītcaphī aysmva* 'awake, distressed in mind', Manj. 195 *ueṣa betcapha aysmva śūma* 'awake, distressed in mind, alone'; K 51·6·3 *bītcaṃphe añā añā draiṣṭā* 'distressed in various other heresies' (BS *dṛṣṭi-*), K 69·227 *bitcaṃphe śūhyāki* 'causer of trouble'. See cognates s.v. *tcaṃph-*.

bitcūśś- 'ornament, decorate, beautify', Z 21·13 *tcargya kvī. . . skaṃphaina bātcūśśātāndā pharu* 'the face whereon they decorated greatly with lac'; v 82·13v2 *bitcūśśā thu hudahe balysūña āysanu* 'you, fine man, will adorn the Buddha's seat', BS *samalaṃkariṣyasi tvaṃ sat-puruṣa, bodhi-maṇḍaṃ*. From **abi-sčaus-* from (*s*)*kauk-* with *-sk-* or (*s*)*kauḱ-* through *sčauśś-* >*tcūs-* with *-ya-*, or direct *sčauś-* >*tcūs-*; with (*s*)*kauk-*, Armen. lw *pačoyč* (<**pa-čōč-*) 'ornament, dress', *pačoučem* 'to adorn', *pačoučan* 'ornament'. Here can belong also BS *caukṣa-*, *cokṣa-* 'fine', SuvO. 5r5 *śśāre prahoṇe* 'fine clothes', BS *caukṣa-cīvara-*. To (*s*)*kauḱ-* belongs O.Ind. *kuśala-* 'fine, good, healthy'. For IE possibly IE Pok. 950–1 *skeu-* 'to equip, adorn' could be adduced. Sogd. Bud. *p'ywčh w'yš'y* 'with ornate words' (SCE 451, ed. D. Mackenzie, 63) could contain **pāxōč-* from (*s*)*k*(*h*)*auk-*. See also *rautcū*, and *naṣkūmāya*.

bitsāṃgya 'alleviation', Z 5·17 *dukhyau bitsāṃgya* 'relief from woes'; Manj. 134 *batsāga by*(*e*)*ha dūkhyau* 'get relief from woes'; III 58·15 *bitsāṃgyi ūdiśāyi mari dva hve yāna* 'in order to give alleviation he spoke of the two vehicles' (BS *yāna-*) here'; Manj. 356–7 *butte tva ñāttaira yāna baitsāga stāvā vaska prracai* 'he knows the two inferior vehicles (BS *hīna-*; *yāna-*), alleviation for the weary ones' (*vaska prracai*(*na*), dyadic), =Manj. 404 *buttai dva ñāttarai yāna baitsāga stāvā kaiṇa* 'he knows the two inferior vehicles, alleviation for the weary ones', =Z 9·25 *ttāri dva yāna biysāṃgya kye mara stāsīndā saṃtsera* 'those two vehicles awakening (for those) who are weary here in migration'. See also *ātsāna-* 'refraining'. To base *tsā-* 'be quiet', see s.v. *tsāta-*, *tsāṣṭa-*, from *čyā-* IE Pok. 638 *kʷiē-*, Lat. *quiētus*. See also *biche* 'he makes a bed'.

bid- 'split, cut of', see above Sid. 130r5 *bitte*, and K 55, 17v2 *bītti*. Base *baid-*, IE *bheid-*. See *bīsa*.

bid- 'throw, shoot, pierce', Z 2·138 *pūrnyau bitte* 'is pierced with arrows', Z 24·408 *cālonyau. . .bīndi* 'they pierce with *cālona*-weapons'; preterite, v 71, 48r2 *pamaṃthāna bista* 'pierced by dart', BS G 37, 21b3 *śalya-samarpitā-*, Tib. *zud-rnu čhen-pos zug-pa* 'pierced with great pain'; Z 24·416 *vahasta joysä u pharu bästa* 'wounded fighter, and many pierced'; JS 27v2 *bastāṃde aga* 'they pierced the limbs', JS 7v3 *ḅistāṃde aga* 'they pierced the limbs', JS 21v3 *ḅistāde kaṃga* 'they pierced the skin'; with preverb *ham-*, Z 24·414 *haṃbitta pähatta* (2 plur.) 'pierce, strike'. From base *vaid-*:*vid-*, Av. *vaēδa-*, Zor.P. *vistan*, *vēstār*, *vist*, Gr.Bd. 104·1 (TD2) *pārak-ē ō asmān vist* 'he threw a piece into the sky'; Pašto *wīštəl*, *wuləm* 'shoot', Parāčī *yuh-*, *yušt* 'throw', Iškāšmī *wēd-*:*wētt*, Yidγa *wul-*, *wust* 'put', Šuγnī *wēδ*, *wēδd* 'throw, shoot, spread, put', Sarīkolī *weyδ-*:*weδd* also 'put down, take off clothes', Yazg. *wīδ-*, *wīδd*, *wīδdag*. O.Ind. *vyadh-*, *vidhyati*, *viddhá-* 'strike', *vyādhá-* 'hunter'. IE uncertain connexion, possibly **u̯i-edh-*, to *u̯ei-* 'cut', Av. *vīnaoiti*, see s.v. *bīma-*.

bīda- 'found, got, felt', participle and infinitive, active and passive; perfect 'has been found' ='exists', preterite 'he got', variant to *byauda-*, thus III 50·57 *drāma na bīde* 'such is not found, does not exist', =Z 9·16 *ttīyä ni byode* 'then does not exist'; II 100·229 *tsāṣṭā bīdaudū* 'we got quietness', =II 12·9 *///byūdaudū* (from *byoda-*). Infinitive, K 148·45 *uśa piṃ ttīṣa huṣauna paryāviṃ* (*-iṃ* =*-ai*) *bīde* 'may he deign to get increase of force (BS *ojas-*), power (*päṣā-*), splendour' (BS *tejas-*). Preterite 2 sing., III 101·27–8 *kāṣta tvā tta bīdī* 'so you found that sorrow'; III 129·4 *aviṣī byehāmane, khu namau āryamaittrai baudhisatva bīde* 'may we get consecration (BS *abhiṣeka-*) as the holy Ārya-maitreya got'; III 66·32 *bīda tvā saida śarā* 'he got that *siddhi* fortune (=BS *śrī*); III 69·93 *ḳṣārma bīdāṃdä* 'they felt shame'; III 75·218 *huysgama bīdāṃdä* 'they felt distress'; III 127·29–30 *ni bīdāṃdä īye* 'were not received' (translation AM, n.s., 11, 1964, 18); II 100·229 *tsāṣṭā bīdaudū* 'we got quietness'. Passive, Z 5·80 *härṣṭāyä ni byaude* 'is not found really' ='does not exist really; =Manj. 237 *guāna ne bīde* 'is not found at all'; Z 9·16 *ni byode*, =Manj. 392 *nai bīde*; K 63, 77v4–78r1 *hīña aysmya bīde* 'is found in one's own mind'; K 60, 38v1 *uysdīśāka va ni bīdi u pṿāka* 'the teacher does not there exist and the listener'; III 25, 27a2 *ṣā saṃña skaddhvā na bīdi* 'this *saṃjñā*-concept does not exist in the masses' (BS *skandha-*); II 104·81 *ūpāvana bīdai* 'rejection occurs' (translation AM, n.s., 11, 1965, 104); Manj. 273 *nai ja na ttī vara hīra bīde* 'the *dharma*-element is not found there'. From **abi-ifta-* >**bīvda-* >*bīda-*, to base *āp-*:*ip-* (O.Ind. *āp-*:*ip-*) 'to get, reach', see *byev-*, *byeh-*, *byauda-*, *prev-*, *proda-*. For *-ift-* >*-īd-*, note *ṣvīda-* 'milk', Av. *xšvipta-*.

bideṃ 'upon them', K 142·1050 *bide-ṃ uhānä paśīṃdä* 'they send control (=blessing) upon them' (*uhāna-* =BS *adhiṣṭhāna-*). See *benda*.

bīdye 'bird name', III 37·29–30 *stārye papūśkyā bīdye baijakye ysūmā* 'starlings, hoopoes, pies, sparrows, rook', replaced by *kakva* 'partridge' in III 33·31 and III 47·48. Possibly base *bai-* beside *pai-* (of the woodpecker's sound), **piyantikā-* >*pīndiyā-* >*bīdyā-*. IE Pok. 999 Lat. *pīca* 'magpie', *pīcus* 'woodpecker', OHC *speht*, O.Ind. *pika-* 'Indian cuckoo'.

bina 'to be gazed at, longed for', III 104·32 *kūysa bina* 'admirable jar' from **vina-* to base *vain-:vin-* 'see' (see s.v. *āvīda*).

biṃna 'of the wind', adjective to *bāta-* 'wind'; compound, *biṃna-vrrarä* 'having wind nature'. See s.v. *bāta-*.

bīna- 'grove', III 105·16 *narada bīnaña* 'he went out into the grove', from **vanya-* to *vana-* 'tree, wood', see s.v. *banhya-* 'tree'.

bīna 'musical instrument; harp, lute', Z 13·111 *kho bātāna ṣerāte bīna* 'as the instrument is moved by the wind'. Parallel to Maitreya-vyākaraṇa (ed. S. Lévi, Études d'orientalisme à la mémoire de R. Linossier, II, 1932, 383, 18–9) *rlun bskyod ta-la de-dag-las sñan-pahi sgra ni* 'le vent dégage de ces tālas des sons harmonieux'. Also III 47·57 *ranīja bīna* 'a jewelled instrument'; K 37·120 *ttye vaski bīnä ṣkū̆ khū vari parśtä avestä* 'for her let him touch the instrument so that he may escape without danger', =K 28·180 *ttye va bīna ṣkū u śt(ā) parśta apvaine* 'for her let him touch (=play) the instrument and assuredly he will escape without fear', =K 21·5 *ttye va bīna ṣkū u śtā parśta*. With *-āna-*, *bīnāna-* 'instrument of music', Z 23·138 *bīnānä hastama nāṃda* 'they took the best instruments'; III 106·32–3 *bīnauna ṣkvīda damīda* 'they play the instruments; they blow them'; abstract suffix *-āña-*, *bīnāña-* 'music', SuvO. 68v7 *satä ysāre bīnāña ākṣuttāndä yanä* 'they began to make 100,000 (kinds of) music', BS *tūrya-śata-sahasra-*; dyadic K 64, 80v4 *paja-ttaryauga bīnauña* 'music' (BS *pancaturyānga-*); SuvP. 72r2 *bīnāñä paṃcatturyāṃga*, BS *vīṇā-mṛdangāḥ paṇavāḥ sughoṣakāḥ*. Z 5·87 *spätyau bīnāñina ḅūṇa* 'with flowers, with music, with incense', =Manj. 412 *bīnāña bunā spyau jsa*, =Manj. 429 *bīnāña bunau spyau jsa*; Z 5·100 *bīnāña vicitra* 'various music', =Manj. 414 *bīn(ā)ña aṣkūstai ṣtāna* 'music although untouched'. On the Iranian side to the base *bīnā-*, Sogd. Man. *wyn'*, *wyn'kh*, Sodg. Chr. *wyn'*, Zor.P., Gr.Bd 130·7 (TD2) *wn'* **vin*, and Husrau ut rētak-e 13; 62; Armen. lw *vin*, O.Ind. *vīṇā*. Note also Japanese *biwa* 'lute', from Chinese *p'i-p'a* <*b'ji-b'a* (K 714·9; 683·10). Origin uncertain. Arab.-Pers. *wanj* is perhaps from **vin-ča-*. Translated 'harp' s.v. *panāy-*.

binam- 'open', causative *binem-* (from 'bend apart'), Z 22·128 *cī hivī kīri hämäte hvaṃdu śśaṃdä binamäte ttītä* 'when a man is to do his private act (defecate), then the earth opens up'; III 104·44 *śada ka bīnamīye brrī sattā vahanī* 'if the earth should open up, the beloved being descend', =III 108·4 *śaṃda ka bīnämāve brrī satta vahanī*. Causative, III 1, 5r2 =III 8, 15v3 *balysūśte byaṃna vasūja binema u pahaiśa* 'cleanse, open, and drive away the obscuration (obstacle) to bodhi-knowledge'; Manj. 34 *bainema prracā bśa* 'it removes all contingencies' (BS *pratyaya-*); here *bśa*, not *bāśa* for *biśśa-* 'all'. Base *nam-*, *nāmaya-*, see cognates s.v. *nam-*, *uysnāta-*, *panam-*, *panem-*, *hanam-*, *hanem-*, to IE Pok. 764 *nem-*.

bināj- 'steep, saturate', participle *bināya-*, Sid. 148r2 *sidalūṃ* (BS *sindhu-lavaṇa-*) *āstaṃna haṃtsi binājāñā* 'it is to be soaked in rock salt and the rest', BS *saindhava-anvitair jala-piṣṭaiḥ*, Tib. *rgyam-ćha rnams lḫan-čig-tu ćhu dags-mar byas-la*; Sid. 149v4 *buysīñe bīysma jsa paherāñā u hvaiñāñā u pharāka jūna bīnājāñā u hvaiñāñā* 'it is to be steeped in goat's urine and dried and many times soaked and dried', BS *chāga-mūtreṇa bhāvitaṃ*, Tib. *ra-gčin-gyis sbaṅ-źiṅ bskam-pa de-lta-bur lan-grans maṅ-du byas-la*, parallel Suśruta *bhāvayec choṣayec ca* 'let him saturate and dry it'; Sid. 106r1 *gvīhye: bīysma jsa bīnājāñā* 'to be soaked in cow's urine'; BS *go-mūtreṇa subhāvitaṃ*, Tib. *ba-gčin-gyi naṅ-du yun riṅ-du sbaṅ-ba bzah-źiṅ*; Sid. 151r3 *buysīñą ṣvīdą jsa bīnājāñą* 'to be soaked in goat's milk', BS *aja-kṣīra-uṣita-*, Tib. *rahi ho-ma daṅ sbaṅs-pa*; III 18·22 *īraṃdāṃ hīye pirä grāmūcä bīnājāñi* 'leaves of castor-plant are to be soaked in hot water'; preterite, III 88·153 *ṣi hvī ṣvīdanä bīnāyi viśtāña* 'this must be placed, soaked in human milk'; I 153, 63v5 *tta grrāma uca bīnauyä viśtāña* 'it is to be placed so soaked in hot water'. Base **vi-nāj-* with *nā-* beside *snā-* in *ysināj-* (**(s)nāj-y-*) 'wash', BS *snāpaya-* 'wash', causative to *(s)nā-*, see *ysināh-*, *ysināj-*. To Oss. D. *nakä* 'swimming', I. *lenk*(**nāin-k-*), D. *äxsnun*, *äxsnad*, I. *äxsyn*, *äxsad* 'to wash', IE Pok. 971–3 *snā*. Cognates s.v. *ysināj-*.

bināva- 'bound', II 103·56 *nadyāṃ ūpanaṃdyāṃ nāvānyāṃ raudyāṃ bastä bināva pūra aurmaysdāna* 'moon (and) sun bound (dyadic) by the *nāga*-kings Nanda (and) Upananda' (plurals to render the BS dual number), Mahāvyutpatti 3288 *nandopanandau nāga-rājānau* (to emend AM, n.s., II, 1965, 111 'freed'); III 101·36 *ma na ttara ye na pāpe jsą bīnāvū* 'to me was no thirst, I was not bound (keen for) a banquet', beside ibid. 23 *basta aysmū* 'mind bound (keen for)'. From *abi-nāxta-* 'held' if to present *nāj-* (see cognates s.v. *nāju*) or **abi-nāta-* 'seized', if with *nās-:nāta-* 'to take'. For *-āvū*, note also III 104·29 *ysāvū* 'I was born'. See *binās-*.

binās- 'be hungry', V 76, 44r6 *ku bināśtä o vā ttarvai hämäte nai jve heḍä* 'when he is hungry or becomes thirsty, no one gives to him', BS G 37, 33 b7 *kṣut-pipāsā-hetunā*, Tib. *bkres-pa daṅ skom-pas ñen-čiṅ čuṅ-zad kyaṅ mi rñed-pa hgyur-ro*; Z 4·45 *bināsīndi*, Z 13·100 *bināśśä* optative 'he would hunger'; III 123·56–7 *bīnāsai ttara tta aśta* 'he is hungry, thirsty', BS *kṣut-pipāsā*; Z 4·19 adjective *bināsai hvę* 'hungry man'; JS 12v2 *bināsai yakṣä bihī pvestyaṃ tvare* 'the hungry *yakṣa*-goblin, exceedingly, greatly terrifying'; III 70·116 *bīnāsā śāṃḍala ṣīka* 'the hungry young ravens'. Verbal *binās-*, adjective *bināsaa-*. From **abi-nā-s-* 'grasp, be hungry for', see *bināta-* 'keen for' (s.v. *bināva*), to *nās-:nāta-* 'get'; hardly to *nas-* 'to perish', even though Engl. *starve* is O.Engl. *steorfan* 'to die'.

binem-, causative to *binam-*, 'open, remove'.

binauyä 'steeped', I 153, 63v5 *tta grrāma uca bīnauyä viśtāña* 'is to be placed steeped in hot water'; III 88, 153

ṣi hvī ṣvīdanā, bīnāṃyi vīštāñā 'this is to be placed steeped in human milk'. See *bināj-* 'to soak, steep'.

biṃnda 'upon', v 291, 1b4 *///āchai biṃda* 'upon the disease (diseased part)', Sid. 139r3 *āchai biṃdą* (see s.v. *bijs-* 'pour'). Here *-iṃ- =-e-* in *benda*.

bipajsama 'non-hostile', Z 2·141 *bipajsama buljso vīrā* 'without attack upon virtue' (*buljsā* =BS *guṇa-*). See *bi-*, *bijūndaa-* 'lifeless'.

bīma- 'rock', III 80·24 *vaṣṭi* [*bī*] *bīmi haiysgā padā anvaštā* 'continuously rock is obstructive, the road difficult'; II 81·38 *bīmvā ttarā baysgā ca tta tta straihā:* 'among rocks vegetation is thick, which is so stiff'; III 80·26–7 *bīmila phastadā sagā* 'rocky moving stones'. From **vaima-*, Av. *vaēma-* 'rock, cleft'; M.Parth. (Hajjiabad insc. 6·12) *wym *vēm*, M.Pers.T. *wym 'y wzrg *vēm ī vazarg* 'great rock', Armen. lw *vēm*, *vimac'* 'stone, rock', Zor.P. *vēm*; guardian *yakṣa*-goblin *vemacitraś ca pahlave* 'Vemacitra in the Pahlava-land' ('rock-born'?) see S. Lévi, JA 1915, 1, 56. Note also Z 2·105 *bīmacātri aysuri* 'the demon Vemacitra', BS *vaimacitra asura-rājānaṃ* (A. F. R. Hoernle, Manuscript Remains of Buddhist Literature found in E. Turkestan, 10519), Pali *vepacitta-*. Base of **vaima-* may be *vai-* 'to cut', Av. *vīnaoiti, vīnuyaṯ* glossed by *kuštan* 'flay, kill', Armen. lw *vēt* 'incision', see Henning Memorial Volume 25. For *bī bīma* with *bī* at end of line repeated next line, note also ibid. III 80·19–20 *pī pīcā*. Suffix *-ila-* as in III 80·30 *utcāla kauysā* 'water pot'.

bimāñ- 'make to vomit', v 318·47 *bimāñāñā*, see s.v. *bam-*.

biṃmīysā 'millet', Sid. 15v5 BS *śyāmaka-*, Tib. *khre-rgod*, panicum frumentaceum. The *-iṃ-* may indicate *-e-*, *-ai-*. Possibly dyadic *bai-* (of *bīja-* 'seed', see above) with *maiz-* (see s.v. *miṣṣa-*), then **bāi-maizākă-* 'plant with edible seeds'.

bīya- 'flooded over', see s.v. *bijs-* 'pour'.

bīye 'weaver (?)', IV 36b1 *bīye haṃtsa suramarṣą hīvī byiha thauna* 'together, the weaver Suramarṣą's woven cloth (silk?)'; IV 39b1 *bīye hvaḍe 3* 'three weaver men'; IV 53b1 *bīye hvaḍā 2* 'two weaver men'; uncertain; but rather to *vai-* 'to twist, plait, weave' than to *vaik-* 'to separate, sift, collect'. Hence to Oss. D. *bijun, bid*, I. *bijyn, byd* 'plait, weave', D. *zärin-bid*, I. *zärin-byd* 'gold braid', see s.v. *auvya, byiha-, bema, begaṃnä*. To IE Pok. 1120–1 *u̯ei-* 'to twist', O.Ind. *vāyati, ūtá-, vyāyati, vītá-*. See also *baya-bīya* 'filled with fear', and second component *-vīya-*. The form plural *bīye* may derive from **vaitar-* through nom. sing. **vaitā* > **baitā* noun of agent (see O.Pers. *dauštar-*, N.Pers. *dōst*; Armen. lw *dēt* 'observer', *parēt* 'overseer' < **daitā, *padaitā*. For the base *vai-*, see also *pada-bayai* 'way-guide'.

biyana-, *byana-, byatana-, byaṃna-* 'hindrance, obstacle', SuvP. 65v4 *byanāṃ jaiga* 'destruction of obstacles', BS *āvaraṇa-saṃkṣaya-*; Bcd 46r3 *vinau byanā* 'without hindrance', BS *asaṃgata-*; v 110, 32v2 *byana yanāmā* 'we obstruct', BS *vighnāṃś ca kariṣyāmaḥ*; v 75, 43v2 *byanu yanā* 'hinders' (3 sing.), BS *antarāyaṃ kuryāt*; Z 22·309 *biyanu yiḍāndi* 'they checked'; Manj. 79 *nerv(ā)ṇa byana*; v 337, 36r6–36v1 *byatanu yanā* (so to read), Tib. *čhad byed-pa*, v 30, 73r1 *pravajje byaṃnu cerī baśdā tā garkha* 'hindrance to wandering (BS *pravrajyā*), such as may be your great sin'; v 30, 73r5 *cai byaṃnu yīndā* 'who causes hindrance to him', v 30, 73v4 *ṣṣei byatānu yanīyā* 'he would cause hindrance'. Here the four forms *byatana-, byatānu, byaṃnu, byana-* are like the name *hvatana-, hvatāna-, hvaṃna, hvana-*, 'Khotan', but the *-ta-* here is rather a secondary intrusion like v 263, 89v2 *hvataṃdā* 'men' (nom. plur.), BS G 37, 77a2 *puruṣau* 'two men', for *hvaṃḍā*, later form of *hvaṇdā*; v 92 r4 *dātākṣiṇyānu* 'of bounties' from *dākṣiṇya-*; v 77, 145v5 *viysāte buśānātai* 'a scented lotus'. Compound, Bcd 48r4 *byanaṃgāra* 'obstructor', BS *āvaraṇīya-* 'causing to be covered, obstructed'. From **abi-kan-* 'to cover' (like BS *āvaraṇa*), see *kan-* 'to cover'; since *-y-* may also replace *-d-* the source could also be **abi-dana-* to *dā-* 'put'.

biyāśś-, *byāś-* 'to open', participle *byāṣṭa-*, Z 13·113 *u āvuṣṭe biyāśśa* 'and he may open lips'; Sid. 146r5 *u tciṃ* (=*tcema*) *byāśāñā* 'and the eye must be opened', Tib. *mig gdaṅs-te* (*gdaṅs* 'opened wide'); II 33, 3a6 *paṃdi byāśdi himye* 'the road could be opened'; II 31·27; 33 *śau paṃdi byāṣṭi* 'one road is opened'; *byāśā* 'she opened', III 106·21 *ttanī ca byāśā brrūka ayāṣṭi* 'then when she opened the window to the street' (**biyāśśātātā*). With negative K 37·124 *abyāṣṭi* (of a hole, *vraṇa-*, in the body) 'not opened, closed', with variant K 29·183 *abyāva*, K 21·9 *abyā*. Present 3 sing. Z 291·10 *cīyi bāyāštā hā hvaṇdā vaska maraṇā* 'when death opens for a man' but perhaps rather to *byālys-* 'to step' (see below). Note also *ḥātai* 'opened', from **višātaka-*, Zor.P. *višātak*. From **vi-šā-ś-* 'to untie, open' with *-ś-* as in *tsāta-, tsāṣṭa-, stāta-* 'tired', *stās-* 'be tired', with *pyāṣṭa-* 'veiled, bleary-eyed' from **api-šās-*. See also *ḥeittā, bettā*; *byaśdę* 'expands'. See cognates s.v. *ḥātai*.

bīyemę vī/// —?— v 18·10·5 from a present base *bīya-*, **biyāmatā*, no context.

bīys- 'embrace, hold', v 384, 9a1–2 *ysā jū āstyā* (=*āstyau*) *ñauysera bīyse hvaṇḍīnai raṇa* 'a thousand times (=*ysāre jūna*) closer than my bones I embrace the jewel of a man'. Parallel to v 243·34 *ñāṃysaira dīryai* 'I held closer'. If *beysā-* of the compound JS 32r3 *beysā-deṇḍe* 'with raised staff' from **biysāta-* is compared the word will be present *biys-* (>*bīys-, beys-*) and participle **biysāta-* to set beside *biysaṃj-* 'to seize, hold'.

ḥiysa 'Buddha', v 312·20 *ḥiysa ttu biśa pīra śamatta ḥiysūšta bosta* 'he believed all that of the Buddha; he awakened to *śamatha-* ('calmness') (and) bodhi-knowledge'. With *pīra* rather than *pīḍa*.

biysaṃj-, *baysaṃj-, beysaj-* 'take, seize', participle *biysīya-*, v 246, 11b1 *dastāna biysaṃjāre* 'they hold him by the hand', =K 97·183 *dastana beysajāre*, BS *hastena hastaṃ tasya∪upanāmayanti*, Tib. *de-la phyag brgyan-bar bgyur-ro* (*brgyan* 'extend'); 3 sing., Sid. 134r2 *haika biysaśte* 'hiccough attacks', BS *hikkā*, Tib. *skyigs-bus bdebs-pa dan*; K 37·122**tvā ḥīysāšti ehā* 'he takes it in the mouth'; K 74·59 *khva va āsā ni bīyaśdi* 'so that it (the mind) does not grasp the memorized (teaching)'; participle future, III 21, 7a1 *khvai aysnū baysaṃjāñā* 'how the mind is to be grasped', BS *kathaṃ cittaṃ pragrahītavyaṃ*; preterite, 3 sing., K 136·860 *hāṣṭā aṃjalakā dasta biysīye* 'he grasped the hands in *aṃjali*-gesture', parallel v 69, 8r3 *haṃju dasta nāte*, BS G 37, 11a5 *tena∪aṃjaliṃ praṇāmya*,

Tib. *thal-mo sbyar-ba* ('join palms'); III 69·86 *biysīyai dastāna tvā* 'he took her by the hand'; III 132·11 *mūrą tta biysīyai haṣṭa-se* 'so he took *mūrā*-coins 800', III 68·67 *bīysīyai natcai vistāte* 'he took hold, he placed her outside'; 3 sing. fem. K 42·106 *pejsi vīra bäysīyā* 'she conceived great hatred' (Prakrit *vera*-); K 142·1035 *aṃjalā dasta biysīyā* 'she grasped hands in *aṃjali*-gesture'; 3 plur., II 126·14–5 *satta pada bīysīyāṃdā* 'the beings took the road'; K 29·200 *satta bīysīyaude* 'the beings seized', V 310 vii, r4 *biysīyaudä*; participle adjective, Sid. 126v5 *biysī-līka*, Tib. *thebs-pa* ('seize'). Incohative, JS 17v2 *bīysīsaṃdai śāṃṇḍāna* 'seizing in his mouth' (BS *śuṇḍa*-); Sid 136v2 *ttarai biysīṣtā* 'thirst seizes him', Tib. *skom-dad che-ba* ('thirst is great'). With *-ta-*, Manj. 309 *nā yakṣa graihyau baiysīttai* 'seized by *nāga*-monsters, *yakṣa*-goblins, *graha*-planets', =Manj. 312 *bu yakṣa grahna baiysī* 'seized by *bhūtā*-demon, *yakṣa*-goblin, planet'. From base *zang-* 'seize', to Sanglēčī *xenz-*, *zendz-*, *zōnz-*, *zânz-*, preterite *zuyd*, *zōyd* 'seize'; without *-n-*, Šuγnī *zēz-*: *zâšt*, Orm. *zōz-*, Oss. D. *izazun*, *izast* 'to raise with lever', *izaznä* plur. *izaznitä* 'lever', with Av. *zaza-*. See also *zā-* in *beyzā-deṇḍe* 'raising the staff', parallel Pali *atta-daṇḍa-*, present *bīys-*. For *zāg-*, see *ysājū*, II 14, 2a6 *khu a ysājū mirä* 'if I keep him, he will die'. Hence both *zang-* and *zanz-*, IE *-g-* and *-ĝ-*.

bīysanne 'of the frontier', see *balysana-*.

biysar- 'be horrified', III 43·28–9 *tta tta pā bīysąrāra parīyastau vaṣayą* 'so the *ārya*-s are horrified at the world' (BS *viṣaya-* 'territory'); III 43·26–7 *saṃ khu jä hvai hagrrīhą ttairä da biysarä-vī* 'just as a man lifts up a sword, terrifying to see', parallel to Divyāvadāna 382·24 *jugupsitatvād* 'from disgust'. Causative *biyser-* 'to horrify', K 41·62 *dīṣtä hvī: kimalai bīḍā, biyserāma va himīya* 'he carries in his hand a human head; it was there horrifying'. Adjective, Z 24·261 *kāḍai pharu hīna biysärjūna bihīyu* 'his exceedingly large army, greatly terrifying'; Z 20·31 *hūnā jsa bīya atä bäysärgyūna kāḍe* 'overflooded with blood, very exceedingly horrifying'. Base *zar-*, *zar-š-*, Av. *zarš-* 'become stiff (feathers), be hard (stones)', *zaršťva-* 'a stone'. IE Pok. 445 *ĝher-* 'be rough', O.Ind. *hárṣate*, *hṛṣyati*, *hṛṣṭá-*, Greek χέρσος, χέρρος 'mainland', Lat. *horreō*; O.Engl. *gorst* 'gorse (plant)', Celtic O.Ir. *garb* 'rough'. See also JS 30r1 *beysīḍā śaysde* 'horrific snakes', from participle **vi-zarita-ka-* (like *ysīḍaa-* 'yellow' from *zarita-ka-*), rather than *be-* 'poison' with *ysīḍaa-* 'yellow'.

biysān- 'awake', Z 4·71 *na ro biysānīndi ne bvāre* 'they no more awake; they do not know'; 3 sing., V 164, 113v4 *bäysendä*; Manj. 97–8 *bīyseda ma hūna jsa vāṣṭa* 'he awakes here from sleep'; III 39, 42b4 *hūnä daittä khu vā beysedyä* 'he sees a dream; when he awakes...', =Manj. 271–2 *hūna daitte khu vā bīyseda*; K 69·226 *ṣi ji ni biysiṃdi* 'he does not wake'; Bcd 51v4 *ttyāṃ biysānīme aysi dāyī cakrrina* 'among them I awaken with the wheel of the *dharma*-doctrine', BS *teṣu vibudhyana cakra-pravṛttiṃ*; preterite *biysānda-*, Bcd 46r3 *biysānāme jsa vinau byanä bīysāṃda* 'awakened with awakening without hindrance', BS *bodhi vibudhya asaṃgata prāptāḥ*; III 21, 6a2 *rraṣṭā biśä hālā biysādä* 'right all ways awakened', BS *samyak-saṃbuddha-*; K 59, 33r4 *biśvā sarvadharmā bīysāṃda* 'awake in all *dharma*-elements'; 2 sing., V 77, 145r4 *śiru biysāndī grata-hvañā* 'you have well awakened, preacher of instruction', Tib. *ston-pa bde-bar rab sad-nas* (*sad* 'examine'); K 111r2 *bäysāndye saṃña ni huśtä* 'of one awakened the *saṃjñā*-concept does not sleep'; V 119, 67v7 *hūnāna bäysāndä* 'awakened from sleep', BS *svapnād vibuddhaḥ*; causative, Z 4·102 *balysä biysāñāte satva jaḍīna* 'the Buddha awakens the beings from ignorance'; adjective, Z 4·93 *ni vā saṃtsera biysāñākä ce hūsīndi gyaḍīna* 'in migration there is no awakener of those who sleep in ignorance'. Noun, Sid. 2v3 *biysānāme udiśāyā* 'for awakening', BS *prabodhāya*, Tib. *bya-bahi phyir*; K 153·22 *bīysānāmi jsa bīysānāme baḍa* 'with awakening at time (=*beḍa*) of awakening'; participle future, III 36·50 *bīysāña ṣṭāṃ caista hvaṇḍa śūje vaska* 'the young folk are to be awakened for one another', =III 34·2 *bīysāña ṣṭā casta hvaṇḍä śūja vaska* (also III 45·8, and III 40·2–3). From *zān-* 'know', see cognates s.v. *paysān-*.

biysānaa- 'intolerable, savage', fem. *biysāṃja*, Sid. 127r4 *biysānai*, BS *ghora-*, Tib. *ma runs-pa* ('pernicious'); Sid. 138r4 *beysāja kṣe-padya haśą āchai hame* 'horrific disease of swelling is sixfold', BS *śophaḥ syāt ṣaḍ-vidho ghoraḥ*, Tib. *skran-bahi nad mi-bzad-par rnam-pa drug hbyun-bar hgyur-te*; Sid. 145v4 *tciṃña āchai abhaiṣaṃnä hame biysānai*, BS *abhiṣyanda-pravṛddhaḥ syāt*, Tib. *mig-nad mčhi-ma hdzag-pa źes-bya-ba čhabs čhen-po gyur-pa-la* (*čhabs čhen-po* 'very great'); Sid. 146r4 *biysānai tciṃña rrāhä āchai jiṃdä* 'it cures severe disease of pain in the eye', Tib. *mig-nad mi-zad-par na-ba sel-to*; Sid. 107v1 *ḳāṃmalä biysānai āchai va* 'for the severe *kāmala*-disease', BS *kāmalārtasya*, Tib. *mig-ser-gyis ñam-thag-pa-la*; Sid. 109v3 *haika āchai beysānai jedä* 'it cures severe hiccoughs', BS *hikkārte*, Tib. *skyigs-buhi nad-kyis ñam-thag-pa sel-to*; I 137, 45v2 *bīysānä rakṣaysä* 'fierce *rākṣasa*-demons', BS *dāruṇā rākṣasāḥ*; III 72·155–6 *halahaja biysāṃja* 'terrifying tumult'; III 71·138 *hīna bīysāṃja* 'terrifying army'. Possibly from **vizārana-*, **vizārna-* to *biysar-* 'be terrified', *biyser-* 'to horrify', with loss of *-r-* in contact (see s.v. *khārga-*, *bajsvārra-*, *bisavānū*, *pāja*, *hamāja*, *āphāja*).

bīysirka- 'great (?)', JS 11v3–4 *gūha...haṃbaḍa śays(d)yau jsa bīysirka* 'a cave...filled with snakes, huge'. In form like *mīysirka-*, *maysirka-* 'great', to base *maz-*, hence possibly to O.Pers. *vazarka-*, Sogd. Bud. *wz'rk-*, plur. *wz'rkt*, *wz'rktt*, M.Parth.T. *wzrg*, *wzrgyft* (*wzyšt* 'greatest', or 'lively'?); M.Pers.T. *wzrg*, *wzrgyh* (*wzyšt* 'greatest (?)'), Zor.P. *wčlg*, *wčwlg*, *wčwlgtwm*, N.Pers. *vuzurg*, *buzurg*, Pāzand *guzurg*, *guzarg*, Armen. lw *vzourk*, *vzrouk*, Sasan. insc. *wzrk*. To base *vaz-* 'to increase in size' (see KT VI 441). The *-ark-* of Zor.P. *takarg*, N.Pers. *tagarg* is preserved in the absence of *v-* (quoted s.v. *bātaṃjsa-*). The meaning 'great' is preferred to a connexion with *biysar-* 'be horrified', as qualifying the cave, not the snakes.

bīysaurrjä 'angered', III 72·159–60 *cī rakṣaysa ttū hirä busta, jambvīyä āva bīysaurrjä* 'when the *rākṣasa*-demons knew, the Jambudvīpa men had come infuriated'. From *vi-* intensive, and *ysurra-* 'anger', *ysurrja-*, base *zar-*.

bīysma 'urine', Sid. 102v5 *bīysma*, Tib. *gčin*; Sid. 128r4 *buysīñe bīysme jsa*, BS *basta-mūtre*, Tib. *ra-gčin dan*; adjec-

tive, 24v3 O.Suv *bīysmanna panīys⟨au⟩* (dyadic), BS *mūtra-*. See cognates s.v. *mīysai*, and note three initials *mīysai*, *bīysma*, *phūysgāna-* 'bladder'. For *b-*, note also Sogd. Bud. *βɤm-δ'ny* 'bladder', BS *vasti-*. IE Pok. 713 *meigh-*.

bīr- 'throw', N 50·24 *handarīa lovadāto bīrāta* 'would transfer to another cosmos' (BS *loka-dhātu-*); K 90·732 *ṣi satvä. . . paskīnā bīre* 'that person throws back'; I 179, 98r3 *pīra biśa jiṃdi gūvą jsa bīrāñi* 'it destroys all worms; it must be thrown (got) from the ear', BS *prapūraṇā-*; Z 5·106 *banhyu bīrāte śśando* 'throws the tree to the ground' (not to Sogd. Bud. *wyr-* 'to saw'). Preterite Z 22·294 *bījā nu bīḍe* 'he threw out their seed', Z 19·44 *rrīṇa śvānānu jūndau bīḍātä* 'the queen threw him living to the dogs', Z 13·78 *dādāyu bīḍe* 'he threw a stone'; Z 11·36 *spāte bīḍa. . . balśa* 'should throw flowers on a monument' (see s.v. *uysdīś-*). Base *bīr-:bīḍa-* (like *pīr-:pīḍa-* 'write'; and *pīr-* 'believe', *pīrāte* 'he believes'). Note also *pīḍe* 'is filled' to base *par-*. Possibly *bai-*, noun *bai-ra-* denominative verb **bair-* >*bīr-*, or base *bar-*, *bary-* >*bīr-*. See Lit. *beriù*, *bẽrti* 'to strew (grain, flour, ashes)' with *byrù*, *birti* 'to strew', to IE Pok. 132 *bher-* 'carry' in specialised meaning.

bīr- 'crack, break', I 169, 85v5 *ciṃ* (=*cai*, or *cvai*) *auṣṭa bīrimda hvaṇḍāṃ* 'whose lips crack, of men', BS *bhagna-*; Sid. 131v4 *āstā-v-ī hatcyadā hamāre u beraṃdā* 'his bones become fragile and crack', BS *rug-bheda-*, Tib. *rus-pa grum-źiṅ hgas-pa daṅ*; *bīraca*, Manj. 113 *padamyau jsa vīysa bīraca* 'the lotuses breaking by the winds'. IE Pok. 133–4 *bher-* 'cut, split'. With increments *bhrei-s-*, Šuγnī *vəraʒ-*: *vərūšt*, Sanglečī *vrel-*, *vrēt*, Yidγa *vrūm*, *vriṛum*, Munjānī *vrīrəm*, *vrišky-*, Sarīkolī *vareig-*, *varaxt*, Yazg. *vərəw-*, *vərōxt*; trans. *vrand-*, *vrōxt*.

bira 'dress', II 59·3 *u śaca prraiysge bira śā* 'and one *śaci*-silk covering, dress'. From **bṛya-* (as *mär-*, *mir-*, *mīr-* 'to die' from *mṛya-*) to base *bar-* 'bear, wear' (or **vṛya-* to base *var-* 'cover', as Zor.P. *varr* (*wl*), Armen. lw *vair* 'mantle'). See also *bairai*, *bīḍa-*, *bīla-*, *baraka*.

bīrä 'leash, bond', III 42·12–3 *ttraiṣṇījsai bīrä jsa pāsa ttū mauñadä aysmū ñūṣṭārä* 'a load with leash of desire (so BS *tṛṣṇā*), so they bind the mind'; duplicated and deleted III 42·10–11 *ttraiṣṇījai bīrä jsä pāsą ttä ttū mauñada*; III 42·11 *sa khu jä ñūṣṭyai pyairä bīrä jsä hatsä* 'just as one may bind desire with a leash', parallel to BS *tṛṣṇā-pāśa-baddha-* quoted s.v. *ahva-* and *baittä*; Manj. 39–41 *sa khva pere bīra ñāṣṭa uysānā hīvī drauna ttu mäñada harbaśa satva aysmvīnai drrauna ttanvāre* 'just as a leash of desire may bind the self with its own grasping, so all beings are drawn by the grasping of the mind'; Manj. 41–2 *cu mī ttyai kṣamī narīda sattsārva bīrai jsa vāṣṭa tty[ā]e hīvī aysmva sa vasūjāña* 'whom it pleases (=he who wishes) to escape the leash of migration hither, he must cleanse his own mind'. The BS *tṛṣṇā-gardūla-* 'leash of desire' gives the meaning of *bīra-*, which can then be traced to a base *barb-*, **barbya-* (see above *gir-* <*gṛbya-* 'take') and so connected up with Sogd. Bud. *"β'rβ *ābarba-* rendering BS *ankuśa-* 'the elephant hook' to conduct the elephant. This *barb-* 'to lead, drive', can be traced also in O.Ind. RV 8·32·10 *bṛbád-uktha-*, epithet of Indra, 'leader of the song', and probably also in the RV name *bṛbú-*, in Greek βραβεύς 'judge, umpire'. See Donum. . . Nyberg 1954, 11; Indo-Iranica, Mélanges G. Morgenstierne, 8; BSOAS 23, 1960, 24–6.

bīrra- 'something carried as a load', II 16, 4a1 *cu bīrrā barīdi* 'what load they carry'; II 36·10·8 *cu bīrri buḍāṃdi* 'what load they carried'; II 26·31·7 *b⟨ī⟩rra-barai* 'carrier of the load'. From **baranya-* (as *ysīrra-* 'gold' from **zaranya-*, Av. *zaranya*, O.Pers. *daranya-*), to base *bar-* 'bear, carry', then *bīrra-* 'any load', but the base *bar-* 'cut (crop, plants)' would give 'load of cut hay (or corn)'. For *bar-* 'cut', see s.v. *barnei* 'split'.

bīrrai 'I fear' (doubtful *-rr-*), II 125·14 *ma jsā ma ṣīkā ārä naiśta, hīña ysīra bīrrai ttā-ṃ bvąuma-vīnai vā-ṃ parya prraysarye* 'here in fact I have not this fault; in my own heart I fear; deign to send me here guidance in the discussion'. Conjectural. In *bīr-* 'to fear' denominative from *bai-:bī-* with *-ra-* (cf. Armen. lw *aha-vir-k'* quoted s.v. *baya-*), hence *bīr-* (<**baira-*). For *bvąuma* (distinguished from *bvāma-* 'bodhi-knowledge' by the hook?) connexion is assumed with *būññā-* 'talk'. For *vīnaa-* <**vayana-ka-*, see *vai-* s.v. *bay-* 'to guide'.

birre 'with cut', K 20·2–3 *kāḍara-birre raysaga vīra jsanauña* 'with cut of sword, she must swiftly be slain', parallel K 28·178 *kāḍara jse vara ṣṭau raysga vīra jsanauña*, =K 37·118 *kāḍarinai vara ṣṭāṃ raysgi vī jsanāññä*. Hence *kāḍara-birre* =*kāḍarina* 'with sword' as second component *birre* may be traced to **bṛnya-* 'cutting' to base *bar-* (see s.v. *barnei*). Note *-ṛya-* >*-ira-* in *mär-*, *mir-*, later *mīr-* 'to die' from *mṛya-* (see also *bira-* 'dress') and *-rr-* <*-rn-* primary contact or secondary in *ysīrra-* 'gold' from *zaranya-*. Short *-i-* in *birre* requires *-ṛ-*, not *-ar-*, hence **bṛnya-* >**birna* >*birra-*. The *-e* may be older oblique case *-yā*.

bīrai jsa 'with the leash', Manj. 42. See s.v. *bīrä* 'leash'.

bīraca 'breaking', see *bīr-* 'crack'.

bārays- 'spread, expound, state', *birays-*, *berays-*, participle *biraṣṭa-*, K 59, 34r1–3 *mūśḍa prraciṃna* (*-iṃ-* =*-ai-*) *kūla se-ysirvą buddha-kṣettrvā lovadāvuā nirmāṇa biraysdi tcaṃna satvāṃ nva gāṃttrą* (BS *gotra-*) *hīvāmye phara jsa dā uysdīśe* 'in mercy in koṭi-millions, 100,0000 of Buddha fields, cosmoses (BS *kṣetra-*, *loka-dhātu*) he displays *nirmāṇa*-form whereby he teaches according to the family of beings the *dharma*-doctrine in (each) his own language'; Sid. 136r2 *ṣī agvā harbeśä-v-ī biraysde u träme* 'it spreads in all his limbs and penetrates', BS *sarvataḥ pravisarpaṇāt*, Tib. *lus thams-čad-du mčhed-čiṅ hjug-pa yin-no* (*mčhed* 'spread'); of preaching, expounding, stating, Sid. 3r4 *ttye hīya piṣkistä jsa ttā biraysāre, rve kṣą biraṣṭe* 'they are displayed with its division, the six seasons are expounded', BS *vibhāgāḥ ṣaṭ samākhyātā ṛtavas tasya santataṃ*, Tib. *dehi rgyun-gyi rnam-pa dbye-ba ni, dus-ćñigs rnam drug-tu bśad-de* (*hbyed-pa* 'divide'); 1 sing. V 139, 1b3 (no context) *ḳāma vāte birayse*; Sid. 145r5 *ttyāṃ āstaṃna biraysdeṃ* (*-eṃ* =*-e*) 'those and the rest he teaches', BS *smṛta-*, Tib. *rnams yin-par bśado*; Sid. 133v1–2 *mau jsa āchāṃ jehume vaṣkalą beraysde* 'he explains the chapter of curing diseases due to intoxication', Tib. *čhan-nad gso-bahi lehu bśad-par byaho*; preterite, Sid. 145r3 *biraṣṭa*, Tib. *bśado*; Sid. 107r4

biraṣṭa, Tib. *bstan-pa* ('teach'), SuvO. 55v5 *brūnāte bāraṣṭā vāstarna* (BS *vistara-*) *īyā* 'would illuminate and be taught in detail', BS *vistareṇa saṃprakāśayiṣyate*; K 2, 137v2–3 *cu bāraṣṭaimā, u uysdīśātaimā* 'what I expounded and taught', Tib. *ṅa ma bśad-do* (negative in Khotan Saka, *ne*); K 2·137v3 *u cu buro bāraṣṭemā* 'and all that I taught', Tib. *ṅas gaṅ bśad-pa*, translation E. Lamotte 239 'je n'en ai pas prêché'. Causative *birāṣ-*, see below. Base **vi-raz-* 'extend variously', see cognates s.v. *rrays-*, IE Pok. 854–7 *reĝ-*, Av. *raz-*, *raśta-*.

bärravīya- 'happy', v 118, 67r5 *ṣä rre nāma-varīḍā buljsā-jserā hämäte bärravīyä suhauttā hämätä* 'the king becomes famous, virtuous, happy (dyadic)', BS *yaśasvī bhavate rājā*; JS 10r2 *tturrka tvānā gvaka bravīya śirkyi ysāra-būjse haysgye* 'your mouth, ears, nostrils, excellent, good, with a thousand good qualities' (=BS *guṇa-*). Both *bär-* and *bärr-* occur with initial *r-* (see *bärāhätä* 'he soars' and *bärrāṣṭattete jsa*). Here *bärr-* is later *br-*. Base may be either *brav-* or **bi-rrav-*, **abi-rrav-*. Possibly from *frav-*, with Av. *frāvōiṯ*, Yašt 19·80 *vaēnəmnəm mayδ frāvōiṯ* 'amours (of daēvas) enjoyed publicly' (AIW *frā-bav-*). If from **abi-raf-* one could connect with Av. *rafənah-*, *rap-* glossed by Zor.P. *rāmišn* 'joy'.

bīraśä 'floor, storey (?)', III 74·203–4 *haśa sa uska-bīraśä, vira maṇḍalä ṣkāṃda maysairkä* 'in the tower he mounted to the upper floor (roof); there he created a huge *maṇḍala*-magic circle'. Possibly **abi-raz-* 'to erect, raise', or **viraz-* 'spread (in building)', thence **vi-razya-* or **virazi-* 'space in a building, floor'. For *uska-* 'upper', see *uskāṣkaṃa-*, and Waxī *iska-kut* 'roof' (**uskă-kata-*). Yidγa *išč̌iγ* 'roof' (**usča-kataka-*). Hence not *bīra śä*.

bärāysda 'explain', v 143, 110a4 *kūśānei vätā se ko mā nāma bärāysda se ṣätä|||* '...was searching, thinking, if indeed (*-ū* <*uta*) he should mention my name, saying, this...'. Injunctive 3 sing. to *bärāys-* (with *bärays-*), form like III 44·53 *pajāysdai* 'he accepts', from *pajāys-*.

bärāś-, *birāś-*, *birāṣ-* 'explain, expound, teach', causative to *birays-*, *birāys-*, v 118, 67v6 *bärāśätä hvāñätä* 'he proclaims', BS *prakāśayantaṃ*; SuvO. 55v6 *västarna bärāśīyä uysdīśśīyä* 'he would explain in detail', BS *vistareṇa saṃprakāśayiṣyate*; SuvP. 65v3 *śau jūna khvai ye bīrāṣe* 'one time when he expounds it', BS *eka-velāṃ prakāśena*; III 60·35 *rrakṣāmä ttu sūttri birāṣāmī jsiṃṇä* 'we will protect this *sūtra*-treatise, we will expound it shortly'. See cognates s.v. *rrays-*. The participle *biraṣṭa-* serves both *birays-* and *birāś-*.

bärāśma 'explanation', v 84, 25r4 *ku ṣa śūraṅgama aysmuī vaṣṭāmata bärāśma ītä* 'where this Śūraṅgama-samādhi may be an explanation', translation E. Lamotte 227 'où l'on prêche'. Tib. *rab-tu spyod-pahi sa*. See *bärāys-*.

bärrāṣṭattete 'pride, BS *darpa-*', SuvO. 36r2 *ṣkālśattete jsa bärrāṣṭattete jsa pahāṣṭäna aysmūna* 'with mind freed from arrogance, pride', BS *māna-mada-darpa-vivarjitena cittena*. From **abi-raz-* 'raise up', to Av. *raz-* 'direct', *ham-raz-* 'rise', Zor.P. *aβrāst* (*-st-* <*-št-*), *aβrāstišnīh*, N.Pers. *afrāz* 'exalted', *afrāštan* (and *afrāχtān*) 'to raise'. See cognates s.v. *rrays-*. See also *berāṣva*, to be read **berāṣṭa* JS 28r4 'exalted'.

bärāhätä 'soars up', K 5, 142v1 *trāmu khä siyānu rre bärāhätä* 'as the king of haṃsa-birds flies up', Tib. *ṅaṅ-pahi rgyal-po bźin-du bar-snaṅ-la hphags-te* (*bar-snaṅ* 'atmosphere'); *brāh-*, Z 21·115 *samu hatārra brāhä kṛṅgi ka śätāña āvuto hīśtā* 'only once the cock flies when he comes to a village', parallel Divyāvadāna 316·11 *kukkuṭa-saṃpāta-mātra-* 'one flight of a cock only'. From base *raf-*, Av. *rapta-* (Vid. 13·45), Zor.P. *lptn*, *lwbyt raftan*, *raβēt* 'go', N.Pers. *ravad*, *raftan*, Munjānī *wurafs-*:*wurafsōy-* 'to fly', see cognates s.v. *ārahau*, *patārah-*, and below *harautta-* (Z 7·46).

birāṭ- 'split, open', participle *birṣṭa-*, Z 13·79 *nä śśandā birāta* 'would not the earth split?'; Z 22·330 *ūru mä birātīndi* 'they split my belly', Sid. 138v1 *thyau parvaśte u berṣḍä* 'it quickly matures and bursts', BS *kṣipra-pākī*, Tib. *myur-du smin-ciṅ rdol-ba daṅ*; v 243·36 *sagīnai ysaira naṣṭauṣke ttana ṣṭau baiṣḍą* (repeated 38) 'the heart of stone burnt, the skin bursts'. Preterite Z 20·35 *kye ūri birṣṭā* 'whose belly burst'; III (ed. 2) 142, 1v2 ⟨*vūmū*⟩*ta bärṣṭa tta*⟨*ni*⟩, =Z 20·37 *vūmūva birṣṭa ttani* 'moved, the skin is burst'; Z 13·71 *varī puṣṣo śśandā birṣṭa* 'at once swiftly the earth burst'. From **vi-raiš-* 'injure, break', Av. *raēš-*, *iriśta-*, Sogd. Bud. *ptr'yš-*, Man. *ptryšt-* 'to tear', Sogd. Bud. *xr'yš-* 'destroy', Man. *xryšt-* 'harm', Oss. D. *resun*, *rist*, I. *risyn*, *rissyn* 'to pain', *rīs* 'pain'; Šuγnī *wirēx-*, *wirēxt* 'tear, rip open', Rōšānī *wirīx-*, *wirīxt*, Yazg. *wriš-*, *wrišt*, intr. *waroxs-*, *waroγd*, *waroxt*. See *harāta*, *harṣta-*, *rrātu*. IE Pok. 859 *rei-s-*, O.Ind. *réṣati*, *ríṣyati*, *riṣṭá-* 'injure', O.Norse *rīsta*, *rista* 'tear', O.Slav. *rěšiti* 'loosen', Let. *risums* 'split'.

bärrīysätä 'it shakes', K 5, 144r2 *lovadāti kṣei-padya bärrīysätä* 'the cosmos (=BS *loka-dhātu-*) shakes in six ways', Tib. *hjig-rten-gyi khams ldi rnam-pa drug-tu g-yos-so* (*g-yos* 'move'); like v 338, 62r4 *kṣei-padya ārotta*, BS G 37, 58a6 *ṣaḍ-vikāraṃ prakampitaḥ*, Tib. *drug-tu rab-tu g-yos-so*, so also Sogd. Bud. VJ 999 *z'yh wγtwšw-xnk'y šn'*; III 72, 158 *bīrīysya śaṃdā mista* 'the great earth shook'; v 84, 25v3 *ne bärīysde*, Tib. *mi skrag* ('fear'), translation E. Lamotte, 227 'ne seront pas effrayés'; see *rīysde*, *rrīysai*, *harīys-*. From *raiz-*, cognates s.v. *rrīys-*.

bärūñ- 'shine', *birūñ-*, *brūñ-*, SuvO. 27v4 *bärūñäte*, BS *ābhāsita-*; SuvO. 5v1 *bärūñaṃce*, BS *uttapta-*, SuvO. 55v6 *brūñāte*, BS *saṃprakāśiṣyati*; v 184, 40r2 *ḍāyyau birūñä u|||* 'with rays shines and...'; preterite v 156, 1a2 *bärūñätāndä īndä*; noun, Z 23·98 *brūñāmata trāma saṃ kho sarbandä urmaysde* 'brightness just like the rising sun'. From **vi-rauxšnaya-*. See *rrūndātä* 'light', *harūñ-* 'to illuminate'. Or possibly **rauxna-* <**leuk-no-*), without *-š-*.

biraijāṃ 'crops', gen. plural, K 102·63–4 *cvai nāma hvāñe harbiśāṃ biraijāṃ saijāmą byehe tsā hime suhye* 'who recites the name, gets success of all crops, becomes rich (and) happy' (BS *sukhita-*); =III 114, 6r4–6v1 *cvai nāma hvāñi barījāṃ sijāma* (BS *sidhya-*) *byehi tsā himi sūhye*; = v 250;797–8 *cuai nāma hvāñe harbiśāṃ barījāṃ sijāma byehe tsā hime sūhye*. See *bara-*, *barīja-*.

biṃrkha 'seat', K 49·3·7 (dyadic) *sīhāysina sarauva biṃrkha* 'the lion throne' (BS *siṃhāsana-*); K 147·37 *sarauvą bairkha pīla āysana* 'lion-seat, *pīṭha*-seat, *āsana*-seat' (*pīla*, Tokhara B *pir*, BS *pīṭha-*). Possibly base *bar-* 'carry, be borne', as Lat. *ferculum* 'bier', O.Engl. *bær* 'bier'.

birgga- 'wolf', Z 2·46 *birgga rrūvāsa nuvaindā* 'wolves, jackals cry'; Z 4·58 *birgga śvānā rrūvāsa ṣṣundā* 'wolves, dogs, jackals, ravens', Z 24·420 *birgga rrūvāsa hāysa ṣṭāna nuveindi* 'wolves, jackals at a distance cry'; III 71·136 *sarautāṃ āstaṃ birga* 'of lions and the rest, wolves', Saṃghāṭa 155b2 *bārga* 'wolves'; III 72·157–8 *hvīyaṣāṃ hīvī rathā, birgāṃ ttralaphāṃ ttyāṃ hīvī nāya maysairkā* 'the tumult of human beings; of the ravening wolves, of them their huge noise'. For the BS list of animals, see the list of beasts in the cemetery, cited KT VI 262. To Av. *vəhrka-*, Zor.P., N.Pers. *gurg*, Sogd. Bud. *wyrky*; Parāčī *yury*, Yidγa *wury*, Sanglēčī *wurk*, Šuγnī *wūrj*, fem. *wirdzin*, Yazg. *warǧ*, plur. *wərǧaθ*, *wərǧezg*. IE Pok. 1178 *u̯lk*ʷ*os*, O.Ind. *vṛ́ka-*, *vṛkī-*, Tokhara B *walke*, Greek λύκος.

bīryau 'you may be bound', 2 plur. optative, K 17·168 *tsūva khu na bīryau pātca* 'go that you may not be bound next', =K 25·107 *tsvava khu na bīryau pātca*, =K 33·56 *khū nā bīryau pātci*. From base *bad-*, present *bya-* >*ba-*. See *bañ-*.

birṣṭa 'split', see s.v. *birāṭa*; III 89·166 *nūvara-jsā basakä hīvī saṃnā birṣṭa āysaṃ, u rrājā-namra* 'dung of newborn calf, burst millet (seed?) and rock-salt'.

bīla 'dress', II 77·16, =II 77·40 *bīḍa* from **baḍa-* as *hvīḍa-* 'food' from *hvaḍa-*. See s.v. *bīḍa-*.

bile 'intestines', Z 20·54 *māstai āṣke hvī aśśucā* (BS *aśuci-*) *bīysma bile* 'brains, tears, sweat, faeces, urine, intestines'; Z 20·36 *cā bile tcabrīye* 'whose intestines are scattered'. From **vṛdā-* to *vard-* 'soft', Waxī *word* 'tripe', Av. *varəδu-* 'soft'. See also *hulga-* 'soft'. IE Pok. 1163 *u̯er-d-* 'rub (soft)', O.Ind. *vrad-* 'become soft'.

bilga- 'kidney', Z 20·55 *ṣpuljei rrūva sγī jatārra bilga ysārā* 'spleen, intestines, lungs, liver, kidneys, heart'; Sid. 155r3 *biṃga-baṃdanvā vīnā* 'pains in the bands of the kidneys', BS *kukṣi-*, Tib. *mkhal-rked na-ba*. Adjective, III 89·157 *bigaji pī* 'fat of kidney'. Base **vṛδka-*, Av. *vərəδka-*, *vərəɣka-*, Yidγa *wulγa*, Waxī *wultk*, Zor.P. *gwltk* **gurtak*, N.Pers. *gurdah*, Orm. *γulkak*, Sanglēčī *wolk*, *gul*, Šuγnī *wūšč*, *ūwj*, Pašto *warga* (*puṣta-warga*), Kurd. *bulk*, Oss. D. *urg*, *urg-fiutāj* 'with fat of kidneys', I. *ūrg* (=*ūγrg*), caritive *ūrgoj* 'without kidneys'. The oldest Indian *vṛkkau* (dual) is less archaic with *-kk-* <*tk-*. IE Pok. 1157 *u̯er-t-* 'to turn, twist'.

bilsahai 'his hairs (above the hoof)', Z 22·146 *strāhā dumei bilsahai mulysga* 'his tail stiff, his hoof-hairs short', called 'feathers', of which the shortness is a sign of speed. From **vṛsa-θā-* (collective), like Pašto *wēṣṭa* 'hair' (**vṛsa-tā*), Wanetsī *ūšt*, with Parāčī *yōš* (**vṛsa-*), N.Pers. *gurs*, Armen. lw *vars-k'*, Zor.P. *wls* **vars*, Av. *varəsa-*. IE Pok. 1139–40 *u̯el-* (of hair, wool, grass, forest), *u̯el-ḱ-*, O.Ind. *válśa-* 'shoot, twig', O.Slav. *vlasŭ* 'hair'. See KT VI 242–3 for other proposals.

biva 'root', Sid. 52r3, Sid. 100r1, see *bāga*.

biśa 'in the monument', loc. sing., older *balśa*, K 72·17 *biśa ttauda jsāvä* 'he goes with reverence in the *caitya*-monument'; ibid. 19 *spya bīḍa bāśa* 'he carries flowers to the *caitya*'; ibid. 27 *biśa ttūda jsāvi* 'he goes with reverence in the *caitya*'; =K 73·40 *biśa tvada jsāvi*, K 73·50 *biśa tsūmi kiṇa hāva* 'advantages of going to the *caitya*'; K 73·51 *spyi bīḍi hārūva biśa* 'he brings flowers, plants to the *caitya*'; K 73·32 *biśi tvada jsāvai*; K 72·25 *śā pve bīśāṣṭi byeśti* 'he steps one step towards the *caitya*'. Translation, Volume of Studies to I. B. Horner 15–18. See *balsa-* 'monument, *stūpa* and *caitya*'.

biśśa-, *biśa-* 'all, whole, every', singular, V 333, 27r3 *māṣvo biśśu kuṃjsatu kerā* 'he would sow every sesame (-seed) in the fields', BS G 37, 24a3–4 *tilaṃ vāpayet*; V 334, 32v6 *biśśo...balysäno tcārīmu* 'every Buddha sphere', BS G 37, 29b5–6 *sarvasyāṃ lokadhātau*; V 64·1 *biśeṃ ā* 'everyone of them came'; plural *biśśā*, V 329, 7v1 *biśśi ttä uysnora* 'all these beings', BS G 36, 5r6 *te sarve*, Tib. *de-dag thams-čad*; V 68, 8v5 *biśśä ttä* 'all these', BS G 37, 4b3–4 *te sarve*; III 26, 31b2 *biśä satva* 'all beings', BS *sarve satvāḥ*; V 125, 7a2 gen. plur. *biśyenä hvaṃdānu* 'of all men' (like numeral plural); K 53·10–9 *baysänä bīśānä* 'of all Buddhas'; K 136·865–6 *biśänä sarvasatvänä uysnaurāṇä* 'of all beings'; V 308, 10b1 *bäśśä pracaina* 'for all'; K 138·943 *biśä hālā-t-ī ṣāma* 'in all directions protection for him'; K 139·951 *biśä hālā ṣāme kiṇa* 'in all directions for his protection'; K 139·954 *biśä hālā-v-ä yanāme kiṇa* 'in all directions in working for him'; III 21, 6a2 *rraṣṭā biśä hālā biysädä* 'rightly in all directions awakened', BS *samyak-saṃbuddha-*; inst. sing. V 207·17·3 *biśina* 'in all', *dvī ysāri dvārahaudā biśina* 'total 2072'; V 306·7·1·2 *biśna ru ḷiysda barīja aśti 104 kūsa kha 9* 'in all also to hand is the crop, 104 *kūsa*-measures, 9 *kha*-measures'; inst. plur. V 134, 22IV2 *biśśyau*; loc. sing. V 53, 93b1 *biśśiñe*; with pronoun *yi*, K 151·39 *bīśī*; with pronoun *nä,-ūṃ*, Z 23·26 *biśśä nä ysäru brūṣcāte kāṣca* 'sorrow torments the heart of everyone of them'; Z 4·109 *biśśe nā* 'all of them', ibid. *biśśä nu*, Z 4·110 *biśśu nu*, later III 9, 17r5 *biśśūṃ*; V 249·755 *bīśūṃ*, ibid. 756 *bīśūṃ*, ibid. 758 *biśū*, K 48·2·5–6 *bīśūṃ ṣṭāṃ dīśūṃ vaṃña* 'I now acknowledge all of them'; K 49·4·5 *bīśū āṃ haiśūṃ ttāṣṭā* 'all of them I offer there'; K 41·60 *biśūṃ* =61 *bīśūau*; K 44·178 *biśū*, 179 *baśū*; Manj. 107 *bīśu* 'all to them'; V 64·1 *biśeṃ* 'all of them'; Z 5·44 *biśāna nä biśśä rrāṣṭe* 'with the tongue he licked them both'. Compound, *har-biśśa-* see below. First component *biś-paḍā* 'first of all', SuvO. 54v7 *biś-paḍā*, BS *agra-bhāga-*; see below; III 7, 14v4–5 *biśśa-bāḍva gyasta baysa* 'the *deva* Buddhas of all times'. From **viśva-*, *harbiśśa-* from **harva-viśva-*, to Av. *vīspa-*, O.Pers. *visa-*, *vispa-*, Zor.P. *visp-*, *har-visp*; Sogd. *wysp-*, M.Parth.T. *wysp*, M.Pers.T. *wyspy*, *wysp-zng*. IE Pok. 1176 *u̯i-ḱ-*, O.Ind. *víśva-*; and IE *u̯iso-*, Lit. *visas*, O.Slav. *vĭsĭ*. See *bīśīji*, *biśśīnda-*.

bīśāṃ 'of women-servants', K 45·14 *ttyāṃ bīsāṃ bīśāṃ nakṣauttä nasä māśta-hāysä ye* 'for the men (and) women servants there was the allotted portion of monthly food'. See *bīsa-*, *bīśśa-*.

biśśa 'in the house', loc. sing. to *bisā-*, K 16·154 *bīśa*, =II 106·138 *bīśa āna*, II 71·6 *biśa*; Z 2·70 *biśśālsto* 'to the house', II 89·40 *biśāṣṭä*, III 44·48 *bīśā*.

bīśśä 'female servant', V 87, 23v6 *ṣa mī bīśśä tta tta pastā* 'the servant here so commanded'; K 45·14 *bīsāṃ bīśāṃ* 'of men-servants, of women servants'. Feminine to *bīsa-* 'servant'. See also *bīśaka-*.

bīśaka 'female servant', II 125, 21 *pārysya bīśaka ysyāne* 'may I be born a female servant (dyadic)'. See *bīśśa-*.

biśāṃni-padā 'in all ways', K 56, 22v3 *haṣṭvā akṣaṇvā*

biśāṃnī-padī kāma-guṇyāṃ viṣayāṃ dṛiṣṭīyāṃ jsa nīrāṃda ṣṭāre 'in the eight misfortunes (BS *akṣaṇa-*) they are blocked (BS *niruddha*), by the amorous qualities (BS *kāma-guṇa-*), the objects of senses (BS *viṣaya-*), heresies (BS *dṛṣṭīgata-*) in all ways'. See *biśśūnya-*.

biśā 'tongue' (nom. acc. sing.), *biśą*, Sid. 155v1 *biśą*, Tib. *lče*; Sid. 155r5–v1 *cu beśą hīya āchā tti drrai-padya hamāre* 'what are diseases of the tongue, they are three-fold', Tib. *de-la lče-nad ni rnam-pa gsum-ste*; Sid. 143r3 *biśą māñaṃdā henai* 'red like the tongue', Tib. *lčehi mdog hdra-bar dmar-ba dav*; Sid. 155v2 *biśā-v-ī ysūrrā hame* 'his tongue becomes rough', Tib. *lče rćub-čiṅ*; inst. sing. Z 5·44 *biśāna nä biśśä rrāṣṭe* 'with tongue licked them both'; III 14·27 *biśąna vaśū hime* 'by tongue he becomes bad', = III 15·5–6 *biśąna satta vaśūna himāri* 'by tongue beings are bad'; K 156·13–4 *ttaraṃdarana... biśąna...aysmūna* '(the three *saṃskāras*) with body... with tongue...with mind', parallel Pali *kāyena vācāya uda cetasā*; =III 64·16–7. SuvP. 67r3 *ttaraṃdarrna drravadya karma, cu ra tcahau-padya biśąna, aysmūna drravadya pātcä* 'with body three-fold *karma*-deeds, what also with tongue four-fold, with mind threefold, next'; BS *trividhaṃ kāyikaṃ karma vacasā ca catur-vidhaṃ manasā tri-prakāraṃ ca*. Adjectives, v 91, 61r1 *harbiśye biśātīnai kīrā* (*-t-*, not *-n-*) '*karma*-deed by the tongue'; *biśąyina* 'with (defective) tongue', III 15·52 *biśąyina u haphāra-sa⟨lāta⟩* 'with defective tongue and confused speech'; with negative v 146, 71v4 *abiśātä* (*-t-* certain); *-ja*, K 65, 84r1 *biśąja* in the triad *aysmvaja āra ttaradaraja biśąja* 'faults of mind, body, tongue'. Compound, JS 18v4 *ṣiṣta-biśą* 'tongue-tied, dumb' (see *ṣäṣ-*, *ṣiṣta-* 'adhere'). Sid. 126v3 *sibiśtä padīmākä nāma* 'by name making eloquent', BS *sārasvataṃ nāma*, Tib. *lče bde-bar byed-pa źes-bya-ba*. Possibly *-biś-* 'tongue' with *si-* 'sharpened' to base *sā-*:*si-*, N.Pers. *sānah* 'hone', O.Ind. *śā-*:*śitá-*, Oss. D. *insun*, *insad*, I. *ssyn*, *ssad* 'grind; sharpen', with suffix *-ta-*. Various forms of one older word, Av. *hizvā-*, *hizū-*, Zor.P. *uzvān*, N.Pers. *zabān*, Sogd. Bud. *zβ''k*, *'zβ'k*, *zβ'k*, Yaγn. *zivok*; M.Parth.T. *'zb'n*, Pašto *žaba*, Parāčī *bân*, Yidγa *zɪbēγ*, *zəvīγ*, Sanglēčī *zəvūk*, Yazg. *zəvēg*, Šuγnī *zɪv*, Waxī *zəvī*, *zəvāk*, *zɪk*, *zɪk*, Oss. DI. *ävzag*. IE Pok. 223 *dṇĝhū-*, *dṇĝhuā-* 'tongue', O.Ind. *jihvā́-*, *juhū́-*, O.Lat. *dingua*, Lat. *lingua*, Got. *tuggō*, O.Engl. *tunge*.

biśāyä 'house-mistress (?)', v 267, 46a2 *⟨spā⟩ta bara hīya biśāyä pasti...*'the lady of officer Bara ordered...'. Adjective to *biśa-* 'in the house', possibly with suffix *-āti-* as in O.Ind. *padāti-* 'footman', with meaning as Greek οἰκέτης and below *māśa-vīraa-* 'house-worker' (*kīra-*).

biśī, *beśī* 'buttermilk', Sid. 131r1 *biśī*, BS *mastu*, Tib. *dar-ba*; Sid. 20v5 *beśī*, BS *mastu*, Tib. *dar-ba*; Sid. 9r2 *biśī*, BS *udaśvit* 'water and buttermilk', Tib. *dar-ba*; III 92·230 *kāṃjīna, ā vā biśīnä vara saṃkhalyāñä* 'to be smeared there with sour gruel or buttermilk', to Oss. D. *mesin*, I. *misyn*, Yaγn. *mešīn*, *mayšīn* 'buttermilk', O.Ind. AV *āmikṣā* 'curds of milk', Celtic-Lat. *mesgus* 'whey', Mid.Ir. *medg*, Welsh *maidd* 'curds', O.Norse *mysa* 'curds' (see BSOAS 18, 1956, 40–1). The *-ś-* (of *biśī*) from palatalised *-š'-* <*-śś-* to IE *mei-ks-*, variant with *mei-sk-*. For *-ī* note also *śidī* 'food (?)', from *-īya-*.

biśiji 'altogether', K 35·87–8 *kathā nūṣṭyāṃdi biśīji* 'they surrounded the city altogether' =K 26·142 *kara kathe pajarrūṣṭāda* =K 18·217 *kara kathe parajūṣṭauda*, BS Divyāvadāna 448·1 *sarvaṃ taṃ nagaraṃ...veṣṭitaṃ*. Fem. to a derivative **biśīnaa-*, or possibly *biśśinda*.

biśśinda 'completely', SuvO. 5v7 *yāva dasau kuśala-karma-paha hamaṅgu biśśinda parauste* 'while he practised completely, fully the ten good paths of *karma*-acts', BS *yāvad daśa-kuśala-karma-pathaṃ samādāpayet* (Tib. *yan-dag-par blaṅs-par gyur* with *len* 'accept'); v 249·774–5 *biśida gyasta baysa himāre haṃbaca jsa tcahause kūla pīrma haṣṭusä lakṣa byūrri hauda ysāri haṣṭase* 'altogether there exist *deva* Buddhas in summary forty *koṭi*-millions (*pīrma*, BS *koṭi*), eighteen lakṣa-myriads, seven thousands, eight hundreds'; III 125b4 *⟨kama⟩la hanatāndä biśinda* 'they bowed heads altogether'; K 101·34–6 *biśida gyasta baysa himāre haṃbaci jsa tcihausi kūla pīrma haṣṭūsi kūla kṣa byūrä haudi ysāri haṣtisse* (here '*koṭi-*, six myriads'); III 113, 3v4 *biśida jasta baysa himāri haṃbaci jsa*; K 50·4·7 *biśidä*; Z 2·70 *vā haṃgrīsādu biśśinda* 'may they all assemble here'. From *biśśa-* with *-anta-* 'region', see s.v. *īyānda-*, *benda*, *anada*.

biśśūnya- 'of all kinds' from *biśśa-* and *gūna-* 'colour', *biśūnya-*, *biśāṃnya-*, v 111, 33v6 *biśūnīna ttagatäna* 'with all kinds of wealth', BS *sarva-dhana-dhānya-*; v 113, 35v3 *biśūnyau spätyau* 'with all flowers', BS *nānā-puṣpa-*; v 116, 65r5 *biśśūnyau vyāvulasta* 'troubled by various things', BS *śata-vyākulāḥ*; SuvP. 69r3 *biśūnya*, BS *vicitra-*; v 72, 39v2 *biśśūnī ttagä* 'all kinds of wealth'; inst. plur. v 183b4 *biśśūnyau śśāmanyau parāha* 'morality with all kinds of mouths (*śśāman-* =BS *mukha-*)'. BS *sarvato-mukha-śīla-*; ibid. b5 *bäśśūnyau śśāmanyau jsa parāhe*; v 37v3 *biśūnīna padīna* 'in every way', =K 56, 22v3 *biśāṃnī padī*; v 346a4 *bäśūnī brūnä pārśu* 'all kinds of splendid service'; III 92·234 *biśūña, biśūñä, piṃdā hvañāre* 'they are named all kinds of ways' (=*paṃdā*); III 55·10 *būśūña pujā-karma* 'all kinds of worship'. Compound, Sid. 126v5 *biśūña-pacaḍai* 'of every kind', Tib. *thabs rnam-pa sna-ćhogs-kyis*. See *biśśa-* 'all' and *ggūna-* 'colour'.

biśautta- 'hackled', N 52·17 *ne padaṃja kvī ye biśauttu yīndä* 'there is no method whereby one can hackle it' (the plant, *hāro*, *atasī* 'flax', for the unskilled (*agumātā-*) man). From **abi-saufta-* to *saub-*, IE *skeu-b(h)-* beside IE *skeub(h)-* in *skotta-*, s.v. *anāskotta-* (as IE *skeu-*, *skeu-* 'to speed', both exist). See also *asottāña* for *saub(h)-* 'to speed'. IE Pok. 954 *skeu-*, *skeu-*.

biśauraka- 'predatory, raptor', III 108·6 *mūraka biśaurakä ci dīdä kṣavū drāhe* 'the rapacious bird (raptor bird) which so greatly screams and darts about'. From *abi-* or *vi-* with *saur-* 'to chase' in *hasūra-*, *husūra-* 'hunted beast', to Oss. D. *sorun*, *surd*, I. *suryn*, *syrd* 'to chase', with D. *sird* (<**surd*), I. *syrd* 'wild beast'. The *s-* >*ś-* after *-i-* of the preverb. Base *sarṷ-* >*saur-*, see s.v. *hasūra-*, O.Ind. *śarva-* epithet of the *vyādha-* 'hunter', Rudra, Tokhara B *śerwe* 'hunter' (*k'* >*ś*).

biśtai 'woven (?)', v 258, 1b3 *biśtai thauna himya 19* 'woven pieces of cloth (silk?) amounting to 19'; ibid. 1a1 *biśti thauna himya* ⟨number⟩; ibid. 1b1 *biśti hvaṃdi 7 paṃñe hvaṃḍye kauvaji mūri 53* 'woven pieces, men 7, for each

man a coat (?) value 53 *mūrā*-coins'. To base *vai*-, see s.v. *bīye*.

bīšte, II 128·46, infinitive to *bīsta*-.

bišḍę 'sins', K 154·42 *byūṃgū* (*-u* 'and') *bisḍę* 'abuse and evil'. See *baśḍā*-.

biś-paḍā 'first of all', SuvO. 54v7 *biś-paḍā śśandremäte nasä haurāñā* 'the best portion of Śandrāmatā must be given', BS *śriyā mahādevyā agra-bhāga-pratyaṃśaṃ dātavyaṃ*; Sid. 142r4 *biśä paḍā* 'first of all', Tib. *thog-ma*; Z 6·1 *biś-paḍā namasämä dātu* 'first of all I revere the *dharma*-doctrine', with adjective suffix *-ka*-, Z 11·2 *biś-paḍāka mulysdä* 'best favour of all'. Old type of compound from **viśva-partāka*-. See s.v. *paḍā*.

biśyenä gen. plur. to *biśśa*- 'all', with *-yenä* of numerals, V 125, 7a2.

bissāta 'broken', Z 21·30 *bissāte palśti pharu* 'many broken backs'. Possibly **vi-fšan-*:**vifšāta*- to Av. Yašt 14·56 *vī maiδyaŋəm fšānayeinti* 'they wrench apart the middle (of the victim's body)'. See *patāṇīyā*, and *biṇ*-, <*šan*-. Type like *zan*-:*zāta*- 'be born', see *ysan*-, *ysāta*-.

bissonda 'dispersed', Z 21·28 *bissonda śśāre śvānānu khāysu samu* 'dispersed they lie, only food of dogs'; Z 20·37 *ce vā bisonda vūmūva birsta ttani* 'some again dispersed, tossed about, the skin split'. Without *bi*-, Z 20·38 *ssaunda* 'tossed up'; Z 20·39 *ssonda*. The participle *-onda*-, *-aunda*- attests an *-m*- in the present base. Possibly to Oss. D. *somun* 'to throw, winnow' (=I. *äppäryn*), where the base may be either **šām*- or **šaum*-, but note Oss. D. *dämun* to I. *domyn* 'to tame', base *dam*-. To *somun* the participle is *sumd*, *sund*. The Ossetic *-om*-, *-on*- has two sources, 1. *-ām*-, *-ān*-; 2. *-aum*-, *-aun*- (see BSOAS 23, 1960, 35–7).

bisḳa 'decayed, rotted', Z 291·5 *dandā bisḳa* 'decayed teeth'. Base *vaiš*-, see *patābātāñā*, *ḫāta*- 'poison', to Av. *vaēšah*- 'rottenness', *viš*- 'poison', Zor.P. *patvēšak* 'pollution'; O.Ind. *vēṣati*, *viṣḍ*-, *visra*- 'mouldy', *viṣ*-, *viṣṭhā* 'excrement'. Note Zor.P. *dandānīh pūtak* to gloss Av. *vīmītō.dantānō*.

bisgī 'plant, herb', V 210·6 *auyāṃ ci bisgī ci paṣi*/// (in a commercial context of *āysaṃ* 'millet') 'of fodders (?) what is the *bisgī*-plant, what is the *paṣi*-plant', possibly two kinds of millet. Here *bisgī* from **bišakīya*- or **višakīya*- to either Av. *biš*- 'medicine' or rather to base *vai*- 'of growing plants', with Zor.P. *vēšak*, N.Pers. *bēšah*, *yēšah* 'plantation forest' (see s.v. *bī* 'willow'), Sogd. Bud. *wyšh*, Yaγnābī *weš*, *wayš* 'herb, verdure, vegetables'. In *paṣi* a cognate of Oss. D. *fagä* 'millet' is possible. The group *-sg*- occurs also in III 84·55 *aviṣgiṇai rūṃ* 'oil of curcuma', compared to I 171, 88r3 *aviṣaka mījsāka* 'kernel of curcuma' (to the medicinal O.Ind. *aviṣā* 'curcuma zedoaria'). The context of *bisgī* is agricultural with reference to *āysaṃ* 'millet' in line 4 and commercial with measures and prices.

bista- 'disciple, pupil', for BS *śiṣya*- 'to be instructed', Tib. *slob-ma* 'to be taught', Sid. 2v4 *bistāṃ hālai biraste* 'he expounded to his disciples', BS *śiṣyebhyaḥ kathayām āsa*, Tib. *mi rnams-la bśad-do* (*mi* 'man'); SuvP. 64v3 *bistāṃ vīra* 'among listeners', BS *śrāvakeṣu*. BS *śiṣya*-, *śrāvaka*-, Pali *sissa-sāvaka*-; Tokhara B *akalṣälle*, A. *ākälṣäl* 'to be taught' also stresses the 'teaching', as in BS *śiṣya*- and Tib. *slob-ma* 'pupil', *slob-pa* 'teacher'. The participles in *-sta*- derive from two sources *-ś*- and *-s*-, hence here *vaiš*- or *vais*- (or *ḫ*-). For *vaiš*- 'work for', see II 80·33 *bāsta hamye* 'was working for (?)', Tumšuq Saka *bistama*; possible *višta*- in Av. *hāvišta*- 'cooperating; pupil' (*hā*- as in *hākurəna*-, base *kur*-, see Zoroastrian Problems, ed. 2, xxviii). The base *vaiš*- is used of pupils' service in O.Ind. RV 10·109·5 *brahmacārī carati véviṣad viṣaḥ* 'as a brahmán-pupil, he attends, actively carrying out his tasks'; O.Ind. *viṣṭi*- 'labour'. The Indian *antevāsin*- 'pupil' living in the household is not a suitable concept for the ranging Buddha and his disciples.

bāsta- 'working for (?)', II 80·33 *herä ttuka bāstą hamye stūrīṣ cīvarä* 'he was occupied with (working at) that business, the large beasts and the clothing'. Uncertain. See *bista*- 'disciple', and *bāstūm*.

bāstūm 'I worked (?)', V 217a4 *bisu vaska bāstūṃ si khu ni bīnāsya*/// 'for all of them I was occupied, thinking, how will they not be hungry?'. Uncertain. See *vaiš*- s.v. *bista*-, with Armen. lw *višt* 'trouble', and above *āvišta*-.

bāste 'he practised', III 12a15 *cu buro tvī bāste tcahaurpandiya ce sājītä drjsāte ttutu sūtru* 'whoever practised this fourfold (code of commandments, the *śikṣāpada*-), he who might learn, (and) maintain (it)'; parallel to III 71·146 *tta varttāña tcaura śaḳṣāte* 'so it is necessary to pratise (BS *vartaya*-) the four *śikṣāpada*-commandments'. Base *vaiš*-, see s.v. *bista*-.

bistara 'expanse', Z 20·42 *huṣka haṃdāri bistaryau tcārma panatä* 'of another the dry skin has risen from the expanses (of the body-skin)'; Sid. 153v2 *paśāñā khu ri va asuva śau beśtarą bāgara harśtä* 'it is to be left till one unburnt layer, leaves, remains'. From **vištara*- 'spreading out', N.Pers. *bistar* 'bed', Yidγa *yiston* 'felt cloth' (**vistarana*-). See cognates s.v. *star*-, and *baṣtarr*-, *prrastharmaḍa*-. IE Pok. 1029–31 *ster*-.

bīs- 'be poisoned (?)', III 73·214–5 *ḫa-vūḍā ajavaiṣi thīye, cvai skauya sattāṃ biṃda, tta tta bīsīra khu bura* 'he drew out (from the sea) a poison-covered *āśīviṣa*-snake, whom of the beings it might touch upon, in some way so they would be poisoned'. From *vais*- connected with *viš*- 'poison' (see *ḫāta*-) by *vaiš-ś-* >*vais*- (IE *u̯eis-sḱ*-), like Av. *usa*- 'to shine' (from IE *u̯es-sḱ*-).

bisā- 'house', SuvO. 53v4 *ttye ṣa bäsa hugyastu gyehāña ysänāhāñu* 'that house of his must be well cleaned, washed', BS *tena sva-gṛhaṃ suśodhayitavyaṃ susnātavyaṃ*; SuvO. 54r2 *tto bäso byāta yande* 'she remembers the house', BS *taṃ gṛhaṃ samanvāhariṣyati*; II 69·3 *ttū bäsa rrāspūrä kheysarä haṃjṣārä haurä* 'this house they intend to give to prince Kheysara'; loc. sing. V 339, 77v6 *biśśa ne tsīndä* 'they do not go into the house', BS G 37, 72 bis b6 *na bhūyaḥ sva-gṛhaṃ praviṣṭau*, Tib. *khyim-du ma don*; V 113, 35v3 *rrvīya biśa*, BS *rāja-kulaṃ upasaṃkramitavyaṃ*; loc. plur. II 35, 8a4 *bisvā*; II 75·45 *bāsvā*; nom. acc. plur. V 114, 63v6 *bāse*. With *-ī*-, *bīsā*, K 110·341 *bīsa*; K 45·9 *ttiña bīśa* 'in the house'. With partitive adjective III (ed. 2) 139·15 *haṃdaro biśe* 'within the house', BS G 37, 34a5 *antar-gṛhe*; compound, V 327b4 *bisadārai* 'householder', III 105·14 *bīsadārai* (*dą* not *dā*); plural III 119·42 *bīsadārā*, ibid. 39 *bīsadhārā*; K 46·38 *hvāṣta hamye bīsadārai* 'became chief householder'; III 106·23

bīsadārāṣai 'son of a householder', parallel to BS *gṛhastha-*, whence through Prakrit *ggāṭhaa-*, *gākṣaa-*, Sogd. Bud. *k'rtk*, *k'rt'k* (with *-rt-* for Prakrit *-ṭh-*); Tokhara B *kattāke*, A *kātäk*; fem. Z 22·310 *ggāṭhiya strīya*; Z 23·130 *ggāṭhiye strīye*; adjective v 62·20 *gāṭhānvā bisvā* 'in houses of householders'. NW Prakrit Kroraina *grihasta*, Dharmapada *ġahaṭ'ha-*, whence *-aha-* > *-ā-*. Derivatives of *bisā-*, adjective *bisaa- bīsaa-*, *besaa-* 'being in', in the later language constant after a locative, II 73·11 *kaṃdakā bisā kaṃtha* 'the city at Kadak'; II 102·41 *ranījai janavai vī bīsāṃ* 'of those living in the Jewelled Land (Khotan)'; II 73·23 *ermvā bisā kaṃtha* 'the city among the Erma people'; II 71·6 *ganaṃ vā biśa bisai* 'the wheat in the house'; Sid. 152r4 *thyauta bese khemḍą* 'as before', Tib. *sva-ma bźin-du*; Sid. 149r1 *tciṃña bise arve* 'medicines for the eye'; with *-ī-*, Sid. 100v3 *uskātta bīsā āchā* 'the above diseases'. From *vis-*, with *-ā-* **visā-*, Av. *vis-*, *vīs-*, O.Pers. *viθ-* 'house', Sogd. Bud. *wys-* in *wys-δγwth* 'daughter of the house', Zor.P. *vis*, M.Parth.T. *wys-* in *wys-pwhr* 'son of the house', M.Pers.T. *wys* in the list *mān uδ vis uδ zand uδ dēh*, Parāčī *γus* 'house', Balōčī *gis* 'household', Ṣiṇā lw in *guš-pūr* 'son of the house', Oss. D. *guppur* (< **guθpur*). IE Pok. 1131 *ueik-*, *uik-*, verbal O.Ind. *viśati* 'enters', Greek οἶκος, Lat. *uīcus* (*ī* < *oi*), Got. *weihs* (gen. sing. *weihsis*) 'village', Lit. *viẽš-pats* 'lord', O.Slav. *vīsī* 'village'.

bīsa- 'servant', II 100·222 *mūnai bīsa* 'my servant', v 90, 1b1 *haṃdarye bīsa himāri kiḍā kastarauña dikhautta* 'they are servants of another, greatly grieved at low status'; plural, Z 3·64 *harbiśśā āysātā ne ju ye bīsa karä* 'all are well-born (=free), none are servants at all'; with feminine *bīśa*, II 80·16 *bīsa bīśa* 'man-servant, woman-servant', gen. plur. K 45·14 *bīsāṃ bīśāṃ*; K 45·9 ⟨*ava*⟩*māta masa bīśi* 'countless servants'. From **vaisa-* 'of a dwelling', whence *bisā-* 'house', Av. *vaēsa-* 'servant', Vid. 13·46 *xvandakarō yaθa vaēsō* 'seeking to please like a servant (of the dog)'; note also Greek οἰκέτης, Zor.P. *rasīk*, *rahīk*, Pašto *kōranai*, fem. *kōranaī*; below *māśa-vīraa-*; parallel BS *dāsa-*, *dāsī*.

bisa 'belonging to the house', II 90·83 *haudā bisa hvaṃḍä hāysi bāstāṃdä* 'they led away seventy men of the house'; II 20, 11b2 *bisi hvaṃdāṃ* 'of *bisa*-men'.

bisa 'vow, oath (?)', K 46·29 *ttī prraṇahāna bisa avaśä nā* 'then assuredly he took vows, oaths'; v 62, 24b7 *pīrāmi jsa śā-bisa hvaṃḍä āchai jsa nariṃda* 'through belief the men of one vow (?) escaped from disease'. To base IE Pok. 117 *bheid-* 'compel, trust', Greek πείθομαι 'am persuaded', πείθω 'convince', πίστις 'faith', Alban. *bē* 'oath', Lat. *fīdō*, *fīsus* 'trust', *fidēs* 'faith', Got. *baidjan* 'compel', O.Slav. *běždǫ*, *bĕditi* 'compel'. Hence *bisa-* from **bhidh-so-*.

bīsa 'broken', Manj. 353 *baiśa kīḍeśą bīsa padīme* 'he makes all *kleśa*-afflictions destroyed'. From **baisa-* to base *baid-* 'split, break', with *-s-* **baidsa-* > **baisa-* > *bīsa*. IE Pok. 116–7 *bheid*, O.Ind. *bhed-*:*bhid-*, Greek φείδομαι 'spare', Lat. *findō*, *fissum* 'split', Got. *beitan* 'bite', from *bhei-* 'strike'. See above *bid-* 'to split, cut off'.

bīsaka- 'family name', II 100·216–7 *c-aṃ būnīyaṃja kharaśau yai ṣą bīsakvā bīsai kadvaja yai u kadvajā au thī u bvaiysya nāvai hāysą ttā tsvai ca-ṃ būnīyaṃjya vaijalakä yai ṣą īra parāvai* 'he who was Kharaśau of Būnīya, he was of Kadva living with the Bīsakas, and the Kadva man carried off the food (*au*?) and he took the *bvaiysya*-liquor (?), he went away. He was the young (noble) of Būnīya; he sold the jade'. The *au* here as 'food' is traced to Av. *avah-* 'fodder', Nūristāni Aškun *au* 'bread', O.Ind. RV *avas-á-m* 'food', see s.v. *pyauśąka*, and the *bvaiysya* is traced, with suffix *-ya-* to *bveysa-* below. For beer and wine in official documents note Turkish JRAS 1912, 219·10 *iki kūp b(ä)gni* 'two butts of beer', and see s.v. *mau*. Places *būnīya-* and *kadvaja* (in adjective form *-ja-* suffix) and one loc. plur. *bīsakvā* of a people with also one personal name Kharaśau, are here concerned. A family name Av. *Vaēsaka-*, N.Pers. *vēsah* is known.

bisalū 'addition (payment)', either 'deposit' or 'earnest money' (see s.v. *rāysai*), II 13, 1a9 *yagurä nauhyä salye mūri 2500 nāsti saṃ bisalū ni nāsti* 'Yagura at the new year will receive (back) 2500 *mūrā*-coins, but will not receive (back) the "addition"'; II 14, 1c4–5 *yagurä vā hīvye mūri 2500 nāsti samū haḍi bisalū ni nāsti* 'Yagura will receive (back) his own *murā*-coins 2500, but however he will not receive (back) the "addition"'. Less clear are the two passages, II 64·6–7 *ttūtī sīḍakä yīda u bisalū nä naradä himi 30 haḍā-v-ī narāmi* 'that for him Sīḍaka will make, and the "addition" cannot issue (?), (but) in 30 days it does issue (?)'; v 3·1·10–11 *khu ṣi mūpadatä bisalyū narāmī* 'if this "addition" of Mūpadata issues (?)' (*-ly-* < *-l-*). From **abi-sarduka-* to base *sar-* with increment *sar-d-* 'to join'. To IE Pok. 582 *ḱerə-* 'mix, join' (see KT IV 95–6 for bases *sar-*). SDTV 8 is to be updated.

bisavānū 'of kinsmen(?)', III 68·77 *bisavānū khu ṣä usthīye, śūje na-ṃ kṣārmä padiṃde* 'when of them as kinsmen this was realized, to one another it caused them no shame'; gen. plural (with archaic *-ānu* retained) to *bisvāra-*, *busvāra-* 'kinsman'.

bīsāṣe 'belonging to the house', III 104·33 *bīsāṣe chatta pā tcaiyāṣṭa kūysi* 'the son of the House then seeks the ceremonial jar'. From *bisā-* 'house' with adjective suffix *-āṣṣaa-*.

bäsīvärai, *bisīvrai* 'connected with the son of the great House', hence 'noble, high-born', v 229b2 *karmä tcamäna hvę bäsīvärai hämäte* '*karma*-act whereby a man becomes noble', SuvP. 7311 plural *bīsīvirā*, BS *uccaiḥkulīnāḥ* 'of high family', Ind. Office fragment 2 *bisīvrai* (facsimile BSOAS 36, 1973, plate v). From **visas-puθra-* > **visai-puθra-* > **bisī-vira-ka-*, to Av. *vīsō.puθra-* (*vis-* 'house'), Elam.-Pers. *misa-puišša* (**visa-puça-*), translated Akkadian *mar biti*, Aramaic *br byt'* **bar baitā*, Zor.P. *blbyt'* (for *vispuhr*). Widely preserved in Iranian, Sogd. (Ancient letter 4·5) *wyspδr*, Bud. *wyšpš'k*, Man. *wyšpšyyḥ*; 'daughter of the house', Sogd. Bud. *wys-δγwth*; Sogd. Bud. (lw) *wyspyδr'k*, Chr. *wyšpšy*, M.Parth. insc. (Šāhpuhr I) 24 *wysprkn*, Mid.Pers. *wsplykn*, Greek *gouasperigan*, *ouisperēgan*, M.Parth.T. *wyspwhr*, M.Pers.T. *vispuhrān vis-duxtān*, Zor.P. *vispūr*, *vispuhr*, *vāspuhrakān*, Armen. lw *vaspourakan*, N.Pers. *vīs-duxt*, Arab.-Pers. *wsbwr*, Pāzand *vaspūr*, NW Prakrit Kroraina *gauśura* (see BSOAS 13, 1950, 391–3), Tibetan in a feminine name, *gauśurya*, Kuci BS *gauśura*. Babylonian document

ūmasupitruai (see W. Eilers, Studies in honour of S. H. Taqizadeh 1962, 55–63). From North Iranian Saka, Alan-Armen. *sepouh*, *sep-hakan*, Georgian *sa-zepur-o*; but Oss. D. *guppur*, *guppurgintä*, I. *güppyr*, *güppyrsartä* (in the Nartä epic). From Iranian, also Ṣiṇa lw *guś-pūr*. Note that Khotan Saka *bäsī-väraa-* has *-ī-* < *-ē-* from older *-ai-* out of *-as-*, attested also in Armen. *se-* < **visai*, not from *-ya-* (Ossetic has D. *-e-*, I. *-ī-* in other words from *-as*/*az*, as D. *äxsävē-üat*, I. *äxsävi-üat* 'night-camp' from **xśapaz-*). With suffix *-āṣṣaa-* (beside *-aṣṣaa-*) see *bäsīvrāṣṣei* 'son of the (great) House'.

bäsīvrāṣṣei 'son of the (great) House', BS *kulaputra-*, fem. *bäsīvrāṣṣeiñe*, BS *kula-duhitar-*, in v 183v6, the usual address of the Buddha to his audience. Masculine, SuvP. 74v4 voc. sing. *bīsīvrrāṣṣā*, III 111, 4r2 *bisīvrrāṣai*, K 136·877 *bisīvrrāṣā*, K 76·209 *bisīvrrāṣai*, v 244, 3a2 *bisīvrrāṣai*, K 94·115 *bīsaivarāṣai*; N 158·25 voc. plur. *bisīvirāṣyau*, v 283, 4a3 ⟨*bä*⟩*sīvrāṣyau*; III 23, 15b3 *bisīvrrāṣai*, III 26, 28a3 *bisīvrāṣai*, feminine v 183v6 *bäsīvrāṣṣeiñe*, III 111, 4v3 *bisīvrrāṣaiñi jsa*, K 75·11 *bisīvarāṣeṃñä*, K 90·730 *bisīvrrāṣaiñä*, gen. plur. K 136·877 *bisīvrrāṣaiñānä*, K 94·115 *bīsīvärāṣaiña*, nom. plur. v 89, 11r2 *bäsīvärāṣṣaiṇä* (*ṇ*, not *ñ*), III 23, 15b3 *bisīvrrāṣaiñä* (also 26, 29b2; and 27, 37a1), III 26, 28a3 *bisīvrāṣaiñä*, III 27, 36b1 *bisīvrrāṣṣaiñä*. masc. inst. sing. III 42b8 *ttina bisīvrrāṣṣaina*. With *-ṇ-*, also v 348, 12b5 ⟨*bä*⟩*sīvrrāṣeiṇä īyä kye*. gen. sing., K 138·935 *bisīvrrāṣai o vā bisīvrrāṣaiñä hāvä kiṃṇa*; K 138·920 *bisīvrrāṣai o vā bisīvrrāṣaiñä*, ibid. 946 *ttye bisīvrrāṣai o vā bisīvrrāṣaiñe hāvä kiṇa* 'for the benefit of the son and the daughter of the (great) House', Tib. *rigs-kyi bu ham rigs-kyi bu-mo de srun-ba dan*. Note also M.Parth.T. *wyspwhr šhrd'r z'dg* 'son of the house, born of the ruler'.

For the suffix *-āṣṣa-*, see also *bīsadārāṣai* 'son of the house-holder' (parallel BS *gṛhastha-*), *hāruvaṣṣau*, BS *śreṣṭhi-dāraka-* 'son of a *śreṣṭhin*-minister', *gyastaṣṣai* '*devaputra-*', ⟨*kan*⟩*thāṣṣai* 'citizen', *hvīyaṣai* 'human being'; note also *-aṣṣaun-*, plur. III 5, 11r3 *mulśdaṣṣauna*, Z 6·55 *mulysjaṣṣonä*, to sing, Z 6·23 *mulysgyaṣṣe*, K 155, 58 *muäśḍiṣe* 'pitying', BS *kāruṇika-*.

bisu 'fuel', see *busū*.

bise 'being in', see *bisaa-*, s.v. *bisā-*.

bīsaij-, *besaij-* 'to make sounds', JS 15r4 *hvīyaṣai satva parauysaṃdai ysirka bīsaije baṃtve yuḍi* 'a human being drowning, cried out grievously, he made lamentation'; JS 29v1 *besaijaṃdā-de* '(the flame) with roaring fire'; III 80·31–2 *ttye hīvī ṣkala sa khu prrīyi bīsaijīdā* 'its noise was just as the *preta*-ghosts howl'; III 72·163 *bīsaijāṃdä rakṣaysa biśä* 'all the *rākṣasa*-demons howled'. Base *saig-*:*sig-*, nasalized *sing-*, to O.Ind. RV 1·164·29 *sing-*, *śiṅkte* of the bellowing of a bull, and RV 6·75·3 of the twang of a bow, participle *śiṅjita-*; O.Ind. *śiṅjā-*, *śiṅjinī-* 'bow-string'. IE *ḱeig-* or *ḱeigʰ-*.

bīsauñä 'service', abstract to *bīsa-* 'servant', v 97r2 *bīsauñä tcera* 'service must be done'.

bistä 'twenty', *besta*, *baista*, Z 14·30 *satä bistä salī* '120 years', Z 24·386 *bästä därsä salāva* 'twenty, thirty words' (BS *saṃlāpa-*), K 96·155 *sparäbaistä* 'twenty-five', =v 245, 7a1 *sparabaista*, BS *panca-viṃśati*; II 59b1 *bistä salī garrvā mūṃde* 'he remained twenty years among the Gara people'; v 160, 20323 *śūvarebästä* 'twenty-one'; II 20, 12a6 *śūvarebistamye haḍai* 'twenty-first day'; K 138·923 *kāma tti bistä hāva bujse* 'what are these twenty advantages, virtues?', Tib. *ñi-śu gan ze-na*; K 138·921–2 *ttye haṃgaśa bistä bujse hāva ḳāña* 'of this in total the twenty virtues, advantages are to be conceived', Tib. *deyi yon-tan-gyi phan-yon ñi-śur śes-par bya-ste*; v 346a4 *bästä ysāre* '20,000'; Manj. 71 *basta ysāra*, =Manj. 71 *dvī byūra* 'two myriads'. Ordinal, Sid. 128v1 *peṣkalä bestä* 'twentieth chapter' with *-ä* for *-aṃ*, Tib. *lehu-ste*, *ñi-śu-pa rdzog-so*. To Tumšuq Saka *bista* '20', *bista paṃtsi* '25'; Av. *vīsaiti*, Sogd. Chr. *wystmyq*, Zor.P., *vīst*, N.Pers. *bīst*, Balōčī *gīst*, Oss. D. *insäj*, I. *ssädz*, Wanetsī *śwī*, Pašto *wśəl*, *šil*, Orm. *jīstu*, Parāčī *yušt* Yidγa *wisto*, Sanglēčī *wist*, Waxī *wist*, Šuγnī *δəδīs* (='2 × 10'). IE Pok. 1177 *u̯ī-ḱm-t-ī*, O.Ind. *viṃśati*, Greek *ἐίκοσι*, Lat. *uigintī*, O.Welsh *uceint*.

ḅista- 'shot', JS 7v2; Z 24·421 *bästāna* 'of the wounded', see *bid-*, *bista-* 'shoot'.

bīsta- 'restricted(?)', II 128·51–2 *hīna-bāyāma āstaṃna kīra biśa bīsti-līkyerä ṣṭāre utvaḍira* 'all the tasks of leading the army and the rest are more and more restricted(?)'; II 128·46 *viña hā biśa ñāña paryāṃ bīste* 'now we deign to restrict the whole plan(?)'. Translation AM, n.s., 11, 1964, 19 'restrict', from *abi-yat-* 'to place about', with base *yat-* 'to put in proper place', see E. Benveniste, Indo-Iranica, Mélanges G. Morgenstierne, 21–7. Tokhara *yat-* 'to control' renders BS *dam-* 'to tame'. See also above *nīstu*, BS *punar api dātum* 'to give back', Tib. *slar hbul*, from *ni-yat-*. Possibly *yat-* in **yastā-* > *jastā-* 'part of the eye'. Av. *yat-*, *yātaya-*, M.Parth.T. *y'd-* 'arrive', Sogd. Man. *yt'ty* 'will go'; Chr. *ptyt-* (**patiyat-*) 'arrive', *yty'* 'action of arriving', Bud. *ytw*, *yt'kh* '(happy) result', Yaγn. *yat-* 'be placed', Šuγnī *yad-*, *yatt-*, Sarīkolī *yāδ-*, *yatt-* 'arrive'. IE Pok. 506–7 *i̯et-*, O.Ind. *yátati*, *yátate*, *yātáyati*, *āyatana-* 'place', but with meanings mostly secondary for Indo-Iranian.

bisvāra-, *busvāra-* 'kinsman', N 163·25 *puña biśyau hvarakyau brātaryau jsa u biśyau bisvāryau jsa. . .haṃbrīhi* 'I share merits (BS *puṇya-*) with all sisters, brothers, with all kinsmen'; N 164·11 *puña. . .haṃtsa harbiśyau brātaryau jsa u hvārakyau jsa haṃtsa harbiśyau ysanyau u busvāryau haṃtsa. . .haṃbrīhi*, the same with *ysanyau* dyadic with *busvāryau*; III 16v1–2 *biśānu ysaniñu busvārāṇä rakṣa* 'protection of kinsmen' (dyadic); II 71·2 *busvāra mama* 'my kinsmen'. Possibly III 68·77 *bisavānū khu śä usthīye*, *śīje na-ṃ kṣārmä padiṃde* 'when this (conduct) of kinsmen occurred, it did not cause them shame one of the other'. From *bisa-* 'house' and *-vāra-* or *kāra-* to *var-* 'surround' or to O.Pers. *kāra-*, Pašto *kōr* 'family, house'. For *kāra-*, see IE Pok. 615 *koro-*. If Sogd. Chr. *"ztk'r* 'soldier' is compared it would support *-kāra-*. See also *piravāra* with *pira-* 'house'.

bihā- 'hunting', Saṃghāṭa 155r1 *ku vā biho budemä jsatemä pūrnyau gūysna* 'when I rode hunting, I slew deer with arrows', Tib. *ri-dags rnams ni mñes-par*. See *bihāysa-* 'hunter'; *byaha* 'hunting'.

bihan- 'smile', v 333, 27r1 *u kye käḍäna gyastä balysi bihaṃttai* 'and why the *deva* Buddha smiles' (with *-tai* for *-te* 3 sing.), BS G 37, 24a1–2 *ko bhagavan hetuḥ kiṃ*

kāraṇaṃ yat tathāgataḥ smitaṃ prāduṣ-karoti; v 330, 20v5 *ttīyā gyastānu gyastā balysā bihaṃtte* 'then the *deva* of *devas* Buddha smiles', BS G 37, 18a1 *atha bhagavān smitaṃ prāduṣ-kṛtvā*; Z 5·26 *rrundā ụī vibramīndā bihante (biha⟨ṃ⟩tte)* 'the King's wits wander he smiles'; Z 5·46 *bihaṃtte* (not *bihaṃnte*) 'he smiles'. See *byahan-* below, cognates s.v. *khan-* 'laugh'.

ḅihāṃya 'plant name', see *baḥauya*.

bihāysa- 'hunter', III 14·1·23 *bihāysä hime u jauysä* 'he will become a hunter and a fighter'; K 24·97 *bahāysa*, =K 33·49 *byahāysi*, =K 16·156 *byahāy⟨s⟩a*; JS 31v1 *byehāyse*, JS 27r1 *byehāysāṃ* gen. plural. Parallel to the Sudhana passages Divyāvadāna 437·12 BS *lubdhaka-* remade from older **ludra-ka-*, in Khotan Saka *ludraa-* (see BSOAS 29, 1966, 521). From *bihā-* 'quarry' and *āza-* 'driver' (see also *hīnāysa-*). Base *vai-:vī-* 'to drive, chase' with *-aθa-* suffix (=Pašto *-əl* infinitive), Av. *vay-*, Oss. D. *ũajun*, I. *ũajyn*, *ũad* 'run', DI. *ũad* 'running'; Sogd. *w'ywk* 'hunter', M.Parth.T., M.Pers.T. *w'ywg*, Yidγa *waīna* 'hunting'. For *bi-*, *bya-* see also *bihan-*, *byahan-* 'to smile' (if not old ablaut).

bihī, *bīhī*, *bihīta-*, *bihīya-* 'exceeding', see *bihīta-*.

bihīta- 'mounted, exceeded', 2 sing. preterite JS 18v2 *udvīyastā ysātī rāysāysña uska bihīvī* 'you were born, with revulsion (BS *udvega-*), you mounted up on the king's seat' (BS *rājāsana-*); 'exceed', Z 23·27 *bihīya atä ysīru nuṣṭhura kāṣca* 'exceeding, very harsh, savage grief'; Z 23·100 *arātū hāḍe bihīya* 'but exceeding envy of you'; Z 24·500 *nädo hämäte bihītu* 'exceeding burning occurs'; v 115, 64v1 *durbhikṣī hämäte bihīyä* 'famine to it (the land) happens, exceedingly', BS *durbhikṣaṃ vardhate bhṛśaṃ*; v 156, 1b3 *bihītäñe kāṣce jsa* 'with exceeding sorrow'. Later *bihī*, *bīhī* 'exceedingly', Sid. 15v3 *bihī vrriṣaṇī* 'greatly excitant' (BS *vṛṣaṇīya-*), Tib. *mčhog-tu ro ća-bar byed-do*; Sid. 17r3 *u ni bihī grāma* 'and not very hot', Tib. *ḥa-čaṅ drod čhe-ba yaṅ ma-yin*; III 106·23; 27 *bīhī būra* 'extremely'; JS 33r1–2 *bīhī pvgascyana* 'very horrific'. Comparative, v 263, 89r5 *bihīttara ysurrä* 'greater anger', BS G 37, 76b7 *roṣa-abhibhūta-*. From base *hai-*, with increment, *haig-* 'to go up, go beyond'. If *pahīya-* 'fled' is compared, the present *pahāj-* makes also a base *hāg-* or *hāk-* possible. If *bihīys-* 'to mount' is related (as indicated by *bihīvī* 'you mounted'), the base contains *-ai-*. Hence base *hai-* with two increments *haig-* and *haiz-* 'to mount', to the *hai-:hi-* of *hīnā-* '(sent out-) army' (**hainā-*), to IE Pok. 889–91 *sei-:si-* 'send out'. O.Pers. *hainā-*, Av. *haēnā-*, Zor.P. *hēn*, M.Parth.T. *hyyn* (W. B. Henning, Sogdica 31·17 '*škn-hyyn*), O.Ind. *sénā*, beside *sāyaka-* 'missile', *prāsita-* 'darting forward'. Here *-hīta-* < **hixta-* (but *hīyaa-* 'bound' < **hita-*): JS 29r2 *dai. . .vahī pvehna* 'the fire driven down by blast (of wind)', from **avahixta-* (or *avahita-*?), but no present is yet identified. Note *-h-* preserved after *(a)bi-*.

bihīys- 'mount; expand', participle *bihiṣta-*, Z 22·113 *ṣäte jaṃbutīvä bihīysde drai ysārä ggaṃpha kho vaysña* 'this Jambudvīpa will expand three thousand *ggaṃpha*-measures (=BS *yojana-*) more than now', parallel Pali *dasa yojana-sahassāni jambudīpo bhavissati*; K 109·318 *nai ārīśta gara sumī(ra) nai bihīysda śaśvā ttīma* 'the mountain Sumeru does not decrease, the mustard seed does not expand', parallel Chinese rendering (translation E. Lamotte, Vimalakīrti-nirdeśa-sūtra, 251) 'without the mountain Sumeru decreasing, without the mustard seed increasing'. Participle (in later spelling with *ī*) K 110·340–1 *ttyā āysanau vīra daśa-bvāmā-(prāpa)ttai baudhasatva na bīhīṣta* 'on these thrones the bodhisattvas not having reached the ten stages did not mount' (translation E. Lamotte, 249). From two preverbs *bihīys-* 'expand' < **vi-haiz-*, *bihīys-* 'mount' < **abi-haiz-*, both retaining *-h-* (but possibly *haiz-* > *xaiz-* before preverbs gave again *-haiz-*). See cognates s.v. *hīys-*; with preverb *pa-*, *pahīys-*, with *bu-*, *buhīśtä* 'mounts'. Incohative *bihīs-* 'increase', causative *bihīś-* below.

bihīś- 'expand', III 11, 20v3–4 *ttä mista prraṇihāna byāṇaṃ huṣṣāñu bihīśu-ṃ* 'these great vows (BS *praṇidhāna-*), open them for me, increase them, expand them', causative to *bihīs-*, incohative to *bihīys-*.

bihīs- 'increase', JS 15r2 *gara ttājä stāga bihīsadā-jūna* 'the mountain stream down-rushing with increasing movement'. Incohative to *bihīys-*.

bihauysñya 'in the market', K 41·60 *bihauysñya-ṃ baḍa* 'take (2 plur.) them to the market'. See *bahoysana-*. With *bi-* also K 44·178; 44·179, and *bä-* K 41·61.

bihyą 'tree' K 146, 4r2, see *banhya-*.

bū 'feeling, awareness', III 106·31 *bū raustai* 'he lost consciousness'; possibly also Manj. 342 *vasva bū prrara jsa daitta* 'pure feeling he sees by nature' (=BS *svabhāvena*). To Av. *baoδah-* 'awareness', Zor.P. *bōδ āšnāk*, Pāzand *bōi*, Parsi-Pers. *bōy*, see Zoroastrian Problems 97. To base *baud-:bud-* 'be awake', see below *buv-*, *bv-:busta-*.

bū 'give', 2 sing. to *būṣṣ-*, *būta-*, K 33·59 *mvaiśdą bū śira satvä* 'give a favour, good fellow', =K 25·110 *mvaiśta bu śara satta*, =K 17·171 *mvaiśḍā bu śara satta*. From **būṣa* 2 sing. imperative, as *pyū*, *pū*, *pū* 'listen' from **pyūṣa*. See *būṣṣ-*.

ḅū 'incense, perfume', SuvO. 53r6 *ḅū vara paṭhāñä* 'incense must be burnt there', BS *dhūpāś ca dātavyāḥ*, Z 3·49 *ḅū*, gen. sing. Z 3·123 *buṿi*, inst. sing. Z 3·140 *ḅūṇa*; III 26, 30b4 *ḅūna spyau jsai pajsama yanīdi* 'they worship him with incense, with flowers', v 165, 1b2 *ḅūṇa buśśanyau* 'with incense, perfumes', Sid. 10v2 *ḅu* 'incense', Tib. *pog*; plural, K 49·3·9 *bvañä*, gen. plur. Bcd 45r4 *bvaṇāṃ śirkāṃ jsa* 'with good incenses', BS *gandha-varebhiḥ*; v 298v1 *balsä ḅū bīrä* 'bring incense to the *stūpa*-monument'; K 72·19 *bui padaśtä* 'burns incense'. Compound, III 3, 9r2 *bū-spāṃja* 'perfumed chamber', parallel BS *gandha-kuṭi*, Prakrit in Tib. *gandḥola* (**gandha-uḍi-*). From *bauda-*. The subscript hook (with various uses) here will indicate recent loss of *-d-* through *-v-*; the variation inst. sing. *-ṇ-*, *-n-* can be compared with *ysāṇū* 'knee' beside *ysānū*. From base *baud-:bud-*, Av. *baoiδi-*, Sogd. Bud. *βwδ*, *βwδδh*, *βwδh*, verbal *βwδ-*, and *βwstn* 'garden'; M.Parth.T. *bwy*, *bwdyst'n*, M.Pers.T. *bwy*, *bwyst'n*, Armen. lw *bourastan* 'garden', Zor.P. *bōδ*, *bōδastān*, N.Pers. *bōy*, *bō*, *bōstān*, *bustan*, Oss. D. *bodä*, I. *bud* 'incense'; D. *bodän* 'garlic'. Waxī *vūl* 'smell' (*l*<*δ*), but lw *būi* in Orm., Parāčī, Yidγa, Šuγnī; Yaγn. *vud*, *wud*, *wod* 'scent', Balōčī *bōd*, *bōδ*, *bōz* 'balsam bush'. IE Pok. 150–2 *bheudh-*, O.Ind,

bodh-:*budh-*, Greek πεύθομαι 'be aware', Got. *anabiudan* 'command', Lit. *bundù*, *bùsti* 'awake', O.Slav. *buždǫ*, *buditi* 'wake'. See also *ḫā* K 63, 79v3.

būaima 'knowledge', K 155, 55a, see *bvāmata*.

bueysa 'long', K 155·51, see *bulysa-*.

būka- 'food', Z 291·8 *ne būku nāste ne vā dastoru karä* 'he does not receive food nor staff at all' (parallel BS *pātra-* 'bowl' and *khakkhara-* 'staff'?). See *būkaja-* 'connected with food, steward'. See also Manj. 102 *buje ysuṣ⟨k⟩a bya* (=**bū*) 'enjoys tasty food'.

būka- official title, of the *haḍa-* 'messenger', II 94·12–3 *ttī mä marä ṣacū būkä āstaṃna dva pacaḍa haḍa yą* (with *cā ttattāha* under *būkä*), =II 96, 95–6 *ttī maṃ marä ṣacū būka cą ttāttāhą āstaṃna haḍa ye* (with *baḍa* under *ttāttāhą*), in this second passage *būka cą ttāttāhą* is marked for deletion, 'then for me (*maṃ*) here in Ṣa-ṭṣou were two kinds of messenger the *būka* official Cā todog and the others'. The name is Chinese *čang to-dog*. The title occurs before other names: V 387, 66a2 *būkä saṃgalakä nāma* 'the *būkä* official named Saṃgalaka'; II 25, 31·1 *paḍauysi būki kaṃthi vī kīri yanīdi* 'the first *būka*-officials are working at the city'; II 32·2·1 *paḍauysi būki kaṃtha āsalyā hvaṃḍi ya* 'the first *būka* officials were men provisioning(?) the city'; II 29·39·4 *ṣe būki ṣanīraki*, II 29·39·5 *didi būki|||*; 'the second *būka* official Ṣanīraka'; 'the third *būka* official (name lost)'; II 32·2·18 *ṣe būki tti buri*...'the second *būka* officials, those all...'. The ending *-ūka-* is like *tsūka-* 'going, traveller', and *dyūka-* 'robber' (from *-uva-ka-*), hence possibly *būka-* 'speaker, messenger' to *bau-*:*bu-* 'speak', see s.v. *būnā-* 'talk'. Hardly Chinese *pu*<*b'uok* (K 760·2) 'servant', Japanese *boku*. See also II 120·207; 121·222 *hvaina* 'messenger', if connected with *hau*, *ho* 'word' (translation BSOAS 30, 1967, 103). The Armen. lw *hambau* 'repute, report, tidings', *hambauem* 'to celebrate' would suit a messenger; Georgian lw *ambav-i* 'tale'.

būkaja 'provider of food, steward', JS 8r2 *būkajä pūṣa tsuai* 'you went at once to the steward', parallel Pali Jātaka 1·151 *bhatta-kārako* 'maker of food (*bhakta-*)'; from **bugaka-* to *baug-* 'provide food', see *būjsana-* 'feast'.

būkaja- 'devotee', Z 24·513 *tceimañi nu bāgya ⟨nä⟩tasta būkaja balysä* 'under our eye, downcast, the devotees of the Buddha'. From *bag-* 'to share' **bagaka-* (like O.Ind. *bhakti-* 'devotion'), see s.v. *būṣṣ-*, *būta-* 'bestow'.

buga 'nourishment', K 23·72 *khuysa ttī jsāṃ buga* 'food and also nourisment', Iranian if the *-g-* has been preserved between vowels; but it could represent BS *bhoga-*. Note *-u-* for *-ā-* in *khuysa-*.

būj- 'provide food(?)', II 20·12·4–5 *khu umi parau pvīrau ttinī vā tti ṣapāñara samevya⟨rä⟩ ⟨..⟩ vī būjāri tāgutta hvāṣṭa tti ṣapāñi va pąjsi ysurri yu⟨ḍāṃdä⟩* 'when you (plural) hear the order, at once appoint the *ṣapāñara*-men; they get food...; the chief Tibetans, they have shown anger greatly because of the *ṣapāñi*-work'. Uncertain connexions, from *baug-* 'prepare food(?)', to *būjsana-* 'banquet'. The *ṣapāñara* (**ṣapāña-kara-*) may be 'cooks'. See *buje* 'enjoys'.

bujāñ- 'use as food(?)', Sid. 135v2 *arvīnā rruna u ṣvīda varāśąñā u bujāñāña* 'the medicine oils and milk are to be used and to be given as food', BS *sarpiḥ-kṣīra-niṣevaṇaṃ* (*niṣevaṇa-* 'employment'), Tib. *sman-mar dan, ho-ma blun-ba rnams-kyis brta-bar byaho* (*brta* 'extend, become wide, stout, strong, great'). Causative to *būj-*, base *baug-* 'use as food(?)', see *būjāri*, *buje*, *būjsana-*.

buje 'enjoys', Manj. 102 *byauda jastuñe ysatha cu hamadā buje ysūṣ⟨k⟩a bya* 'he has got birth among the *deva*-gods, who will indeed enjoy savoury food' (*bya*=*bū*, with *būka-* 'food'). See *būka-*, *būjsana-*, *haṃbuśdä*. Base *baug-*: *bug-* 'enjoy, have food, provide food', IE Pok. 153 *bheug-*, O.Ind. *bhunákti*, *bhuṅkté*, *bubhukṣā* 'hunger', *bhóga-* 'enjoyment', *bhójana-* 'food'; Lat. *fungor* 'prepare', *functum*, *dēfungor* 'finish'.

būjv- 'revive', participle *bujva-*, I 139, 47r2 *ṣą bina mauḍa hve paskyāṣṭa būjvaiye* 'the man dead by poison is revived again', BS *tataḥ saṃjīvati suptaṃ*; III 109·11 *ttuñye jūhai jsa mīre*, *paskyāṣṭāṃ ttuñe jūhai jsa svī būjve* 'through love of you I die, again through love of you I revive to-morrow'; III 76·241 *ssa sala muḍai būjve* 'at one hundred years he died; he revived'. The form *būjvaiye*< **abi-juvayatai*, base *juv-* 'to live', 3 sing. present *jūtä*, *jū* (with cognates); Yazgulāmī *žau-*:*žod*, participle *žadag* (without preverb) 'to revive after serious illness'.

bujsa 'flames', JS 29v2 *ttre kūstai uce patcautteṃ* (*-eṃ*=*-ai*) *pā bujsa* 'you carried over drops of water, you crushed the flames'. See *bāljsaka-* 'flame' (rather than *burjsa-* 'flash (of spears)').

bujsa 'good quality', see *buljsā-*.

būjsaṃja 'possesor, enjoying; ruler, lady', fem., II 57a2 *mistye jaśta rrīña ṣį būjsaṃja hastara ṣṭi* 'of the great *devī*-goddess queen, this lady is the more excellent'; V 327b5 *ttī ṣį bujsaṃja*, *jīśka*, *kṣāṃḍāña* 'then this lady, girl, husband's...'; II 54·16 *grahavadatta būjsaju sthānāva cu ra jasta dīvye parvālā* 'Gṛhāvatapta, Lady Sthānāvatī, those also who are *deva*-gods, *devatā*-deities, protectors' (BS *paripālaka-*), see BSOAS 10, 1942, 914 for lists; II 58b7 *haṣḍi vānä hajsādāṃdu si bujsaji bījeṣāma* 'we sent a message that we are addressing the lady' (*vānä* from *vā* with particle *nä*, *ne* see s.v. *na*); K 147·26 *sūmapauña*, *hūlūra*, *būjsaja ṣanīraka*, =K 100·270 *būjsyaja ṣanīraka*. A list of supernatural beings, see BSOAS 10, 1942, 915–6. Elsewhere *ṣanīra-*, *ṣanīraka-* is a man's name. Here Tib. *sum-dpon*, BS *hulluro mahārāja*, Tib. *hu-lor*, *hulura*. From base *baug-* 'to enjoy, possess, rule' (see Iran and Islam, 1972, 65–8). To IE Pok. 153 *bheug-* 'enjoy'. See *būka*, *buje*, *būjsana-*, *haṃbuśdä*. The *būjsaṃja* is from **baujana-* with fem. suffix *-čī*.

būjsana- 'feast, banquet', K 25·119 *bujsana baiḍa* 'at time of the feast', =K 34·70 *būjsanä beḍä*, =K 17·84 *bujsana rāśą* 'in arrangement of the feast'; IV 17·24 *navaṃ vī būjsana tcera* 'on the ninth day feasts should be arranged'. Base *baug-* 'enjoy, feed', **baujana-*> *būjsana-*, see *būka-* 'food'. *buje* 'enjoys', *bujāñ-*, *haṃbuśdä*; IE Pok. 153 *bheug-* 'enjoy', O.Ind. *bhuṅkte*, *bhunakti*, *bhunjati*, 'enjoy', *bhoga-*, *bhoja-*, Lat. *fungor* 'prepare'. See Iran and Islam 1971, 67.

bujsai 'fiery (?)', III 93·264 *ttai vā bujsai haijä haśä jidä* 'so for him it cures the fiery red swelling'. Assumed to be adjective to *bujsa* 'flames', with *bāljsaka-*, base *barg-*, *brag-* 'blaze'.

bujsvārä 'pounding-vessel, mortar', Sid. 146v3, see *bajsvārra-*.

būña 'at the bottom', loc. sing., III 80·27 *dī pai jsā vaṣṭā ragä būña būña gatsä* '(rocky shifting stones) under foot in the bank in various bottoms, holes', loc. sing. to *buna-* 'bottom, base'; see also JS 38r1 *bāṃñe.*

būña 'in the stage', K 104·226 *duragama haudama būña* 'in the seventh stage (=BS *bhūmi*) Dūraṃgamā', ibid. 226 *acala ṣā haṣṭama būña* 'Acalā, this is the eighth bhūmi-stage'. In the same context 225 *kṣema būma* 'sixth bhūmi-stage'. Hence Iranian *būma-*, loc. sing. *būña* from **būṃña* (as *-m-ū->ṃñ-* in *daṃña* 'in the house' to *damäna-*). See *būma-* 'ground'. Here the context with *būma* excludes *būna-* 'dwelling', of N.Pers. *bunah* 'dwelling', Zor.P. *bunak* 'camp', Armen. lw *bnak* 'dwelling', Georgian lw *banak'-i* 'camp' (with *ban-* replacing *bu-<bun-*).

buña 'stage (?)', V 125, 7a4 *⟨haḍ⟩āṃjsy abuña praṇähāna bhaiṣajyaggurä* 'in the present stage, vows, Bhaiṣajya-guru'. In place of *⟨haḍ⟩* one could have *⟨paḍ⟩āṃjsya* 'first'.

ḅūñā- 'intestines', Sid. 4v4 *ḅūñe.* BS *yakna-* 'liver'. Tib. *lon-ga* 'intestines'. For 'liver' see *gyagarrä.* Base *van-*, Waxī *wānj* 'belly' (*ā<ā*). IE Pok. 1105 *uen-* (s.v. 1104–5 *udero-*), Lat. *uenter* 'belly', OHG *wanast, wanst, węnist* 'belly'.

būñā- 'speech, talk', III 74·211 *varai yuḍa nera jsa būñe* 'there he made speech with the wife'; ibid. 211–2 *nera jsa būñe yaṃde* 'he talks with the wife'. With *-kya-* III 68·74 *ttye jsa va buñakya pherde* 'he spoke words with him there'. With preverb *pa-*, see *pabauna* 'account (?)', and with preverb *ham-*, see *haṃbvekye, habakye* 'report'. Possibly Pašto *ūnai* 'babbler'<**baunaka-*. Base *bau-*: *bu-* 'speak', 3 sing. preterite *būtä*, BS *āha* below. Hence IE *bhau-* beside *bhā-*, *bhan-* 'to speak' (Pok. 105–6), as IE *bhau-* in Greek φαυ-, beside Av. *bā-*, O.Ind. *bhā-* 'to shine', see above s.v. *ḅāyä* to IE Pok. 104–5. See also *bāma-* 'dumb' above. Possibly Sogd. Bud. *β'm-kyr'n-t* 'councillors' may contain **bāma-* 'speech, advice'. The forms with preverbs *pa-* and *ham-* would seem to exclude a preverb *b-* in *bū-* 'speak'. See also s.v. *būsä.*

buḍa 'more', see *buḍara-.*

buḍa-, *būḍa-*, participle to *bar-* 'carry; ride'.

buḍatta 'more', double *-tara-tara-*, see *buḍara-.*

buḍana 'more', Sid. 124v4 *gvīhä, rruṃ tcau bāga buḍana ūci jsa, u ṣvīdä* '(cow's oil=) butter four parts more than water and milk', BS *sarpiḥ kṣīreṇa*, Tib. *čhu mar-gyi bźi lhgyur dan.* See *buḍara*; from **buḍarna.*

buḍara 'more', without *-ra, buḍa*, with *-arna buḍana*, V 69, 8r6 *ttye sarvaśūra buḍaru käḍägänä hämäte* 'for him accrues, O Sarvaśūra, more the evil-acts', BS G 37, 12a1 *te sarvaśūra sad-dharma-pratikṣepakāḥ satvāḥ bahutaram akuśala-skandhaṃ prasaviṣyanti*; Tib. *čhes man-du skyed-par lhgyur-te*; V 334, 32r6–v1 *puñīnau haṃbīsu buḍaru pajāysde*, BS G 37, 29a7 *bahutaraṃ puṇya-skandhaṃ prasavati* 'he produces more heap of merit', Tib. *čhes man-du bskyed-do.* By loss of *-ra-*, Sid. 140r4 *buḍa va śelīṣā* (BS *śleṣma-*) *purrdą ṣṭāna hame* 'there phlegm becomes more dominant', Tib. *bad-kan śas čhe-ba-las gyur-pa*; Sid. 14r3 *buḍa padīmāka* 'making more', Tib. *hphel-bar byed-čiṅ* (*hphel* 'increase'). Compound with *masa-* 'size', II 103·43 *būḍara-masūña* 'in greater measure' translation AM, n.s., 11, 1965, 103; Sid. 7r2 *buḍara-masvāñi jsa tta tta khu haṃkhīysä hva ṣte*, in larger measure just as the number is stated', BS *prāyas-*, Tib. *śas čhe-bar lhgyur-te.* With *būḍāṃ*, III 123·50 *būḍāṃ phaṛāka* 'much', BS *prabhūta-* (but III 122·42, and III 123·63 *prabhūta-* is rendered by *pharāka-* alone). Double comparative, Sid. 137r5 *buḍatta neśāñā* 'more is to be poured', Tib. *śas-čher blug-ste*; Sid. 156v5 *u buḍatta huṣvīde* 'they grow more', Tib. *čher skyes-na*, from **buratara-tara-*, see also K 8, 306b3 *mistaḍarä karmä niśtä* 'no greater *karma*-act exists'; superlative Z 4·74 *ttu ye hūña buḍḍamu daiyä* 'one sees that most in sleep', from **buratama-* for *-ḍḍ-* see *bar-* 'ride', *baḍḍe=baḍe* 'he rides'. For *bura-* 'more, abundant', see s.v. *buru*, Av. *būri-*, 'much', *baoyō* 'longer', O.Ind. *bhūri-*, *bhavīyas-bhūyiṣṭha-*, *bhūyas-.*

ḅūṇa 'with incense', see *ḅū.*

buṇū 'membrum virile', Z 22·149 *īsā niśtä buṇūv ätä ysānū vīri* 'there is no hair-whorl at the limb, upon the knee'. From **vṛśna-* 'male organ' (*-śn->-ṇ-*), Av. *varəšna-*, *varšni-*, Zor.P. *gušn*, N.Pers. *gušan*, Šuγnī *wīrn*, *wīrm* 'ram', Sarīkolī *wern*, Wanjī *wurom*, to Av. *varšni-* (with unclear *-m*), see Donum. . .Nyberg, 4. IE Pok. 81 *ṷrsen-*, O.Ind. *vṛṣan-* 'male; man, stallion', *vṛṣaṇa-=muṣka-*; with *-ū* as *ysānū, bāysū.*

buṇḍa- 'acting evilly', Z 24·513 *auysära buṇḍa kyau tta śśānye daimä* 'angry ones, malefactors whom indeed (*-u<uta*) I see lying so'. The abstract *buṇḍī-* in a context listing unethical conduct, III 1, 5v5, *ā tvarīsce jsa, ā buṃḍīna*, =III 8, 16r5–v1 *bahauna, ā tvatarīscāte jsa, ā buṇḍīna* (all three faults uncertain). Possibly to Av. *baosu-* glossed by Zor.P. *bwndk *bundak*, explained as *dēv-yazakīh* 'worship of false gods', which in turn may mean 'practising false ritual' to *bau-* 'to speak' (see s.v. *būsä*, and *būñā-*). Hence 'talking excessively, boasting'.

būtä 'he spoke', V 68, 8r3 *sarvaśūrä būtä* 'Sarvaśūra spoke', BS G 37, 4a5 *sarvaśūro bodhisatva āha*, Tib. *kun-tu dpah-bas gsol-ba* (*gsol* 'ask'). Base *bau-: bu-* 'speak', see s.v. *būñā-* 'talk', and *būsä.*

būta- 'given', participle to *būṣṣ-*, from *baxta-.*

būtaja- 'preparer of food', Z 13·104 *būtajina karmyo ḅeiṇa agvahāna āchā hamīya* 'illnesses arise from the steward, from *karma*-acts, from poison, from indigestion'. With *-t-* replacing *-k-*, see *būkaja-.*

būtāña 'devotion (?)', III 125b5 *biśä tta ttätu būtāña aṃga* 'all limbs so in devotion to that', to *būta-* from *bag-* 'participate'.

butīndä 'they destroy', see *buvan-.*

butte 'he knows', see *buv-: busta-.*

būtte 'give scent, smell', Z 3·57 *naunä padamä ätä suhaji būtte śśäru* 'the soft breeze has come, pleasant (BS *sukha-*); it scents excellently'; 3 plur. Z 3·35 *ttrāmu buvāre samu kho gyastūña busä* 'they smell just like celestial perfumes'; Z 3·118 *vari brro bvāre buśśa* 'as far as there the scents are smelled'. Base *baud-* 'be awake, aware' specialized to 'smell', see *ḅū* 'perfume' (**bauda-*). Here *būtte<*baudatai*; Av. *baoδi-* Sogd. Bud. *βwδ*, Zor.P. *bōδ*, Oss. D. *bodä* see s.v. *ḅū*, N.Pers. *bustaj* 'incense'. But *bud-* in **budatai>butte* 'he knows'.

būttau vi –?–, V 307·9·1·3 *///būttau vī āṃ hā paṃ-sālye* '–?– five years'.

bun- 'to lament', K 25·111 *ysairaka bunīya* 'she was lamenting grievously', =K 17·173 *yserkha banīya*. Hence *bun-* < *ban-*, see s.v. *ban-*.

buna- 'bottom', Z 13·23 *ceri baysga nai bunu skote* 'how deep it is, nor does he touch its bottom'; Kha 1·58, 3b2 (unpublished) *///bunu bye⟨h-⟩///*; V 184, 40r5 *⟨ahu⟩māruo se-yservo buna ne///* 'in uncounted 100,000...'. See above *bāṃña-* 'depth', and JS 38r1 *bāṃne*. To Av. *buna-* (< **budna-*), Sogd. Bud. *βwn* 'hole', M.Pers.T. *bwn* 'basis (=Arab. *aṣl*), Zor.P. *bun*, N.Pers. *bun*, Oss. D. *bun*, I. *byn* 'ground, heritage', *bundar*, I. *byndar* 'heir'; Yidγa *vən*, *vän* 'bottom, main root, foot of anything'. To IE Pok. 174 *bhudh-men-* 'ground', O.Ind. *budhná-*, Greek πυθμήν, Lat. *fundus*, OHG *botam*.

būna 'table (?)', II 85·17 (miscellany) *būna śā tcarga mase ñūḍāji bāṣkala dvī-ssa* 'one table (?) as large as a disc, covered cups two hundred'. Some 'receptacle' or 'tray'? Possibly from **bugna-*, **bugana-* 'eating place'.

būna, III 92·244 *mauva suttana hugä būna padīmāñä* 'with vinegar of mau-intoxicant a soft *būna* must be made'. Like *paiṇḍaa-* 'poultice'. From base *baug-*, see *būj-*, *būjsana-*.

būnaa- 'naked', SuvP. 71v3 (plur.) *byehīde būnā vāsta* 'the naked get clothes', BS *nagnāś ca vastrāṇi labhante*, Z 2·13 *būnai jsāte* 'he goes about naked', II 44·56 *būnai ma ṣṭi* 'he is here naked'; II 45·75 *būnā vā āva* 'they came here naked'; II 98·161 *būnā hvaṃḍą* 'naked men'. From **bagna-*, Oss. DI. *bäynäg*, D. *bäyän-vad* I. *bäyäm-vad* 'bare-footed', D. *bäyän-sar*, I. *bäyäm-sar* 'bare-headed', D. *ron-bäyd* 'without girdle (*-d* < *-n* or possibly participle to base *bag-*), Sogd. Bud. *βγn'k*, Chr. *βγny*, Chorasm. *βγnyk*; Av. *mayna-*, Zor.P. *brahnak*, N.Pers. *barahnah*; Wanetsī *ūn*. IE Pok. 769 *nogᵘ-*, O.Ind. *nagná-*, Got. *naqaþs*, Lit. *núogas*, O.Slav. *nagŭ*.

bunai 'darkness', Manj. 239 *khu pāṣara bunai na aśta ne vā tte chāyī bīde* 'as in sunshine, there is no darkness, nor is a shadow found'. From *bau-*:*bu-* 'to shine' beside *bā-* (as Greek φαυ- beside φαίνω, O.Ind. *bhav-*, *vibhāva-* 'shining' (adjective) beside *bhā-*; see IE Pok. 104–5), hence 'shining dimly'>'shadow' as O.Ind. *chāyā* 'shining' and 'shadow', Av. *saya-*, see cognates s.v. *śāhauja* 'umbrella'. Note the parallel passage Manj. 237 *khu pāṣera ṣṭānye chāya* 'as shadow being in sunshine'. Instead of base *bu-* **bunaka-*, less acceptable would be **bānaka*>**būnaa-* with *-ūn-* < *-ān-*.

būma 'ground', II 37, 12v5 (SDTV 39) *///būma jastä himi* 'the ground is cleared'; II 33, 3b3 *paṃḍā ā buma///* 'road or ground'. To Av. *būmi-*, O.Pers. *būmi-*, Sogd. Bud. *βwmh*, Zor.P., N.Pers. *būm*, Orm. *bumma*. To render BS *bhūmi-* 'stage in the bodhisattva's career', V 78, 149r1 *dasamo būmu vāte* 'on the tenth bhūmi-stage', Tib. *sa bču-la*; K 104·224 *būma*, ibid. 225, 227; K 105·230; loc. sing. 104·226 *būña* < **būṃña* (*-ṃñ-* as *daṃña* 'in the house'). The tenth (*dasama*) is cited also K 105·231. See also K 155·60 *būmä mistä* 'great stage'; list of *bhūmi-*, K 57, 24r4–25v2 *bhūmä*; the eleventh 25v2–3 *ttathāga-⟨tta⟩ nāma bhūmä*; Manj. 352 *buma*; K 112·375 *būma paḍauysa* 'first bhūmi'; K 157·18–9 *däsau būma*; loc. plur. K 148·60 *būmvā*.

būmatä 'strong', Z 11·57 *kho hve būmatā śśūrā* 'like a man strong, valiant' (BS *śūra-*); K 155·55 *būmavi ñaśaki ye idrre* (BS *indriya-*) *nvāśkye* 'he was strong, humble, with deficient faculties'; II 55·31 *śūra bumaya* 'valiant, strong'. Abstract V 109, 31r6 *būmattātä* 'strength', BS *bala-*; Z 23·101 *būmantetu*; K 2, 137r2 *būmattoña* 'strength', Tib. *mthu*, Chinese *li* (K 522·1) 'strength'. From **bauma-* to base *bau-*:*bu-* 'increase, grow, become', IE Pok. 146–50 *bheu-*, see s.v. *vāta-* 'become'. With negative II 109·6 *abaumaya*.

bųysa- 'long', *buysa-*, *bvaiysa-*, *bveysa-*, *bviṃysa-* (*-iṃ-* = *-ai-*), see *bulysa-*.

buysa- 'goat', V 10·2·6 *pasi śau 250 mūri u strīyi buysi 4* 'one sheep, 250 *mūrā*-coins and 4 female goats'; III 73·192 *būysa ṣṭā ye tvara pharākye* 'goats there were very many' (*ye* fem. plur.)'; III 73.193 *śā buysa caukalä tta hvā* 'the one female goat said to the he-goat'; K 100·297 *tcānai ttura būysai* '(triadic) goats', *tcānai* in Zor.P. *pāčan* 'mountain goat', *ttura* 'mountain goat', Oss. D. *dzäbo-dur* 'noble mountain goat', Russ. *turū*. Compound, III 72·156 *padāṃdāṃdä būysa-ṣve* 'they blew goats' horns' (**padaunda-*, base *dam-*). Adjective, Sid. 16v3 *buysīña guśta* 'goat's flesh', BS *chāga-kravya-*, Tib. *ra-śa*; Sid. 20v1 *buysīñä ṣvīdą* 'goats' milk', BS *chāga-*, Tib. *rahi ho-ma*; I 163, 78v1 *būysīña hvaśä hahvāña* 'hash of goats to be pressed out', BS *chāga-māṃsa-* 'goat's flesh', III 18·33 and 34 *būysīña māstai* 'goat's brains'; III 19·38–9 *būysīña pīṃ* 'goat's fat'. To Av. *būza-*, *buzya-*, Sogd. Chr. *bzyšt* 'goats', Zor.P. *bwč* **buz*, N.Pers. *buz*, Pašto *wuz*, fem. *wuza*, Šuγnī *bučak*, fem. *vaz*, Yidγa *nar-bəz*, *vuza*, fem. *vuzo*, Pārači *nar-buǰ*, fem. *buǰ*, Sanglēčī *nar-vəz*, fem. *vəz*, *bčǎk*, Waxī *buč*, *bučak*, Balōčī *buz*, Oss. D. *bodzo*, *cäu-bodzo*, I. *bodz*; 'goat's hair' Pašto *ōž-γūne*, Orm. *wuž-γenə*, Yidγa *vöz-γūnəy*; 'goat-skin', Pašto *wžəm*. For Caucasian, see Monumentum H. S. Nyberg I, 1975, 31, Čečen (Veinax) *boš* 'goat', plur. *bežaloj*, Inguš *bodš*, *boš*, plur. *boželoj*; Qabard *bžen* 'goat', *bženə-še* 'goat's milk', Adige *pčenə*. Not in IE Pok. index, but O. Schrader–A. Nehring, Reallexikon II, 692, OHG *boc*, O.Engl. *bucca*, Celtic Ir. *boc*, Welsh *bwch* are quoted.

buysde 'length', II 28, 37a4 *2 tsuna buysde* 'two inches in length'; V 1·2·4 *buyse*. See *bulysa-*.

ḅūysaja 'place name(?)', V 222, 20r2–3 *cai ḅūysaja haṣte* 'who sent it to Bųysaja', SDTV 79.

buysv- 'quench', participle *buysuta-*, *buysva-*, Sid. P. 62v2 *būysvāve* 'will be quenched', BS *nirvāpanaṃ bheṣyati*; Z 6·50 *buyso mama harbiśśä klaiśa* 'quench all my *kleśa*-afflictions' (**vi-zava* 2 sing. imperative); Manj. 365–6 *baiśa nai buysvāre* 'all are not quenched'; Manj. 367 *nai buysvārai nai(r)vāṇa vīra* 'and they are not quenched in nirvāṇa', Z 4·95 *buysaitä* 'he quenches', Z 13·132 *klaiśa buysaiyä* 'he extinguishes *kleśa*-afflictions', Z 20·24 *bārä dau buysai* 'the rain might quench the fire'; JS 19v4 *utcīnai garkhä pāsä* **tcaṃmä buysvaiye* (*tcānä*, *-ä-* for *-aṃ-*; intrusive *-v-*) 'by which the heavy load of water quenches', K 59, 32a4 *buysviṃye* (*-iṃ* = *-ai*); preterite JS 29v3 *bųysva* 'quenched'; Z 7·21 *cai buysutu yīndä* 'who can quench it?'; K 60, 37v4 *ne aysmya buysve* 'it is not extinguished in *vijñana*-knowledge'. Infinitive, V 340, 79v1, BS G 37, 74v3 *buysai*, BS *nirvāpayituṃ*. Noun,

Manj. 55 *būysvāma*. From base *zau-:zu-* 'pour', see *ysotta-*, *niysūṇ-*. Present *buysaitä* < **vizavati*; participle *buysuta-* < **vi-zuta-*. To Sogd. Man. *pw wyz'w* 'unquenchable', M.Parth.T. *wzw-:wzwd* 'perish (plants), be quenched (flames)'; Šuγnī intr. *wizāw-:wizud*; trans. *wizēw-:wizud*, Rōšānī *wizīw-:wizud*, trans. *wizēw-:wizewd*, Yazg. intr. *wəziw-:wəzod*, trans. *wəzaw-:wəzod*; Causative *wəzawān*; *wəzawant*; Yidγa *wuzyo* 'extinguished', trans. *wuziδum*, *wuzīδvdum*; Oss. D. *äwzujun*, *äwzudtän*, I. *äwzijyn*, *äwzydtän* 'fall out (hair)', IE Pok. 447–8 *ĝheu-* 'pour, flow', O.Ind. *juhoti*, *huta-*, Greek χευ-:χυτός; see s.v. *niysūn-*.

buro, *buru*, *bura*, *buri*, *bure*, *bro* 'to the limit, completion' to express the indefinite with pronouns (*ci*, *cu*, *ce*, *kye*, *ka*, *ku*, *kuṣṭä*, *kho*, *ttederä*, *ttū*, *tter-*, *ttätä*) and after *mulśa*, *varī*, *bulysa-*, *dār-*, *bakä*; Manj. 228 *baiśa bvara* 'all altogether', =Z 5·72 *haṃ vätä*. In the phrase *audä*... *bure* 'up to...(ending with)', Sid. 3v2 *audä ttāṃjeri myāṃ māśti bure* 'up to the mid-month of *ttuṃjāra*'; v 245, 9a1 *audä ustamāṃjsye tcaci bure* 'up to the last limit (completing it)'; K 76·205–6 *audä rūjä gyasta baysä vī buri* 'down to the (1005th) *deva* Buddha Roca'. Without *audä*, but with *vī*, Sid. 20v5 *phrrūmä churba vī bure* 'the thick milk and the rest', BS *kilāṭa-ādya-*, Tib. *bskyur-ba phyur-ba-la sogs-pa* (*sog-pa*, *sogs* to gather). Similar is the use of *vī hā* 'and the rest'. This *vī buri* also 'up to', Sid. 7r1 *vara āna kṣasä salä vī buri aysdo gūrśte* 'thence up to sixteen years is called youth', BS *āṣoḍāśād bhaved bālo*, Tib. *lo bču-drug-gi bar-du ni byis-pa źes-byaho*. After locative, Manj. 125 *cakrravarttauña bure śka* 'even up to the state of emperor (BS *cakravartin-*)'. With *-kya-* K 49·4·6 *ttyānä burikya cvāṃ tsvai aurga* 'including all those to whom I came with reverence'. Compound, K 138·926 *buysa-jsīnī heme dār-buru ju* 'he becomes long-lived; he lives long to the limit', Tib. *ćhe-riṅ-par hgyur-ba daṅ, riṅ-du hćho-źiṅ*; III 49·33–4 *saṃtsera dārbura gaśe* 'in migration he revolves long'; Sid. 138r5 *u dārą-buri va neca hame* 'and long time is sunk low', BS *nimna-*, Tib. *mal-śod dar hdug-pa daṅ* (*mal-śod* 'low place', *dar* 'little'). From *bura-* 'complete, satisfying' to base *bau-* 'to suffice', Zor.P. *bavandak* 'complete', Armen. lw *bovandak* (variant *bauandak*) 'complete, entire, total', Av. *buri-* 'much', *baoyō* 'more, longer', Kurd. *bur* 'group', O.Ind. *bhūri-*, *bhavīyas-*, *bhūyas-* *bhūyiṣṭha-*, 'much, more, most', *prabhūta-* 'much'; the base Armen. lw *bau* 'end, limit, sufficiency', *bauem* 'to suffice, be able', *bauakan* sufficient, capable', Sogd. Bud. *β'w* 'sufficiency', *β'wčyk* 'sufficient', *β'w-t* 'it reaches, amounts to', Chr. *b'w* 'enough', *b'wwny* 'completion' (W. B. Henning, BBB, p. 68, 546; for Armenian, E. Benveniste, TPS 1945, 71). Connexion with IE Pok. 146–50 *bheu-* is possible, if it is interpreted as a perfective 'grow up to the end, suffice, be capable of'. See also *parbutta-* 'grown up', and *buḍara-* 'more', *buḍḍama-* 'most'; *abvātta*.

burūv-, *būrv-*, 'remove', participle *burrva-*, Z 2·110 *kye va ju sumīru ggaru burūvāñi biśśu* 'if one should destroy the mountain Sumeou wholly'; III 71·137–8 *katha biśā j(s)iṇä būrvāṃ* 'we will in short time destroy the whole city'; Manj. 411 *khu śī vāsta burrvai tte kṣātta-anul(ā)mya busta* 'as a garment is beaten white, so he realized the *kṣānti-anulomika* state' (BS *kṣānti-anulomika-* 'conformable to receptivity'). From base *raup-* 'to sweep, carry off', **vi-raup-* > *burūv-*, Sogd. Bud. *rwp-* 'pluck', *pr'wp-*, *pr'rwp* 'sweep', Chr. *rwp-*, M.Parth.T. *pdrwb-*, *pdrwft* 'to rout', M.Pers.T. *'wyśrwftn* 'throw in', *hrwb-*, *hrwpt-* 'open', *wrwbyhyd* 'is torn away'; Zor.P. *rōpēt*, *givāk-rōp* 'broom', *uz-*, *zrōpēt*, *zruftak* 'removed'; Balōčī *rōp-*, *rupta* 'turn', N.Pers. *rōb-*, *ruftan* 'sweep', Yaγn. *rup-*, *rub-*, *rupta*, *rubda* 'to reap', Pašto *rawdəl*, Wanetsī *rēb-*; Waxī *repk*, *rapk* 'sweeping', Parāčī *rūy* 'sweep'; Pāzand (Mx. 2·182) *zrōvəδ*, Parsi-Sanskrit *antarniveśayati*. For 'broom', N.Pers. *jā-rōb*, Orm. *parawak*, Pašto *rēboz* (**raupačī-*), Yidγa *rufo*, *faru*, Sanglēčī *rīf*, Waxī *drapič*, *dərepč*, Yaγn. *rōpč*. Parallel to Manj. 411, see *kho śśīyä rrahamūna thonä pajsīnde* 'as the garment is beaten white by the washerman'. See below *rrūv-*, *rv-*, *prrārū*, *prrārva*.

burjsä 'flash', Z 24·410 *burjsä hälśtinu* 'flash of spears'. From **vi-ruća-*, base *rauk-:ruk-* 'to shine', M.Parth.T. *wrwč* 'lightning', *wrwšn-* 'to illuminate', Sogd. Bud. *wyrywš't*, Chr. *wyrwxšd'rt*; see *rrūndātä* 'light'.

burbulye 'bubbles', from a Prakrit of BS *budbuda-* or possibly Iranian, see also *khuysmūlaa-* 'bubble'. Ossetic has D. *qoppäγ*, I. *qoppäg*.

būrvāṃ 'we shall destroy', see *burūv-*.

burṣ- 'to burst', participle *burṣta-*, *buṣta-*, III 20, 2b2 *vaśarä māñaṃdäna buṣḍä ttina vajrrachedäka nāma* 'like the *vajra*-bolt he bursts, therefore the name Vajrracchedikā' (BS *ched-* 'cut off'), an etymology of Vajrracchedikā; K 10b5 *ggari burṣṭu yanīmä* 'I can burst the mountain'; III 72·159 *gara...burṣte nāṣṭi śadya paste* 'the mountain burst, it sank down to the ground'; JS 19v1 *garä burṣḍä vaṣprīśtä* '(the bolt...) bursts the mountain, scatters it'; I 147, 55r2 *vīśaira raṃna māñaṃda gara bauṣḍi* 'as the *vajra* ('bolt') bursts the jewel-like mountain'; III 72·153 *hī ustaṃ buṣṭāṃdä biśä* 'at the last they broke up the bridge wholly'; II 91·109–10 *tti tta gatcasta tta tta burṣta* 'so broken, so burst'; of relics, Z 13·136 *burṣtä śśarīra* 'the relics were broken up' (BS *śarīra-* 'body'); Z 13·138 *āhäro biśśä burṣta hatcasta* 'the ashes were all broken up (dyadic)'; Z 20·46 *buṣkuta burṣta āhärna ārsta* 'burst (dyadic), mixed with ashes'. Base *rauš-:ruš-*, **vi-ruš-* > *buruṣ-* (contrasting with **viriš-* > *biṛṣ-*). See cognates s.v. *pārṣta-* 'burst'. Balōčī *prušag*, *prošag* 'burst' is ambiguous, since it may contain base *frauš-* or *rauš-* (with *pa-*). See also *brūṣka-*.

bulke 'network', BS *uṇḍuka-*, Z 7·17 *yāva ne draukä ne vā jä bulke ttämära* 'as long as there is not a hair nor any network in the *timira*-disease' (see S. Konow, NTS 11, 1938, 50) parallel Vasubandhu, Triṃśikā, *tad yathā taimirikasya keśa-uṇḍuka-ādy-upacāra iti* ('as the fancy of hair, net and the rest, on the part of a *timira*-patient'); similar Lankāvatāra-sūtra 168·5. The *jä* is a later form of *ju*. From **vṛt-kā-* 'twisted thing, net', see also *bilga-* < **vṛδka-*, with *-δg-* > *-lg-*, Av. *vərəδka-*. See also s.v. *hajsa*.

bulj- 'honour, praise', K 2, 137r3–4 *ttītä gyastä balysä āširī ānandi buljäte se*, *śäru śäru* 'then the *deva* Buddha praised the teacher (BS *ācārya-*) Ānanda, saying, Good, good', Tib. *de-nas bčom-ldan-hdas-kyis gnas-brtan* (=BS *stha-*

vira-) *kun-dgah-bo-la legs-so źes-bya-ba byin-te* (*byin* 'bless'), Chinese *tsan* 'praise' (K 1027·3); Z 12·41 *uysānye buljäte ṣā padā pathaṃka* 'he praises himself, that is the first restraint'; Z 12·52 *karä ne buljīmā u ne rro hā häme sīrä* 'I will not honour at all and I do not become contented'; SuvO. 27v3–4 *stavätändä buljätändä ysūṣṭändä* 'praised, honoured, approved', BS *stavito varṇitaḥ praśaṃsitaḥ*. Once with *-js-*, v 179, 1b5 ⟨*hva*⟩*taimä ttye balysä buljsäte* 'I spoke; he praised the Buddha'. See also *buljs-* in *buljsā-* 'virtue, BS *guṇa-*'. From **bṛjaya-*, to base *barg-* 'to honour', Av. *bərəxδa-* 'honoured', present *bərəjaya-*, noun, inst. sing., *bərəjā* 'with honour' (wrongly AIW to O.Ind. *bṛh-*), Zor.P. gloss *ārzūk* 'desire'; Sogd. Bud. *βrγs-* 'to felicitate', *βr'γs* 'praise'; Man. *βrγs'nt* 'congratulate'; Zor.P. *burzītan* (*ž*>*z*), Pāzand *burzišn*, Parsi-Persian *burzišn*. See above *aurga*, *orga* 'reverence'. Base IE *bherg-*, as in O.Ind. RV *bhṛgu-* an official cultic title (and family name) from **bhṛgú-* 'praiser, laudator' (not to IE Pok. 124 *bhelg-*).

buljsā 'good quality, virtue, BS *guṇa-*', v 334, 27v5 *buljse hvāñāro* (not *hvāñāre*, though the *-o* is rubbed) 'they may speak of merit', BS G 37 24v6 *puṇyaṃ parikīrtayeyuḥ*; v 337, 36r5 *buljse hvāñīmä* 'I mention virtues', BS G 37, 33a4 *guṇam āmantrayāmi*; with *-iyā*, v 381, 4a3 *buljsiye käḍäna ttīśä käḍäna, dätä käḍäna* 'for the sake of virtue, splendour (BS *tejas-*), appearance'; *bujsā-*, v 244, 2b1 *bujsā birāśāmatīnai suträ* '*sūtra*-treatise praising virtues', BS *varṇa-parikīrtana-*. Compounds, v 132, 1b2 *buljsya-jsera* 'to be honoured', v 118, 67r5 *buljsā-jsera*, BS *yaśasvin-* 'famous'. From **bṛjǰkā-* (nom. sing. *-ā*) to base *barg-* to 'praise, honour', see s.v. *bulj-*.

bulysa- 'long', SuvO. 5v5 *bulyso dāra-jsīnyauāu varata* 'in long longevity', BS *dīrghāyuṣkatāyāṃ*; compounds, v 303 2b2 *bulysa-jsīnī* 'long-lived', Sid. 12r3 *buysa-jsīñi*, Tib. *ćhe rin-ba*; K 138·925 *buysa-jsīnī*, Tib. *ćhe riṅ-bar*; III 14·24 *buysa-jsīnī*, III 15·31; 34 *buysa-jsīnī*; III 138·1 *buysye jsīña* 'in long life', III 76·253 *buysä jve pharāka bāḍa* 'may I live long, much time'; v 40, 63b2 *bulysa dasa* 'long thread'. From *barz-*:*bṛz-* 'of size, length, height', see also *balysga-* 'high'. To Av. *bərəzant*, *bərəzi-*, *bərəz-* 'high', verbal *barəzaya-* 'increase', O.Ind. *barh-*, *bṛh-* 'to increase' *bṛhant-* 'high', but Sogd. Bud. *βrz'k*, *βrz* 'long', *βrzkwy* 'length', *βrz-δwnp'k* 'long-tailed'; *βrz n'γ'n*, BS *dīrgha-nakha-* 'long-nailed', Waxī *vərz*, *vorz* 'long', Pašto *ūẓd*, Wanetsī *wiẓd*, fem. *wuẓda*, Sanglēčī *vəẓduk*, Šuγnī *vūẓdz*, *voγdz*, *vūγdz*, Rōšānī *vūz*, Yazg. *vəz*, Yidγa *vāṇ*, Munǰānī *vāṅgy*, Yaγn. *vann*. IE Pok. 140 *bhergh-* Armen. *berdz* 'height', *bardzr* 'high'; Tokhara B *parkre*, *pärkre*, A *pärkär* 'long'. Later forms, *bujysä*, *bvaiysa-*, *bveysa-*. See abstract *buysde* above, and Sid. 102r5 *bujśde*, Sid. 121r3 *bveṃśḍä*, II 108·192 *bvaiśdai*, v 62·15 *bāśde*. Samghāṭa 8v1 *bulysdetä* 'length'.

buv-, *bv-* 'be aware, know, awake, smell', participle *busta-*, 3 plur. Z 2·12 *buvāre*, III 26, 30a3 *bvāri*, v 329, 7v1 *balysūśtu buvāre* 'they awaken to bodhi-knowledge', BS *saṃbodhiṃ abhisaṃbudhyante*; 3 sing. v 70, 8v4 *butte*, BS G 37, 12b4 *smarati*; v 78, 4r4 *balysä māvu butte* 'the Buddha regards us', Tib. *hjig-rten mgon-po bdag-ćag gzigs* ('the world rector sees us'); III 23, 15a1 *butti*; conjunctive 1 sing. SuvP. 74r1 *baysūśti hastama bvāne* 'may I awaken to the best bodhi-knowledge', BS *sprśeya bodhiṃ virajām anuttarāṃ*; optative 1 sing. IV 3·10 *khvai a bvīna* 'when I may know him'; 3 plur. Sid. 1 bis 11 *bvīra*; 2 plur. II 130b5 *baiysūśta bvīryau* 'may you know bodhi'; causative *bvāñ-*, K 39·159 *bvāñūṃ*, =K 39·158 *bvāñū* 'I make known, I identify as', in the epilogue to the Sudhana tale; preterite K 34·63 *saṃ khū dyāṃdä hārva bvāñāṃdai hāṣṭā* 'when they saw him the *śreṣṭhin*-ministers made it known', =K 25·113 *khve dyāda hārrvā bvauñaṃdai hāṣta*, =K 17·176 *khvai* ⟨*dyau*⟩*da hārrvā bvauñauda hāṣta*. Preterite *busta-*, 2 sing. v 247, 17b1 *baysūśtä bustī* 'you got bodhi', BS *samudgata-buddha-*; 1 sing. v 142v4 *bustämä* 'I knew'; Sid. 3r2 *busta ṣtāre* 'are known', BS *mata-*, Tib. *yin-par ḥdod-do* (*ḥdod* 'demand'); v 354·19, 4b5 ⟨*ba*⟩*lysūśtu busta*; K 10, Ab5 *bustä hämäni* 'may I be awakened'; 1 sing. K 41·89 *nä bustuṃ* 'I did not know'=K 44·205 *ni bustu*; 2 sing. *bustī*, v 247, 17b1; 18a1; 248, 18a4=*bustą* v 248, 18b3; 19a2, =*busta* v 248, 19b2 'you knew', and 'known'; the same text K 98 omits. Noun, SuvO. 27r1 *buvāmata*, 27r2 *buvemate jsa*, 27r4 *buvamätu*, 27r3 *bvāmato*, BS *jñāna-*; adjective, SuvO. 27r2 *bvāmatīyātaryau* 'more possessed of knowledge', BS *jñānavatatarair naraiḥ*; later III 63·128 *bvāma*, Manj. 344; 382 *bvāme jsa*, SuvP. 69r3 *bvaime jsa*, BS *jñāna-*. Adjective *-āka-*, Z 6·50; Sid. 144v3 *bvāka*; participle future, Sid. 131v4 *bvāña-*, Tib. *bśad-do* (and frequent). Compound, see *bvākaḍā*. From base *baud-*:*bud-*, Av. *baod-* (see s.v. *ḥū* perfume). IE Pok. 150–2 *bheudh-*, O.Ind. *bódhati*; *buddhá-*, Gr. πεύθομαι, πυνθάνομαι, Got. *anabiudan* 'command', Lit. *bundù*, *bùsti* 'awake', *budrùs* 'vigilant', O.Slav. *bljudǫ*, *bljusti* 'guard', causative *bužděǫ*, *buditi* 'to wake'.

buvata- 'destroyed', v 171, 2v4 *buvati aysmuī nyūtä* 'taught (familiar?) to his injured mind'. See *buvan-*.

būva- 'given' participle to *būṣṣ-*, *būta-*, JS 27r2 *buvāṃnde* 'they shared out'. Base *bag-* 'give or receive a share, give'. IE Pok. 107 *bhag-*, see s.v. *būṣṣ-*.

buvąd- 'mount', Z 14·92 *īrāvaṇä hastä*. . . *kvī śśakkrä bvąittä* 'the elephant Airāvaṇa when Śakra mounts'; II 41·10 *khu parauva-bara bvąittä* 'when the order-bearer mounts'; participle, Z 23·139 *hastu buvąstä* 'he mounted the elephant', v 107, 29v2 *rraśma bvąlstänu* 'the array of the mounted ones', BS *saṃgrāmam abhirūḍhānāṃ*; II 92·119 *bvāstāṃdä* 'they mounted'; III 66·25 *rre bvestä* 'the king rode'; noun, Sid. 102v5 *bvāma* 'riding', BS *pṛṣṭha-yāna*, Tib. *źon-pa*; participle present, II 84·12 *bvānai aśä* 'riding horse'; adjective, III 81·41 *aśä bvaina* 'riding a horse'. From *abi-šad-* 'sitting upon', see *vaysgasta-*, *haysgasta-* 'dismount', base *zgad-*. Cognates s.v. *niṣad-*. See SDTV 117.

buvan-, *butan-*, *bvan-* 'be destroyed', v 117, 66v2 *buvanīndä* 'are destroyed', BS *vilupyate*; v 117, 66r2 infinitive, *ākṣū bvanä* 'begins to perish', BS *naśyate*; 3 sing. III 83·27 *khu na bvīṃdä* 'if it does not perish'; III 83·24 (*khu*) *na bvīdä*; participle, v 171, 2v4 *buvati aysmuī* 'his injured mind'; noun, v 110, 32r2 *buvāna*, BS *vilopa-*; v 114, 63v3 *adātyānu bvānānu* 'irreligious destructions', BS *duṣkṛtānāṃ* v 153, 1a2; *ṣāyī bvānu ne* ⟨*yīndä ?*⟩ 'magic does not destroy him'. Later participle, K 65, 84r2 *bva bījätta* 'perished, injured'. From **vi-kan-* 'throw down', Av.

vikānaya-, M.Parth.T. *wyg'n-* 'destroy', *wyg'n* 'destruction', *wyg'ng* 'destroyer', *wygnd* 'destroy'; M.Pers.T. *gwg'n-*, *gwgndg*; Zor.P. *gwk'n-* 'destroy', *škanom ut gukānom* 'I break and I destroy', Parsi-Sanskrit *bhanjayāmi ṭālayāmi*, to Armen. lw *vkandem* 'throw down, conquer', *apakanem* 'destroy', see s.v. *kan-* 'throw'. Below, *bva.*

buvāṃ ttīrai 'plant name', Sid. 144r4 BS *kośa-* 'nutmeg', Tib. *śiṅ-tog kośa* (*śiṅ-tog* 'fruit'). Possibly an ethnic name like *ciṃgāṃ ttīrai*, BS *nimba-*, with bitter bark; and Tib. *li don-gra* 'ginger', Khotan Saka *ttuṃgare.* Hence 'the bitter bark (peel) of the *buva*-people', possibly from Tib. *bod* 'Tibet' beside *ttāgutta-* **tōβut*; and III 123·59 *ttāṃḥatta*, 67 *ttāḥatta* rendering BS *bauṭa* (=*bhoṭa-*), III 84·58 *cigāṃ būśānai*, III 95·250 *cegāṃ būśānai* 'perfume of the Chinese'; I 149, 60v1–2 *svarṇa-gūttaryāṃ būśānai* 'perfume of the Svarṇagotrans', BS *māṃsī* 'nardostachys' (see s.v. *būśānaa-*).

buvāmatī 'intelligence', Z 12·6 *buvāmatī huṣṭā* 'intelligence increases'; K 3, 139r5 *āṣaṇā rraṣṭā bvāmatītā* 'the worthy right-knowing one' (=BS *arhan samyak-saṃbuddha-*), Tib. *dgra-bcom-pa yan-dag-par rdzogs-pahi sans-rgyas*; BS G 37, 10a5 *buddhi-* is rendered by this word (unpublished). Later adjective, II 117·127 *puñuṃdä bvāmayi śūrä* 'meritorious, intelligent, bold', see *bvāmaya-* below. From *baud-*:*bud-*, see *buv-*.

buvāyasta- 'afflicted by *bhūta*-demons', V 304, 2b4 *buvāyasta satva*, from BS *bhūta-*, with Iranian suffix.

buyi 'incense', see *ḫū.*

buśś-, *buś-* 'give scent', Z 3·37 *buśśāre gyastūñi* 'they smell in celestial sort'; causative Sid. 155r2 *buśāñāñą*, BS *ghreyaṃ*, Tib. *snam-par byaho*; noun, Sid. 155r1 *śirka buśe* 'good smell', Tib. *dri źimo-ćog*; Sid. 140v2 *bauśa*, Tib. *dri*; I 189, 109v1 *viśūṇa bauśa narāmi* 'a bad smell issues', BS *durgandha-*; V 251·801–2 *ūpalā spye hīya buśä narāme* 'a scent of a lotus flower issues'; III 114, 6v4 *upalą spye hīya būśä narāme* 'a scent of an *utpala*-lotus flower issues' (oblique to *bussä*, *busä* 'scent'). With plural *-añi*, I 252, 2v2 *buśśañi paṭhāñä* 'the perfumes are to be burned', BS *gandhā dhūpayitavyāḥ*; V 165·217, 1b2 *ḫūṇa buśśanyau* 'with incense, perfumes'; SuvP. 72v2 *buśañä*, BS *gandha-*, gen. plur. III 61·47 *buśañāṃ jsa*; K 63, 79v1 *śī cada hainai jastūñä buśaña* 'sandal, white and red, celestial scent'. Adjective, I 252, 2v3 *buśśañījä du( )ī///* BS *gandha-dhūpa-*. See also *buśśānaa-*. Base *baud-*, *bauś-* see s.v. *ḫū.* For *baus-*, see *būssä* perfume'.

būśśä 'jokes', plural to *būsä* 'joke'.

buśą 'scents', K 153·18–9 *vīrasañi buśą jsatte bvaijsīje uvārre* 'she the brilliant one, disperses good qualities (*buljsä*), exalted perfumes'.

būśarā 'jesters', see *būsä.*

buśāñ- 'to make to smell', Sid. 155r2 *haysgvā buśāñāñą* 'it must be made to be smelled in the nostrils', BS *ghreyaṃ*, Tib. *snar snam-par byaho* (*snom-pa* 'smell'), see *buśś-*.

buśśānaa- 'perfumed', V 113, 35v6 *buśśānā*, BS *sugandha-*; Manj. 423–4 *buśānai rruna padaśja* 'burns with scented oil'; fem. V 113, 35v4 *buśāgye ūce jsa* 'with scented water', BS *gandha-udakena*; SuvO. 68v1 *buśśāgye ūce jsa vatcāṣṭe* 'sprinkled with scented water', BS *gandha-jala-ambu-śikte*; V 303, 1a1 *buśśāṃja ūtca* 'scented water'. Compound, second component, V 42, 87v1–2 *tcohora-buśānā u haṣṭa-buśśānā u nau-buśśānā spyetānu palsārā* 'garlands having four-perfumed and eight-perfumed and nine (?)-perfumed flowers'. I 149, 58v4 *svarṇagūttaryāṃ būśānai* (and I 149, 60v1–2), BS *nalada-* 'nard'; I 189, 110v5 *būśāniṃ* (*-iṃ*=*-ai*), BS *nalada-*; I 173, 91r1 *būśauniṃ* (*-iṃ*=*-ai*), BS *nalada-*: I 185, 105v1 *svarnagūttaryāṃga būśāniṃ*, BS *nalada-*; I 149, 60v1–2 *svarṇagūttaryāṃ būśānai*, BS *māsī* (=*jaṭā-māṃsī*); I 187, 106r4 *svarṇagūttaryāṃga būśāniṃ* (*-im*=*-ai*). BS *māsī*; I 189, 110v5 *svarnagūttariṃ būśāniṃ*; I 177, 94r4 *ttāgūttāṃ būśąni* (for *-ānai*), BS *māsī* 'nard'. Adjective from middle participle *-āna-* to *buśś-*.

būśįnai 'of byssus (?)', II 9·157 *cīvara phaurthaka śau būśįnai śā pvaica āra* 'clothes *phaurthaka-* garment one, value one covering'. Possibly adjective *-īnaa-* to *būśą-* with Greek βύσσος, Syriac *būṣ-ā*, Uigur Turk. *bōz* 'cotton cloth', Chinese *po-tie* (K 685·1; 992·601) 'white wool'='cotton' (P. Pelliot, Notes on Marco Polo I 434). See Acta orientalia 30, 1966, 43. Note Aiskhulos, Persai 125 βυσσίνοις δ' ἐν πέπλοις 'in garments of byssus'.

būśūña 'various' III 55·10, see *biśśūnya-*.

buśąuā 'evil' (*auā* or *āau*, *ā* and *au* on the one *akṣara*-letter), K 24·88 *nāsa buśāąu ś(ā)* 'accept one sin', =K 16·144 *baśą śā*, =K 32·40 *nāsi baśdā ttaidi* 'accept only a sin'. See *baśḍā.*

buśte 'to know', infinitive to *buv-*; V 149, 2a2 *duva hära buśte* 'to know two things'; V 149, 2a4 *duva haura buśte*, *ibid.* 2b5 *perre buśtäye*; V 43, 103a1 *balysūśtu buśt⟨e⟩* 'to know bodhi-knowledge'.

būṣṣ-, *būṣ-* 'to give', participle *būta-*, *būva-*, K 6, 146v3 *kuṃjsatīnau rrūṇu būṣä* 'give sesame oil', Tib. *hbru-mar sbyin-pa ćhen-po bgyid*; Z 2·129 *ku ne mä khāysä cu būṣṣu* 'where have I no food which I could give?'; K 33·59 *mvąiśdą bū* 'give favour' (from *būṣä*, see *bū*); preterite, Z 14·11 *śarīrai būta* 'his relics were distributed'; JS 27r2 *būvāṃde gūśta* 'they gave flesh'; II 84·17 *śkyesä* (Tib. *skyes*) *u padaṃja buvāṃdūṃ* 'we gave the present and customary gift'. From base *bag-* 'give or receive shares', present *baxš-*, participle *baxta-*, here *ba-*>*bu-*>*bū-* (see also *būṣṣäta* for *bū-*<*abi-*), Av. *bag-*, *baxš-*, *baxta-*, Sogd. Bud. *βyš-*, *βyt-*, *βyn-*, *prβ'ytk* 'offered as present', Man. *βxš-*, *βxt-* 'to divide', *prβyn* 'gift', Zor.P., N.Pers. *baxš-*, *baxt*, Orm. *baš-* 'give'; Oss. D. *bäydaŭän*, I. *bäydŭan* 'entrusted'. See also *bag-* in *haṃbajsya-* 'general', *haṃbāta-* 'share', *nasphaj-*, *vūvayuṃ* and *bv-*.

būṣṣäta 'stairway', Z 23·142, =Tib. *skas*, Pali *sopāna-*; broken elsewhere, Z 23·164 *⟨bū⟩ṣ⟨ä⟩ṭą*, Z 23·153 *b⟨ūṣ⟩ṣäto vīrä* 'on the stairs', Z 23·143 loc. sing. *⟨bū⟩ṣṣäteññä.* From **abi-śrišā-*, to base *srai-*:*sri-*; with *-š-* *sraiš-*:*sriš-* 'to rest on, lean'; to Pašto *ṣəl* 'stairs' (**sritā-*); Yazg. *xad* (**sritā-*); Oss. D. *asinä* (**ā-sri(š)-na-*); Yidγa *afsinγo* (**abisrišnaka-*); Indo-Aryan Hindī *sīṛhī*<*śrīḍhi* 'resting-place'. To IE Pok. 600–2 *klei-* 'lean', Greek κλῖμαξ 'ladder', Lit. *šlitė* plur. 'ladder', O.Ind. *niśrayaṇī* 'steps, ladder'.

buṣkuta- 'burst', Z 20·46 *buṣkuta burṣṭa* 'burst (dyadic)'. From **abi-skuta-*, to base *skau-*:*sku-* Oss. D. intr. *äsk'ujun*; *äsk'udtä* 'pieces'; I. *sk'ŭin*, *sk'uijyn*, *sk'ŭd* 'burst', trans. D. *isk'unun*, *sk'ununcä*, I. *sk'ŭnyn*, *sk'uynyn*, *sk'ŭd*, *ask'uynd.* To IE *skeu-*, not in Pok.

buṣkve 'covered', v 155a4 *kamalī buṣkve* 'his head covered', see *khoca* above. Base *skau-*:*sku-* 'cover' IE Pok. 951–3 (*s*)*keu-*; O.Ind. *skunāti*, *skunóti*, *skauti* 'cover', Greek σκύνια 'brows', σκύλος skin, shell', Lat. *obscūrus*, O.Norse *skjā* (**skeua*) 'shed' O.Engl. *scuwa* 'shadow, darkness', Got. *skōhs* 'shoe', Lit. *kēvalas* egg-shell. O.Pers. *xauda-* 'hat', Waxī *skūd* (*ū*<*au*) indicate IE (*s*)*k*(*h*)*eu-d-*.

buṣṭa-, *burṣṭa-* 'burst', see *burṣ-*.

buṣvāña 'to be placed on', III 86·98 *nīyakā*, *ahauḍi-vārrjā biṃdā būṣvāña u bidai hā hamaysā śikarā parkūnāñā* 'the butter is to be placed upon a gourd leaf and on it is to be strewn powdered (?) sugar'. From *ṣau-*:*ṣu-* 'place on', with *bū-*<*abi-* (see s.v. *būṣṣäta* 'stairs') to present *ṣun-* in *ṣunāña-* 'to be placed down', Tib. *smyugs-la* (=BS *nikṣipta-*) 'put into' (=*bčug-pa*). Participle *ṣva-* (1 plur. *ṣvaudū*) see s.v. *ṣun-*. The *ṣ-* is ambiguous, from *xš-*, *fš-*, *š-*, *śr-*, *śl-* (=IE *ks-*, *ḱs-*, *ḱr*, *ḱl*). Possibly *ḱseu-* (beside *kseu-*) 'throw, put, see Pok. 955–6. See also s.v. *biśautta-* 'hackled', for *skeu-*.

bussi-, *busī-* 'scent, smell', Z 3·35 *busä*, Z 3·91 *bussä*; *-i-* palatalizes, inst. sing. Z 3·93 *buśśe jsa*, plur. Z 3·118 *buśśa*; thence *buśa-* as nominative, III 114, 6v1–7r1 *tturrna vasva ūpalą spye hīya būśä narāme* 'from the mouth the pure lotus flower's scent issues'; Sid. 126r4 *śīyi buśa* 'name of a medicinal plant', BS *kaṭabha-*, Tib. *śveta* (BS *kaṭabhī* 'achyranthes aspera', white variety of *apamārga-*). See *buśa-* above. The base *buss-*, *bus-* arises from *bud-s-*, whence palatalised *bus-y-* to *buśś-*, *buś-*. Without *-s-* *būtte* 'it scents' (**baudatai*), see above *būd-*. For *-ss-*, see also *passa*, *pasa* 'syrup', and *ssa*, *sse* '100'.

būsä 'joke, jest', v 116, 65a5 *tcarke būsä khanei* 'sport, joke, laugh', BS *krīḍā-hāsya-ratāni* (elsewhere *tcarkā-*, BS *rati-*); plural *būśśä*, Z 23·24 *hayirūṇe khanā būśśä* 'amusements, laughs, jokes'; III 50·46 *khanā būśä vaṭākye* 'laughs, jests, grimaces'; K 34·68 *tcirkyāṃ hiyirāme būśä*, =K 26·129 *buśa haḍaraujsai tcarakye*; Z 2·91 *būśyau jsa badru tta braṣṭe* 'with jests he asked Bhadra so'; III 38·47 *būśä*, III 48·68 *būśa*. Compound, III 73·174 *būśarā* 'jesters', from **busa-kara-ka-*. From *baud-s-*>*baus-* *būs-* (*-ts-*>*-s-* is not affected by preceding *u-*), to *bau-*: *bu-* 'speak' (see s.v. *būnā-*, *būtä*) with increment, but two alternatives exist, either *bau-s-* (IE *-ḱ-*) or *bau-d-*, *baut-s-*. For the concept 'joke' as specialized from 'speech', note IE Pok. 503 *ieḱ-* 'speak', O.Ind. *yā́cati* 'begs', Lat. *iocus* 'joke', Umbrian *iuka* 'prayers', Oskan *iúklei* 'in consecration', OHG *jehan* 'to say'; Caucasian Adige *guš'°'e* 'word, speech', Qabard *guš'°'e* 'joke'. For Avestan *baosavas-ča* (variants *baosayā-ča*, *baoišya-ča*) as a cultic act (reprobated by Zoroastrians) either origin is possible, but *bauxs-* is best excluded (so improving on Indo-Iranian Journal 11, 1969, 290). Armen. *zbōs-* in *zbōsaser* 'liking amusement', *zbōsnoum* 'to make merry', *zbōsanam*, *zbōsan-k'* is from the same North Iranian source as Khotan Saka *būsa-*, with *uz-* preverb.

busū 'fuel', Z 19·18 *kho dai busū ne spaiyä* 'as the fire is not sated with fuel', parallel Hindu Sanskrit *na∪agnis tṛpyati kāṣṭhānāṃ* 'the fire is not sated with pieces of wood'; v 41v4 *busvī* (no context), *busū* with *yi* 'his'; Sid. 9r1 *īraṃḍīnai bisu jsa vaha* 'cooked with *eraṇḍa*-castor fuel', Tib. *'eraṇḍahi śiṅ-gi mes bćos-pa*; Sid. 152r1 *barasījā hīvī besu jsa* 'with fuel of the *badara-* zizyphus tree', BS *badara-anala-*, Tib. *rgya-śug-gi mehi nav-du* 'in the fire of jujube-tree'; K 71·11v1 *karmīnai pejsa būsūna* 'with strong fuel of *karma*-acts', =K 68·194 *karmīnai pejsi bisuna*, parallel Jātaka-mālā 19·16 *kleśa-indhana-* 'fuel of *karma*-acts'. From **abi-sauka-* 'burning stuff', to Av. *ātrə.saoka-* 'fuel', Sogd. Chr. *'tr-swq *ātar-sōk* 'fuel', Oss. D. *sog*, I. *sug* 'fuel, wood' (for the form see also Oss. D. *räsog*, I. *räsug* 'clear'<**fra-sauka-*) to base *sauk-* 'burn', see s.v. *sūjs-*, *sūta-*. The meaning *busū* 'perfumed' is incorrect (see TPS 1945, 29; BSOAS, 23, 1960, 30).

busta- 'knowing', see s.v. *buv-*, base *baud-*:*bud-*.

būstu 'presided over' for older *bāsta-* 'conducted', III 83·19 *mune-būstu* 'presided over by sages' (BS *muni-*).

bū-spāṃja 'perfumed chamber' of the Buddha, at a *vihāra*-monastery, III 3, 9r2 *bū-spāṃja kūśāña kuṣṭa balysāna śśarīra* 'a perfumed chamber must be sought out where are Buddha relics' (BS *śarīra-* 'body'); hence a translation of BS *gandha-kuṭi-*, Prakrit *gandḥola-* (in Tibetan) from **gandha-uḍi-*; II 105·97 *beṣa bū-spāja padīmīdä* they make the *balsa-stūpa* (and) a perfumed chamber'; III 51·70 *besā bau-spājā hālai* '(reverence) towards the *stūpas*, the perfumed chambers'; =ibid. 73 *besau bau-spājā hālai*, =79 *sthūpā caittāṃ u bau-spājāṃ hālai* 'towards the *stūpas*, *caitya*-shrines and perfumed chambers'; II 2·30 *baisūṃ bau-spaujañāñą ranīnai stūpą* 'the *balsa*-monument (and) the jewelled *stūpa* of the perfumed chamber', adjective with suffix *-añāña-*. From *spanč-*, *spanǰ-* (>*spāṃjā-*, *spaujā-*) to Zor.P. *'spnč *aspanč* or **aspanǰ*, Pāzand *aspanž*, *spanž* 'resting-place', Parsi-Sanskrit *āśrama-sthāna-*, N.Pers. *sipanǰ*, *sibanǰ* 'inn', Zor.P. *aspanč ī kārdākān* 'resting-place for travellers, caravanserai'; Armen. lw *aspnǰakan*, *aspanǰakan* 'host receiving guests', Syriac *'špz-* 'house', *'špzkn-*, *'špyzkn-* *ašpazzakān-ā* 'maiordomus', Georgian lw *maspindzel-i* 'host to receive guests', Mandaic *špynz-*', Sogd. Chr. *spnčyr-spn* 'οἰκονόμος'; *spčyr-*, *spynčyr-spnṭ*; abstract, *spčyr-spny'* 'οἰκονομία', Syriac *rab-baitā*, *rab-baitūtā* (both Sogd. Bud. and Sogd. Chr. write *-nč-* for older *nč* (*panč* 'fire'). Possibly connected with Zor.P. *spaxr*, N.Pers. *sipaxr* 'entertainment' (see s.v. *phāta-* above), to IE *sphek-*, *sphenk-*, not yet traced elsewhere. If Khotan Saka *sp-* is old, the initial *śu-* would be excluded.

bus-vāra- 'kindred', see *bisvāra-* 'people of the house'.

būhana 'plant name', Sid. 151v3 and III 87·129 *buhana*; III 90·195; 198 *buhane*; I 149, 60v2 *būhaṇe*; Sid. 147r5 *śīyi buhane*, BS *mustaka-*, Tib. *gla-sgan čhen-po*; Sid. 156r2, BS *abda-*, Tib. *gla-sgan*, I 185, 105v2 *būhaṇi*, BS *abda-*; I 189, 110v5 *buhni*, BS *musta*. BS *musta-*, *abda-* 'scented grass, cyperus rotundus'. From *būhanā-* 'scented thing'<**baud-* 'perfume' with suffix *-anā-*, **baudanā-*> **bauδanā-*>**bauβanā-*>*būhanā-*, with Oss. D. *bodän* 'garlic'.

buhīśtä 'rises up', v 327, 8a1 *tta khu hvaṃḍye buhīśtä biṃdā|||* 'as it rises up over a man', from **abi-haiz-* (or **abi-xaiz-*?), see *hīysde*, *bihīys-*.

buhu 'we, us', v 108, 30r5 *buhu mäḍāna gyasta balysa*

tcahaura mästa rrunde. . .rakṣo yanämä 'we the four great kings, bounteous *deva-* Buddha, shall make protection', BS *te vayaṃ bhadanta bhagavaṃś catvāro mahārajānah. . .* (variant); V 108, 30V1 *buhu ro mäḍäna gyasta balysa tcahaura mästa rrunde. . .suhäta yanämä* (BS *sukhita-*); V 108, 30V4 *buhu rro* (and the rest); V 110, 32r7 *muhu*; also I 250, E I 33r1; V4 *buhu*; Z (4 times) 2·72 *buhu hatcañämä* 'we break'. Variation of *m-* and *b-*, as often elsewhere (see *Madu*).

buhurśtä 'desires', V 93V5 ⟨*vara*⟩ *biysīstä vara buhurśtä vara hī⟨vīye⟩* 'there he takes, there he grasps, there he appropriates', 3 sing. to **buhurs-*. Possibly **abi-xvar-ś-*, to Oss. D. *k'ūärun*, *k'uärt*, I *k'ūryn*, *k'ūrd* 'push against, strike' (**skūar-* with *-k-* kept, as in Sogd. Bud. *pčkwyr-* 'fear', Yayn *čukēr-*), Greek κῡρω, κύρσαι 'push against, obtain', with Oss. D. *änxuärsun*, *änxuärst* 'push against, strike', rather than Oss. D. *ixuärsun*, *ixuärst*, I. *äxxursyn*, *äxxurst* 'engage (a servant)', to *hvar-* 'to take', see Zoroastrian Problems, ed. 2, xxvii–xxviii. To IE *skuer-*, not in Pok. Index. For *-ur-* see also s.v. *phūḍe* 'foods'; and base *kurt-* (or *-kirt-*) in Armen. lw *nkrtem* 'push on, promote', intr. *nkrtim* 'reach out towards', for Greek ἐπεκτεινόμενος *nkrtealem*, by increment *-t-* to *kur-*.

bṛhaña 'in the back', Z 22·145 *bṛhaña käḍe hvähä pätauña* 'in the back very broad, powerful'; I 181, 100r1 *brrahaña* 'in the back', BS *pṛṣṭha-*, Sid. 121V2 *jsiṃnä* (*-iṃ-=-e-*) *brihä* 'belly', BS *kukṣi-*, Tib. *mkhal-sked*; JS 18r1 *brrahä bedä* 'on the back', JS 12V2 *brahye-t-ī jseṇä* 'into his belly'. From *fraθ-*:*pṛθ-* 'broad', to Av. *fraθah-* 'breadth', *pərəθu-* 'broad', IE Pok. 833 *plat-*, O.Ind. *pṛthú-*, *práthas-*, Greek πλατύς, Lit. *plãtis* 'breadth', *platùs* 'broad', O.Slav. *plešte* 'shoulder'.

be 'poison', *bę*, *bęi*, *bę-tūḍa-*, *be-t-ī*, *bęiṇei*, see *ḫäta-*.

bekhauṭe 'in digging in', JS 35V3 *hasta bede satī stai nauha kamala*, *pāyve jsai gvaṣṭai ttāre bekhauṭe* 'you mounted upon the elephant, standing on the top of the head with a paw you split his forehead by digging in', parallel *rākṣasīm. . .yadā paśyet tadā kīlaṃ lalāṭe tasyā nikhānayet* (Divyāvadāna 456·14) 'when he sees the demoness, then he should dig in the wedge into her forehead'. From **abi-kauk-*, base *(s)k(h)auk-* 'to dig', with increment *-k-* to *kau-*:*ku-* 'to make a hole', see s.v. *khā-*, *khūm-* above. For *kauk-*, note Parāčī *kusēw-* 'to dig', Nūristānī Kati *kuč-* 'to dig', Prasun *kučə* 'to dig', *kučinik* 'spade', Indo-Aryan Nepalī *kocnu* (*c=č*); a similar verb is in Baškirdī (according to information from I. Gershevitch). To IE Pok. 588–92 *keu-*; *keu-k-*. The form *-khauṭe* oblique case to *khauṭā-* with *-ṭ-* from *-xti-*, as Z 22·163 *rrauṭa* 'desire', oblique III 69·84 *rauṭe jsa* 'with desire' from *rauk-* 'to desire' from *-xti-* (*-t-* kept, not replaced by *-θ-*).

begaṃnä, or *begąnä*, II 85·20 *kīḍakyä beganä śau* 'one woven garment' (the text, a miscellany, gives little context), in rendering by 'woven' a connexion with *vai-*:*vi-* 'to plait, weave' is conjectured (see s.v. *byiha*, *bema*). Then possibly **vaikana-* (or **vaikāna-* with shortened second syllable). To IE Pok. 1120–2 *u̯ei-*.

baicakama '(yak-)tail' or '(horse-)tail', to Waxī *bičkam* 'tail' of horse and mountain animals, yak and others, Turk. lw (al-Kāšγarī) *bäčkām* 'silk or antilope tail banner', see E. Benveniste, JA 1948, 183, of Iranian origin; Waxī *bičkā*, *büčkām* 'tail', *bečkam* 'horse-tail' (G. Morgenstierne, IIFL, 2, 516). Compound *baica-* '(plait (?)', *kama-*<**kahamā-* 'hair', to *kah-* 'to comb, card', IE Pok. 585 *kes-* 'to comb, to card', Greek κέσκεον 'tow', O.Engl. *heord* (**kezdā*) 'hair', Lit. *kasà* 'hair plait', O.Slav. *česǫ*, *česati* 'to comb', Russ. *čëska* 'tow', *kosá* 'plait'; and IE *ksen-* Greek ξάσμα 'carded wool'. Possibly *baica-*<*vai-* 'to plait', then *baica-kama-* 'plaited hair' and '(plaitable) tail-hair'. For *vai-* 'plait, weave', see s.v. *byiha-*, *bema*, *beganä*, *bīye*. Loss of *-h-* note *tcahora*>*tcaura* 'four'.

baijakye 'sparrow', see *biṃji*, BS *caṭaka-*, Tib. *mčhil-pa*, and *bejūha-*=*biṃjūha-* 'sparrow dung'.

baijäṃ 'fearsome', JS 7r1 *rakṣaśäṃ baijäṃ ṣava-tsukäṃ myäña* 'among the *rākṣasī*-demonesses fearsome, night-ranging'. From *baya-* 'fear', rather than from *ḫäta-* 'poison', *bęiṇei* 'poisonous'. Hence **bāyaći-*>*baija-*. Note JS 12V2 *yakṣä bihī pvestyaṃ tvare* 'the *yakṣa*-goblin very exceedingly fearsome'.

bejūha 'sparrow dung', see *biṃjūha-* from *biṃja-* and *gūha-*.

bejs-, *bej-* 'pour', see *bijs-*.

bęjsyau *jsa* 'with virtues', see *buljsā*.

beḍa 'in time', see *bāḍa-*.

beḍä 'it rains', see *bār-*.

bęḍena 'reward (?)', III 117·12 *phara bęḍena hamāve* 'may he be with (=have) much reward (?)'. Possibly *mižda-* 'reward, wages', *b-* beside *mäṣḍäna* 'bounteous', note *b-*<*m-* also in *bīysma* 'urine', =*mīysai*, and *buhu*. Then *mižda-*>**bižda-*>*biṣḍa-*>*bęḍa-*, see s.v. *mäṣḍäna*, *miṣḍäna*, nom. sing. *mäḍe*.

bedau 'reward (?)', V 66·8a *pūraka-ṃ ḳāya suhä bedau* 'protect my sons in pleasure (BS *sukha-*), in recompense (?)'. To **mižḍāva-*, see *bęḍena* 'with reward (?)', with *b-*<*m-* to *mižda-* 'reward, wages', see s.v. *mäṣḍäna*, *mäḍe*. Noun or adjective 'may he be rewarded in pleasure'.

beṇ- 'split', see *ḫiṇ-* (**vifšan-*).

bęiṇei 'poisonous', see *ḫäta-* 'poison'.

beta oblique to *bāta-* 'wind'.

bę-t-ī 'his poison', see *ḫäta-*.

bę-tūḍa 'covered with poison', see *ḫäta-*.

bete jsa 'wind', see s.v. *bāta-*.

bęti 'small', first component Sid. 142r1 *bęti-ysunaṃdaita* 'having small flow', BS *alpa-sruti-*, Tib. *hdzag-pa ñuṅ-žiṅ*, from *bata-* 'small' either *-e-*<*-ä-*<*-a-* or possibly **bāti-*>*bęta-*.

bettä 'opens', Z 4·38 *avacchoda tsīndi ttaura vaṣṭa vraṇi näštä cu bettä* 'unimpeded they go through wall; he has no aperture (wound, BS *vraṇa-*) which opens'. See *abyā*, *biyāśś-*, and *bęittä*.

bęittä 'opens', Z 5·18 *samu kho haṃbūvu bęittä harbiśśī āchai jīye* 'just as one opens the fester, all his disease vanishes', =Manj. 134–5 *sa khu hve habu bętta harbeśa ācha jīya*. From **vi-šai-* 'open', participle *ḫātai*, with negative *abyā*, with *-s-* **byas-*, *biyāśś-* 'to open'. Not to Av. *biš*, *bišaz-*, nor *band-*, *ban-* 'to bind'.

bette 'laments', III (ed. 2) 139, 159V2 *bremätä bette käḍagāne* 'weeps, laments evil acts', BS G 37, 34r6 *aśru-kaṇṭhaṃ prarodati* 'with tearful throat weeps'. Dyadic phrase, from base *band-*, *bad-*, *ban-* (see above *ban-*,

baṃcai, with cognates) 'to lament'; hence **badatai* > **bayte* > *bette*. For *-ette* see also *pette*, *pāsta-* 'commit', *dette* to base *dai-* 'see', *bejette* to base *baj-* 'injure', and similar *band-* 'to bind', 3 sing. *baittā*, *baitte* 'is bound', with *haṃbette*.

baittä 'longs', V 93, 17r4 *vara parruṣṭe vara baitti vara nihvarrde* 'there he desires (triadic)'; V 132, 2b1 *u nānātamo śando baittä u ne parruṣṭe* 'and he longs in the innermost part of the earth and he does not desire'. Possibly *bad-* beside *mad-* 'be intoxicated', see *maitti*, *hamatte*, and note *bag-* and *mag-* variants (AION 1, 1959, 133–44, partly outdated).

baittä 'binds', V 131, 56b4 ⟨*ne*⟩ *baittä u ne ggūśtä* 'is not bound and does not escape', translation E. Lamotte, 305 'il n'y a ni esclavage (*bandhana*) ni libération (*mokṣa*); V 161, 35v2 ⟨*ne*⟩...*ahväna baittä* 'is not bound by a noose', BS G 36, 23r1 *na ca sa tṛṣṇā-pāśa-baddho bhaviṣyati*, Tib. *sred-pahi żags-pas bčiṅs-par mi hgyur-ro*; Sid. 19r4 *cu nāṣṭa ga baitte ttu prahāje* 'when the faeces are bound, it opens them'; Tib. *phyi-sa hgags-pa sel-čiṅ* (*hgag* 'stop'); with *ham-* preverb, Sid. 13r3 *u cvai va saṃgä haṃbette tvā naṣeme* 'and for whom the stone is bound together, it eases that', Tib. *rdehus hgags-pa sel-to*; Sid. 142v3 *haṃbette* BS *piṇḍita-* 'made to a lump', Tib. *čog-čog-por hbyuṅ-ba* (*čog-čog-po* 'protuberance'). From *band-*, present *bañ-*, *bad-*, participle *basta-*, 3 plur. *baindä*.

betcapha 'disturbed', Manj. 195–6 *betcapha aysmva śūma* 'distressed mind, alone; ibid. 194 (deleted) *bitcaphī aysmva śū*. See *bitcaṃpha-*; cognates s.v. *tcaṃpha-*.

baitsāga 'alleviation', Manj. 404 *buttai dva ñāttarai yāna baitsāga stāvā kaiṇa* 'he understands the two inferior vehicles (as being) alleviation for the weary ones', =Z 9·25 *ttāri dva yāna biysāṃgya kye mara stāsīndā saṃtsera* 'those two vehicles are an awakening for those who are weary here in migration'; Manj. 357 *butte tva* (=*dva*) *ñāttaira yāna baitsāga stāvā vaska* 'he understands the two inferior vehicles (to be) alleviation for the weary ones'. From *tsā-* 'be at rest', see *bitsāṃgya*.

bainema 'removes', Manj. 33–4 *ca mene vara dahū str(ī)ya utca ya dai bā, bainema prracā bāśa* (read *biśa*) 'whatever were male (and) female, water, fire, wind there, it removes all the causes' (BS *pratyaya-*). From *binem-*, causative to *binam-* 'open; remove'.

baindä 'they bind', see *bañ-*, *basta-*, Z 22·324.

benda 'upon', *bendo*, *bendä*, *beṃda*, *biṃda*, *biṃnda*, *bida*, SuvO. 68v5 *āśarī bendä berāñātāndä hastama späte* 'on the teacher (BS *ācārya-*) they rained down the best flowers (*hastama*=BS *sāra-*)', BS *abhyākariṣyanti ca sālapuṣpaiḥ* (variant *sāra-*). Tib. *sālahi me-tog*. Sid. 20r1 *cu garą beṃdä āna nāṣṭa vahaiysana utca* 'what water descending from upon the mountain', BS *nairjharaṃ*, Tib. *brag-mthon-pahi kha-nas bab-pahi čhu*; III 131·7 *tvī beṃdeṃ ni ṇāya* 'upon that do not place it (*-eṃ*=*-ai*)'. From **upāntai*, Pašto *bānde* 'upon' < **upāntai*, possibly joining with Sogd. *pnt* 'near'. With *-ālsto* 'towards', III 90·192 *biṃdāṣṭä*, 191 *bidāṣṭi*, V 246, 11a1 *bidāṣṭä*, =K 97·177 *baidāṣṭa*. See *anta-*, s.v. *īyānda-*, *biśśinda-*.

bema 'fortune', II 115·28 *vau nāsa bema* 'goods, desires, fortune', see *bemaña*.

bema 'woven cloth', II 109, 9·7 *ttą būra maṇḍvī cū bema nauda* 'these so many are those women who received cloth'; II 110·22–4 *pātca sīḍīka bema nā śā pveca pātca gahāvara bema nāva śā pveca, u ṣau hīrāsa hīya nāra bema nā śā pv(e)ca pātca camartha va bema huḍaudū śau keṇa* 'then Sīḍīka (Turk. *silik*) received *bema*-cloth, one covering, then Gahāvara received cloth, one covering and the wife of governor Hīrāsa (=*haryāsa-* 'black') received cloth, one covering, then we gave for Camartha cloth, one *keṇa*-measure'. From **vāima-* to *vai-* 'plait, weave', IE Pok. 1120–3 *u̯ei-*, O.Ind. *vāyati* 'weaves', Oss. D. *bijun*, *bid*, I. *bijyn*, *byd* 'plait', D. *zärin-bid* 'gold-braid'. See *bīye*, *byiha*, *beganä*.

bęmana 'fortune', adjective *bęmaña-*, with negative *abęmaña*, K 140·978 (dyadic) *u svastakarmä bęmañe ttrāmānä* 'and entering upon welfare (BS *svasti-karma*), fortune', Tib. *bde legsu hgyur-ba dan*; III 135b2–3 *bęmañe jsa* 'with fortune'; K 148·66 *daura baimana* 'long fortune', K 148·59 *harbīśvā bāḍuā śarā drūnā baimañā hamāve* 'may there be at all times welfare, health, fortune'; K 148·56 *rraispūrau rīysdvīre śauśī śarā drunā bęmañā hamāve* 'of the princes and princess may there be joy, welfare, health, fortune'; II 103·64–5 *harbīśvą bāḍvą śarā tsāṣṭā drrūnā bęmañā hamāvai* (the same with 'peacefulness' added)'; III 94·28 *ttye kāla vī ṣṭāve aysmyą tsāṣṭą baimañą drūnai* 'at this time may he in mind be quiet, fortunate, healthy; III 109·8 *drūnai ṣṭāve nūśta ttī jsā bęmaiña* 'may he be healthy, easy, then also fortunate; N 50·33 *u bęimaña tsāṣṭu mahāsamudro ttiñe nve jsa baḍe* 'and fortunate, quietly he rides on the great sea in this boat'; with negative, L 89·1–3 *ttā baśde u karma vina dukhā vina abęmañānu vina aysmya āphāranānā harbiśśu jyāre* 'these sins and *karma*-acts without woes, without misfortunes, without disturbances of mind, altogether perish'. From **baxšmana-* to *baxš-* (present to *bag-* 'give, take a share') with *-man-a-*, adjective *-man-ya-*, see also *būṣṣ-*, *būta-* < *baxš-*, *baxt-* 'give'. From *-axšm-* (as *-ašm-*, *pęma-* 'wool') *-ę-*, *-ąim-* resulted. IE Pok. 107 *bhag-*, O.Ind. *bhájati*, *bhaktá-*, Av. *bag-*, *baxta-*.

baimya 'of bright colour' II 60·9 *baimya kamaiśka śā* 'one *baimya*- coloured *kamaiśka*-cloth'. See SDTV 17. Rather *baimya-* from *bāma-* 'shining', thence a colour 'white' or 'red' like Av. *suxra-* 'red', O.Ind. *śukrá-*, *śuklá-* 'white', with O.Engl. *basu* 'purple', Celtic O.Ir. *bān* 'white'. The form could also be connected with *bema* 'woven cloth', which suits less *kamaiśka* which in II 60·23–4 is preceded by colour names *ysīcā-spīyi drai-gūna kamaiśka śā* 'one *kamaiśka* cloth with yellow flowers, of three colours'.

bęyausta 'radiant', K 64, 8ov2 *bęyausta bahya pāracaittrrā spyauysa* 'shining *pāricitra*-trees, blossoming' (translation, Studies in honour of Norman Brown, 1962, 20). From *bāyä* 'ray of light' with adjective suffix *-asta-*.

beysa 'liquor', III 38·42 *spyakyau ājsava beysa habāḍa phaysdve* 'bowls decked with flowers, filled with liquor', variants III 47·62 *bveysi*, III 40·17b *bvaiysą*. See *bveysa-*.

beysa- 'Buddha', see *balysa-*; III 123·72 *būdhą*, *bęysa*.

beysaj-, *beysaṃj-*, see *biysaṃj-* 'seize'.

beysä- 'held', JS 32r3 *beysä-deṇḍe* 'holding the staff', parallel to Pali *atta-daṇḍa-* 'taking up the stick'. See *-ysāj-*, 1 sing. *ysājū* 'I hold', and *bīyse* 'I hold'.

beysān- 'awake', see *biysān-*.

beysāna- 'of the Buddha, of bodhi-', K 97·199 *beysāna beysūśta bvāre* 'they awaken to Buddha bodhi', =v 246, 1322 *baysūśtā bustä himāre*. See *balysāna-*.

baiysī, baiysīttai 'taken', see *biysīya-, biysaṃj-*.

beysīḍā 'horrific', JS 3011, see *biysar-* 'be horrified', from **biysīḍaa-*.

baiysūña-, see *balysūña-*.

baiysūśta, see *balysūstä*.

baiyseña 'to be awakened', K 112·372 *brrā ṣṭāna baiyseña* 'being awake, he is to be awakened', see *biysān-*.

baiyseda 'he awakes', Manj. 404=Z 9·25 *bäysendä*, see *biysān-*; Manj. 73 *bīyseda*; *beysaida*.

baiysairāṃ 'Buddha-sons', gen. plur. II 102·38 *baiysairāṃ baudhasatvāṃ* 'Buddha-sons, bodhisattvas', if from **baysa-vira-*, see JS 1912 *baysa-vīrīñā* 'sonship of the Buddha', with second component *pūra-* 'son'. AM, n.s., 11, 1965, 103 'bodhi-seekers', as dyadic, from base *ar-* would be possible.

ber- 'to rain', see *bār-*, causative *berāñ-*.

bera- 'to be borne', to *bar-*.

baira second component in uncertain miscellany, II 51·97 *ttugarā-baira* and *kava-baira* (if the syllables are correctly grouped) where *ttugarā-* might mean 'tubers' and *kava-* 'fish'. For *bair-*, it would be possible to see *ber-* (as *ker-* 'to sow') to base *bar-* 'to seethe' (*bar-u-* in Šuγnī *warv-* intr. 'boil', Parāčī *γarw-*; trans. *γarwēw-*; from older *baru->uarb-*), but possibly also *bar-* 'to cut' or *bar-* 'to bring, collect'. Uncertain text.

bgrayera 'more profitable, excellent', II 51·61 (uncertain miscellany), *bgrayera śarā na yauḍa īda* 'he cannot make fortune (=BS *śrī-*) more prosperous'. From **bārayatara-*, to *bara-* 'fruit', Greek φέριστος.

bairai 'dress', II 9·143 *ḍaiku-v-au ysūmaiñai bairai pasta hūḍai* 'the Ḍaiku deigned to give us winter clothes'; ibid. 144 *u tta hā baira hūḍādu* 'and so we gave clothes'; ibid. 147 *ttau ra vā bairai na hūḍai* 'to them also he did not give clothes'. See also *bira, bīḍa, bīla*, from *bar-* 'to carry, wear' (or *var-* 'to cover'), to **bārya-*, see *bera* 'to be borne'. Note Tib. *ber* 'coat'.

beraji 'first day of month', II 88·31 *kaji māśtä beraji vī* 'on the first day of month Kaji'; III 79·8 *savūṃ vā ysarrīvā tcaḍā berajä vīrä* 'I mounted among the stones (?) beside (me) on the first day'; IV 17·18 *byerajä vī paṃḍi ni narāmāñä* 'he must not go out on the road on the first day', parallel to BS *pratipad-*, see IV 110. From **abiayara->byera-*, *bera-* with adjective suffix *-ja-*. See *ayar-* s.v. *palśāra-* 'evening'.

beraṃḍā 'cracking', Sid. 131v4 *āstā-v-ī hatcyadā hamāre u beraṃḍā* 'his bones break and crack', BS *rug-bheda-*, Tib. *rus-pa grum-žiṅ ḥgas-pa dan*; see I 169, 85v5 *bīrīṃḍā* 'they crack', BS *bhagna-*. Base *bar-* 'cut' above, IE Pok. 133–4 *bher-*.

beraṣṭa- 'explained', Manj. 148–9 *savrra hakṣa beraṣṭa* '*saṃvṛti* truth expounded'. See *birays-*.

berāka 'making rain', v 26, 49v4 *śrī-mahādīvatā, u berāka gyasta u bū|||* 'the great deity Śrī (fortune) and the raining *deva*-gods and...'. From *ber-* 'to rain', with adjective suffix *-āka-*.

berāñ- 'make to rain', see *bār-*.

berāś- 'explain', see *birāś-*.

berāṣva 'exalted', JS 28r4 graphic error of *-ṣv-* for *ṣṭ*, see *bärrāṣṭa-*.

bairkha- 'stool, chair', see *biṃrkha-* (*-iṃ-=-ai-*).

berṣḍä 'bursts, splits' (**birṣḍä*); Sid. 138v1; v 243·36 *baiṣḍą*; see *birāṭ-, birṣṭa-*.

beilsa 'surges', v 40, 54v5 *klaiśīnā beilsa* 'surges of *kleśa-* afflictions'. See *beisa*. From base *vart-* 'turn', **vṛt-s->beils-, beis-, bes-, bais-*.

bev- 'to deceive, injure', III 104·37 *ka ma āḍāra bevai dāyi* (or *dāṃyi*) 'if another (man) injures, cheats me', from **vidābaya->*byev->bev-*, see cognates s.v. *dyūka*; the second verb *dāṃyi* has been taken from **dāba-* to *dab-* 'injure'.

baiś- 'cause to turn', II 106·130 *dharma-cakrra āra baiśä khvai naravāṇvai śarai vīra pārāṃttai īḍai* he turned (durative 3 sing. *-ä*) the honoured wheel of the *dharma-* doctrine so that he could establish him in the nirvāṇa happiness'; translation AM, n.s., 11, 1965, 106; II 5·70 2 plur. conjunctive, *baiśāvą dāyī cakrrą* 'turn the *dharma-* wheel'. Causative to *bes-* from *vṛt-s-*, see also *beilsa-, beisa-*; *vart-* s.v. *baḍ-*. See *baiśta* 3 sing. III 104·31.

beiśśä 'circling', Z 24·412 *suṭhṭha beiśśä* 'the circling raptor birds'. From **vṛts-y-* base *vart-* 'turn', see also s.v. *baiś-*.

baiśa-, beśa-, 'all' see *biśśa-*, II 102·22 *beśa sarvasatta āysnaura* 'all beings'; K 156, 16–7 *beśą-paḍā* 'first of all', =III 64·19 *baiśa-paḍā*; K 157·25 *baiśa avīrmāttama baiysūna baiysūśta* 'the all-supreme buddha-bodhi (=BS *saṃyaksambodhi-*); inst. sing. II 81·50 *beśna*, Manj. 306 *baiśna*; with pronouns, K 98·218 *baiśai*, =v 246, 1024 *biśī* 'all for him'; Manj. 176 *beśu* 'all of them'; adjective, Manj. 424 *baiśūnī* for *biśśūnī*, Manj. 425 *baiśūña ālagāra* 'all sorts of ornaments' (BS *alaṃkāra-*).

beśī 'buttermilk', see *biśī*.

beśkvą, see *hala-beśkvą*, and *bice*.

baiśta 'turns', III 104·30–1 *ttu īnū ca ma mūña ysīra baiśta* 'that I will do which turns my heart'. From *baiś-* 'make to turn'.

beśtę 'sins' from *baśdę*, K 98·217–8 *khvai ṣai sūmīrä garä mase beśtę īde ga(r)khye baiśai vasasīda* =v 246, 1024 *ṣai khvai ttye sumīrä garä mase baśdę īde garkhye biśī vasusīdä* 'even if of him the sins are of the size of Mount Sumeru they are all cleansed for him', Tib. *dehi sdig-gi phun-po ri-rab ćam yan yons-su byan-bar ḥgyur-ro*.

beṃśdę 'sins', K 150·30 *beṃśdę garkhye* 'heavy sins', see *baśdę*; Manj. 61 *beś(d)yā*.

baiṣṭa- 'pupil', III 105·4 *baiṣṭyau hatca* 'with pupils'; dyadic, III 123·52 *baiṣṭa vakṣāyai*, BS *upasthāyaka-* 'attendant'; III 124·73 *baiṣṭa*, BS *śiṣya-*. See *biṣṭa-*, and *baiṣṭe*.

beṣṭarą 'spread, layer', Sid. 153v1 *śau beṣṭarą bāgara* 'one layer of leaf', see *biṣṭara-*.

beṣṭā 'distressed', JS 3413 *ce ą̄ pajse beṣṭā kṣu ttarna khejautte* 'who came greatly troubled, fatigued with hunger (and) thirst'. See *āviṣṭa-*, possibly with Armen. lw *višt, všti* 'trouble', *vštac'*, with base *vaiš-*, see s.v. *biṣṭa-* (JRAS 1953, 95–7). The *-ā* would indicate older **biṣṭāta-*.

baiṣṭe 'pupil', III (ed. 2) 144, 5oa2 *pīsai vā baiṣṭe... my(e)ś(d)a haraysde* 'the teacher Vā bestows presents on

the pupil (=III 145, 527–8); III 145, 508b1·4 *pīsai hṿāṃ baiṣṭe. . .mvaiśda haraysde*; III 145, 508b2·3 *pīsai hṿā baiṣta*; 2·4 *pīsai hṿāṃ baiṣta*. The name *vā, hṿā, hṿāṃ* will be Chinese *uang* (K 1298·1) 'prince'.

baiṣḍą 'bursts', see s.v. *birāṭ-, birṣta-*; V 243·36 *ttana ṣṭau baiṣḍą* 'the skin bursts', =ibid. 38 *ttana ṣṭau baiṣḍą*.

bẹisa 'surges', Z 24·238 *ysaṃthīnā bẹisa maraṇīgye khvīyā ysyāmatīgya ttaragga* 'surges of birth, waves of death, waves of old age' (with *ysy-* from *ysr-*); SuvP. 69v1 *bẹsa* 'sea', BS *arṇava-*. See older *bẹilsa-*; with *ā-*, Z 17·13 *ābẹisa-*, JS 15r2 *ābẹsyau* 'whirlpools'. From **vṛt-s-a-*, base *vart-* 'turn', see *baḍ-*; see present participle *bẹsaci*.

bẹsa- 'shield', IV 21·3 *duna pūṃna huśtä bẹsa* 'bows, arrows, spears, shields'. From *var-* 'to cover', *var-t-* see s.v. *baṭha-, pūlsta-, *vṛt-s-a-* > **beils-, bẹs-*.

bẹsa '*stūpa* or *caitya* monument' see *balsa-*; *bẹsą* gen. sing., K 148·51–2 *kaumye j(s)āṃ ąisa* (so) *abẹprrāyi pārjsa jsa ttu bẹsą prrīyāṃga pasta ī haṣkaude, ṣẹ jsā ąisą ā vā thyau sījaume vī tsīye* 'on the basis of what desire, intention (BS *abhiprāya-*) he deigned to undertake this practice (BS *prayoga-*) of the *stūpa*-monument, he came to the desire or quickly to success (BS *sidhy-*)'. The *prayoga-* is the service of a monument, see also *prayoga-* II 74·41; II 75·43; 49.

bẹsaci 'whirling', JS 10v4 *bẹsaci mursala* (BS *musala-*) *śeña diśta maysirkä* 'great whirling hammer in one hand'. From *bẹs-* 'to turn', to base *vart-, vṛt-s-* 'turn', see *baḍ-, bẹilsa-, bẹs-*.

besaij- 'make noises', see *bīsaij-*.

besta-, *baista-* 'pierced', JS 27v2 *bestāṃde* 'they pierced'; III 76·252 *pūnyāṃ baista* 'he pierced with arrows', see s.v. *bid-* 'pierce'.

bąista 'twenty', K 147·20 *bąista ysāra* '20,000', see *bista-*.

baista- older *busta-* 'known', K 111·345 *baysūña baista* 'he understood bodhi'; K 107·282 *na hajvattā byeha ṣai baista* 'he does not get wisdom; he understood it'; Manj. 318 *pajsa mvaśja ttyā vī baista bąysūśtai vaska ākhauṣta* 'great mercy, for them he realised bodhi, immobile'.

baista, older *basta-* 'bound', Manj. 60 *maysīrkyai tcemaña baista* 'in the great eye bound'. See *bañ-, basta-*.

behī 'exceedingly', Manj. 115 *beha bure dūṣkara pātca* 'exceeding to the limit difficult (admirable) thereafter' (BS *duṣkara-*); Manj. 110 *behī bvara* (=*bura*) *dūṣka(ra) tvare*; K 113·383 *ṣą maista baihī* 'this exceedingly great'. See *bihīta-, bihī*.

bauçi 'his hat', K 42·117 *bauçī vichuste ū ragyi biṃda kṣipalai hvaste* 'he threw down his hat and struck a blow upon his skull'. From *bauk-*, variant to *mauk-* 'put on', to Greek lw βαῦκις 'shoe'. For *mauk-* see s.v. *paṃjs-: pamäta-* 'to wear', *aura-muṣa-, mūṣaka-, mvakalai*. The *-c-* is from secondary contact **bauka-či-*.

bauñā 'woven stuffs', II 109·1 (and 2, deleted) *ttā vaña ttāṣta dalaka bauña thauña haṣḍi yūḍaudū* 'now we have made report about (BS *sthāne*) so much woven stuff'; ibid. 3 *pā vā bauñāe hīsīda* 'afterwards woven stuffs (**bauñe*) come here'. From **vafnya-kā-*, base *vaf-* 'weave', see cognates s.v. *baudāha-*.

bauḍa- 'borne, endured', K 64, 81v2–3 *ttyā vaską harbäśą dūkha bauḍa īnīme* 'for them may I be able to endure all pains', from older *buḍa-* participle to *bar-*.

bauḍa-dījsāka- 'land-holding', II 39·10 *bauḍa-dījsākyā* [*ña*] *ñaśä bīsa* 'from the land-holders, the humble servant'. From *bāḍa-* 'land' and *drjs-* 'to hold', II 47·102 *bāḍa-dījsā*; II 90·76 *bāḍi-dījsāṃ*.

bauṇyakya 'plant name', III 35·38 *hagrīsīda caurakya bauṇyakya spyakakv(ā)* 'they gathered among the flowers of *coraka-* and *bauṇyaka-*', =III 38·37 *hagrīsīda caṃṇakya bauṇvakya spyakyakvāṣta*, =III 47·56 *hagrrīsīda cauṇākya bauṇyākya spyakakvą*. See above *cauraka-*, BS *coraka-* 'trigonella corniculata'. Possibly *bauṇyaka-* is the local name for *coraka-*. Note also *bauṇva*.

bauṇva 'plant name, with *ṣavara-*', III 17·6 *bauṇva ṣavarä*, ibid. 13–4; see also III 85·73 *bāṇva ṣavarä*, ibid. 86·85; Sid. 10or1 *bāṇā ṣavarą*; with *ṣavara-* 'green bush'.

bọtä 'bound together', Z 20·53 *ggūśte jsa dārṣṭä tcārmaṃna bọtä samu* 'held together by flesh, enveloped by skin precisely'; Z 21·31 *ggūśte jsa dārṣṭä tcārmanna bọtä biśśä*, E p. 359·4 *hūñä jsa gūśtä jsa däṣṭä* 'with blood, with flesh enveloped'; a fragment V 228, 2b4 ⟨*tcārman*⟩*na bọtä*, parallel to Śikṣā-samuccaya 77·11 *carmaṇā parya-vanaddhaḥ*. From **abi-śauxta-*, base IE *seuk-: suk-*, Lit. *sukù, sùkti* 'turn, wind round', O.Russ. *sūkati* > *skatī* 'envelope'. See also *hūjätä* 'hold'. For the form, see also *vọta-* 'faint'.

bautta 'he realizes', K 66, 84v3 *bąysūśtä bautta* 'he realizes *bodhi*', for older *butte*, see *buv-*.

baudāha 'woven stuff', III 37·16–7 *khauysadä nūvarra baudāha brrīyūnä, sa khu jīśkyą mauṇḍvā phastārra cāpaṇe* 'tossing new woven clothes, delightful, just as the garments move on the maiden's breasts'; =III 35·21–2 *khauūysa(dā) nūvara bādāha brrīyūna sa kha jīśka māṇḍvā phastāre capane*, =III 46·33–4 *khauysadą nūvara bāṃdāha brrīyūna, sa khu jīśkyi māṇḍvā phastārä cāpine*, =III 44·45–6 *khauysaṃdą nūvära baudāhą brrīyūnä sa khu jīśkyą mauṇḍā phasttārą cāpanai*. From base *vaf-: vafta-* 'weave' with suffix *-āha-*, Av. *ubdaēna-* (glossed Zor.P. *tatak*), Zor.P. *vafišn ī pašm* 'weaving of wool' (DkM 290·4); *vāf, pāδ-vāf* 'stocking' (for Av. *āθravana*), N.Pers. *bāf-, bāftan*, Sogd. Bud. *wβt'k* 'woven', Man. *w'f-, wftyy*, Chr. *xyrn-wfč qwrty* 'brocade shirt'; M.Parth.T. *wf-* (BSOAS 13, 1951, 914), Oss. D. *ūafun*, I. *ūafyn, ūäfton*, D. *uftinä*, I. *ūäfti* 'spool'; Pašto *ūdal*, Orm. *γaf-*, Yidγa *wāf-*, Sanglečī *īf-*, Waxī *ūf-*, *parwuf-: parwâft* 'to net, plait', Parāčī *γaf-*, Šuγnī *wâf-, wāf-, wīft*, Rōšāni *wāf-, wēft*, Yazg. *waf-: waft*, Yaγn. *wof- wofta*. To IE Pok. 1114–5 *uebh-* 'weave, plait', O.Ind. *ubhnāti, umbhāti, unābdhi, vabh-* in *ūrṇa-vābhi-, -vābha-* 'spider', Greek ὑφή, ὑφαίνω, OHG *weban*, O.Engl. *wefan, weft, webb*; Tokhara B *wāp-* 'to weave', *wapātsa* 'weaver', *wpelme* 'weaving'; to Pok. 75 *au-* 'to weave', O.Ind. *ótum, ótave, ūtá-, vy-uta-, vâtave*. For suffix *-āha-* from *-āfa-*, note Sasan. Kartīr insc. 4 *kwl'py*, Zor.P., N.Pers. *kulāh* 'hat'; Zor.P. *kapāh* 'cloak', N.Pers. *qabāh*; Oss. I. *xälaf, xäläftä* 'trousers' (from *šal-*, in N.Pers. *šalvār* 'trousers'), where Sasan. Pers. *kwl'py* and Oss. *xälaf* probably exclude a suffix *-āśa-* > *-āsa-*, see TPS 1954, 146–7. For *vaf-*, see also *auvya, gvahe, -vaunä* (in *nvadāvaunä*).

baura 'snow', *bora*, Z 17·4 *ysämänä bora byāñäte ttṛṃkhe g⟨gare⟩* 'in winter snow covers peaks (BS *tīkṣṇa-*) (and) mountains'; Z 24·458 *jiyāre samu kho ggare vīrä baura*

jīye hamānu 'they vanish just as on the mountains snow vanishes in summer'; K 11v3 *baurä haṃdurna* 'snow drift'; K 90·743 *garvā baura byaistā* 'snow melts on the mountains'; K 150·17 *byājāra tta tta khva pāśara baurā* 'make them melt (2 plur.) as snow in sunshine'; JS 5r2 *haskye kṣa śīya khu *śaṃgä* (written *śägä*) *ā vā ṣvīdä, ā mīrālīja karāśä ā vā bora* 'the six tusks white as conch-shell (BS *śankha-*) or milk or pearl-string or snow'. Adjective, JS 13v4 *śīya viysa bāta khu baurīnai garä* 'white lotus root like snowy mountain'. From **vafrā-*, to base *vap-* 'throw up, heap up', Av. *vafra-*, Zor.P. *vafr*, N.Pers. *barf, barfēn*, Sogd. Bud. *wβrh*, M.Pers.T. *wpr wdzyd *vafr vīδazēδ* 'snow melts'; Pašto *wāwra*, Orm. *yōšr, yōš*, Parāčī *yarp*, Yidγa *warfo*, Waxī *warf* (but Oss. D. *met*, I. *mit*). To IE Pok. 1149 *uep-* O.Ind. *vápati* 'scatters (seed)', *vápra-* 'earth mound', O.Slav. *veprĭ* 'boar', Let. *vepris*. Av. *vīvapaṯ* 'destroy'; see *vap-*, above *patāvutta-*.

baurkhä 'yellow leaf (?)', Sid. 104v1 *rrustirä hīvī baurkhä*, BS *arka-*, Tib. *arka*; note also Sid. 156r5 *rrustirāṃ hīye ysīce perä* 'yellow leaves of *arka*-plant'. The *arka-*, calotropis gigantea, is used in medicine for its root, bark, leaves, latex and powdered flowers. From **bāura-* to Zor.P. *bōr* 'yellow', Yidγa *vūr* 'light red', Oss. D. *bor*, I. *bur* 'yellow, grey, blond', from **barva-*, to IE Pok. 160 *bhlēu̯o-* of light colours, 'blue, yellow', Lat. *flāuus, fuluus, flōrus*, Celtic Welsh *blawr* 'grey', OHG *blāo*, Mid Engl. *blew* 'blue', [Lit. *blāvas* 'blueish, yellow', lw German]. For *-kha-* see *bairkha-* 'stool', *garkha-* 'heavy', *ārkha-* 'excrescence'.

borṣai 'protruding', Sid. 144v5 *hatcastä u borṣai-vī hvīḍa* 'food for fracture and protrusion', BS *bhinna-asthi-cyuta-sandheś ca pāko*, Tib. *čhag-grugs dan bur-bahi khaxas* (*čhag-grugs* 'break'; *bur-ba* 'protrude'). Possibly **abi-braš-> ba-vrš-> borṣ-*, base IE Pok. 108 *bhar-* 'pointed'; O.Ind. *bhṛṣṭi-* 'bristle' (or IE Pok. 1151–2 *u̯er-s-* 'be high', O.Ind. *várṣiṣṭha-* 'highest', Lit. *virsùs* 'superior'). The *-vī* may be *-vīya-*, *borṣai-vī* 'having protruding parts'.

bauśa- 'evil-smelling', K 110·329 *pada bauśa ṣiha bīysaje* 'the wind seizes the evil-smelling mouth', explained 332 *pada sa aysma bvāña* 'the wind is to be understood as the mind (=*aysmva*)'. See *buśa-*.

bauśte 'to know' infinitive, older *buśte*, see *buv-*, K 157·25–6 *baysūšta parya bauśte* 'deign to realize bodhi-knowledge'.

bauṣḍi 'bursts', see *burṣta-*, I 147, 55v3.

bosta 'known', older *busta-*, see *buv-*, V 312·20.

baustī 'may be known', II 97·105–6 *pada hīyai habā na baustī* 'the state of the road may not be known'. See *buv-*: *busta-*; hence for *bustä īyä*.

baustīya 'acknowledged (?)', III 100·11 *baustīya pūra* 'acknowledged son', *busta-* with *-īya-* suffix, see s.v. *ysīnīta-*.

baustūṃ 'I realized', K 56, 191 *aysą parī baustūṃ* 'I have realized deliverance', see *buv-*: *busta-*.

bya-, bi-, byi-, see *byaha, biha*; *byahaṃj-, byihaṃj-*; *byahan-, bihan-*.

bya 'food', Manj. 102 *buje ysūṣ(k)a bya* 'he enjoys savoury food', either **buyā-> bya* (base *baug-*) or to read *-ū* for *-ya, bya=*bū*, to *baug-*, see *būka-* 'food'.

bya- present theme, see *byāña-*.

byaña loc. sing. 'restriction', K 144, 2r3–4 *u śāma kāṃ byaña pītta* 'and when he falls into the restriction of Yama' (BS *yāma-*, adjective), see *biyana-* 'obstruction'.

byaṃjsa- 'astringent', see *bätaṃjsa-*.

byaḍa 'means of crossing (river)', possibly inflated skin, in the mountains, II 56·11 *byaḍāṃ biṃdi ttrāmīdi* 'they cross upon *byaḍa-s*', II 56·16 *byaḍā jsa ttrāmīda*. The plural excludes 'bridge'. Possibly *vi-tar-* 'to cross', **vitṛti-> byaḍa-*, to Zor.P. *vitarak, vitarg* 'bridge', N.Pers. *guδar-* 'to cross', to IE Pok. 1074–5 *ter-*, see s.v. *ttīḍī*. But **vidṛti-> byaḍa-*, would better suit the river crossing on skins, with Khowar lw *dril* in Yidγa from *dṛti-*. See BS *dṛtir vā vāta-pūritā* 'flayed skin blown up by wind' (quoted s.v. *puta-*). For *-aḍa-* see *baḍa-* 'captive', *hvaḍa-* 'eaten'.

byaḍauśą 'to be crossed', III 101·31 *byaḍauśa vauma vī parauysadä jīya* 'in the ocean hard to cross the drowning man perishes'. From **vitara-vaz-ya-* 'moving across', from *vi-tar-* 'to cross' (see s.v. *byaḍa-*) and *-auśą-* as III 38·41 *gvaḍauśą*, K 144, 2r4 *paḍauśiḳyi* by *-ya-* palatalization of second component *-auysa-* (as in *paḍauysa-, haṃdrauysya-*).

byata 'lightning', see *bätava, byava*.

byatana-, *biyana-* with intrusive *-ta-*, V 337, 36r6–v1 *byatanu yanä*, Tib. *čhad byed-pa*; V 30, 73v4 *byatānu*; V 30, 73r5 *byaṃnu*. See *biyana-, byana-*.

byatsvā 'entrance', K 73·36 *ttai na bidāṣta gvāna ni byihīda byatsvā uvāśą* 'they (the demons) get no entrance, opportunity over him at all', translation Studies...I. B. Horner 17; *uvāśą*, BS *avakāśa-*. Parallel s.v. *vaunīha-*, BS *avatāra-*. From **abi-čyavāka-* to *tsva-*: *tsuta-* 'go'.

byada-, byadha- (K 66, 84v2) see *bitanda-* 'confused'.

byadanä 'careless (?)', K 151·41 *ma ja hūsą byadanä ma tsą haspīsa jauyi* 'do not sleep, do not become confused (*bitandäna?*), strive in fighting'.

byadī, see *byaṃdī, byedī*.

byana- 'hindrance', V 265, 27b3 *byanä thatau vasuśtä* 'the hindrance at once is cleared away'; compounds, III 6, 13v1 *byanaṃggāryau luryau* 'obstructive things'; Manj. 79 *byana-geña* (from *-gārña*); K 149·11 *byiṃnadāra* 'obstructors'. See above *biyana-, byatana-*.

byaṃda-, see *bitanda-* 'confused'; abstract, *byaṃdī*, K 69·225 *byaṃdī rrāśa* 'under control of confusion' (=BS *pramāda-*); Manj. 80 *byadī*; 81 *byadīna*; with negative, Manj. 82; 83 *abyadī*; Manj. 180 *byedīna*.

byaṃdā 'servants (?)', III 73·176 *samai byaṃdā jāṃdā rrīne* 'but his servants struck the queen', assuming **jsāṃdā* to *jsan-* 'strike'. Then possibly base *vaid-*: *vid-* 'to serve', present participle **vidant-> *byand-a-a-*, Av. *vaēd-*: *vid-*, O.Ind. *vidháti*.

byamā 'doubt', see *bätamā*; compound, III 106·22 *byamā-jsera strrīya sattä* 'the puzzled female being', to V 252·830 *ni vara byamā tcerā*; Bcd 56r1–2 *tti byamā na ni tcerai* 'so doubt must not be caused to them', BS *ma kāṅkṣa janetha*.

byarivā (possibly *byārivā*) 'past (?)', K 73·40–1 *cū byarivā ysathvā jsāna ttaradara biśą prracina (a)ysmūna yūḍi* 'what (*karma*-acts) in past births migrating he did with body, tongue, mind'. From **vi-tarita-, tar-* 'to pass', see s.v. *byaḍa-*. These are the threefold *saṃskāra-* actions.

byalsta- 'crossed', V 107, 29b5 *īnāte hīne ne byalste hāmā⟨r⟩e* 'foreign armies cannot cross' (BS, Tib. omit); V 82, 13v1 *⟨pī⟩rmāttamu byalśu* 'best crossing'; BS *atikrānta-*, Tib. *rab-tu hdas-pahi* (*hdas* 'cross'). From *byalś-*, to *byals-*< **vi-tar-s-*. See also *byālśāte* 'steps'.

byava 'lightning', Manj. 273–4 *ttrāma māñada khu byava kāḍe rraysga drrāve parśta* 'so as lightning swiftly (dyadic) escapes'; Manj. 176 *khu byave* 'like lightning'; Manj. 190 *byave rauḍaina hamagye* 'equal to the light of lightning'. See *bātava*, *byata*.

byavāre '(the teeth) are morbidly sensitive', Sid. 156r1 *cu daṃdvā besā āchā, ttyāṃ khaiyi trāmīda u vinaustä hame u pajyāre u byavāre, tti biti jsa hamāre* 'what diseases in teeth, to those enter confusions and it becomes painful, and they are heated and morbid', BS *dantānāṃ todaharṣau ca jāyate vātatas tayoḥ*, Tib. *so nad zug-ćin na-ba dan, brće-bar rnams gñis ni, rlun-las gyur-pa yin-te*. From **vi-tap-* 'be badly affected', from 'be struck, to Zor.P. *tapāh* 'injured', *tapāh kartan* 'to destroy' (gloss to Av. *nas-* 'perish') *tapāhēnītan* 'to destroy' (gloss to Av. *mark-* 'kill'), N.Pers. *tabāh* 'bad, spoiled, rotten, ruined', connected with O.Slav. *tep-* 'to strike' (BSOAS 26, 1963, 83; rather than with IE Pok. 1056 *tap-* 'suppress').

byaśṭę 'steps, treads', K 112·374 *pū jsāva u byaśṭę* 'he goes steps' (*pū*=*puvā-*) and treads'. See *byāls-*, and *byeśti*.

byaśde 'matures', Sid. 131v5 *u ysīce ūtce ttaśtą u byaśde* 'and the yellow water (serum) flows and matures', Tib. *ćhu ser hdzag-ćin hjig-pa dan* (*hdzag* 'flow', *hjig* 'destroy'); infinitive, Sid. 142r4–5 *biśä paḍā khu ni dāśi byaśdę niṣęmākyau arvāṃ jsa saṃkhaluna saṃkhalyāñä khu ākṣu byaśdę ttī haṃdevāka krra tcerai* 'first of all when it has not ceased to mature, it must be smeared with ointment from sedative medicines; when it begins to mature (BS *vidagdha-*) the caustic method must be used', Tib. *de-la thog-ma ma smin-pahi ćhe ni, źi-bar hgyur-bahi sman-rćis bsku-ho rnags-su ćha-ba-la ni smin-par bya-bahi ćho-ga byaho*. Here *byaśdę* Tib. *smin-pa* 'ripen, mature', indicates **vi-dag-* to *dag-* 'burn, ripen, mature', see *dīṣṭa-*, not **vi-tak-* 'to melt', see s.v. *ttajs-*, *byaiśtä* 'it melts'.

byaṣṭa- 'fitted; decorated (?)', II 129·71 *u byaṣṭi-līkä paraśą śau* 'and one fitted (?) axe'. Translated AM, n.s., 2, 1951, 30 and 11, 1964, 25 'fitted', and traced to base *kaz-*. See also *pyaṣṭa-līka-*.

byaha 'hunting', III 65·12 *rre byaha buḍe* 'the king rode out hunting'; III 66·23 *rre baḍa byaha vaña* 'the king now rides out hunting'; III 68·79 *bāysañvā byaha yanīra* 'they were hunting in the woods'; K 17·173 *sūdana rrespura byaha netsūe* 'the prince Sudhana went out hunting (=*naltsute*)', =K 25·112 *byaha ṇatsū*, =K 33·62 *byahi ṇetsve*. See *bihā-*, *biho buḍemä* 'I rode out hunting'. Cognates s.v. *bihāysa-* 'hunter'. Compound, *byahāysa-* 'hunter', see *bihāysa-*.

byahan- 'laugh', III 37·20 *skauda byahanīda* 'they laugh secretly', =III 35·24; =III 46·36 *skauda byihānīdä*. See *bihan-*, cognates s.v. *khan-*.

byahāysa- 'hunter', see *bihāysa-*.

byaḷi-vīyi 'expulsive (?)', II 105·115 *parūṣka byaḷi-vīyi dharma* 'the *dharma*-doctrine which expels the *kleśa*-afflictions', translation AM, n.s., 11, 1965, 106. Possibly from *byaha-* 'hunting' with *-vīya-* adjective suffix.

byahauśę 'crush (?)', III 74·195 *ṣi maha śau phvai dyū, māstai-v-aṃ biśa byahauśę* 'he will strike the flat board upon me, he will crush (or remove?) all my brains'. Ambiguous from **vi-fra-kausa-ya-* to *hauv-* **fra-kaup-* 'strike off, pound, crush', to Zor.P. *patkōftan*, N.Pers. *kōbīdan*, *kuftan* 'break; beat'; or possibly *bya-* prefixed to *hauś-* 'remove' should be preferred, if the meanings can be accorded.

byā 'got, possessing', III 105·14 *bvaijsyā byā* 'possessing good qualities', =III 106·29–30 *bvaijsyā byauda*; *byā* to be read *byā(da)* or possibly with *-d* lost on becoming final (like *pā*, *pātcä*, *va*, *vaska*). See *byauda-*, *byeh-*.

byāchäta- 'exhausted, ill', V 116, 65r3 *ttu bāḍu byāchäta uysnaura hämāre* 'that time the beings become ill', BS *tadantare glānena bahulāḥ sattvā bhavanti*; V 299, 2r2 *karmä tcamäna hve byāchätä hämäte* 'the *karma*-act whereby a man becomes ill'. See *āchai* 'illness'.

byāja 'melt', 2 sing., K 19·229 *tvāka sa byāja* 'only melt that', =K 28·151 *tv(ā) sa byājā*, =K 36·96 *tvāki saṃ byāji*; IV 23·10 *byāja-ṃ tte kīlaiśa karma* 'melt away for me these *kleśa*-afflictions, *karma*-acts'; 2 plur. K 154·43 *ama dāya baysūña sarauva byājara karma* 'do you, Buddha-lions of the *dharma*-doctrine, melt away the *karma*-acts'; K 150·17 *pavasvyiṃ hīra īde bīśi byājärä* '(what) are the impure things, melt all away'; K 150·28 *byājira* (so to read) *kirma* 'melt away *karma*-acts'; participle, Sid. 109v2 *gvīhą rru dva sera byājāñä* 'of cow-oil (=butter) two ounces (Greek στατήρ, *satīra-*) are to be melted', Tib. *mar bzan-po sran gñis bźu-ste* (*bźu* 'melt'). Causative to **byajs-* in 3 sing. present *byaiśtä* 'it melts', see s.v. *ttajs-* 'flow'; from **vi-tāćaya-*.

byāñä 'to be produced, made, divided', Sid. 123r2 *hā dva dva bhāga byāñä* 'to be divided into two parts each', Tib. *ćha gñis-kyis skyed-de*; Sid. 123r2 *hā daṃdä byāñä* 'to be so much divided', Tib. *ñis hgyur-du bskyed-de* ('to make into two'); Sid. 127r3–4 *avasmārä āchai tta tta byāñä* 'the apasmāra-disease is to be divided up', Tib. *brjed-byed-kyi nad ćes byaho*; Sid. 133r4 *panūḍai vaṣṭä hā papalä byāñä paṃjsa paṃjsa* 'every day the pepper is to be divided five by five', Tib. *ñin-gćig bźin pipiliṅ lna lnas skyed-de*; Sid. 149r2 *tta tta khiṇḍī hā byāñä* 'so it must be divided by him', Tib. *ćha-res bskyede*. From *vi-dā-* 'to divide', base *dai-*, *dā-* 'to make shares', O.Ind. RV *vi dā-* 'to divide, distribute shares', *vidátha-* 'distribution'. To IE Pok. 175–8 *dā-*, *dai-* 'to distribute', Greek δαίομαι, O.Ind. *dāti*, *dyáti*, *dinā-* *ditá-*, *dāyate*. See *dyāṃ*.

byāña 'extend', 2 sing. imperative, III 11, 20v3–4 *tvā haṭḷṭha u ttä mista prraṇihāna byāña-ṃ huṣṣāñu bihīśūṃ ma hāmuri yana* 'this truth and these great vows (BS *praṇidhāna-*) extend, increase, expand them, do not forget'. From **vitānaya-* 'to extend', base *tan-* see s.v. *ttaṃga-*, *ttanvāre*, IE Pok. 1065–6 *ten-*. See also *byāna-* 'boundary', BS *pāra-*.

byāñäte 'covers', Z 17·4 *ysämänä bora byānäte ttṛṃkhe g⟨gare⟩* 'in winter the snow covers the peaks (and) mountains'. From **vi-kan-*, **abi-kan-* in causative *kānaya-*. See *kan-* above 'to cover'.

byāṃjā- 'division, section, treatise', K 136·863–4 *uysdīśa . . . tvā sumukha-nāma dārañä dāyya byāṃja* 'teach this

doctrine-chapter of the Sumukha-dhāraṇī ('good-faced formula'); gen. sing., K 136·865 *ttye dāye byāṃji jsa*, Tib. *chos-kyi rnam-grans* ('treatise of the *dharma*-doctrine'; this Tibetan phrase renders BS *dharma-paryāya*); L 99·16 *byāṃje*, L 98·37 *byāṃjja*; K 3, 138v1 *byāṃgye jsa*; v 43, 225 *byāṃje*; irregular change in II 101·3 *dā-yvāje sājāmai keṇā* 'for learning the *dharma*-chapter'. From *vi-dā-* 'divide', see s.v. *byāña-* 'to be divided', hence *byāṃjā-* < **vidānacī-*.

byāta 'memory, remembered', III 139r1 *auṣku byāta yīndā* 'he always remembers', BS *samanusmarati*; SuvO. 54r2 *byāta yande*, BS *samanvākariṣyati*; SuvP. 70v3 *byāva yināṃde*, BS *anusmareyaṃ*; K 144, 2r1 *byāvä tsīdä*; III 129·7 *byāti himāde*; K 144, 2r1 *byāva jsāve*; *byāvi jsāvai*. Compounds, II 7·120 *byāva-tsūva-lakä* 'famous'; with *-kar-*; Z 24·192 *byāta-gargye*, I 250, 33v3 *byātatāḍātaru* 'more remembered', BS *satkṛtataraṃ kariṣyāmaḥ*; K 51·6·10 *byātarrjai*; Sid. 125v2 *byātaji*, Tib. *dran-pa* ('memory'), III 105·2 *byāvaja pīḍaka* 'memorandum'; K 138·929 *byātarjinä hime* 'he remembers', Tib. *dran-pa dan ldan-par hgyur-ba dan*; Sid. 126v3 *byāvarji brāvi padīme* 'makes the mind clear', Tib. *dran-pa gsal-ba* (*gsal* 'cleanse'). From **abi-yā-ta-*, O.Pers. (with Λ for A) αβιαταμα, Greek μέμνων; Zor.P. *aβiyāt*, *aβiyātēnēt*, N.Pers. *yād*; M.Parth.T. *'by'd*, *'by'dgr*, with *'n'by'd*, M.Pers.T. *'y'd*, Uigur Turk. *'βy't*, Tokhara B *epyac*, *epiyac*, A *opyāc* 'memory'. But Sogd. Bud. *'š-* (<*uš-*) is like Armen. lw *yišem*, *yišatak*.

byāna- 'bridle', Z 24·647 ⟨*vi*⟩*natīnyau byānyau indriṇā rraysgu aśśa haṃggārīndi* 'with the bridles of *vinaya*-discipline they quickly control the horses of the senses'. To Av. *aiwiδāna-*, Sogd. Bud. *βyδ'n*, Zor.P. (Dkm 701·21) *aδvān*, (DkM 705·3) *aδvām*, Oss. D. *ūidonä*, I. *ūidon* (also with *-čі-*, D. *ūidadzä*, I. *ūidadz*), Pašto *mlūna*, Wanetsī *awlun*, Yidγa *avlān*, Sarīkolī *viδān*. Base *abi-dā-* 'put on', IE Pok. 235–9 *dhē-*. Note also O.Ind. RV 10·94·8 *ādhāna-*.

byāna- 'boundary', SuvP. 69v4 *avamātä byāna* 'limitless bound' of the sky, BS *ananta-pāra-*. See *byāñ-* 2 sing. *byāña* 'extend', from **vi-tāna-*, base *tan-* 'stretch'.

byāṃna 'witnesses', see s.v. *bye*.

byāṃda-, older *byauda-*, 'attained', K 56, 22v1 *byāṃdi* 'he got'; 3 sing. preterite fem. K 151·20 *byādā* 'she got'; K 46·49 *khauysa byāṃdā* 'she found rags'; 3 plur. K 59, 32v4 *byāṃdāṃdi*; Manj. 417 *anāha satva byādauda āchā gvaṣka* 'the helpless (BS *anātha-*) beings got separation from diseases'. With negative, K 54, 15v3 *abyāṃda*. See *byauda-*, *byeh-* 'to get'.

byāra- 'gourd', Sid. 18r3 *byāra*, BS *ervāruka-*, Tib. *ga-gon* 'melon'; I 147, 56r3 *byāra*, BS *ervāru* 'cucumber'; II 1·7 *byāra* gloss to Chinese *kua* 'gourd, cucumber, melon' (K 432·1). Iranian in BS of Kuci *guyara*, Zor.P. *xiyār*, N.Pers. *xiyār*, Armen. lw *xiar*, *xiarouk*, Chorasm. *vyāruc* (*c*=*ts*), Zor.P. GrBd 118·15 TD2 *gy'l *giyār*, Uigur Turk. *xyar*. Some original connexion with O.Ind. *ervāru-*, *irvāru-*, *īrvaru-*, *urvāru-*, RV *urvārukā-* 'a cucurbita', *irvālu*, Pali *elāluka*, West Pahāṛī *ēlū* 'gourd', Nepali *airelu* 'small bitter gourd'. Possibly the original was **viyālu-*. To IE Pok. 26 *al-* 'grow'.

byālysya- 'step, stride', Z 2·83 *ce va ju ātāśi haṃjsaṣde byālysyo jsa badra pamete* 'who indeed, Bhadra, proposes to measure the sky (BS *ākāśa-*) with strides?'. See *byāliś-* 'to stride'.

byāliś- 'to stride, step', SuvO. 36v7 *pve byāliśäte* 'he strides steps', BS *padāny atikramiṣyati*; SuvO. 36v5 *pve byāliśäte*. BS *padāni bhāvayati*; III 48·8 *caṃdä pve jsāve u byāśdę* 'how many steps he goes and strides'; K 112·374 *pū jsāva u byaśte*; III 68·73 *cu hā tvā byāśda karā* 'who strides over the circle'; K 64, 80v1 *hadrrauysya tsūma āśa*, *tcana byāśāra lāṃvadāva anatta* 'moving through the atmosphere in the sky (BS *ākāśa-*) whereby they stride to endless (BS *ananta-*) cosmoses' (BS *lokadhātu-*); K 154·46 *tcana byāśe lāṃvadā anatti*; K 72·24–5 *cu śā pva biśāṣte byeśti* 'who steps one step towards the *caitya*-monument (*biśa*=*balśa*)'. Preterite, III 69·82 *karā hā na byāṣṭā yuḍe* 'he could not step over the circle'; N 171·12 *hauda pve byāṣṭai śśando* 'you stepped on the ground seven steps'; Z 24·226 *purmo diśo byāṣṭe śśando* 'eastwards he stepped on the ground', parallel BS *jāta-mātro ca vikrame sapta vikramate bhuvi* 'and as soon as born he strides seven steps on the ground'. From **vi-kārz-* to be traced to IE (*s*)*ker-ĝ-* 'stride', beside IE Pok. 933–5 *sker-*, with increments (*s*)*ker-d-* in Celtic Ir. *cerd-* 'stride; throw'; Welsh *cerdd-* 'walk', O.Engl. *hratian*, O.Nurse *hrata* 'hasten' to which belongs (*s*)*krem-* in Iranian N.Pers. *xirāmīdan* 'stride', Sogd. Bud. *γr'm-* (**xrām-*) 'stride' (of a lion), which render O.Ind. *kram-*. Then **vi-kārz-* translates neatly BS *vikrām-*. The Ossetic base *kärzyn* 'to tremble', *kärzydton*, *nykkärzydta* belongs with this *karz-*.

byāva 'remembered', see *byāta*.

byāva 'honours', 3 sing., K 72·20 *ttī ārga jsāvä sakäca yada biysa bui jsä byāva* 'then he goes with reverence, he makes worship (BS *satkṛtya*), he honours the Buddha with incense'. From **byāte* (as *jsāva* from *jsāte* 'goes') base **abi-yā-* 'go toward', as *pari-jam-*, *paṇsama-* 'honour', translated Studies. . . I. B. Horner, p. 16 'presents'.

byāvaja 'memory', see s.v. *byāta*.

byāvani 'witnesses', s.v. *bye*.

byāś- 'to open', see *biyāśś-*.

byāṣ- 'to stride', see *byāliś-*.

byāśāṃma 'opening', K 145, 3r4 *dāvīnai ttaradara u vajrrācārī-v-ai au byāśāṃma hamai* 'the *dharmakāya* (body of the doctrine) and the *vajrācārya* (the teacher of the *vajra*-diamond) becomes the opening of it (the knot)', emending the translation, Studies of Esoteric Buddhism and Tantrism, Kōyasan 1965, 32 ('opening'). Here *byāṣ-*, older *biyāśś-* 'to open'. Not to *axš-* 'observe', see *byāṣṣa*.

byā⟨ṣ⟩ṣa 'neglect (?)', v 275·74, 6a1 *ārrā byehä u byā⟨ṣ⟩ṣa rruī ganaṃ pracai* 'he commits fault and neglect (?) in the matter of the king's wheat'. Possibly from **vi-axša-* 'disregard', to *axš-* 'notice', Av. *aiwyāxštar-* 'observer', *aiwyāxšaya-* 'observe'. To IE Pok. 775–7 *okᵘ* (O.Ind. *dkṣi*, Av. *aši-* 'eye') with O.Ind. *adhyakṣa-* 'superintendent', *īkṣate* 'looks'. The *vi-* is reversive, as in O.Ind. *var-* 'close', *vivar-* 'open'.

byiṃdi 'is found', K 55, 18v1; =III 59·23 *byide*=*byaide*, *bīde*, s.v. *byeh-*, *byauda-*.

byīviri 'enclosing the quarry (?)', II 39·17–18 *ttā īniysi*

khyaṣe nāmi vījilaka byīvīri miśtai kaniśta ā [. .] *śūṣṭe* 'the young man (prince?) Īniysi Khyaṣe by name urged on (drove, chased) the game-beaters at the larger (and) smaller beasts (?)'. Possibly *byiha-var-ya-* SDTV 117 ff. The *ā* is followed by two dots at level of the top of the *akṣara*-syllable; the *ā* for *āṃ*, older *āna* 'being'.

byiha 'covering', III 81·166 *byihą dūnai hame* 'it is the covering of the bow'. See s.v. *bīye* to base *vai-* 'weave, plait'. It renders Turk. *kūrṇālūkā* 'bow-case'.

byiha 'woven (?)', IV 36b1 *byiha thauna* 'woven cloth'. See *bīye*, *beganā*, *bema*.

byihaṃj- 'produces, draws out', Sid. 20v2 *cu miñą ṣvīdą ṣę ttavaṃdya u śtilīṣā byihaṃje* 'what is sheep's milk, that draws out bile and phlegm', BS *pitta-śleṣmalam āvikaṃ*, Tib. *lug-gi ho-ma ni mkhris-pa dan bad-kan bskyed-do*; III 135a3 *vaña āṃ ttā ṣiṇau yani haspisca hasta padī byihaṃjarä u kṣīra byāta yanīrau* 'now towards you I make supplication, you should be zealous in the best way and remember the country'; Sid. 20r2 *u bāta byehaṃje* 'producing wind', BS *vātala-*, Tib. *rlun bskyed-do*. From **vi-θang-* 'to draw out, produce'. See *thaṃj-*.

byūka- 'chamber', Z 3·39 *stune nä ysarrīgye āljsänā byūka vara ttauraṇa vūḍa ggavākṣā halsa śśära* 'their pillars golden, silver chambers there, arches covered (with jewels), windows, towers excellent'; loc. sing. Z 24·189 *kho ju pāsā byūca trāmu traṃdä kuṭāśa* 'as a sunbeam into a chamber he entered (the mother's) side'; III 106·32 *sa vara ṇesta ttye pa byūka va rame baida* 'he mounted, there he sat, before her in the chamber he sports'; III 106·26–7 *eysāja cu byūca ṣṭīya* 'the maiden who was dwelling in the chamber'. Possibly **abi-auk-* to base *auk-*: *uk-* 'be at home', O.Ind. *ok-*, *ucita-*, *ókas-* 'dwelling', from *auk-* 'be accustomed', see *nyūj-*.

byūṃgga- 'abuse', Z 24·449 *ṣi byūṃggā khvei jsate pāṣkälstä biśyau jsa ysanyau* 'this is abuse, when he has struck him, parted from all kinsmen'; with lost nasal, Z 24·268 *cvī śśaṭhe byūgga drūje īrye yole* 'who has tricks, abuse, lies, caprices, evils' in a list of evil acts; with defects in V 145, 71r1 *byūṃggä ggaṃjse hvañāre* 'disparagement, defects are stated', Z 11·54 *ce mahāyānä ggaṃjse hvāñite kye rru byūjäte satva* 'he who speaks of defects of the great vehicle (*mahāyāna-*), who also disparages persons'; V 329, 13a6 *byūṃjāmate jsa* 'with abuse', BS G 37, 11a2 *piśuna-vacanāt*, Tib. *phra-mahi ćhig* ('slander'), K 154·42 *byūṃggū biśde* 'disparagement and (*-ū*) sins'; isolated phrase, V 146r5 *khu byūṃggä vīrä*. From **abi-vank-* with *-iua-* > *-yū*. See also *vaṃjāmatā-* 'dispute' and cognates s.v. *pyūṃj-* 'to deny'.

byūṃga- 'bond', V 250·783–4 *amauvuā byūṃgvā baṃdana-śālvā* 'in distressful bonds, in prisons'; K 102·47 *imauvuā byūṃgvā*; III 113, 4v4 *amauvuā byaugvā*. See s.v. *amatau*. From **abi-yaug-* 'to join', Zor.P. *aβyōž-*, *aβyōxt* (gloss to Av. *sraēš-* 'adhere, join'), to base *yaug-*: *yug-* 'to join', Av. *yaog-*, Zor.P. *āyōxtan*, *yōγ* 'yoke', N.Pers. *juγ*, Baločī *jōγ*; IE Pok. 508–10 *ieu-*, *ieu-g-* 'join', O.Ind. *yáuti*, *yuvāti*, *yutá*; *yunákti*, *yuktá-*, Greek ζεύγνυμι, ζευκτός, Lat. *iungo*, *iunctus*, Lit. *jùngiu*, *jùngti*, O.Engl. *geoht*, *iuht* 'yoke'. The nasal in *byūṃga-* is from the present theme.

byūṃj-, *byūj-* 'to abuse', see s.v. *byūṃgga-*.

byūta-, 'owl', Z 20·33, with Z 20·46 *byūva*, Z 20·32 *byūta*, parallel BS *ulūka-* 'owl', to N.Pers. *buh*, *būh*, *būm*, *gūf*, Baločī *guγ*, Oss. D. *ug*, *ugtä*, I. *ūg*, *ūgtä*, Greek βύας, βūζα, Lat. *būbō*, Armen. *bou*, *bouēč*, *bouičak*, Georgian *bu*, *buvi*.

byūte 'to translate', Sid. 1 bis 13 *pasti byūte* 'he ordered to translate', see *byūh-*, infinitive.

byūtta- 'changed', see *byūh-*, *paribyūtte*, BS *viparyasta-* 'reversed'.

byūda 'obtained', see *byeh-*: *byauda-*.

byūṃna- 'delightful', N 176·10 *khāysä āstaṃna pattarra baṣṭarrä byūnä* 'food and the rest, solid food delightful spread (of food)'. From older *briyūna-*.

byūma 'favour, support', V 225·66·6 *///byūma bañe khvai pira ve räksi///* 'he binds the favour so that ⟨he gets⟩ protection (BS *rakṣā-*) for his house' (so he binds the favour as a magical act or secures it by non-magical means; the *rakṣā* is prayed for). See SDTV 81. From **abi-au-ma-* to base *av-*: *ū-* 'to favour', to Av. *avaiti*, *uzūθyōi* 'to care for, help', *avah-*, *aoman-* 'helping'. To IE Pok. 77–8 *au-*, O.Ind. *ávati*, *ūtá-*, *ávas-*, *óman-*, *óma-* 'favour', *ūti-* 'help', Lat. *aueō*, *auidus*, Celtic Welsh *awell* 'longing', Got. *awi-liup* 'favour'. See also *hāva-*.

byūrru '10,000, myriad', Z 5·87 *kṣẹi byūrru śśāya* 'six myriad (60,000) Śākya persons', =Manj. 412 *kṣaṣṭā ysāra śāya* 'sixty thousand (60,000) Śākyas'; Z 293·28 *dvī byūrru hvaṃdä* 'two myriad (20,000) men'; JS 4v4 *dvārabistä byūrrä haṣṭa ysāra* 'twenty-two myriad eight thousand (228,000)'; K 61, 40r1 *ssa-byūryi* '(the Prajñāpāramitā text) consisting of one hundred myriad (units) (1,000,000)'; V 62·15 *byūrä chā ttyi śaysdä stuḍe* 'the size of the snake a myriad (10,000) feet'; III 83·17–8 *drai byūra hauvana pa-ysāra pacīḍa pa-se ra hauda tta parvālā* 'three myriad powerful, five thousand, in due course five hundred also, seven are the protectors' (BS *paripālaka-*) (=35,507); K 61, 41v2 *byūrrą kalpa* 'a myriad *kalpa*-periods'; K 40·12–3 *jaṃbvī vīra byūra haṣṭā ysārri citrra padiṃdi* 'he built in Jambudvīpa a myriad eighty thousand caitya-monuments (*citrra* for *citya*)', =K 43·132 *byūrä cittri padäde*. Note Z 22·114 *dasau ysāre* 'ten thousand'. From **baivar* (with *-u* from *-am*), Av. *baēvar-*, *baēvan-*, Sogd. Man. *βrywr* '10,000', Zor.P., N.Pers. *bēvar*, M.Parth.T., M.Pers.T. *bywr*, plur. *bywr'n*, Alan βαιορ (in the name βαιοραστος), Oss. D. *beurä*, *berä*, plur. *beretä*, I. *birä*, Armen. lw *biur*, Georgian lw *bevr-i*. From *bṵai-* > *bai-* with *-var-*, *-van-*; *-aiva-* > *-yū*, to base IE Pok. 146–50 *bheu-*: *bhu-* see s.v. *buro*, *buḍara-*.

byuyāre 'they catch alight', Z 4·59 *ṣṣundānu pārrä byūṿāre* 'the ravens' wings catch fire'. From *auš-* 'to burn', rare in Iranian, see Zaza *vəš-*, Brāhūī lw *hušing* 'to burn'; Armen. lw *atroušan* 'fire-temple', from *ātra* and *aušana-* 'burning-place', IE Pok. 347–8 *eus-*, O.Ind. *óṣati*, *uṣṭá-*, *uṣṇa-* 'hot', Greek εὕω, εὑστρᾱ 'pit to singe slaughtered swine', Lat. *ūrō*, *ustus*, O.Norse *usli* 'glowing ashes', O.Engl. *ysle*; O.Norse *ysja* 'fire', *eim-yrja*, O.Engl. *ǣm-yrie* 'embers', Lit. *usnis* 'thistle'. See *ñautcai* 'pungent (?)', and *hauṣṭa-*.

byūśtä 'becomes light', Z 4·111 *kho ṣṣava byūśtä* 'as the night becomes bright'. See *byūs-*.

byūṣṭa- 'lightened, dawned', see *byūs-*.

byūs- 'to become light, shine out', participle present, Sid. 4r3 *byūsacä ysai ysai* 'in the twilight, early morning'. BS *pradoṣe ca pūrvāhne*; III 29, 41b1 *cī byūṣtä sarbä urmaysdi* 'when it dawns, the sun rises'; Manj. 262 *urmaysda sarbe khu byūṣtä* 'the sun rises, when it dawns'; Z 4·111 *kho ṣṣava byūṣtä* 'when the night lightens', participle *byūṣṭa-*. Adjective *byūsaa-*, SuvP. 69r3 *śāvä byūsä-gūna* 'copper-coloured, of bright colour', BS *tāmra-aruṇa-*. Preterite, *byūṣṭa-*, Z 2·62 *khu byūṣṭä* 'when it dawned'; Z 6·263, and Z 23·51 *cīyi ṣṣava byūṣṭa* 'when night lightened'; III 25, 27b4–28r1 *byūṣṭeye ṣavi* (gen. absolute) 'when night had lightened', BS *prabhātāyāṃ rātrau*; SuvP. 60r2 *ttye ṣīvi byūṣṭä*, BS *tasyā rātryā atyayena* 'at the passing of this night'; III 70·124 *biṃdāṃ byūṣṭä* 'it has dawned upon us'; III 14·5 *byūṣṭi* 'fifth double-hour, 3–5 a.m. (Chinese system)'. With negative II 16, 4b5 *abyūṣṭä vīra* 'before dawn'; III 45·25·7 *byūṣṭä vasve jūhaunai bāḍä pasālī* 'the pure amorous spring time dawned'; V 381, 2r5 ⟨*ṣṣava*⟩ *byūṣṭa väta* 'night became bright', BS ⟨*rātrī*⟩ *prabhātā∪abhūt*; V 170, 302r2 *handaundu o vā byūṣṭu* 'blown up or lightened'. From **abi-aus-* > *byūs-*, with *-ū-* (< *-au-*) retained in the preterite, to base *vah-*, *uš-* incohative *us-*, beside *-aus-*, Av. *vah-* only incohative *usa-*, *usaitī-*, *vīusaiti*, and noun *ušah-* 'dawn', *ušastara-* 'eastern', Sogd. Bud. *wy'ws*, Man. *wyws*, Chr. *wyws*, Zor.P. *ōš*, *ōš-bām* 'dawn', *ōšastar* 'eastern', Pāzand *hōš-bām*, *hōšastar* 'eastern'; Sogd. Bud. Dhyāna 113 *k'w 'wš''y kyr'n* 'in the eastern direction'; Sanglēčī *āḷuzd*, *aluzd* 'to-morrow' (**ā-uša-azmi-*)'. To IE Pok. 86–7 *aues-*, *ues*, *aus-*:*us-*, O.Ind. *vas-*, *uṣ-*, *ucchāti*, perfect *uvāsa*, aorist *avasran*; *uṣás-* 'dawn', Greek ἕως, ἠώς, αὔριον 'to-morrow', Lat. *aurōra*, *auster* 'south wind', O.Engl. *ēastre* 'goddess of spring', *ēastron* 'easter', OHG *ōstara*; *ostar* 'eastern', O.Engl. *ēasterra*; *ēaste* 'east', Lit. *aušrà* 'dawn'; O.Slav. *za ustra* 'early', *utro* 'morning' (lost *-s-*).

byūh- 'change, turn, return, translate', V 56, 115r4 *haṃdärvāto byūhāre* 'they vary within', BS *antare parivartayanti*, variant N 75·42 *handrvau*; V 28, 59r1 *ka va ne ṣei byūhäta*; 'if it should not even change'; III 138 Dandān uilik 7 *gvā(rä) byūhī rruī(ya-)* 'changes the business, the royal...'; infinitives, Sid. 1 bis r3 *ṣe pasti byūte* 'he ordered to translate'; Z 23·2 *hvatanau yi haṃjsäte byūhä* 'one intends to translate into Khotanese'; 3 sing. Manj. 208 *cu bāḍī aysmva byūtte* 'what time (=when) for him the mind changes'; K 38·134 *utci kūṣḍi vīrāṣṭä byütte* '(they lifted) to carry the water to the palace'; K 29·196 *phara kūṣda vīrāṣṭa byauttai* 'to carry the water-jars to the palace'; preterite, Z 1·189 *cu aysu ttū hvanau byūttaimä* 'I who translated into Khotanese'; Sid. 1v2 *byuttä yinūṃ nva arthä* 'I can translate according to meaning'; 'to return', Z 5·22 *hālsto vā byūttä ku ysätä* 'there he returns to where he was born'; with *pari-*, Sid. 5r3 *pari-byütte* 'reversed', BS *viparyasta-*. Absolutive, Manj. 209 *pārahā byuttye ṣṭ(ä)na hame khu cadā-vaña mvara* (so read) 'the basis though changed is like the *cintāmaṇi* jewel (*mūra*=BS *ratna*)'. From *byūh-*:*byütta-*, base **vi-yauf-*, **viyaufta-* 'changed'. Sogd. Chr. *pčywfstyq*' 'will become changed', Mat. 17·2 *pčywfs* 'he was transformed', Greek μετεμορφώθη, Syriac '*ṯtḥlp*, *ḥlap* 'to change'. If Oss. D. *äjjevun*, I. *ivyn*, *ivd* 'change, translate', D. *äjjivdzag* 'exchange', I *ivccag*, D. *jevccag*, *äjjevccag*, *jevdzi*, I. *ivddžag* is from **abi-yaufya-* with umlaut *-āui-* > *-ē-*, it can also contain *yaup-*. O.Ind. RV *yop-* in perfect *yuyópa*, causative *yopáya-*, AV participle *yupitá-* has been translated variously by 'press down, remove'; and 'make fast', but Sāyaṇa rendered by 'be secret', and *vimohaya-* 'confuse'. Possibly 'change' was the earliest meaning. Since *-p-* is a frequent increment to bases in *-eu-*, this IE *ieup-* may be traced to *ieu-* 'move away', see s.v. *gyūna-* 'gait; times'. See also *byautta-*.

bye 'witness', K 4, 141r5 *mamä ttattīka bye ka aysu āña hvāñīñi*, *jsīḍämä gyastä balysä vya* 'my witness here; if I should speak otherwise, I should have deceived the *deva*-Buddha' (*vya* with preterite indicating the irrealis, from *väta-* 'been, become'), Tib. *de ni ḥdir kho-bohi dpav yin-te gal-te kho-bo gźan-du smra-bar gyur-na*, *kho-bos de-bźin-gśegs-pa gslus-par hgyur-ro*; translation E. Lamotte, 243: or ce Buddha en personne rend témoignage à mes paroles et, si je parlais autrement je tromperais le Buddha'; V 305, 2a4 *bye*; and ibid. 2a3 plural *byāṃna*. Plural, III 2, 6v5 *gyasta balysa byāṃni hämāṃde* 'may the *deva* Buddhas be my witnesses'; III 2, 7r2 *tti mä biśśä byāvani hämāṃde* 'these all were my witnesses'; II 66·7–8 *ttä burä vara byāṃna ya* (with list *bye...bye...bye...* with names) 'these so many were witnesses there, the witness...'; II 64·1·9 *ttä burä vara byāṃna ya* 'these so many were witnesses there'; II 13, 1a11 *tti buri va byāṃ vya*, =II 14, 1c7; V 3·13–4 *ti buri va byāṃna ya bye... bye...*; II 61, 1b7 *byaunä*, ibid. 8 *byauna*. Inflexion, nom. sing. *bye*, plur. *byāvani*, *byāṃna*, *byauna*, *byaunä*, *byāṃ*, from stem *byāvan-*. Similar is *naḍe*, plur. *naḍaunä*, from **nṛtāvan-* 'hero, man'; and *miṣḍi* 'bountiful one', *mäḍe*, voc. sing. *mäṣḍāna* from **miždavan-* (to Av. *miždavant-*). The *-e* is from older *-āh* (< *-ās*) < *-āns*, of the suffix of professional work *-van-*, hence *byāvan-*, *byaunä*, *byāṃ*, nom. sing. *bye*. Tumšuq Saka *bije*, plur. *bijāne* 'witness'. The base is then *vikay-*, as in Av. *vikaya-*, *vīkaya-* 'witness', Sogd. Būd. *wyč'w'k* 'testimony', Pahlavī Psalter *gwk'dyhy*, M.Parth.T. *wg'ḥ*, *wg'hyft*, M.Pers.T. *gwg'yy*, Zor.P. *gwk'y*, *gwk's*, N.Pers. *guvāh*, Pāzand *guvāh*, *guβāī*, Armen. lw *vkay*, *-ic'*. From **vi-kay-* and **vi-kāy-* is possible; or *vik-* with suffixes to *vaik-*:*vik-* 'separate'. To the base *kay-* 'observe', is supported by O.Ind. *sākṣa-* 'under the eyes', *sākṣin-* 'witness'; and by the presence of 'knowledge' in Got. *weitwōds* 'having known, witness'; Greek μάρτυς is of uncertain origin (perhaps to Iran. *mār-* 'to notice, feel'), and Lat. *testis* < 'third', implies a third person present. 'To separate' seems therefore less likely. Sogd. *wyč-* with suffix *-'w'k* abstract indicates **vič-* with palatalized *k-* > *č-*.

bye bye 'more and more', II 7·105 *jsīnau hūṣa tsī svahau bye bye tsīdä* 'may your (*-ū*) life prosper, may your pleasures (BS *sukha-*) advance more and more'. See *byehä byehä*; *byau*, and *bryau*.

byaide 'is found', see *byeh-*, *byauda-*, *byiṃdi*.

byerajä 'the first day of the lunar fortnight', see above *berajä*, to IV 17·18.

byaire 'they are found, exist', see *byore* to *byeh-*.

byev- 'get', Z 2·183 *ttyau puñyo avaśi ma dāru balysūśtu hastamu byevo* 'by these merits surely soon I might get the best bodhi-knowledge'; III 125a2 *ttānai byevīndā parrīyu harbiśyau haysgamatyau jsa* 'by this for him they win freedom from all troubles'; III 125b5 *thatau byevīndā parrīyu* 'swiftly they gain deliverance'; III 125b1 *byevä*; V 103r5 *byevātā*, V 132, 2a1 *hamaṅgatetu byevāt⟨ā⟩* 'he gains indifference (impartiality)'. From base *ap-*, *āp-* 'to get', see above *āhate*, *ehāte*. Hence **abi-āpay-* > *byev-*, Av. *avi-ap-*, Orm. *wav-* 'to obtain' (**abi-ap-*), Yaγn. *biyop-*, *biyopta.* 'to reach'; Oss. D. *äjjafun*, *äjaft*, I. *äjjäfyn*, *äjjäft* (and with one *-j-*) 'to reach' (**abi-āf-*); Zor.P. *ayāftan*, *ayāpēt*, N.Pers. *yāftan*, *yābad*, M.Pers.T. *'y'b-*. To IE Pok. 50–1 *ap-* (*əp-*:*ēp-*) 'to take, reach', O.Ind. *āpnóti*, *āptá-*, Greek ἅπτω 'seize, bind', ἅπτεσθαι 'touch', ἀφή 'touch', Armen. *ap*' 'palm of hand, handful', Lat. *apīscor*, *aptus*, *coēpī* 'I began', Hittite *e-ip-* (*ēp-*), *appaanzi* (*apanzi*) 'take'. See *byeh-*, *byauda-*, *bīde.*

byeśti 'he strides', K 72·24 *biśāṣṭe byeśti* 'he steps to the *caitya*-monument (*biśa*=*balśa*)'.

byaiśtä 'it melts', K 90·743, see s.v. *ttajs-*.

byeh- 'get', participle *byauda-*, V 329, 13r2 *mārā pāpīmā rrāśu byehāte* 'the sinful *Māra*-demon gets control' (BS *pāpīmant-*), BS G 37, 10b4–5 *māraḥ pāpīmān avatāraṃ lapsyate* 'will get entrance'; III 25, 25a3 *trāysä byehīdä* 'they feel fear', BS *saṃtrāsam āpatsyante* (*trāysa-* < BS *trāsa-*); V 132, 2a2 *byehātä*=V 136, 1b2; 1 sing. V 64·49 *balysūśte vyāreṇini byihīmī* 'I get it the bodhi-knowledge by way of prophecy' (BS *vyākaraṇa-*); 2 plur. III 70·110 *khvai byehya:rä* 'if you find it'; III 70·111 *byehā:va*; 1 plur., III 70·113 *byehā:mana*; 3 plur. conjunctive, K 10, 9v4 *byehāṃdu*; V 43, 103a2 *thyau byehārau*, ibid. b4 *byehār⟨au⟩ thatau* 'at once obtain'; 1 sing. optative, K 154·48 *byehīnai pīrmāttama seda* 'may I get foremost *siddhi*-power'; K 151·36 *byehīne. . . .seṃdä* 'may I get *siddhi*-success'; K 144, 2r3 *hīśanvā ạijsvā bañāmai byaihai* 'he undergoes binding in iron bonds'; V 275·74, 6a1 *ārrā byehä* 'he is found at fault'; K 144, 2r4 *guscyi ni byaihe* 'he does not find release'; participle present, SuvO. 36v7 *byehandei hämäte* 'he becomes possessed of', BS *lābhī bhaviṣyati*; K 138·932 *byehānai hime*, Tib. *gnas*; noun, V 111, 33r5 *rrušte byehemate kāḍāna* 'for the acquisition of sovereignty', BS *rājatvaṃ pratilabheyuḥ*; K 57, 24r4 *ce va byehauma niśtä* 'who has no acquisition'; abstract, K 9, 43v1 *u ku paṃj⟨i⟩nu balānu byehāṣkya* 'and where (there is) acquirement of the five powers' (BS *bala-*); III 127r1 *ttye dāraṅe byehāṣce kāḍāna* 'for the obtaining of this formula' (BS *dhāraṇī*); Manj. 376 *byehāṣcya.* Preterite *byauda-* 'got', BS *prāpta-*, V 342, 84r6 *byaude*, BS G 37, 78b7 *anuprāpta-*; Manj. 126 *tcahaurrvā phārrvā byauda* 'having attained the four stages' (see s.v. *phārra-*); K 106·254 *samāhā hauva jsa byode* 'he was possessed of the power of trances' (BS *samādhāna-*); V 271, 7·1 *ulā byaudātä* 'she got a camel'; V 342, 84v1 *abhiṃñā byaudāndä* 'they got supernatural powers', BS G 37, 79a2 *abhijñā-pratilabdha-*; V 78, 4r5 *byaudāndāmä vīvāgu* 'we got ripening' (BS *vipāka-*), Tib. *hbras-bu thob*; Manj. 417 *byādauda āchā gvaṣka* 'they got freedom from diseases'; Manj. 417 *śīravā byaudāda* 'they got joy'; III 129·221·19 *mahācaitti paṃna byaudāṃdi dye* 'they succeeded in seeing the great *caitya*-monument before (them)'; K 39·160 *gaṃjsā byaudai ā baśḍā maistä* 'he committed a fault or a great sin'; participle, V 132, 1b3 *ttye ttändrāmye byaudye aysmuī* 'of that such-acquired thought' (*aysmū*=BS *vijñāna-*).

Passive use 'it is found, it exists', 3 sing. Manj. 242 *atta ne byaidai* 'there is found no end', =Z 5·83 *aṃtta nä niśtä* (BS *anta-*); Manj. 227 *gvāna ne byede* (so) 'does not exist at all', =Z 5·71 *härṣṭāyä ni byaude*; Manj. 179 *ttena cu kara āttama nai byaide* 'because an *ātman*-self does not exist at all' (MS *rkara*); Manj. 303 *na nairvāṇa byaide* 'nirvāṇa does not exist'; see also K 150·32 *byeṃdā*; K 144, 1v4 *byeda*; Manj. 318 (plural) *āttama satva pūdgala byīde* 'the ātman-self, beings, individuals are found'; K 55, 18v1 *byiṃdi.* Plural, Manj. 41 *satsai⟨ra⟩ drrāmā byaire dūkhīnai badana-śela* 'such they exist in migration in the grievous prison' (BS *bandhana-śālā*)'. Present 3 plural, Z 5·54 *prracyau jsa vātcä ni byaure* 'then they do not exist through *pratyaya*-causes', =Manj. 178 *prracyau jsa vātca na byaura*; K 11, 1r6 *ttārä ne byaure* 'those do not exist'; V 285·8v5 *ni jä byauri dvā⟨sä dharma⟩* 'the twelve (elements) do not exist', =V 286, 5r4 *dvāsä dharma ni byauri*; Manj. 198–9 *ne byaure*; Manj. 265 *vīna aysmva gvāna ne byaure* 'without thought (*aysmū*=BS *vijñāna-*) are not found at all', =III 29, 42a2 *vina aysmū gvāna na īdä* (*byaure*=*īdā* 'they are'); Z 24·383 *härṣṭāyä ne byore* 'really are not'; Z 22·116 *nä nä. . . .byori* 'are not'. From base *ap-*, *āp-*, *ip-*, 'get, reach', present **abi-āfya-* > *byeh-*, **abi-āfta-* > *byauda-*, **abi-ifta-* > *bīda-*; 3 plur. *byaure* < **abi-āpārai* (*āpā* > *au*), **abi-āpaya-* > *byev-*, *pari-āpaya-* > *prev-*, **pari-āfta-* > *proda-*. For *byaide* 'it is found', *byaire* 'they are found **abiāfyatai* (with *-āfya-* > *-āy-*), **abi-āfyāre* (*-āfyā-* > *-āy-*); for *-ai-* note also *-adati* in *daiyä* 'he sees', *-avati* in *buysaiyä* 'is quenched'. See also s.v. *prev-*, *byev-*, *bīde.* Cognates s.v. *byev-* and *prev.*-

byehä 'position, stage, seat', II 104·88–9 *ttū ūvāra raudāṃ byeḷi pastai aḷävāysye* 'he deigned to occupy that exalted kings' position' (BS *adhivāsita-* 'accepted, endured'); similarly, JS 18v3 *pveṣtī ttya rruṃdā byehā* 'you feared that kings' seat'; K 153·25–6 *vajrrāmai byeḷa dharma-kāyą vasvą harbiśe baysūñe bvāmi gīhni. . . .hagyeda satvą* 'the (*vajra-devatā*). . . .on the diamond seat (parallel BS *vajrāsana-*) by means of all pure Buddha knowledge of the *dharma-kāya* ('doctrinal body'). . . .saves the beings'; II 103·53 *gyasta-gyastūñai byaiḷa vīra* 'upon the seat of the *deva* of *devas*', translation AM, n.s., 11, 1965, 103; Manj. 356 *avaivartta byeha vī āva* 'having come to the *avaivartika-* ('non-returning') position'; II 119·164 *jastuña byaiḷą pastāṃda pārauttai* 'they deigned to establish themselves upon the celestial (or royal) seat', translation BSOAS 30, 1967, 96; K 147·37 *hīye hīye nū byeḷą paryara pārautte* 'each according to his position, deign to establish yourselves'. III 108 (2936), 7 *byeāhe ve ra hamā///* 'upon the seat on his part may he be (*hamā⟨te⟩*)'. The meaning from context (parallel BS *āsana-*) excludes *byeh-* 'to attain' and the subscript hook acts to separate the two words. Possibly **abi-āha-* to base *āh-*

'sit', in *āste* 'he sits, dwells', hence **abi-āhya- > byeha-*. IE Pok. 342–3 *ēs-, es-* 'sit' O.Ind. *āste*, Av. *āste*, Greek ἧσται; plur. O.Ind. *āsate*, Av. *āṷhantē*; Hittite *esa* 'sits', *esari* 'they sit', infinitive, *asanna*; hieroglyphic *es-*; O.Ind. *āsana-* 'seat'.

byehä byehä 'more and more', v 244, 3a1 *ttyāṃ mī ṣa jsīna byehä byehä uskhaysde* 'their life increases', BS *teṣām āyur vardhayiṣyati*; ibid. 3a2 *ttyāṃ pātcä byehä byehä jsīna uskhaysde*, BS *teṣām āyur vivardhayiṣyati*, =K 94·112 *ttyau mī ṣa jsīna byeha byeha usakhīysde*; ibid. 113 *pātcä byeha jsīnä usakhīysde*; K 96·165–6 *tye ja ṣṭāna jsīna sa salī hami ustamī hamadā byehi usakhīysde* 'his life gone at 100 years, at the last for him indeed it will increase', =v 245, 8a1 *ttye ja ṣṭāna jsīna sa salī paskyāṣṭā u(s)khaysde*. See *bye* 'more', II 7·104–5 *jsīnau hūṣa tsī svahau bye bye tsīdä* 'may your life increase, may your pleasures (BS *sukha-*) advance more and more'. See *byo byau, bryau bryau*. Here *byehä* from **frǎyah*, to Av. *frāyō*, Zor.P. *frēh*, N.Pers. *firih*, to IE Pok. 800 *plei-*, O.Ind. *prāyas-* 'more', superlative, Av. *fraēšta-*, Greek πλεῖστος.

byehaṃj- 'draw out', see *byihaṃj-*.

byehäysa- 'hunter', see *bihäysa-*.

byau 'increase', K 109·320 *ṣai ḳāma ysautta nai vara pāraga nai byau bvāeme jsa* 'this his thought flows off, there is no decrease, no increase of it with bodhi-knowledge', translation of context E. Lamotte, 251. Duplicated *byo byau* 'more and more', JS 3r1 *biśī sūha brūna-pajsamya byo byau tsīde* 'all his pleasures (BS *sukha-*) possessing splendid reverence may they advance more and more'; III 17·45·11 *⟨su⟩hau byau byau tsīdai* 'may your pleasures increase'; K 35·80 *tti ma jsāna hvāṃda svahe byau byau tsīṃde* 'they said being here (?), may the pleasures increase'. See also IV 22·1·2 *cu panaṣṭi ī byehai bryau bryau* 'what is lost, he gets, more and more. . .'. From **frayāva-* with *-āva-* suffix (see s.v. *rraysau-* 'empty'), to base *fray-* in *bye, byehä *frǎyah-* 'more', IE Pok. 800 *plei-*. Possibly with Pašto *wrō wrō* 'little by little'.

byaugvā loc. plural, see *byūṃga-* 'bond'.

byoj- 'to care for', noun, dyadic with *haspīj-*, III 8, 15v1 *byauja bāyūṃ haspīj̈ūṃ* 'I treat with care, exert myself'; v 182r1 *byoje haspīj̈sye jsa bāyāña* 'they are to be treated with care, with effort'; III 7, 14v5 *gyasta baysa byaujī bāyūṃ* 'I treat with care the *deva* Buddhas', III 7, 15r1 *baudhisatva byauja bāyūṃ* 'I treat with devotion the bodhisattvas'; III 7, 15r3 *gyasta byauji bāyūṃ* 'I treat with care the *deva*-gods'; participle, *byauta-* Z 12·10 *tta yana balysa tä byautä* 'so Buddha, do to your devoted one'; v 189, 107b3 (isolated) *byautä*; v 283, 2b2 *cu ttye va tsī byautī byehe* 'who goes on his behalf receives his care'. From **abi-auk-*, to base *auk-* 'be accustomed to' or **abi-yaug-* 'to join with', see *nyūj-*; *nyūta-*. Here *o, au* is kept (as in *āyoṣṭa-*).

byautta- 'transfer, convey over, change', K 29·196 *phara kūṣdā vīrāṣṭa byauttai* (infinitive) 'to carry the pots towards the palace', =K 38·134 *asthīyāṃdi utci kūṣḍi vīrāṣṭä byütte* 'they raised the water to carry to the palace'; II 97·107 *drai tcā jū yāṃda byauttaudū* 'three or four times always we returned', =II 94·23 *u ttī hā drai tcāṃ jū yāṃdä byauttaudü*. See *byūh-*.

byauda 'obtained', see *byeh-*.

byauna 'witnesses', see *bye*.

byora 'apt (?)', v 324 (2957), 162 *nūvarä naṣkasti āramaysda mäñada dä-byora samāhāṃ-vyacaka āśirī vanittaṃjī* 'the teacher (BS *ācārya-*) Vanittaṃjī, like the newly risen sun, apt to the *dharma*-doctrine, embracing trances' (BS *vyak-* 'comprehend, contain'; *samādhāna-*). Assuming adjective *byora < *abi-āf-ra-*, to base *āp-* see s.v. *prev-, byev-*, Lat. *apīscor, aptus*; form with *-ra-*, like Av. *ādra-* 'small', O.Ind. *ādhrá-* 'needy'.

byore, byaure 'they are found', see *byeh-*.

byaurīnai 'cloud's', K 17·193, adjective to *pyaura-*, see s.v. *pryaura-* 'cloud'.

byauśąuka, see s.v. *pyauśąka-* 'bud (?)'.

bra, brra 'dear', JS 17v4 *brra puraka* 'beloved sons'; v 66·7 *bra ysarrnä nika* (BS *niṣka-*) 'dear are the golden neck-ornaments'. See *brī, brya-*.

braṃkhaysji 'name of the second autumn month' (listed in KT IV 11), II 21, 13b1 *braṃkhaysji* (and II 24, 27·2; II 33, 3b10); II 23, 18a3 *brakhaysji*; II 8, 140 *brrakhaysda mäśtai*; II 94·38 *brraṃkhaysdya mäśta* (and II 97·124–5); Sid. 3r5 *brakhaysdya*; with the change of *-dy- > -j-*. Possibly the older form is IV 26·1 *bryaṃkhaysjä* with *bry-*.

braṃgarā 'wretched (?)', III 128·10–1 *ma na ttā haṃdirye rrāśi himāmane, ma braṃgarā, ma dīra-gūttirya* (BS *gotra-*), *ma kastara, ma na ttā agyau prrattyagyau jsi vārūḍya himāmane* 'may we not become subject to another, not wretched, not of low family, not inferior, may we not become defective in limbs, in subordinate limbs' (BS *anga-pratyanga-*). A pejorative adjective, possibly **frama-karaka-*, to N.Pers. *faram* 'sorrow', note also Zor.P., Gr.Bd., TD2, 128·2 *plmkl *fram-kar* of the fire needing no fuel. But it could equally be connected with *bram-* 'to weep', see s.v. *brem-*.

branthä 'storm', v 115, 64a1 *abāḍä bāta paṣṭīndä abāḍä brīnthä* 'untimely winds arise, untimely storms', BS *viṣamā vāyavo vānti*; Z 24·415 *branthä hīśtä hätīṃgya* 'a red storm comes'; Z 24·501 *branthä hīśtä hätīgya*; Z 24·520 *kho ye brīnthu vīri hvätu vāñite phī⟨ra⟩* 'as one tosses well-tossed (=winnows well) the awns into the wind'; K 155·53 *brrathu bāri* 'storm and rain', v 153, 174a1 *⟨br⟩īnthyau haṃkhau⟨ṣta⟩* 'tossed by storms'; III 14·29 *bāri pha hime u braṃthi tsīdi* 'much rain falls and storms come'; v 62·21 *ñūhājsaṃdyi dīśina vā brraṃthä hīśtä* 'from the western region a storm comes'.

The initial *br-* is ambiguous for IE *bhl-, bhr-, pl-, pr-*, or from the preverb *abi- > bä-, b-* (as *bärāh-, brāh-* 'soars up'). The winnowing excludes a whirlwind. From *branthä* it is possible to derive *bran-* or *bram-* (*bram-* 'to weep' hardly suits) or the base may be fuller *branθ-*. IE Pok. 120–1 *bhel-, bhl-* 'to blow' could give Iranian *bran-* 'to blow', to put with IE *bhlē-* in OHG *blājan* 'to blow', O.Engl. *blāwan, blæd* 'blowing, buffet of wind', *blæst* 'blast of wind'. This IE *bhlen-* would stand beside *bhlē*, as O.Ind. *bhan-* 'to speak' beside Greek φᾱ-, Lat. *fa-*, see IE Pok. 105–6 *bhā-*. Connexion with *rranthä-* 'noise' hardly suits (as **abi-ranθ-*). The stem is **branθi-* with plural *brīnthä* from **branθy-*.

bravīya 'happy', JS 37r1, see v 118, 67r5–6 dyadic *bärra-vīyä suhauttä* 'happy' (BS *sukha-*).

braśśäte 'falls', Z 23·103 *urä aysurä ṣṭānye vratāna puṣṣo braśśäte urvaśi kāḍna* 'Ura being an *asura*-demon fell from his vow (BS *vrata*-) at once because of Urvaśi'; Z 24·455 *baśdye jsa braṣtā kar ni pātcu ne byode* 'through evil deed it falls, then it is not at all found'. Base *bras*- 'move from its place', Oss. D. *älvasun* 'draw out', *älväsun* 'come out', *älväst*, I. *älvasyn*, *älväsyn*, *älväst* (see E. Benveniste, Études sur la langue ossète, 35–7). to O.Ind. *bhraṃś*-, *bhraś*-, *bhrāśaya*-, *bhraṣṭa*- 'precipitate, eject' (but Av. *brāsa*- to *bram*- 'to weep'). IE Pok. 168 *bhrenḱ*-, possibly O.Slav. *bros*- 'to throw'.

braṣṭa- 'asked', participle to *puls*-; I sing. V 235, 16b2 *braṣṭaimä*; III 133, 5b1 *braṣṭemä*; I plur. II 87·9 *brraṣṭāmdūm*, II 119·174 *brraṣṭaudū*; 3 sing. fem. K 45·19 *ttī-t-ī hā brraṣṭā sa* 'then she asked him'; K 46·41 *braṣṭā*; K 38·140 *brraṣṭā*; infinitive, III 129·16 *drūnā parīdą brrīṣṭi* 'they deign to ask the health'. See *puls*-, *puṣ*-. From **pṛs*-, *pṛṣta*-, IE Pok. 821–2 *perḱ*-, *pṛḱ-sḱ*-, O.Ind. *praś*-, *pṛcchati*, *pṛṣṭa*-.

braha 'back' of body; see *bṛhaña*; III 93·253 *brraha*-.

brāṃgä 'part of the body', III 89·163 *cu brāṃgä narāme* 'whose body-part comes out'. See the compound Sid. 4v3 '*hala-brāṃgvā pārotta* 'established on the half of the *brāṃga*-, BS *śroṇy-āśrita*-, Tib. *hdon-mohi bar-gyi nan-na gnas-so*, BS *śroṇi*- (Khotan Saka *ṣūñi*) 'hip and loins'; Tibetan *hdon-mo* has been traced in the Tibet Mongol Dictionary of Sumatiratna with four Mongol equivalents.

brāṃjä 'birch-tree', Sid. 13r4 BS *bhūrja*-, Tib. *stag-pa*; JS 31r4 *khu hauṣke brrāṃje pasuste* 'as the dry birch-tree burns'; I 179, 98v2 *brrāṃja hīya grrathi*, BS *bhūrja-grratha*-. See *bruṃja*- 'birch-bark' Z 20·42. The bark was used in medicine.

brāta- 'awake, clear', K 136·872 *o husaṃdai o vā brrātä, māstä, au vā byaṃdä* 'either sleeping or awake, intoxicated or bemused', Tib. *ñal-lam gñid-kyis log-gam, smyos-sam, rab-tu smyos* (*gñid-kyis log* 'returned from sleep'); I 143, 5ov3 *brrāvauśta jaida hūna padīme* 'it abolishes wakefulness, it induces sleep'; Z 7·38 *cū hūña uaiṣṣa brāta* 'who are those awake in a dream' (dyadic); K 69·226 *brrā ṣṭāna* 'being awake'; Sid. 128r5 *brā*, Tib. *gsal-ba* 'clear (of mind)'; V 188, 75b4 *ṣi ttara hūśta u brātä* 'he there sleeps and is awake'; Manj. 72 *kauma śa mvaña brrā ttī ttāre hūsada dva* 'where one remains awake, then those two sleep'; V 187, 75a1 *ni brā āye gyasta ā hūśśä⟨te⟩* 'he may not be awake, Buddha, or send to sleep' (*hūśś*- causative to *hūs*-); K 52·8·2 *jā-smarāṃñä byehīmä brrāta* 'I get birth-memory clear' (BS *jāti-smara*- with abstract suffix -*oñä*); Manj. 410 *hūsadai māttrā* (BS *mātra*-) *basta baiśa brrāva māttr(ā) guva* 'the bound is sleeping only, the freed one is the wholly awake one'; K 37·122–3 *cu ī brrāve tti pūnāṃ jsa ulyāñä* 'who may be awake, they are to be shot with arrows'; K 112·372 *bāvaña gūhna hama brrā ṣṭāna baiyseña usta vā* 'by help of *bhāvanā*-meditation he becomes awake, he is to be awakened at last (*baiyseña* from *biysāña*-)'. In Iranian elsewhere 'awake' is expressed by **vi-grāta*- to base *gar*-, *grā*-, hence possibly here **bī-rāta*- has ended in *brāta*-, to Av. *jaγāraya*-, *γrisa*-, *γrāγrāya*-, M.Parth.T. *wygr'd* 'awake', causative *wygr'n*-, incohative *wygr's*-, *wygr'syn*-, M.Pers.T. *wygr'd*, *wygr'n*-, *wygr's*-, Zor.P. *vigrāy*, *gufrāy*-, Oss. D. *iγal*, I. *ɣal* 'awake', N.Pers. *bīdār* (Pašto lw *bēdār*) metathetic to **bīrād*. IE Pok. 390 *ger*-, O.Ind. *jārate*, *jāgarti*, Greek ἐγείρω. See also s.v. *gaḍanaa*- 'watcher (?)'. For *bīdār* see W. B. Henning, Sogdica 54·4.

brātar- 'brother', nom. sing. Z 13·69 *brāte*, V 210, 36·2 *brrāta*; oblique Z 13·69 *brātari*; gen. plur. SuvO. 3v5 *brātarāṇu*; acc. sing. II 128·58 *brrātarä*; gen. plur. II 100·209 *brrāvarāṃ jsä*; nom. plur. V 66, 24a5 *brātari*, V 64·4 and 65·1 *brātarä*, III 69·99 *brrātara jauysa* 'brothers fighters', III 69·100 *mahe dva brrātara* 'we are two brothers'. To Av. *brātar*-, *brātaraṃ*, *brāθre*, O.Pers. *brātar*-, Zor.P. *brāt*, *brātar*, N.Pers. *birādar*, Oss. DI. *ärvad*, *ärvadältä* 'kinsmen' (D. *änsuvär*, I. *äfsymär* 'brother'), Sogd. Bud. *βr't*, *βr'trt*, Man. *βr't*, *βr'trt*-, M.Parth.T. *br'd*, *br'dr*, M.Pers.T. *br'd*, *br'dr*, Balōčī *brāt*, Pašto *wror*, Yidγa *vrai*, Waxī *vərit*, Šuγnī *vərād*, Yazg. *vred*, plur. *vradar*, Yaγn. *virot*, Sarīkolī *vrud*, *vrūt*, Rošānī *virōd*, plur. *virōdar*. IE Pok. 163–4 O.Ind. *bhrātar*-, Armen. *elbayr*, Lat. *frater*, Got. *brōþar*, Let. *brātarītis* 'dear brother', Greek φράτηρ 'kinsman'.

brrāṃna- (=*brāna*-?) 'carrier (?)', III 81·169 Turk. *saḍī*, *brrāṃnä hame* 'the (Turkish) *sal* is the handle (?)'; *sal* 'hand-grip of the bow'. Older **brāna*- or *brūna*-, possibly to base *bar*- 'carry' whence *br-āna*- or *br-ūna*- 'means of carrying' (but *br*- can also derive from *fr*-).

brābe, *brrāṃbe* 'before', see *bruṃbāte*.

brāṃra 'happy' see *brora*-.

brrāvä 'food (?)', II 101·244–5 *na ra maṃ stūrä aśtą na baida pamuhą ca ma jittai u brrāvä na tta caiga kṣīrāṣṭä ka kīrä na tsīda* 'there is no more a beast (horse) here nor garment to wear (for one) who is in trouble here, and not food; so (even) if it is necessary they cannot go to the Chinese land'. For *jittai* 'fails, is in trouble (of the body) is ill' to base *jān*-, *jin*-, see above. The word *brrāvä* (only here) seems from the context to refer to the third requisite for travel: beast, clothes, food. Hence possibly *brāva*- from **barva*- (as *grāma*- 'hot' from *garma*-) to base *bar-ū*- 'to eat', see s.v. *bāṃrai* **bauraka*- from **barvaka*- by *u*-metathesis.

brāska 'question', V 77, 145v4 *mājeina salāvänai brāska hvāña* 'with our speech by him questions must be uttered', Tib. *bde-bar rab sad-nas* (*sad* 'examine'); Z 20·21 *brāske hamu byāta yanāre* 'they remember at all times the questions'. From **fras*-, *puls*-, *braṣta*- 'to ask', see cognates s.v. *puls*-.

brāhä 'he may soar up', optative 3 sing., see *bārāhätä*.

brī, *brrī* 'dear, beloved', *briya*-, *brra*-, V 64·3 *kṣīrä brī* 'dear to the land'; V 67, 25a4 *⟨gya⟩stya tsūmaṃcā brī* 'beloved of the coming *devī*-goddesses'; K 138·927 *baysānä brrī hime* 'he will be dear to the Buddhas'; Manj. 191 *pūra ysīda brrī u ysūṣka* 'she bears (base *ysan*-) a son beloved and treasured'; IV 23·15 (verse 26) *paṃñe brī*; II 3·38 *paīai jsāṃ brrī* 'dear to everyone', parallel Saṃghāṭa-sūtra G 37, 9a3 *sarveṣāṃ priyo bhaviṣyati*; Mahāvyutpatti 2940 *bahu-jana-priya*-; Tumšuq Saka *jeɔdanu bre* 'dear to the *deva*-gods'; plural, V 66·7 *bra ysarrnā nika* (BS *niṣka*-) 'precious golden ornaments' (*bra* from *briya*); V 58, 128v4 *u brya ṣū-karaṇānu* 'and beloved of the acts (or actors) of fame'; inst. plur. V 231, 17a2 *bryau ha-⟨yūnyau⟩* 'with dear friends'; V 66·16 *brau pūryau* 'with

dear sons; voc. plur. v 66·10 *brau* 'dear ones' (deleted), with voc. plur. ending *-yau*; with *-ăn-* suffix Z 2·5 *ķeitä. . .kho ju māta bryandamu pūru* 'cherishes. . .as a mother the most beloved son'; comparative, III 101·41 *śau śau hada hvai brrauda ysūṣkyaira* 'one by one each other man to him more beloved, more treasured'; v 64·3 *braudama pū⟨ra⟩* 'most beloved son', here *brrauda* from **briyāndarä*, and *braudama* from **briyāndama-*. With *-aka-* suffix, v 154, 184b3 *bryakä hamatä* 'becomes dear'. See *brīka-*, *briyūna-*, *brītā-*. Cognates s.v. *briya-*.

brīka- 'beloved', v 64·43 *paṃīe brrīkai* 'dear to everyone one', see s.v. *bīka-*.

brījs- 'roast', Sid. 132v2 *pātcą kuṃjsa brrījsāñą* 'then the sesame-seed must be roasted', BS *prabhṛṣṭam. . . tilair*; Tib. *tila brnos-pa*; with preverb *uz-*, see above *aysbrījs-*, *iysbrījs-*, *eysbrījs-*, Tib. *brnos-pa*. From *braig-*: *brig-*, beside *braiz-*:*briz-*, and *brag-*, to Av. *bərəj-* in *parō.bərəjya-* 'food-roasting' epithet of an *aonya-* 'oven' (see TPS 1960, 82 ff.; BSOAS 26, 1963, 90), M.Parth.T. *bry'n* 'roasting', M.Pers.T. *bryz-*, *bryzn* (**brēzan*) 'oven'; Zor.P. *blštn *brištan*, N.Pers. *birištan*, *biryān* 'roasted' (**briδāna-*), as *giryān* 'weeping' from base *garz-*, *barēzan*, *barējan* 'oven', *birzan* 'frying-pan', Balōčī *brējag*, *brījag*, *brētka*, *brihta*, Khowar lw *vrenjēik*, Yidya *vročum*, *vrexčum* (**brinj-*), Pašto *wrīt* 'roasted' (**brixta-* or **brišta-*), Sarīkolī *virz-*, Waxī *vareš-*, *varešt* (**brišta-*), with O.Ind. *bhṛjjati*, *bhṛṣṭa-*, *bharjjana-*, *bhṛjjana-*, *bhraṣṭra-*, *bhrāṣṭra-* 'frying-pan'. IE Pok. 137 *bher-* 'to roast', 1. *bherg-*, O.Lat. *ferctum*>*fertum* 'sacrificial cake', Lit. *bìrgelas* 'beer'; 2. *bhreiĝ-*, *bhreig-* Lat. *frīgō* 'roast'; 3. *bhrug-*, Greek φρῦγω 'roast', φρύγανον 'dry wood'.

briṃjā- 'dry place', III 59·21 *tti khu ṣakala brriṃjvā karä ūtci ni byide* 'just as in dry deserts no water at all is found', parallel to BS *ujjangale pṛthivī-pradeśe* 'in a dry part of the earth' (Saddharma-puṇḍarīka-sūtra, ed. U. Wogihara, 202·9); in the simile of the antilopes and the *marīci-* 'mirage' in the same text III 59·21 *vira ṣakala brriṃji khu nī ūtci udišä, ni va byehīṃdä ūtci stāsīṃdä saṃ* 'there arid dry places if it is a matter of water they do not find water, only they stay (are weary)'; III 79·12 *ṣakala brraijä hauśą rauvä* 'dry places, arid plains'; Z 22·116 *alava* (BS *aṭavī*) *ggaṃpha säyate briṃje jiyāre* 'forests, plains, sands, deserts will vanish'. Base *briṃjā-* 'dry, parched, desert' from *braig-*:*brig-* with nasal *bring-*, see above *brījs-* 'to roast'. Sogd. Bud. *βr'yzkh* is associated with desert VJ 902 *ptw'čh z'yh ZY βr'yzkh ZY šykth* 'desert land and **frēzā-*, and sands', but it has been traced to connexion with N.Pers. *farēz* 'a kind of grass'. The Pali-Vessantara-jātaka (Jātaka 6·508, translation 263) reports Maddī pushing through hill and forest grass, clumps of bulrush reeds. The BS *jāngala-* is rendered Sid. 6v4 *astaucā* 'dry land', Tib. *skam-sa* 'dry land'. Note *-inj-* also in *bīsaij-* 'make noise' < **vi-sinj-*.

-brīta-, *-brīya-*, see *tcabrīta-* 'scattered'.

brītā, *brīyā* 'love, passion' for BS *rāga-*, SuvP. 70v2 *brrīyā*, BS *rāga-*; K 58, 28v2 *ysūrä jaḍī brrīyā*, parallel BS *rāga-moha-dveṣa*; SuvO. 68v4 *hā tsutāndä dātä brīya* 'they went in love of the dharma-doctrine', BS *āgatā. . . dharma-kāmāḥ*. Inflexion, nom. sing. *-ā*, acc. *-o*, *-au*; gen. *-täye*, *-tye*, loc. *-ya* (*brīya*), inst. *-ai*, *-e*, inst. plur. *-yau*. With negative Z 6·32 *abrīye*; Z 6·44 *abrīyaa-*. Adjectives *-īnaa-*, *-osta-*, *-ūna-*, *-aiṃja-* fem.; v 100, 43r5 *brītīnā suha vaśīvātä* 'he experiences desirable pleasures' (BS *sukha-*, *upajīva-*), K 152·17 *brrīyīne*; II 104·77 *brrīvīnai ysathīnai jaḍīnai vāma jsa* 'from the sea of love, birth, ignorance'; SuvP. 68r2–3 *brrīvījau haṃtharkyau jsa* 'with love distresses', BS *rāga-saṃkaṭe*; v 381, 3a6 *ci brītyausta-piṣkala* 'who have the form at will', =v 332, 24v1 *hīyauṣca-päṣkāla*, BS G 37, 21b3 *kāma-rūpiṇaś ca*; v 52, 83b1 *brīyostä päṣkalä*; v 125, 7b4 *brīyaustä*; Z 20·6 *trāma hämāro brrīyosta ttīyä bäśśä* 'then all become so passionate'; SuvO. 36r4 *u briyūnyau tcẹimanyau uysdyāñe* 'must be surveyed with loving eyes', BS *priya-hitābhyāṃ prekṣitavyāḥ*, SuvO. 36r5 *bryūnäna salātäna* 'with loving speech' (BS *saṃlāpa-*), BS *priya-vacanaiḥ*; without *-r-*, SuvO. 36r4 *byūnyau*, see above *byūna-*. For *-aiṃja*, Z 20·23 *aysu nä buysaimä brītaiṃju mäśtu daju* 'I quench for them the great passion-flame'.

brītañā 'beloved', v 118, 67v2 *ṣä härä arthä manāvä brītañā* 'this matter (dyadic) is pleasant, desired' (BS *mana-āpa-*), BS *tad vastu priyaṃ manāpaṃ*.

brīti 'friends (?)' (dialect text), v 262 DR 01a3 *haṣṭi brīti tto mari hvātaimi* 'eight friends (?), so here I spoke (?)'.

brītiya 'in passion' (context unclear) v 28, 59v3 *yuḍe brītiya perre*.

briya- 'beloved, dear, treasured', Z 20·22 acc. sing. *pūru briyu* 'dear son'; voc. sing. Z 19·3 *briya balysa*; Z 20·21 *briya ṣṣuva* 'dear report'; nom. acc., gen. sing. *brī*, inst. sing. *brīna*, inst. plur. Z 11.11 *brāyo*; plural, SuvO. 4v1 *manāva brya hvaṇdä* 'pleasant, dear men', BS *kānta-priye jane* 'beloved, dear people' (BS *mana-āpa-* 'pleasant'). By loss of *-iy-*, *-y-* also *bra-*, *brra-*, v 66·7 *bra ysarrnā nika* 'dear golden ornaments' (BS *niṣka-*); JS 12v1 *nārä panyai brra* 'wife dear to everyone'. With suffix *-aka-*, v 154, 184b3 *bryakä hamatä* 'becomes beloved'; comparative, III 101·41 *brranda ysūṣkyaira*; superlative, v 115, 64v1 *bryāndamai āmāca mārāre* 'his most beloved ministers (BS *amātya-*) die' (*bryāndama* with *yi*), BS *priyo 'mātyo 'sya mriyate*; Z 2·5 *bryāndamu pūru* 'most beloved son'; K 20·251 *ṣvāra ma brrauda ye* 'he was most dear to me', =K 28·166 *ṣvāra ma brrauda ye*, =K 36·110 *ṣūrą jsāṃ maṃ brrauda ye* (translation, BSOAS 29, 1966, 511; 528). See *āvun-* 'to bless', participle *orāta-*; *brīyā-*, *brrauda-*, *phrrīnä*. From *frai-*: *frī-* 'to be friendly, love', Av. *frīnā-*, *frinā-*, *frita-*, *friθa-*, *frīna-*, *frya* (*friia-*), with *ā-*, *āfrivan-* 'blessing'; Sogd. Bud. *pry*, *pryt'tt* 'love', *pry'w'k* 'love', *prytm-* 'dearest'; Man. *fryy*, *pry'n prytm* 'dearest of the dear', *pryyṯ'ṯ*, *fryṯ'ṯ*, *fry'n*, *frytr*; Chr. *fry*, *fryčqt*, plur. *fryt*; *fryt't* 'love', with preverbs, *ā-*, *ni-*, *pati-*; Bud. *'prywn*, *"βrywn*, Ancient Letter *"pryw*; Man. *"βrywnčykw*, participle *'frytyy*, plur. *'frytyt*, *'fryn*, *'frywn*; Chr. *'frywn*; with *ni-*, Chr. *nfrytyty* ('accursed' voc. plur.); Bud. *ptβr'yn-* 'return blessing', Man. *ptfryy* 'honour'; Zor.P. *āfrīn*, *āfrītan* 'bless', *nifrīt* 'cursed', *nifrīn*, Pāzand *nifrīdaa*; N.Pers. *āfarīn* 'blessing', *nafrī* 'curse', *nafrīn*, *nafrīd*; Oss. DI. *arfä* 'thanks', *arfäjag* 'blessed'. To IE Pok. 844–5 *prāi-*:*prī-*, O.Ind. *prīṇāti*, *prītá-*, *priyá-*, Greek πρᾶύς 'soft', Got. *frija-*, nom. sing. *freis*,

frijōn, frijonds 'friend', O.Engl. *frēo, frī, frīond, frēod* 'love', =Got. *friaθwa-*; O.Slav. *prějǫ* 'care for', *prijajǫ priyatelĭ* 'friend'.

brīyanda 'beloved', Z 2·180 *ṣa ju māta nāštā kye pūru śśau-ysātu tterä brīyanda* 'this mother is not who holds the only-born son so dear' adjective to *brīyā* 'love' with suffix *-vant-*, with *-a<-u*.

brrīyausti II 123·8 *jūhānai brrīyausti aysmū jsa* 'with amorous passionate mind'. See *briya-*.

brīra 'mane', Z 5·38 *kho ju saruai kesarä brīra* 'as the mane of a *kesarin*-maned lion'; Z 22·146 *tcaṃjsi käḍä mulysgä brīra bulysa* 'hair very short, mane long'. Initial *br-* from either *br-* or *fr-* or preverb *bi-* before *r-* (see *brāh-* 'to soar up', *bärāhätä*). In form Av. *brīra-*, attested in Yašt 13·55 has *urvaranąm xvawrīranąm* 'of plants reaping well' to *brai-*:*brī-* 'to cut'. There is also Vištāspyašt 38 *xvafrīrā. . .bavāni* 'may I become with good *frīra-*', to *frai-*: *frī-* 'friendship'. But Iranian words for 'mane, neck' are from base **barz-*, **barś-*, beside which **barg-* is a possible variant, hence IE *bhel-*, *bhelĝ-*, *bhleĝ-s-*, *bhelg-*, see IE Pok. 122–3 'to project', so Pašto *wraž* 'mane' (**bṛz-*), Kurd *bižū* mane (**bṛzuka-*), Oss. DI. *bärzäj, bärzej* 'neck' (**bṛzaya-*), D. *barcä*, I. *barc* 'mane' from **bṛšti-* as *arc* 'lance' from *ṛštī-* (rather than from *bṛti-*, or *bṛ(t)s-*); Av. *barəša-* 'back of horse', (**bṛĝ-s-*), Armen. lw (North Iranian) *barš, baš* 'mane' (**bṛĝs->*bṛš-*) with Zor.P. *buš*, N.Pers. *buš* 'neck, mane'. Hence base *barg-*, *bṛg-*, and *brag->*bragrā->brīrā-* (as *sīra-* 'content'< **sagra-*), for *-agr-* of West Iranian, see s.v. *sarau* 'lion', and Av. *ayra-*, Zor.P. *ēr-*, Zor.P. *dēr* 'long', O.Pers. *darga-* (through **dagra-*). For Oss. D. *barcä*, I. *barc* 'mane' from **bṛšti-* note also D. *fäsa-bärcä, fäca-bärcä*, I. *fäsarc, fäcarc* 'behind the saddle' from **bṛšti-* to IE Pok. 125–6 *bhelĝh-*, whence also *baz* (<**barz*) 'cushion'.

brrīvarja 'act of love', II 115·18 *pañai brrīvarja yanī bāya samādāṃ ahaṣṭa* 'to everyone he was making (durative past, or 'may he make') love-acts to lead to trance (BS *samādhāna-*) uninterrupted'. From *briya-* with *kar-*, **briyakaracī* (as Sid. 126v3 *byāvarji* 'making remembered', to *byāta-* and *-karacī*).

-brīs-, see *tcabrīs-*, s.v. *tcabalj-* 'scatter'.

brrīṣṭi 'to ask', infinitive to *puls-*, *braṣṭa-*.

briha 'back', see s.v. *bṛhaña.*

brū 'early', III 20, 4a2 *brrū haḍā* 'early in the day'. BS *pūrvāhna-kāla-samaye*; K 18·217 *brru haḍe*, =K 26·143 *brrū haḍāe*, =K 35·88 *brrū hiḍā*, parallel Divyāvadāna 448·5, *prabhātāyāṃ rajanyāṃ* 'when the night lightened' (see also III 25, 27b4–28a1 *byūṣṭeye ṣavi*, BS *prabhātāyāṃ rātrau*); Sid. 122v1 *ysai brū* (omitted in Tibetan); V 54, 83v3 *siddhaṃ brū ha⟨ḍā⟩*; inflected in *-ī*, Z 22·150 *hamye bruī kvī rre bvaittä kari jaṃbutīvī baḍe* 'the same morning when the king mounts him, he carries him around Jambudvīpa', parallel to Lalita-vistara 12·23 *sūryasyaabhyudgamana-velāyāṃ* 'at the time of sunrise' (note *kara-* as partitive adjective, type Lat. *urbs media*). From **frau-* with *br-* retained as in *bruṃbāte* 'before', unlike *hā, hāysa-, ha-, hatara-, hatāma* containing *fra-*. Note IE Pok. 814 *pru-* in Greek πρυμνός 'being at the furthest end (?)'. For the meaning note O.Ind. *prātár* 'early', Greek πρωί. See also s.v. *hvaṣṭa-*.

brrūka 'window', III 106·21 *ttanī ca byāśā brrūka ayāṣṭi* 'at once when she opened the window towards the street'. From **abi-rauka-* with *-ka-* suffix retaining *-k-*, to base *rauk-* 'to shine', with Zor.P. *rōčen* 'window', see cognates s.v. *bärūñ-, rrūndātä.*

brūñ- 'shine', III 29, 4ia4–b1 *khu jä oña stārā dyāri ṣīvi brrūñāri* 'as the stars appear in the sky, at night they shine', =Manj. 261 *khu ja āśa* (BS *ākāśa-*) *stārā dyāra ṣīvi brrūñāra*; Manj. 157 *brrūñave ḅāya vasva* 'the pure ray shines' (=**brūñātä*); V 123, 19r5 *brūñāre*. Participle present, SuvO. 68r4 *brūñandei ysānde* 'appears shining', BS *jvalantaṃ*; III 114, 5v4 *brrūñaṃdai himi khu raṃnīnai* (BS *ratna-*) *daṣą* (BS *dhvaja-*) 'becomes brilliant like a jewelled banner', =V 250·791. See *bärūñ-, brūna, rrūndātä* 'light', from base *rauk-*, IE *leuk-*.

bruṃja- 'birch-tree, birch-bark', Z 20·42 *samu kho ju bruṃje uysgurśti banhyu väte* 'as one tears off the bark on a tree'; Sid. 13r4 *brāṃjä* 'birch-tree', Tib. *stag-pa*; JS 31r4 *brrāṃje*; I 179, 98v2 *brrāṃja*, BS *bhūrja-*. The name of the birch has taken many divergent forms. Here note Oss. D. *bärzä*, I. *bärz*, plur. *bärzytä*, Waxī *furz*, Pašto *barǰ* 'birch-bark', Sanglēčī *barež*, Tājikī *burz*, Šuynī *vēyzn, vēǰdz*, Parāčī *bhīn* 'tree', Yidya *vīz-vīrya, vəzvuryo, zəvirγo* (**bṛza-vāraka-*), Šuγnī *brūǰ* 'birch-bark'. Dardic Dameli *brūš*, Phalura *brhuǰ*, Gawarbatī *bluz*. IE Pok. 139 *bherĝ-* 'shine', O.Ind. *bhūrjá-*, Lat. *farnus* 'ash-tree', *frāxinus* adjective (**fargsno-*), OHG *birihha*, O.Engl. *beorc, birce*, O.Norse *bjǫrk*, Lit. *béržas*, Slav. Russ. *berëza*, named as the 'white tree'. Note the variation *-ar-*:*ru-* in O.Ind. *darbha-* grass and I 147, 56r5 *drūba* for BS *darbha* (see TPS 1955, 76–80).

brūna 'splendid' as a laudatory adjective, V 65, 24a14 *vṛkṣa* (BS) *vasva ramaña brūna* 'trees pure, delightful, splendid'; III 65·16 *yanūmī brrūna pajsaṃ* 'I do him splendid honour'; compound JS 3r1 *bisĭ sūha* (BS *sukha-*) *brūna-pajsamya byo byau tsīde* 'may all his pleasures full of splendid honour increase more and more'; III 127·23–4 *avaphada brruna magalīya* (BS *mangala-*) *dy(ā)ma byaihūdai* (=*-āṃde*) 'may they attain the vision unsated, splendid, auspicious'; K 39·156 *jastūña brrunā yuḍāṃdā pūjā-karmā* 'they performed the divine splendid worship (BS *pūjā-karma*)'; K 64, 81r1 *ttū pajāysīryau brrūna saskāra dauja* 'may they receive this spendid gift of *saṃskāra*-ceremony', =ibid. 79r4 *ttū pajāyaude brrūna saskāra dauja*. The 'gift' is *dāṃjā-* to base *dā-* 'give', which is replaced by the verb *hor-* (**fra-bar-*). Compound, SuvP. 72r4–v1 *himāṃde satva avesta brrūnarā śūje vīra* 'may the beings become free of danger illuminant to one another', BS *prabhaṃ-karā bhontu paras-pareṇa*; derivative with *-ja-*, *brrūnājai* 'splendid', II 55·34 *cū dyāṃdū biysāṃ hya dyāma brrūnājai (u)vārä bhaśje āyāṃysa naṣāṃdä* 'for us who have seen the vision, splendid, exalted of the Buddhas, sins, distresses have quietened', translation SDTV 67–9. From **abi-rauxna-* (hardly *-xšna-* which might leave *-ṇ-*), to Av. *raoxšna-*, Zor.P. *rōšan*, see s.v. *bärūñ-, rrūndātä.*

brruna 'fine (of food)', II 115·27 *ysaujsa khaśą śaika brruna ttī js(ā) ñautcai* 'savoury drink, excellent, fine and also pungent'. See *brūna-* 'splendid'.

brrūmadā 'weeping', K 24·106, =K 33·55 *brraimaṃdā*

in compound with *gärsa-* 'throat', see *brem-*. For *brrū-*, see also *brrūyasta-* 'brilliant'.

bruṃbāte 'in front, previous', Z 23·148 *indradanä bruṃbāte ysände* 'shines before the rainbow' (BS *indradhanus-* 'Indra's bow'); Z 22·163 *pātave nä bruṃbāte näštä* 'there is no guard before them'; III 26, 31a1–2 *puñīnai haṃbīsai brrūbi* 'his earlier heap of merit', BS *paurvakaḥ puṇya-skandhaḥ*; V 89·111 *būtäsatva balysä bruṃbetä ārе* 'the bodhisattvas sit before the Buddha'; III 3, 8r4 *śye ji ne vara bruṃbe hvę ne paśśāñä* 'no second man must be allowed there before'; II 76·72 *mahe brrāṃbe* 'before me'; K 40·21 *ssa salī masą brrāṃbhe*, =K 43, 138–9 *ssa sala mosą brrāṃbha* 'one hundred years previously', Divyāvadāna 405·27 omits; III 131·6 *śau haḍā-t-ūṃ ma brāṃba ni darrvai* 'one day none of them dared before me'. From *bru-* (**frau-*, **fru-*) keeping *fr->br-*: **frumba-* from **fruma-*, unlike *hatäma-* 'first' (**fratama-*), as also *brū* 'early'. Possibly formed like Pašto *wrumbai* 'first', assuming a secondary *-r-* (where G. Morgenstierne, BSOAS 33, 1970, 127 has derived from *fratama-*).

brrūyasta 'brilliant', K 26·138 *brrūyasta rana* 'shining jewels', =K 18·211 *bveyausta rana*, see s.v. *bāyä* 'ray of light'. For *brrū-* see also *brrūmadā*.

brruva 'attained', Manj. 437 *bąys(ū)śta brruva* 'having reached bodhi-knowledge', if not from *byūda-=byauda-*, BS *prāpta-*, possibly **abi-raup-* 'rise up to' with participle **rufta-> *ruta-*.

brūṣka- 'rough', III 79·6 *pada daṃdä brrūṣki ṣṭe* 'the road is so rough'; III 80·33 *cū pada pejsä brrūṣki yi* 'whose road was very rough'; of pain, III 88·148 *brrūṣkya vīnä jiṃdä* 'it removes harsh pains'; Z 20·14 *brūṣki...bani* 'rough bond'. Verbal, of mind, II 111·19 *ttä tta hve si nä ra hā brūṣtya* 'so he spoke, do not grieve any more; Z 23·26 *biśśä nä ysäru brūṣcäte kāṣca* 'sorrow distresses the mind of everyone of them'; compound, III 104·40 *brruṣkaaysmva* 'rough-minded'. From *brauš-* 'break up', IE Pok. 171 *bhreus-*, O.Engl. *briesan*, *brȳsan* 'break to pieces', Lat. *frūstrum* 'fragment', OHG *brōsma* 'crum'. See *brrūṣṭa-*.

brrūṣṭä 'break', 2 sing. K 36·100 *thi ttu gvāra ni brrūṣṭä* 'do not you break this project', =K 27·154–5 *thā ttu gvāra na byūṣṭa*, =K 19·233–4 *tha ttu gvāra na byuṣṭa*. See *brūṣka-*, *brūṣṭya-*, *brūṣca-*. Translation BSOAS 29, 1966, 511.

bre, *brrai* 'dear', JS 16v1, II 130·1, see *briya-*.

brraijä 'dry place', III 79·12; II 80·28 *brraijiṃ*, see *briṃjā-*.

brem- 'to weep', Z 24·235 *bremämä* 'I weep' in the story of Asita, parallel Lalita-vistara 73·28 *prārodīd aśrūṇi ca pravartayan*; K 45·21 *ū śę āṃ ttū brremū khū...* 'and secondly I weep for this that...'; K 45·19 *brraimai* 'he weeps', III 139v2 *bremätä* 'he weeps', BS G 37, 34a6 *aśru-kaṇṭhaṃ prarodati*; participle present, V 330, 20r6 *bremandä* (plural), BS G 37, 17b1 *rudanti*, Tib. *mu-źin* (*mu* 'weep'); V 332, 24v1 *bremaṃdä gyasta* 'weeping *deva*-gods', BS G 37, 21b2 *rodamānān bahūn devān*, Tib. *lha man-po dag mu-źin*; infinitive, V 330, 20r5 *ākṣuttändä ī-garśä bremä* 'they began to weep with the whole throat', BS G 37, 17a7 *paridevanti*, Tib. *mu-źin*; Z 5·26 *ākṣutte bremä* 'he began to weep'; K 32·38 *samai āṣṭaṃdi brraima laidrrai pana* 'but he began to weep before the hunter', =K 24·85–6 *ttanai āstada brraima lāṃdrrai pana*, =K 16·141 *ttanai āstana brraima lāṃdrrai pana* (translation BSOAS 29, 1966, 508 but *pana* taken as *panatä* 'he arose'); preterite, V 332, 24r6 *⟨br⟩aundaimä* 'I wept', BS G 37, 21b2 *aśrūṇi ca pramuncāmi*, Tib. *mčhi-ma śor-to* (*hčhor* 'flow'); V 159·193, 1v2 *braunde gyastä balysä ttere jsa pǫ* 'he wept, with forehead he (touched) the feet of the Buddha'. From *bram-*, Av. *bram-* in *brāsaṯ* 'he wept', Yašt 19·34 *brāsaṯ yimō* 'Yama wept' (W. B. Henning, BSOAS 10, 1938, 509), M.Parth.T. *brm'd*, noun and adjective *brmg*; Zor.P. (AVn 42·2) *blmmnd *bramand*, Mx 1·165 *bl'myt *brāmēt*, Pāzand *varāmēδ*, Aβyātkār ī Zarērān 107 *brāmēnd*, Jāmāsp-nāmak *bramēt*; Yazdī *bremúdwun*, Nāinī *bremb-*: *breft*, Māzandarānī *barm-* 'to weep', Sangisarī *bebürmīten*, *börma* 'weeping', Zefre *berme*, Zāzā *bermān*, with O.Engl. *bärmen*, *barmen*. IE Pok. 132 *bher-*, *bhrem-* 'well up, seethe' may have been applied to tears; in the sense 'wander about', O.Ind. *bhrámati*, Khotan Saka Z 5·26 *vibram-* 'wander', *ṵī vibramīndä* 'wits are wandering' (possibly a loan-word).

brraiha 'back (part of body)', see *bṛhaña*; III 93·252 *brreḷä*; III 79·9 *brraihā:* 'belly'.

bro 'limit', alternative to *buro* (see above *buro*) Z 3·118 *ku buro ätäśi vari bro bvāre buśśä var buro brūñāre vasuta nauna käde* 'wherever the sky (BS *ākāśa-*) is, as far as that they know the perfumes, as far as there they shine pure, soft, exceedingly'. With suffix *brokya-* (see also above *burikyä*) 'limit', Z 12·55 *tterä tcaramä brokyä* 'to the utmost last'; Z 23·142 *odä gyastuvǫ brokyä* 'right up to the *deva*-gods', =Z 23·151 *odä hä gyastuvǫ braukyä* (similar to the phrase *audi...bure*). Without *odä*, N 175·29 *gyastuo brorcu* (with intrusive *-r-*); Z 24·454 *gyastuvǫ brokyä* (without *odä*). After the pronouns, *ṣä brokyä* 'all this', Z 10·20 *ṣä brokyä yānyau dryau jsa haṃbajsya bvāmata hvīnde* 'all that is called bodhi-knowledge common to the two vehicles (BS *yāna-*)'; with *tterä*, Z 12·20 *tterä brocī mulysdi* 'all so much favour from him'; with *vara*, Z 6·60 *ku buro satvānu väkalpa varä brocä harbiśśu vīrä* 'all there in everything wherever beings' imagination exists' (BS *vikalpa-* 'false conception'). From *bura-*, see s.v. *buro*, *buḍaru*, to Av. *būri-*.

brrau 'dear', inst. plural II 130·1, see *briya-*.

braukalä 'brow', III 81·175 *brraukalä* gloss to Turk. *qaš* 'eyebrow'; III 69·93 *haṃgrīhya:rä brraukala maṃ* 'raise up (2 plur.) my brows'; Z 24·515 *⟨br⟩aukale muṣṭyau jsa vahaste* 'brows struck with fists'; III 130, 1b5 *braukalä spalāte* 'the brow may quiver'; adjective, III 38·44 *skaudä brraukalakīje vaṭākye* 'secret sporting with the eyebrows', parallel to BS *vikāra-* 'contortion'; III 47·65 *skaudaka brraukälakīja dunaka* 'secret movements of the brows'. From *brau-:brū-* with various suffixes, here *-kala-* (as in *caukala-* 'he-goat'), Av. dual *brvaṯbyąm*, Zor.P. *brūk*, N.Pers. *abrū*, *barū*, Sogd. Bud. *βr'wkh* (**βrūkā*), Oss. D. *ärfug*, *ärfgutä*, I. *ärfyg*, *ärfgütä*, adjective D. *ärfuggin*, I. *ärfygdžyn* 'with eyebrows', Pašto *wrūdza*, Waxī *vəraw*, Yidγa *vrīγo*, *vrēga* (**brūkā-*), Sanglēčī *vrīc* (*c=ts*), Šuγnī *vərūγ*, West Iranian Tālišī *baw*, Baxtiārī *burg*. IE Pok. 172 O.Ind. *bhrū-*, Greek ὀφρύς, O.Ind. *brūad*, Lit. *bruvis*, Tokhara B (dual) *pärwāne*, A *pärwān-*.

brrauda 'dearest', K 20·251 *ṣvāra ma brrauda ye* 'he was very dear to me', from *briyāndama-*, see s.v. *briya-*.

brorä 'happy', Sid. 6v1 *cu vaṭhānarä hīvī aṃga, ṣi surakä u alobä* (BS *alobha-*), *u brorä, u buysa-aysmu u abyaṃdä, hauta jsa haṃphve* 'what is the attendant's (BS *upasthāna-kara-*) own character, he is clean and non-greedy, and happy (smooth) and patient and undistracted and possessed of force', BS *bhaktaḥ snigdho 'pramattaś ca balavān paricārakaḥ*, Tib. *gĉan-ẑiṅ, re-ba med-pa dan* (*re-ba* 'hope, wish'), *yi-ran-ba dan, bag yod-pa dan stobs dan ldan-paho*. The lists differ, but *brorä u buysa-aysmu* correspond to BS *snigdha-* and Tib. *yi-ran-ba* 'be glad, rejoice'; v 66, 23a7 *maṃ vīra braura thu bra ysarrnā nika* 'you, pleased with me, (desire) the precious golden ornaments' (BS *niṣka-*); II 4·50 *brrāṃra ñahalmā khanadai* 'happy, reverent, laughing'; III 127·15 *śakalaka-śaumai brraura ñahaluā khanadai* 'fine-faced, happy, reverent, laughing'; II 114–5, 15–6 *rauma kheṇḍa aidrrā sūrrai jsāka patsaunai brraura* 'like Rāma, bold in senses, devoting his life, happy'; II 115·31 *krraña sājū brraura* 'I make grateful, happy'; v 65·13a *maṃ vīra braura āṣ̌irya thu karīha* 'for me you, teacher, are happy, active'; v 312·26 *pūrä dvarā tta brrori satta* 'sons, daughters, these happy beings'. Cognates uncertain: if 'with ardent mind' and thence 'happy' the source may be **abi-rau-ra-*, giving a base *rau-* in Oss. D. *araun* 'burn' to AV *rūrá-* 'fevered'.

brorcu 'limit', see s.v. *bro* 'to the limit'.

brausāra- 'the part around the eyes', I 179, 97v5 *brrausira vīna* 'pain in the part round the eyes', BS *paricakṣuṣā-bhyaḥ*; Z 21·15 *cūḍo vaysña brausāra śśārka ne yana* 'why indeed (*-ū<uta*) now should she not make her eyelids handsome?'. The compound *brau-sāra-* is 'head of the brows', or 'juncture of the brows' (*sāra-* in Oss. D. *ānsarä*, I. *ssar* 'confusion', base *sar-* 'to join'; see also I. *gūppyrsartä* groups of *gūppyr* 'sons of the house'). See *brau-* in *braukala-* 'eyebrow'.

brya- 'dear', see *briya-*.

bryaṃkhaysjä 'month name', see *braṃkhaysji*.

bryārīñä 'kindly act', IV 7v7, as from *briya-* and *kāra-* with abstract suffix *-īñä*, *ṣi saṃkhāraṃ haṃjsiṣḍi bryārīñä* 'the monastery (BS *saṃghārāma-*) intends friendly relations'.

bryau bryau 'more and more', IV 22·1·2 *cu panaṣṭi ī byehai bryau bryau* 'who may have lost, he gets more and more'. Older form of *byo byau* from *fray-*, IE Pok. 800 *plei-*, Av. *frāyō*, *fraēšta-*, O.Ind. *prāyas-*. The *-au* may indicate **frayāva-* with *-āva-*, as in *rraysauya* loc. sing. 'empty' to base *rax-*.

bv- 'accept, adopt', participle *bva-*, see s.v. *bvā*, *bveṃ īmä*.

bvą 'know', 3 sing. injunctive, to *buv-:busta-*, II 127·32 *ttye kiṇai mū tteyi hyāṃ bvą* 'therefore in this let the Tei-Uang know'; ibid. 40 *hamaiyai tteyi hyāṃ bvą* 'on his part the Tei-Uang may know', translation AM, n.s., 11, 1964, 19. Either **budāt* 'he should know', or 2 sing. imperative **buda*. The subscript hook is as in *ḅū* 'perfume' < **bauda-*, as *pvą* 'hear', 2 plural < **patigaušata*. Here *bvą* as from **budata* 2 plural could be the polite plural.

bva 'vanishing, cessation', K 68·208–9 *cu vā nva dā tta tta hvīṃde khu śau bva harbäśi bvāñä śau ji hamā bvavī niśti svabhāvastä cu ṣṭāṃ varaśde* 'what according to the *dharma*-doctrine is so named, when one vanishing is to be wholly known, one arises, there is no vanishing to it, what is experienced as natural' (BS *svabhāva-* with adjective suffix *-asta-*); K 67·177–8 *ni vā va byehī pātci bvākä bvąvī aharīna cai bautti si hera ttuśā, khu bvāki aharīna bajiṃdi* 'then the knower does not attain to its vanishing without remainder (=BS *aśeṣa-*), he who knows it, namely that the *dharma*-elements are empty (=BS *śūnya-*), when to the knower they perish without remainder'=K 71·8v1–2 *na vā va byehī pātca, bvāka bvavī aharīna, cvai būtta sā hīra ttuśā, khu bvāka aharīna bījatte*; K 57, 24r3–4 *u na va bīdi bvāką na bvavī ttye hera prraciṃna* (*iṃ-=-ai*) *ce va byehauma niśtä* 'and there is not found (does not exist) a knower nor its vanishing (ceasing to exist), for the reason that there is no being found (existence)'; K 65, 84r2 *kīra-vadāva dasau cū bva bījātta* '(I confess to) the ten paths of *karma*-acts (BS *daśa*; *karma-patha-*) which have perished, vanished'. From *buvan-*, participle *buvata-*, *bvata-*, *abuta-*, *bva*, and noun **buvati-* 'ceasing to be' > *bva*. See *buvan-*, dyadic with *baj-*, *bijautta-*.

bvañä 'perfumes', K 49·3·9; gen. plur. *bvąñāṃ*, Bcd 45r4 *bvąñāṃ śirkāṃ jsa* 'with good perfumes', BS *gandha-varebhiḥ*. See *ḅū*.

bvanaṃdi 'learned (?)', v 312·27 *dīda khu ṣa rrispūra hūṣ̌ā bvanaṃdi hamya* 'so that the prince grew up, became learned (?)'. Possibly **baudanant-a-* to *baud-:bud-* 'understand', see s.v. *buv-*; hence denominative *baudana-* (or *budana-*) with participle present. The adjective describes the prince after training.

bvaysa- 'long', see *bulysa-*.

bvaysa 'intoxicated (?)', II 40·40–1 *cu nāma naḍāna bvaysa haysga vanāsa* 'whatever men (heroes?) are intoxicated, violent, destructive'. See s.v. *bvaysmaṃ*.

bvaysdaiyai 'decays', III 110·18–9 *cū hvī yserą ṣṭe ṣa vīśarä raną mauñāda ṣṭai ttye prracaina cū na narauśta u na bvaysdaiyai* 'what is the human heart, that is, like *vajra*-diamond jewel because it does not burst and does not decay'. From **buz-dai-* to **abi-uz-* or **vi-uz-* with *dai-:di-* 'to fall, decay', to Yazg. δay-, δed 'fall', δayd 'he falls', δed 'he fell' (note in Yazgulamī without preverbs also *waδ-* 'to marry' and *fin-*, *fadag* 'to descend', like *sin-*, *sadag* 'to rise'). This same *dai-* is in *dīn-*, 2 sing. *dīñä* 'you let fall, throw down' with *-n-* causative; and see also *dīra-* 'bad'. IE Pok. 187 *deiə-:dī-* 'move, move fast', O.Ind. *dīyati* 'flies', *dīyate* 'perish', *dīna-* 'small, wretched'; *adīna-* 'not fallen, broken' gloss to RV *áditi*. Dardic Ṣiṇā *dišoiki* 'to fall'; Greek δίω 'flee', διερός 'fleet (of foot)', Celtic O.Ir. *dían* 'swift'.

bvaysną 'sesame sugar (?)', II 1·9 gloss to Chinese *cī-ma ttāṃ* (SDTV 18; 29), possibly (proposed by W. Simon, letter of 1.9.72) *ṭṣ̌ī-ma* 'sesame' (K 1210·2; 593 *ma* (with radical 140)); *tang* 'sugar' (K 973·5). See derivative *bvīysana*; and *bveysi*, *beysa*; also above *bvaysa*.

bvąsca 'for perfume (?)', III 42b6 (12) *u bvąsca vara viśtāña u surā vara bājana viśtāña* (in the Kalparāja-) 'and incense jars (*vara-* 'vessel'), are to be placed and clean

jar-vessels (*vara-* 'vessel', dyadic with BS *bhājana*) are to be placed'. Possibly *bvaṣca* adjective *-asta-*, *-astya* > *-asca* to *bv-*, *ḅū* (**bauda-*).

bvạstā 'stuffed full', K 41·65–6 *dāda piśāri-vī herā pīrāṃ jsa bvạstā khu ṣi kimalai ṣṭe* 'such a digusting thing, stuffed with worms as the head is'; =K 44·182–3 *dida piśāri-vīha heri pīrāṃ jsa bvạsti khu ṣi kimalai ṣṭe*. See *ḅāsta-*, *bvestā*.

bvạsti 'he mounted', K 44·209 *tti iśū rre pāṭalīputtri ṣṭāna bvạsti ū ttahīkṣaśīlai h(īna) bāste*, =K 42·92–3 *ttī iśū rre pāṭalīputtri ṣṭāna bvāsti ū ttahā:kṣaśīlai hīna bāste* 'then king Aśoka being in Pāṭaliputra mounted and led the army to Takṣaśila'; with *-ā-* also, III 73·191 *rre spāṣṭa kīthāṣṭā bvāstā* 'the king looked, he rode towards the city'; III 66·25 *rre bvestā kūṣḍi vīrāṣṭa* 'the king rode towards the palace', K 25·121 *bvesta rre h(ā) tsue* 'mounted the king went out', =K 17·186 *bvesta rri hā tsve*; K 39·155 *ttye bāḍā bvesta pẹśaraṃjsī ā* 'then he mounted, he came in the evening'. See *buvad-*.

bvasti 'examined (?)', IV 3·3 *vaña malunaskḷi biśi bvasti* 'now Malunaskha has examined all'. From **abi-pad-* 'enter upon', see *nvasta-* 'lying down' from *ni-pad-*.

bvaste 'known', K 152·4 *bvaste pārāma* 'they realized the *pāramitā*-perfection', older *busta*.

bvā 'you accept', 2 sing. to base *bv-*, **buta-*, *bva-*, III 11, 20v5–21r2 *crrāmā maṃ āśśayā* (BS *āśaya-*) *bvā cirāmūṃ ggauttrā* (BS *gotra-*) ⟨*īyā?*⟩ *crrāmūṃ hettā īyā ttindrāmi rūviṇą veṣina iryāvahina hai hai mahāsatva muhu ttr⟨ā⟩ya* 'what kind of intent of mine you may accept, what kind my family (embryo of Buddha?) may be, what kind of circumstance mine may be (BS *hetu-* 'condition, cause'), from such a form (BS *rūpa-*), from such a guise (BS *veṣa-*), from such behaviour (BS *īryāpatha-*) deliver me, O Great Being'; K 112·372–3 *ttī vara rraṣṭa prrattyakṣai harb(ai)śa bvā ttye anābāauga carya jsa cu tvā haspɪsta yanāvai* 'then there all the right witness (BS *pratyakṣa-*) may you accept of him who with that effortless (BS *anābhoga-*) career may show zeal'; 2 sing. middle, III 11, 20r2–3 *vaṃña ṣṣinaumā bve khu ma ttina ysaṃthāna ttrāyā* 'now accept supplication (**xšnauma-*), so that you may deliver me from this birth'; preterite *bva-* < **buta-*, **būta-*, III 1, 5v2–3 *dasau karma-paha bve īmā* 'I have accepted the ten ways of *karma*-acts (BS *karma-patha-*)'; III 8, 16r3–4 *dasau kuśala karmapaha bveṃ imā* 'I have accepted the ten good ways of *karma*-acts (BS *kuśala-karmapatha-*); V 293·3·6, 2b2 (isolated word) *bvemā*. Parallel to BS *daśa kuśala-karmapatha-samādāna-* 'adopting the ten good *karma*-ways', with *sam-ā-dā-* 'adopt, take to, adhere to'; also II 101·12 *dasau ra maista śalai samādāyī varttāṃ* 'we practise adoption of the ten great good things (*śalai*=*śāḍye* 'goodness' for BS *kuśala-*). Present 2 plur. conjunctive *bvāta* 'you get', III 70·111 *nai ra jsāṃ paṃmara bvāta* '(if...) you do not receive report of her', with optative III 70·109 *paṃmarai bvīrau aśka* 'perhaps you may get news of her'. In letter symbolism, K 108·298–9 *ba-akṣara vīra vasve hamagte dya bvāya* 'on the *ba*-letter there is got pure impartiality by sight' (like ibid. 300 *vasve hamagte dyāma*), where *bvāya* is conjunctive **bvāta* 3 singular. Base *bag-* in *bv-:bva-* from *bag-:baxta-* 'give, take (a share)', here for 'take, accept, adopt', beside *baxś-* in *būṣṣ-:būta-* 'give, distribute', see *būṣṣ-*.

bvāeme jsa, K 109·320 see *bvāmatā-* 'knowledge'.

bvāka- 'knower', adjective to *buv-:busta-*, V 130, 52b1 *rrāspūrā bvākā hajū* 'prince knower, wise'; III 31·1 *bvāka hīrāṃñā vīra* 'on the state of a knower'; K 67, 24r4 *bvāka-*, K 71, 8v2; 8v3; Z 6·50 *ne ju butte bustā ne bvākā* 'he knows there being no realized and no realizer'; SuvP. 73r3 *bvāka*, BS *vidu paṇḍitaś ca* (*vidus-*=*vidvāṃs-*).

bvākaḍā 'memorial (tablet?)', III 51·68; 71; 73; *bvākaḍāṃ* 78, in a repeated phrase *u pīḍā bvākaḍā prrastharmaḍā beysūña prrabaibai-kāyā bẹysā hālai aurga* 'and with reverence towards the pictures, memorials, carpets, the Buddhas in the Buddha-images embodied' (BS *pratibimba-kāya-*). Hence *bvāka-* 'knowing' with second component *kaḍa-* (**kṛta-*), as in *pajsamaḍa-* 'honoured'. See *bvāka-*, adjective to *buv-:busta-*.

bvājsi 'virtue', see *buljsā-*, V 63·29 *nva bvājsi*.

bvāñ- causative to *buv-* 'know', K 39·158–9 *sūdhanā raispūrā ṣi aysa bvāñū vaysñi* 'this prince Sudhana I announce to be myself now', ibid. 159 *sūryaprrabhā rrīnā dhanā raudāṃ rre mahāmāyi bvāñūṃ śaudūvaṃ rre* 'I announce Sūryaprabhā the queen to be Mahāmāyā, (and) king of kings Dhana to be Śuddhodana the king'; preterite *bvāñ-* (from *bvāñāta-*), K 34·63 *hārva bvāñāṃdai hāṣṭā* 'the *śreṣṭhin*-ministers explained to him (*yi*)', =K 25·113–4 *hārrvā bvauñaudai hāṣṭa*, =K 17·176 *hārrvā bvauñaude hāṣṭa*.

bvāña- 'to be known', participle future to *buv-*, K 105·240 *ṣai vā khu bvāña khu vā vara dyāma bạysa uysdśa vā* 'as this is to be known how there the Buddha expounds the vision'.

-bvātta-, see *abvātta-* 'abundant'.

bvāna- 'harm', see *buvan-*.

bvānai 'for riding', II 84·12 *vina śe śe bvānai aśā hervī haṃda stūri niśtā* 'except one riding horse each there is no other beast at all'. See also *bvaina* III 81·41; cognates s.v. *buvad-*.

bvāma 'bodhi-knowledge', older *bvāmata-*, Manj. 341–2 *hajūttā bvāma* 'wisdom, knowledge', Manj. 344 *rraṣṭa bvāme jsa paysāda* 'known by right knowledge (parallel BS *samyak-saṃbodha-*), =Manj. 382 *bvāme jsa rraṣṭa payseda*, see also *bvāeme*, *bvaime*. From *buv-* 'to know'.

bvāmaja 'having knowledge', Manj. 301–2 *rraṣṭa brāmaja baysa na byaide vene akṣara* 'the Buddha with right knowledge is not found without the *akṣara*-syllable'. Adjective *-ja-* to *bvāma*.

bvāmatītā 'having knowledge', K 3, 139r5, see *buvāmatī*.

bvāmatīnaa- 'of knowledge', Z 5·82 *urmaysde mästā bvāmatīno* 'great sun of knowledge', see s.v. *buv-*.

bvāmatīyātara- 'more intelligent', SuvO. 27r2 BS *jñānavatara-*, see *buvāmatī*.

bvāmaya 'intelligent', Manj. 140 *bvāmaya hve* contrasting with 139 *jaḍa satva* 'foolish being' (BS *jaḍa-*), II 107·159 *pūñūda bẹāmayi*; Manj. 146 *hajū bvāmaya hve* 'wise intelligent man', Manj. 148–9 *ārya bvāmaya hajatta*. See *buvāmatī*.

bẹāyausta- 'brilliant', K 43·155 *bẹāyausta rāna vi* 'brilliant jewels there (*vi*=*vara*)', =K 40·38 *bvẹyausti raṃna*; K 25·110 *bvaiyausta-*, older *ḅāyasta-*, with adjective suffix *-asta-* and *-osta-*. See *ḅāyä* 'ray'.

bvāysve 'arms', JS 29r3, see *bāysū*.

bvāre 'they know', 3 plur. to *buv-*; V 355, 294v4 *ni haḍe ttū bvārä jaḍa* 'they, fools, however do not know this'.

bvāvi 'is known', SuvP. 72r4 *dukhä na jve nāma ni bvāvi* 'let the name of pain not be known', BS *mā duḥkha-śabdāḥ kvaci loki bhontu*; II 99·174–5 *habā bvāvai* 'condition is known'. To *buv-*, *bvāte*.

bvāṣcya 'knowledge, experience', Bcd 53v3 *maṃjūśrī śūrī bvāṣcya* 'Manjuśrī's experience of boldness' (BS *śaurya-*); Sid. 151r1 *krra nva bvāṣcye tcerai* 'to be treated according to knowledge', BS *yathā-vidhiḥ*, Tib. *ćho-ga ji-lta-ba bźin-du*.

bvāṣṭa 'experience', K 149·3 *hūryara bvāṣṭa jsa ttu mäśpa rraṣṭä* 'bestow through experience this straight road'.

bvāṣṭya 'experience', Bcd 53v1; 53v2, 53v3 BS *vidusya* gen. sing. to *vidus-*, older *vidvāṃs-* 'knowing'; Sid. 126r1 *bvāṣṭyai*, Tib. *śes-pa* (*śes* 'know'); adjective, Sid. 2v2 *jsīña bvāṣṭīña mahāsamudrra* 'in the great sea of life experience', BS *āyur-veda-udadhi-*, Tib. *ćhehi rig-byed-kyi rgya-mćho*; *bvāṣṭyañau* 'experienced', K 64, 82r1 *bvāṣṭyañau bāysvā ṇehvastä* 'I crossed (the great sea) on experienced arms'. From **budāṣṭa-* > *bvāṣṭa-*, to *buv-* 'know'.

bvāsta-, *bvasta-* 'stuffed full', K 41·66 *herä pīrāṃ jsa bvāstä khu ṣi kimalai ṣte* 'a thing full of worms as this head is', =K 44·183 *heri pīrāṃ jsa bvāsti khu ṣi kimalai ṣte*; K 113·382 *aśucāgyau habaḍa bvāsta hadana prrāṇyau ḅāsta* '(the body) stuffed with impurities, full inside with breathing things' (BS *aśuci-*, *anga-*; *prāṇin-*). See *ḅāsta-*, *bveṣta-*.

bvāsta- 'mounted', see s.v. *bvasti*, and *buvaḍ-*.

bvättä 'he mounts', K 41·10, see *buvaḍ-*; Z 14·92 *bvaittä*.

bvi 'incense', K 94·108 *bvī jsa*, =V 244, 2b2 *bvna* 'with incense', see *ḅū*.

bvīna 'may I know', IV 3·10 1 sing. optative to *buv-* 'know'.

bvīnū 'with incense and (*-ū*)', K 154·39 *bvīnū spyā jsa* 'with incense and flowers', see *ḅū* 'incense', *buyi*.

bvīṃdä 'destroy, perishes', III 83·27, see *buvan-*.

bvīṃmasti (*-īṃ-* = *-ai-*) 'exercised (?)', II 44·50 *ñaśa bīsai ñamsä phara bvīṃmasti* 'the humble servant exercised much his mind' (Tib. *ñams* 'mind'). From **baimasta-*, **bīmasta-* or **bimasta-* from *marz-* 'rub' or *mars-* 'touch' < **abi-mṛšta-* (through *-lsta-*), see s.v. *malys-*. See SDTV 113.

bvīyi 'boiled (grain)', Sid. 122v2 *rrusa. . .hverai, bvīyi pā yuḍä īdä* 'barley. . .is to be eaten; then boiled grain can be made', BS *vāṭya-* 'fried barley', Tib. *ćhan ho-ma ham śa-khu dan ldan-pa ham* ('boiled grain with milk or with meat-broth'). Possibly **abi-paxta-* > *buvat-* > *bv-* with *-īya-* suffix, to base *pak-*, see s.v. *pajs-*. See *-ī* in *śidī*.

bviṃya 'rays', K 154·35 (with list of colours) *bviṃya paśida* 'they send out rays' (*-iṃ-* = *-ai-*); =K 154·36 *bveyą*, see s.v. *ḅāyä* 'ray'.

bviṃysa (*-iṃ-* = *-ai-*), see *bulysa-* 'long'.

bvīysana 'sherbet (?)' in a list with *īrä* 'ale (?)', and *hūra* 'mare's milk fermented', II 11·23 ⟨*ciṃga kṣī*⟩*rāṣṭa īra hīya u haura u bvīysana u|||*, =II 99·187 *caiga kṣīrāṣṭä īra hīyą u haurä u bvīysna u hąmatcī hīyą, mvaiśḍana haraṣṭä yą* 'for the Chinese land presents were offered of ale (?) and fermented mare's milk (Av. *hurā*, Turk. *qumis*), and this *bvīysana* beverage and of *hąmatcī*-liquor'. Similarly, II 10·10 *īra u hūra u bvīysana* ⟨*hąmitcī*⟩ *nauhya hīsīye*, =II 99·175 *īra u haurä bvīysną hąmiṭcī nauhyą hīsīyai* 'ale (?) and fermented mare's milk and this beverage *bvīysna*, *hąmiṭcī*-liquor came as the chief (gift)'. If connected with *bvaysną* gloss to Chinese *cī-ma ttāṃ* 'sesame sugar', that is **bvazana-*, by *i*-umlaut **bvazanya-*, this would give *bvīysana-* (as *hīśśana-*, *hīśaṃ* 'iron', Waxī *īšn*, *yīšn* from **aśuanya-*), hence a 'sherbet', not necessarily from sesame seeds. For 'sherbet' presented to the Mongol Emperor Qubilai Khan, see P. Pelliot, Notes on Marco Polo II, 774, quoted s.v. *hąmatcī*. See s.v. *bveysa*.

bvīra, *bvīrau*, see *bv-*: *bva-* 'to accept', base *bag-*.

bvīryau 'know', see *buv-*: *busta-*.

bvīṣṭä 'to be associated (?)', V 170, 2r4 *|||balysānu ṣtānye bvīṣṭä* 'to be associated (in the care?) of the Buddhas', possibly infinitive to **bvaṣta-* from **abi-pas-* 'to bind, join', see s.v. *pāsa-* 'load' and 'group'. Form like *brrīṣṭi* 'to ask', infinitive to *braṣta-* 'asked', in III 129·16 *ttiraṃdarą drūnā parīdą brrīṣṭi* 'they deign to ask after health of body'.

bve 'I know', Z 2·66 *aysu bve* 'I know' to *buv-* 'know'.

bve 'accept', 2 sing. middle imperative, see *bv-*.

bve 'accepted', participle to *bv-*: *bva-* 'accept' 1 sing. *bve īmä*, *bveṃ īmä*, *bvemä*, see s.v. *bv-*.

bve jsa 'with a shout', V 384·5 *bve jsa patcauttaï bījāṣa* 'the (vulture's) cry is overcome by shouting'. From base IE Pok. 97–8 *beu-*, *bheu-* 'make noise'. N.Pers. *būm* 'owl', see above *byūva* 'owl' with intrusive *-y-*; verbal with increments, Russ. *buxatĭ* 'sound muffled and long', Lit. *baũbti* 'roar muffledly', Lat. *būtiō* 'bird bittern', Greek βοή 'call' βοάω 'cry out'; O.Ind. *buk-* 'sound of lion's roar', Av. *bučahin-* 'howling' (adjective), *buxti* 'howling', epithets of Vayu- 'wind', Russ. *bučatĭ* 'roar, boom', Greek βύκτης 'howling' (adjective). Hence *bve* oblique to **bvā-* 'call, cry, shout' from **buvā-*.

bveci 'seated (stiff)', Sid. 145r5, BS *stambha-*, Tib. *ha-re hdug-pa* 'statue sitting', to *buvaḍ-*, *bveṣta-* 'sit upon, mount'. For *-eca-*, see also *haṃbeca-* 'summary' to *haṃbirsta-*.

bvej- 'to honour', III 54·76 *pūña kūśala-mūla ysvāṃ bvejāṃ anūmaudau* 'the merits, roots of good, we approve, honour, appreciate' (BS *anumodate*). See *bulj-* 'to honour'.

bvaijai 'honoured, desired', III 96·4 *hūvasve bvaijai ṣa sūhāva* 'well-purified honoured is this Sukhāvatī' (world of the Buddha Amitāyus, Japanese Amida). From *buljāta-*, like Av. *bərəxδa-*, glossed by Zor.P. *ārzūk* 'desire'. See *bulj-*.

bveṣs-, *bvaijs-*, *bvaijs-*, see *buljsā-* 'virtue', III 85·64 *bveṣse* 'virtues', adjective, III 126·4 *bvaijsīnai rana* 'jewel of virtue'.

bvaijsa- 'open (?)', III 41·36 *bvaijsä-kaujsä spyakai* 'flower with open bud', parallel to lw *spūlaka-* 'bud' from BS *sphoṭaka-* 'bursting open'; possibly also III 38·32 *bvijsāṃ jsa spyakya* 'flowers with buds', =III 35·34 *bvejsyau spyakya*, =III 47·50–1 ⟨*bvi*⟩*jsyau jsa spyakya*. From *baug-*: *bug-* 'to open, release', Oss. D. *buydäg*, I. *byydäg* 'open', Sogd. Bud. *βwγ* 'deliverance', *βwγtk*, Av. *baog-*, Zor.P. *bōž-*, *bōxtan*; see E. Benveniste, Titres et noms

en iranien ancien, 1966, 108 ff. Hence change at KT VI 48 (to *buljsā-*).

bvaina 'riding', see s.v. *buvaḍ-*.

bvaime 'knowledge', see *bvāma*, K 110·334 *bvaime*, SuvP. 69v3 *bvaime jsa*, BS *jñāna-*.

bveya- 'ray', II 53·7 *mṿiśḍijā bveya* 'ray of mercy'; II 102·28–9 *habaḍai māšta vīra habaḍai pūra hīyāṃ bvaiyāṃ jsa* 'with the rays of the full moon in the full month'; K 148·53 *beysūñā bveyāṃ* 'of the rays of Buddhas'; adjective, K 40·38 *bveyausti raṃna* = K 43·155 *bṿāyausta raṃna* (*ā* for *aṃ*) 'brilliant jewels'; K 49·4·1 *bveyausta raṃnä*; K 33·62 *bveyāscye raha baida* 'on the splendid chariot'. See *ḅāyä* 'ray'.

bvaiysa- 'long', III 123·74 gloss to BS *dīrgha-*; K 52·7·9 *jvīde bvaiysi* 'may they live long'; K 155·51 *bveysa-jsīña hamāve* 'may he be long-lived', = K 150·33 *bveysą-jsīnā hamāve*; K 151·46 *bveysyeṃ . . . jsīña* 'in long life'; *bviṃysa* I 175, 91v5 *drūnā byiḥīda u bviṃysa jsīnā* 'they get health and long life (*-iṃ-* = *-ai-*); II 103·52 *jastūñai bvaiysyai ttravargyai jsīña paba* 'continuance of royal long threefold life'. From *barz-*:*bṛz-* 'increase', see *bulysa-* < **bṛza-*.

bveysa 'a beverage', without *-v- beysa-*, III 47·62–3 *spyakyau ājsavä bveysi haḅaḍä phaysdvä jastuñe khaśana asphīraci⟨ña⟩ hāysiñā*, = III 40·17–8 *spyakyau ājsävä bvaiysą habäla phaysdyai jästūñai khaṣą jsä asphīrätcaña hāysaiñā*, = III 38·42 *spyakyau ājsava beysa habäḍa phaysdve jastūñe khaśa va isphīraciña hāysaiña* 'the bowls decked with flowers, filled with *bveysa*-liquor, from a fountain splashing over with royal (celestial) drink'. Two other names of liquor are associated here. Above *bvaysnq* glossing Chinese *cī-ma ttāṃ* seems to refer to some sherbet (sugary drink) possibly associated with sesame or a similar plant (this *ci* is used also of an 'immortal food'), whence by suffix *-ya-* **bvazanya* > *bvīysana-*, *bvīysna-* (as *hīśśana-* 'iron' from **aśuanya-*, and *ysīrra-* 'gold' from *zaranya-*), occurring in the passages cited above in a list *īra-*, *hura-*, *haṃatcī* (see above s.v. *bvīysana-*). The base *bag-* 'receive', resulted in a present theme *bva-*, and a participle **buta-* > *bva-* (see above s.v. *bv-*), hence in *bveysa-* (latter *beysa-*), *bvaysna-*, *bvīysana-* the same form of base *bv-* < *bag-* is probably present. But this is the *bag-* 'to intoxicate' which alternates with *mag-* (earlier noted in AION I, 1959, 133–44). The older forms will therefore be *bvaysna-* < **bagazana-*, *bvīysana-* < **bagazanya-*; *bveysa-*, *beysa-* < **bagauzya-* or **bagāzya-* (*-au-* by *i*-umlant to *-ve-*, *-e-*, as *hautā-* 'force', oblique *hvete*, and *haur-*, *hor-* 'give', 3 sing. present *heḍä* 'he gives', or *-ā*ⁱ*-* > *-e-*, like *bāḍa-* 'time' loc. sing. *beḍa*). All three beverages were thus named for some toxic effect either weak or strong. Note here also Oss. D. *bägäni*, I. *bägäny* 'beer', Orkon Turk. *bigni* < **bagani-*, Chorasm. *bkny*, from the same base *bag-*. Here too belongs **baxšma-* in Ubix *baxsma* 'wine', Kazan Turk. *maksīm*, *maksīma* 'beer', Oss. D. *maxsumä*, I. *maxsymä* 'thin beer', Čerkes *maxsəme*, *baxsəme*, Al-Kāšyarī, Turk. *buxsum* 'beer from barley', formed by *-šma-* from *bag-*. There is also N.Pers. *bōzah*, *bōzā* 'beverage from rice, millet, or barley', Karačai Turk. *boza* 'beverage from millet', Russ. lw *buza* 'millet drink, thin beer'; Hungarian *boza* (which renders the Jass word *oras* in the Jass-Latin vocabulary in the MS of 1422, Oss. D. *ūäras*). This *bōzah* could derive from **bvauza-* (without *-ya-* suffix) from oldest **bagauza-*. For the suffix *-auza-*, note Oss. D. *k'abozä*, I. *k'abuz* 'branch' beside DI. *k'abaz* (occurring also in Oss. D. *ängozä*, I. *änguz* 'walnut'). Here too may belong II 100·217 *bvaiysya nāvai* 'he received (took) the liquor', from *bveysa-* with suffix *-ya-*. Note as support for this origin of *bōzah* that Turkish has *bor* 'wine' from Iran. **mōδ* (Sogd. *mwδy*, *mwδw*), as well as *bägäni* and *buxsum* from Iranian (see for the development of Iranian **madu-* 'intoxicant', the Silver Jubilee volume of the Zinbun-Kagaku-kenkyusyo 1954, Kyoto University, Madu, a contribution to the history of wine, pp. 1–11). For the adjective suffix *-azana-* assumed in **bagazana-* > *bvaysna-*, note the similar *-azna-* in **gavazna-* 'antelope', Khotan Saka *ggūysna-*, N.Pers. *gavazn*, Av. *gavasna-*.

bveśḍä 'length', Sid. 121r3, Tib. *riṅ-du*; II 108·192 *dadą stūḍai bvaiśdai baiysūña prrabaiḅai caira hamyai* 'of such greatness (and) length the Buddha image became visible' (BS *pratibimba-*, *-ka-*); V 62·15 *byūrä chā ttīyi śaysdä stuḍe bāśde ttaraṃdarä* '10,000 feet the greatness (and) length of the snake's body' (with *bāśde* < **buśde*), see *buśḍe*, Tib. *srid-du*, and *bulysa-* 'long', to *barz-* 'increase', from **bulysatāti-*.

bvesta- 'mounted', V 31or4 *u śī bārai bidä bvestä* 'and he rode on a white steed'; V 31ov3 *u ttī vara gāṃna bvestaṃdū* 'and then there we rode *gāṃna*-beasts'; K 17·186 *bvesta* 'he rode', K 25·121 *bvesta*; K 39·155 *bvesta*; III 66·25 *bvestä*, see *buvaḍ-*, *bṿāsta-*, *bvāma*, *bvaina*.

bvęstä 'filled, stuffed', III 49·17 *aśacāṃgyau haṃbaḍä bvęstä* 'filled, stuffed (dyadic) with filthy things'; ibid. 19 *pīrāṃ jsa bṿāstä* 'stuffed with worms'. See *ḅāsta-*, *bṿāsta-*.

bvestä 'ridden', gen. plur., II 58b3 *bvestä bārāṃ* 'of ridden beasts'. See *bvesta-*, *buvaḍ-*.

bvauṇvakya, see s.v. *baunyakya* 'plant name'.

bvauñaudai 'they informed', see *bvāñ-* causative to *buv-*: *busta-* 'know'.

bvąume 'knowledge', K 62, 77v3 *bvąume gīlna* 'by help of bodhi', = K 53·10·8 *bvāme gīlna*. See *buv-*, *bvāmatā-*.

bvąuma 'talk (?)', II 125·14 *ma jsā ma ṣīkä ārä naiśtä, hīña ysīra ḅīrrai ttā-ṃ bvąuma-vīnai vā-ṃ parya prraysarye harakā parya pīḍe* 'here this is not a fault of mine; in my own heart I am fearful; deign to send me instruction for discussion; deign to write a summons to me'. Assuming *bvąuma* connected with *būñā-* 'talk', *vīnā-* BS *vedanā-*.

bvyauñä 'to be known', K 41·79 *ṣi ttī khu bvyauñä rraṣṭä vā hūña* 'how then is this to be known; state it rightly to me', = K 44·195–5 *ṣi ttī khu bvy(ā)ñi rraṣṭi vā hūña*. For *bvāña-*, to *buv-* 'know'.

bharṣyāṃ 'with sea monsters', II 104·78–80 *karyau bharṣyāṃ ttamattamagalā prrānā jsa ājaraista . . . mahā-samūdrrä* 'the great sea infested by the breathing things *timitimingalas*, *kara*-fish, *bharṣya*-fish'. Possibly to base *bhal-* in Greek φάλλαινα 'whale', from **bar-*, **braš* -with secondary contact of *-rṣ-* (or archaic primary contact). To IE Pok. 120.

bhaśje 'sins', II 55·34, see *baśḍe*.

bhahya- 'tree', K 146, 4r1 *bhahyi*; *bhahye*, see *bahya-*.
bhāga- 'portion', and *bāga-* rather BS loanwords.
bhājina- 'vessel', from BS *bhājana-*, see *bagala-*.
bhāva 'root', I 145, 53v1 *sacha bhāva*, see *bāga.*
bhīse 'plant name', for **bīsä* (in same text with *bhahya-* 'tree') K 145, 3r4 *nāña bhīse grathani ni parsāña* 'not to be to loosed from the knot of the *nāña-* withy', possibly to Oss. D. *ūes*, I. *ūis* 'brushwood' < **vaisa-*, D. *ūestag*, I. *ūistag* 'without branch, bush', to IE Pok. 1120–2 *uei-* 'to twist', see also s.v. *hvāṣṣa-*, and above *bī* 'willow'.
bhuāja 'sets free (?)', Manj. 43 *śaira asada harba(śa) kara bhuāja ttū aysmva* 'all good (and) bad, surely he frees the mind'. Possibly to base *buj-* 'to set free, open', see s.v. *bvaijsa-*.

-ṃ enclitic replacing older *mä* and *nä*, but also masculine and neuter sing. **nu* < **naṃ*. The preceding vowel may be *-a-* or *-u*, *ū-*, and the *-ṃ* may be absent in the later language. Here only a few passages are quoted. Thus 1 sing. III 74·195 *māstai-v-aṃ* 'my brains'; Z 2·58 *ku-ṃ bisa* 'where my house is'; in the formula N 165·35 *tta-ṃ pyūṣṭä*, =K 72·14 *tta pyūṣṭä* 'so by me heard', =older SuvO. 4r2 *tta mä pyūṣṭu*: =K 94·92 *tta tta mahā jsa pyūṣṭa*; =V 243, 1b1 *tta tta mahuṃ jsa pyūṣṭä*, = III 20, 3b3 *tta tta mamä pyūṣṭä*, =K 40·1 *tta tta ma jsa vā pyūṣṭä himye*; =K 76·199 *tta-ṃ mä pyūṣṭä*, K 75·1 *tta pyūṣṭä*; Z 12·43 *ysīro ysurru yande ku-ṃ jsa haṃdaru mīndä* 'he makes rough anger (is roughly angry) whereby he injures another'. For the 3 plural note III 9, 17r5 *biśśūṃ* 'all of them', V 249·758 *biśū* (see s.v. *biśśa-* above), for older Z 4·109 *biśśä nä*, Z 4·109 *biśśä nu*, Z 4·110 *biśśu nu*, Z 4·50 *biśśä ni*, Z 4·44 *nä biśśä*; III 58·14 *uysdīśūmūṃ* 'I will teach them' (1 sing. *-umä*, with *nä*); III 58·14 *kṣaṣūṃ* 'sixteen of them'. See M. J. Dresden, Jātaka-stava, pp. 411–12 for the enclitic pronouns. For the unnoticed 3 sing. *-ṃ*, note K 61, 40v4 *bhāvana-ṃ jsa yanāṃdi* 'they may make *bhāvanā*-meditation with it'; K 61, 40v4 *pīrāttāvu jsa barīdi* (for *-uṃ jsa*) 'they bring faith in it'; K 61, 41r2 *hvaṇḍā-t-ū jsa suha varāṣāre* 'among men (loc. plur. *-ā* <*-vā*) they experience joys (BS *sukha-*) from it'; K 61, 41r3 *ustamu jsa* (for *-uṃ jsa*) 'at last therewith'; III 65·8 *pajaista-ṃ jsa* 'he asked from him'.

ma 'me', Z 5·51 *parrija ma* 'save me'; K 46·44 *ṣi ma ttā pyaṃtsāṣta pāḍe* 'he will nourish me in future'; K 4, 142r4 *ttä ma vätä uysnora garkhättetu dyāñätāndä* 'these beings showed reverence to me', Tib. *kho-bo-la sems-čan de-dag gus-pa dan bčas-šiṅ rim-gro bskyed-nas*; K 5, 143r4–5 *vara ma paranärvätu mañätāndä* 'there they conceived me to be *parinirvṛta*-quenched', Tib. *kho-bo-la der yons-su mya-nan-las hdas-par hdu ses-so*; K 5, 142v2 *u namasätāndä ma* 'and they revered me'; K 16·144 *ma kaiṇa* 'for me', = K 32·40 *maṃ kaiṇi*; SuvP. 66r4 *näsāṃde ma jsa biśä āra* 'may they take from me all faults', BS *atyayaṃ pratigṛhṇantu*; SuvP. 63r2 *cu buri maṃ īde karma* 'whatever are my *karma*-acts', BS *yac ca me pāpakaṃ karma*; K 154·34 *ma jsa bāyīdiṃ* (*-iṃ* =*-e*) 'they conduct with me'; K 154·36 *ma beda* 'upon me'. Possessive *mä*, *ma*, K 42·110 *ma ysira* 'my heart', V 384·5–6 *ma ysīra* 'my heart' (see *mä*).

ma 'not' prohibitive, SuvP. 71v4 *ma jve dukha-vedana bvāṃde* 'may they not know feeling of pains', BS *mā kasya cid bādhatu duḥkha-vedanā*; JS 18v3 *tta tta muṃdai ma jve vaña āche beda* 'so you remained lest now disease should be on you (*-e* 2 sing. 'you'); with *ne*, V 330, 13v5 with V 69, 8r4 *ma ne . . . pulsa* 'do not ask', BS G 37, 11b2 *mā . . . paripṛccha*; *na* with imperative III 75·234 *na ma jsanyarä* 'do not kill (2 plur.) me'; K 112·370 *ma na pūsa* 'do not ask'; V 394r2 *ma ma ne pulsa* 'do not ask me', BS G 37, 73b3–4 *alam . . . paripṛṣṭena*, Tib. *ma hdri-šig*; V 58v2 *ma ne vātcu pulsu*; later K 100·278 *āchai ma na hamāve* 'may the disease not arise'; SuvP. 72v4 *ma ni hā tsīde* 'may they not come', BS *vivarjayantu*. IE Pok. 703 Av., O.Pers. *mā*, O.Ind. *mā́*, Greek μή, Armen. *mi*.

ma 'here', older *mara*, III 39, 43b3 *khu mara najsūṣṭa* 'when shown here', =Manj. 276–7 *khu ma nūjsūṣṭe*; Sid. 5r2 *tti maṃ bāta āphirāñāre* 'they here disturb the winds', BS *kopayanti samīraṇaṃ*, Tib. *rluṅ hkhrug-par hgyur-ro.*

ma- 'this', pronoun, Sid. 128v3 *hvā mase muse haṃthrra-jīṃdä ma ā ā ñūṣṭīmdą* 'they press and wrap up severely', BS *śosād veṣṭana-lakṣanaḥ*, Tib. *drag-tu bčir-ba hdra-bar* ('like severe pressure'), possibly to read *mäñaṃdä* =Tib. *hdra-bar*; *mai*, SuvO. 27v1 *namasätāndä mai* 'they worshipped' (BS omits); I 255, 136r4 *avaśśa mai*, 'surely this one', BS *avaśyam ayaṃ*; N 76·46 *u hā yä mai ttäna paś⟨t-⟩* 'and thither (someone) this one in this pool', BS *tatra puṣkariṇyāṃ prakṣipya*. See also *mara* 'here'. To pronoun *ima-*, N.Pers. *im-rōz* 'to-day', Av. *imāṯ*, IE Pok. 281–5, O.Ind. *ayám*, *idám*, *iyám*, *imám*, O.Pers. *i yam*, acc. sing. masc. *imam*.

ma 'I am', older *mä* (normal in preterites), III 71·150 *āhaurrda ma* 'I rejoiced'.

ma 'make' 2 sing. <**maysa* (?) quoted s.v. *āhaurrda.*

maṃgāra- 'old, long continued', Sid. 127v5 *maṃgārä pharāka salä* 'old of many years', BS *purāṇa-*, Tib. *rñin-pa lo du-ma*; II 94·9 *maṃgārä hanä* 'old Khan-ruler', = II 96·92 *magāra hana*; II 28, 37a2 *maṃgārä kīrarä* 'of old workmen'; V 193, 9a1 *hvaḍä magārye dva* 'two old men'; III 18·20–1 *maṃgārä mau* 'old intoxicant drink', III 18·21 *maṃgāra gvīḥa rūṃna* 'with old cow's oil (butter)', III 18·27 *maṃgārä rrū* 'old oil'; I 179, 97r3–4 *maṃgāra ttaviṃ* (*-iṃ* =*-ai*) 'old fever', BS *jīrṇaṃ jvaraṃ*; N 50·29 *ce maṃgere hatcaśte nvye jsa mahāsamudro vatseiya* 'who should go down to the great sea with an old broken boat'. Comparative, II 66·6 *maṃgāḍara nä iysgārya* 'the older is not bought back'. From base *mar-* or *marś-* 'to be worn out', hence **mara-kāra-* or **maraṃ-kāra-*, see base *mar-* s.v. *pumūḍa-*; Av. *marša-*, Yašt 14·28 *maršō.kara-*, Armen. lw *maš* 'worn out', *mašem* 'to wear out', to IE Pok. 735–7 *mer-* 'rub, rub away', 737 *mer-s-* O.Ind. *maṣa-* 'pulverized', Germanic *mors-* 'crush'. For *-ṃ . . . r-*, note also *ysaṃgara-* 'old' to base *zar-* 'grow old'.

maṃgiṇḍä 'pumpkin', Sid. 18r2, BS *kuṣmāṇḍa-* 'pumpkin', Tib. *kuśmamaḍa* (=*kuśmamḍa-*). From base *marg-* 'to swell', **marganta-* 'swollen fruit', see also *muṇḍa-* 'lump', base *marg-*, to IE Pok. 723 *melǵh-*, variant *melgh-*, beside Av. *mərəzāna-* 'belly', Lit. *mil̃žinas* 'giant', O.Ind. *malhá-* 'dew-lapped'. For *-iṇḍa-* see also *mījidä* 'amar-

anthus'. The variation *-ĝh-* and *-gh-* as in IE Pok. 254 *dhreĝh-, dhregh-* 'hold'. See also *maṃgāra-* for replacement of *-r-*, and *muṇja-* 'ant' to base **marvi-*.

maṃgūraṃ 'proper name', V 212, 12a1 *///maṃgūraṃ spaśa* 'observer Maṃgūraṃ'.

majṣī 'women', K 46·40 *pharākya majṣī haṃgrrīye* 'many women assembled'; ibid. 41 *ttä majṣī braṣṭā* 'she asked the women'; ibid. 41 *ttai hā [hvā] majṣī tta hvāda* 'so the women said to her', = ibid. 44 *ttai hā majṣī tta hvāda*; gen. plur. K 46·42–3 *khū ṣī avījsyaca strrīya ttyāṃ majṣāṃ jsa ttū hirä pyūṣṭā* 'when the blind woman heard this thing from the women'; nom. sing. III 105·8–9 *khū urauda hamyą ṣā majṣye* 'when the woman became pregnant', II 57a1 *ma majṣyä ysädä* 'they took away my women'. See *mijṣe*. Inflexion *-e, -ye, -yä* nom. acc. sing., plural *-ī*.

ma jsä 'with me', III 81·37–8 *parädīvyai ysairka khu ma jsä dyaiyi ttämä* 'I grieved heavily when I felt in me weariness'. See *ma*. Preterite fem. **dätätä* > *dyaiyi*.

majsä 'boy (?)', *⟨be?⟩ḍa majsä ysä* 'in time (?) of...a boy (?) was born', V 312·25, possibly from base *mag-* in Av. *maγava-* 'unmarried', Zor.P. gloss *žan nēst* 'he has no wife'; Got. *magu-s* 'boy', then **majāka-* > *majsä*.

mañ- 'to think, care for, honour', III 28, 38a2 *cu ma salāyau jsa mañāre* 'who think of me (honour me) with words' (BS *saṃlāpa-*), BS *ye māṃ ghoṣeṇa caᴗanvaguḥ* ('who followed me with acclamation'), V 150, 5a3 *⟨u⟩ysänä puñaundo mañäte* 'thinks of the self as meritorious'; III 134a3 *uysnora hayūna mañäte* 'thinks of the beings as friends'; Manj. 177 *uysänä mañāre dharma* 'they think of the self as *dharma*'; Manj. 194 *brra mañe pūra* 'thinks the son dear' (or plural 'sons'); SuvO. 36r7 *mästä ttagatīnei hävä mañāñä* 'it must be thought a great advantage of wealth', BS *mahābalena bhavitavyaṃ*, Tib. *don čhen-po thob-par bsam-par byaho* (*bsam* 'think'); III 24, 22a1–2 *tta tta hā mañāñä sä śästāra ttara ästi* 'so it must be thought, the teacher dwells there', BS *śāstā viharati* (= III 28, 39a4); L 99·11–2 *au hā ggarkhuṣṭanä tcāraña yuḍa yanära ā-t-ī mañāre ā-t-ī vā pajsama yuḍu yanära* 'either they may be able to put in the range of reverence, or they honour him or they can do him worship'; V III, 33r4 *ratu yanāro u...suhu mañāro* 'may they make sport (BS *rati-*) and think of joy', BS *abhirameyuḥ*; V 67, 25a2 *tta tta khu parśa maña paysä hīvī pye* 'as in service his own son (*paysāta-*) honours his own father' (*pye* = *pätaru* acc. sing.). Preterite, K 5, 143r5 *vara ma paranärvätu mañätändä* 'they thought of me there as quenched' (BS *parinirvṛta-*), Tib. *kho-bo-la der yons-su mya-ṅan-las hdas-par hdu śes-so*; Manj. 291 *nai mañe* 'he did not think of it' (*mañāta-*). Noun V 131, 56a1 *amañāmata aḳāmate jsa äste* 'he remains without thinking (and) thought', Tib. *rlom-sems thams-čad, legs-par ḥjoms-pa dan* translation E. Lamotte, 303 'la destruction de toute notion' (**sarva-manyanā-pramardana-*); III 1, 6r3 *mañāme jsa*.

maṃjsa, for *maṃ jsa*, III 131·2 *///ṣī maṃ jsa ma śirkä pyästi* 'he spoke well with me here'.

maṇḍī 'women', plural to *maṇḍe*.

maṇḍūla- 'cloak', K 63, 79r2 *ysara-ttaśāṃ maṇḍūlyāṃ kamacāṃ pyīstä* 'covered with brocaded cloaks, with coverings'. Base *mandu-* and suffix *-la-*, with O.Pers. μα νδύας 'cloak'. BS lw Mahāvyutpatti 9183 *manduraka* Tib. *ras bal-gyi stan* 'coverlet of cotton (and) wool', Divyāvadāna 19·23 *manduraka-*, but Pali Vinaya I 196·6 *majjhāru*. See BSOAS 26, 1963, 72 ff. This *mand-* may be connected with Celtic in Lat. *mantu-s, mantellum* 'mantel', whence O.Engl. *mentle*, OHG *mantal*; from late Greek μάντιον, Slav. O.Russ. *manūtija*, O.Slav. *manūtijica* 'pallium'. Possibly a base *man-* 'to hang down (?)'.

maṇḍe 'woman', III 123·52 *maṇḍe* (nom. sing.) gloss to BS *nārī*; II 110·21 *maṇḍve bema nä* 'the woman received woven cloth'; III 136a2 *maṇḍai vä kuśa śä* 'seek out one woman' gloss to Chinese *bīka ñau tca la* (K 675·1 *nü*, older *niwo* 'woman'); Manj. 166 *ttyä jsa maṇḍe hvaida raṣṭa* 'from these it (*śūnyatā*) is rightly called female'; III 137·21 *khu ttī maṇḍai kaiṇą pvaisä* 'when I then ask for the woman'; gen. sing. I 183, 101v1 *cū maṇḍyi pūra ni hami* 'what woman has no child', BS *lamba-garbha-*; I 179, 97v5 *maṇḍī śvīdana* 'with woman's milk', BS *kṣīra-*; II 77·7 *maṇḍvai va* 'for the woman'; II 77·38 *maṇḍvai baida*; II 77·40 *maṇḍvai bīḍa padaidaudū* 'we made clothes for the woman'; plural, III 123·63 *phārāka maṇḍī brrai* 'many beloved women', gloss to BS *prabhūta nārī priya*; II 109·7 *maṇḍvī cu bema nauda* 'the women who received woven cloth'; K 36·100–1 *saṃ varī maṇḍi śkādädi maysairkä* 'on the spot the women made great (noise)'; gen. plur., I 183, 102v2 *maṇḍyāṃ pūrāña ächā* 'illnesses in women's womb'; I 159, 73v5 *miṃsta-ujāṃ* (*-iṃ-* = *-ai-*) *maṇḍyāṃ* 'of pregnant women' (see *ūra-* 'belly, womb'); I 151, 62v3 *maṇḍyāṃ varāṣāñä pūrāña ächā* 'illnesses of the womb, to be experienced by women'. Inflexion, sing. nom. *-e*, gen. *-ī, -yi*, plural *-ī, -i* (see also s.v. *mijṣe* 'woman'). Connexion with child birth may indicate a derivation from *ma(i)k-* 'to suckle' hence **mantiyā-* < **ma(i)kantiyā-* to Av. *maēk-*, N.Pers. *makīdan, mazīdan* 'to suck, taste', Balōčī *mičag* 'to suck', *mixta*, causative *mišēnay*, Zor.P. *mičak* 'taste', N.Pers. *mazah*. From a base IE **maik-, mak-*, see IE Pok. 698 *mak-, māk-* 'moist', O.Slav. *mokrū* 'moist', *močǫ, močiti* 'to moisten', Czech *mákati* 'to moisten'.

mattūna- 'bad, rotted', with *mu-, muttūṃ*, I 163, 77v4 *mattūna bauśa* 'rotten smell', BS *pūta-*; II 33, 3b2 *paṃdä paskyāṣṭa muttūṃ himye* 'the road has again become bad'. From **mudata-* > *mutta-, matta-* with *-auna-* or *gauna-* ('colour') to base *maud-*: *mud-*, IE Pok. 741–3 *meu-*, O.Ind. *mudirá-* 'cloud', Greek μύδος 'moisture', μυδάω 'be moist, foul', with *smeu-*, MHG *smuz*, Engl. *smut, smotten* 'to foul', Engl. *smut, mud*.

math- 'churn', see *maṃth-*.

mada- 'intoxication', dialectal or archaic or possibly BS lw, K 63, 79r3 *mada-māyą khaśą sūdā-bhaujana hvīḍa* 'intoxicant beverages, *sudhā-bhojana*-food' (BS *sudhā* 'fine food'). To base *mad-*, see s.v. *māya-, meva, maitti*. For *-d-*, see *bādāri*.

madāna, to read *ma* 'here (?)', *dāna* 'seeds', III 87, 128.

ma-dāru 'not long, soon', V 180a12 *ma-dāru avaśau aysä nvāstä yanīmä* 'soon surely (BS *avaśyaṃ*) I can bring in'; Z 5·113 *ttyau puñyau avaśśä ma-dāru balysūśtu hastamu bvāne* 'by these merits surely soon I may awaken to the best bodhi-knowledge'; = Z 11·77 *avaśśä aysu hamatä*

ma-dāru balysūśtu hastamo bvāne 'surely I myself soon may know the best knowledge'; SuvP. 62v1 *bisūṃ sijīde* (BS *sidhy-*) *ma-dārä* 'all of them may succeed soon'; SuvP. 65r3–4 *bạysa panamāṃde ma-dārä* 'may they soon arise as Buddhas' (in these two passages and SuvP. 68r1 and 70v3 there is no BS equivalent; but dyadic in SuvP. 68r1 *thyau jsa ma-dārä* 'at once soon'). See *dāra-* 'long', and *paiya*, *piṃya*, BS *cireṇa*.

man- 'to injure', Z 22·324 *manīndi mä udiśśä* (BS *uddiśya*) *pravaita aysu hamatä hvastä pachīyse* 'for my sake they injure the men gone forth (BS *pravrajita-*); I myself think to be struck'; Z 2·200 *ysīra ho kama yä manīyä aṅga patāṇīyä jsanīyi* 'rough speech by which one injures; wrenches limbs, beats' (*-īyä* durative past); Z 13·43 *ysīro ysurru yande ku-ṃ jsa haṃdaru mīndä* 'he makes rough anger when therewith he injures another'. From *man-ya-* also, present *mañ-*, II 101·11 *sāna jvai na mañā na vihīlā* 'we will not injure even him the enemy, we will not harm him' (dyadic *mañ-* and BS *viheṭh-* 'to injure'); a broken text, V 67, 142·6 *na mañā⟨m⟩ä ⟨u n⟩e ⟨vi⟩hīlāmi* 'we do not injure, and do not harm'. From *man-* rather direct to IE Pok. 726 *men-* 'press together', Greek μστέω, Lit. *minù*, *mìnti* 'tread', O.Slav. *min-*, Russ. *mnu*, *mjatī* 'break, knead, tread, crumple'; less likely **manθn-*, see *maṃth-*. Chr. Bartholomae, AIW traced Av. *vīmanāṯ*, *amąsta* to *manθn-*; similarly G. Morgenstierne, IIFL, 2·223, Yidγa *ləmonɔm*: *ləmīm* 'rub' (**nimaṇ(θ)na-*, **nimatika-*); Yazg. *δəmān-*:*δəmūd* 'to knead'.

mana 'really, indeed?', with *cu*, *ku*, *ca*, hence *cu manai* 'is it truly', K 2, 136r2 *cu māna sthavirä ānandä ttandrāmäna bahuśrutūñāna* (BS *bahuśruta-*) *uspurrä aśtä* 'Is Ānanda the elder (BS *sthavira-*) really complete with such polymathy?', Tib. *gnas-brtan kun-dgah-bo ni man-du thos-pa rnams-kyi mčhog-go źes bcom-ldan-hdas-kyis bkahsśal-na*; translation E. Lamotte, 238 'est-il vraiment. . .'; III 23, 18a1 *tta cue saittä subhūva cu mani arahaṃdä hama nä* 'How does it seem to you Subhūti? Does it really occur to an arhant (worthy one) or not?', BS *tat kiṃ manyase subhūte api nv arhata evaṃ bhavati*; III 23, 16b4–17a1 *cu mani ṣi srrauttāvanä tta häme nä*; without *nä*, III 23, 17b1 *cu mani ṣai sakṛttāgāma tta hamä*; Manj. 318 *cu manai*; K 105·248 *ṣai manai*; Manj. 33 *ca mene*, Manj. 98 *cu mana*, K 74·64 *ku mana*; K 74·67 *ku mana naṣamādi*; Z 22·100 *cu mānau aysu tta hvataimä* 'if I have really taught'; V 70, 8v4 *tta cu mānau sarvaśūra ttye hvaṇdi väraṇä hämäte* 'if really so, Sarvaśūra, a wound happens to this man', BS G 37 12b2 *kiṃ cāpi sarvaśūra vraṇam utpadyeta*, Tib. *kun-tu dpah-ba rma hbyun-bar hgyur-te*; V 388, 19r3 *cu mānau ne usalıyäta pyūṣṭä* 'do you not really strive to hear?', BS G 37, 14a1–2 *yas tvaṃ notsahase śrotuṃ*, Tib. *khyod ni ñan-par spro ma yin*; K 6, 146r5 *cu mānau paḍāṃjsīna dīrna käḍägānäna naryo jsāte* '(whether) he goes really to *naraka*-hell through a former bad *karma*-act', Tib. *des svon sdig-pahi las bgyis-pa ni sems-čan dmyal-bar yan mčhi med-kyi*. Possibly from *ma* (**imā*) as a particle and *na*, IE Pok. 320 *ne*, Lat. *-ne* interrogative.

maṃth- 'to churn, stir', Z 2·16 *ūtco maṃthäte kīśśa* 'churns water in a vessel (*kūsa-*)'; Z 2·112 *maṃthä biśśu ähärä ttū* 'he might churn up all this ash'. With *vi-*, Sid. 100v2 *tta arve vimathāña* 'so the medicines must be pounded'; III 84·38 *hā haumai vimathāña* 'the barley is to be beaten'. With *pati-*, see *patämaṃthanä* 'arrow'. From *manθ-*, Av. *manθ-* possibly *amąsta* and *vīmanāṯ* (see *man-*), Sogd. Bud. Dhuta 25 *kδ'wty šy kδ' LʾA mnδ'* 'if one does not churn it', ibid. 27 *ʾPZY šy kδ mnδ'* 'and if one churns it' (*mnδ-* = *manθ-*); Oss. D. *ämäntun*, *ämänst*, I. *ämäntyn*, *ämäntyn*, *ämäst* 'mix; rebel' (*-nt-* < *-nθ-*); Parāčī *menth-* 'rub', Waxī *mānd*, *māṇḍ-* 'to rub' (possibly Yidγa *ləmōn-*, Šuγnī *δemān-* 'rub', see *man-*). From *maθ-*, Sarikolī *māθ* 'stick', Šuγnī *mâθ*, Yidγa *mōxē* (**māθaka-*); possibly Armen. lw *mahak* 'large stick'. IE Pok. 732 *menth-*, *meth-* 'turn', O.Ind. *mánthati*, *mathnáti*, Greek μόθος 'battle tumult', O.Norse *mǫndull* 'turning handle of the quern', Lit. *menčiù*, *mẽsti* 'turn (flour)', O.Slav. *męto*, *męsti* 'to disturb'.

mama 'my', genitive to *aysu*, *a* 'I', V 341, 83r2 *mamä puña* 'my merits', BS G 37, 77a6 *mama puṇyāni*, II 71·2 *mamä śirkä ṣṭe drūnai* 'my health is good'; II 28, 36a3 *salā haudä si mama auva* 'gave the report (BS *saṃlāpa-*) that my village. . .'; SuvO. 54v3 *mamä ttätä ätama saṃbajāṃdu thatau mä saṃbajāndu* 'may these my desires be fulfilled (BS *saṃpady-*), may they be swiftly fulfilled for me', BS *tena sarve ca∪abhiprāyāḥ samṛdhyantu kṣipraṃ samṛdhyantu*. Derivatives, *mamī*, Bcd 54r3–4 *vasva prraṇihāna mamī pātcä ma jāṃde* 'may my pure vows (BS *praṇidhāna-*) then not perish', BS *tāvata-niṣṭha mama praṇidhānaṃ*; K 52·7·4 *mimī pye ysūṣka* 'my dear father'; adjectival, *mamānaa-*, K 7, 5r1 *vaña mamānai uṣṇīläna āṣṣiṇi ḅāyä naraṃdi* 'now from my *uṣṇīṣa*-excrescence issued a blue ray'; Manj. 222 *bitcaphī cv(e) tta tta saitta mamāne jīvye satva* 'troubled in my life, how does it so seem to you, (you) man?'; Z 24·482 *mamānai pūrä īmu śśāśśanä jītä* 'to-day my son's commandment perishes'; Z 22·316 *mamāno stāmo ne ķeindi* 'they do not think of my weariness'; III 7, 14v3 *mamāne ttä muysdyūne baṃtve* 'these my pitiful laments'; V 284, 5r3 *mamānye lovya*|||; secondary adjective, III 117·12 *mamauñāṃ tvāra aysmyä śairkä ṣṭe* 'the movement of mine is excellent to my mind'; with *-ālsto*, Z 22·293 *cu rro parrījīmä mamästo śśākya-munä balysä ṣṣäṇaumi* 'whom also I save to myself, a favour of Śākya-muni the Buddha'; adjective, *māmaka-*, N 114·12 *jsārä mūri mirāhe hoḍa mamä māmakä* 'give (2 plur.) me for mine corn, coins, pearls'.

mama 'mother' in address, K 26·139, = K 18·212 *māma*, see also *māmā* (K 29·198).

mamū 'there', Z 5·37 *mamū rre śśāyyo haṃtsa käḍe duraṇa ṣṭānä vaysgastä* 'there the king with the Śākya men, being very far off, dismounted'; V 31·79·4 *nai ne mamūka hāmuru* 'not there forgetfulness. . .'; Z 5·81 *nä ju ye hā jsāte mamūka ni vā vara handari hīśti* 'no one goes there, nor another comes there', = Manj. 239–40 *nai ja hā jsāya mamvaka na vā vara hadara hīśta*. For *-ka-*, note also *ttattī* 'here', *ttattīka*; for *-ū*, *hū*, *vū*, *mū*.

maṃma- 'cotton (?)', II 85·19 (miscellany) *maṃmä thau śau* 'one piece of cotton (?) cloth'. Hence **mamma-* < **bamba-*, to Zor.P. Gr.Bd. 118·1 (TD2) *pambak*, N.Pers. *panbah*, Armen. lw *bambak*, Oss. DI. *bämbäg*

bämpäg; Turk. *bamuk*, *mamuk*, *pamuk* (see G. Clauson, Etymological Dictionary of pre-thirteenth century Turkish, p. 345–6); with Greek βόμβυξ 'silk-worm', βομβύκιον 'cocoon', oriental loanword; also πάμβαξ, παμβακίς, βαμβάκιον, Lat. *bambax*.

maya, Manj. 120–1 but read *ṣama ya dūṣarśīla hara maraṇa-kāla pūsta avāya* 'Ṣama was of unethical character, at time of death he sped to ruin' (BS *apāya-*). Unidentified mythical name (*ṣ-* may stand for *ś*, possibly *śama* 'Yama').

maysirka- 'large, great', variants *maysairka-*, *mayserka-*, *miysirka*, *mīysīrka-*, *mīysāraka* (or to read *mīysıraka*), JS 10v4 *beṣaci mursala* (BS *musala-*) *śeña dīśta maysirkä* 'a whirling huge hammer in one hand'; III 75·225 *gara ttrairkha pārṣṭa maysairka* 'he split the huge mountain peak'; III 75·222 *āṣeṃjä aśtä maysairkä* 'there exists a great pool'; III 72·158 *birgāṃ...ttyāṃ hīvī nāya maysairkä* 'of wolves...of them huge noise'; Manj. 60 *maysirkyai tcemaña baista* 'bound in the great eye'; JS 30r1–2 *beśuña prrāṇā kave khuysā meysairka* 'breathing things of all kinds, fishes, tortoises, huge ones'; K 17·189 *kūsa...mīysıraka* 'huge drums', =K 25·123 *kūsa... mīysıraka* (rather than *-ysā-*), =K 34·74 *kūsa... maysairkä*. From *maz-* 'great' with *mazar-* and *-ka-* (with *-k-* retained), like *bīysirka* 'huge' (**vazar-ka-*), Av. *maz-*, *mazah-*, *mazant-*, *maziśta-*, *mazyah-*, *mązā-*, Sogd. Bud. *mz'yx*, Chr. *mzyx* 'great' (with suffix *-ēx-*), Zor.P. *mazan-*, *māzan*, *māzanīk*, *mazantom*, *māzantom*, Sogd. *mzny'n δyw* 'Mazanya demons', Av. *māzainya*, M.Pers.T. *mzndr* 'greater', *mzn* adjective and noun. The form is like O.Pers. *v z r k *vazarka*, Sogd. Bud. *wz'rkk*, see s.v. *bīysirka-*. See also *mijṣe* 'woman' from **maziśī-*. IE Pok. 708 *meĝ(h)-*, O.Ind. *mahā-*, *mdhi*, *mahánt-*, Greek μέγας, Armen. *mec*, Lat. *magis*, *magnus*.

maysjyāna 'urinary', adjective, 1 165, 81r2 *bista pacaḍa prramīḷā aharīna maysjyāna āchā biśä jiṃdä* 'the twenty kinds of *prameha-* without remainder urinary diseases it removes', BS *prameha viṃśatiś ca*'. From *maiz-*, see *mīysai*, *phūysgāna-*, *bīysman-*; here *miz-* >*maz-*. IE Pok. 713 *meiĝh-*, see s.v. *mīysai*.

maysdara- 'nipple', loc. plur. JS 10v3 *maysdarvā paijvā urä* 'in nipples, breasts, belly'; III 92·245 *cu paijvā vīna u maysdärvā, vīna ṣai va paiṃdai* 'what is pain in the breasts and nipples, this poultice is for it'. From *mazda-* with suffix *-ra-*, as *ttarandara-* 'body', Av. *snāvarə* 'sinew', *bāzura-* (in compound *snāvarə.bāzura-*), Oss. D. *bazur*, I. *bazyr* 'wing', to Greek μαζός 'nipple', μαστός, μασθός 'breast', see IE Pok. 694 *mad-* 'be moist'. Possibly Oss. D. *mäsk'ä*, I. *mäsk'* 'nave of a wheel' if from **mazda-ka-*, as D. *k'oskä*, I. *k'usk* 'niche, hollow in the wall' from **kauźda-ka-*, with Khotan Saka *kūṣḍa-* 'hole', above.

maysdyūna 'to be pitied, favoured', see *mīysdyūna-*.

mar- 'to die', present *mär-* (**mṛya-*), participle *muḍa-*; 3 plur. V 111, 33v7 *ttä hvaṃdä ce märāre* 'these men who die' (BS differt); Manj. 15 *mīrāre*; 3 sing. V 115, 64r7 *o brye nere jsa gvaysde, o yä brya dūva mīde* 'either he is parted from his dear wife or his beloved daughter dies', BS *priya-bhāryā-viyogaṃ vā mriyate duhitāpi vā*; 1 sing. III 109·12 *a mīre* 'I die', III 73·188 *mīre a*. Preterite, V 70, 8v6 *kho muḍye hvaṃdi mārā-pätara* 'as a dead man's parents', BS G 37, 13a1 *mṛtasya puruṣasya mātā-pitarau*; Sid. 1 bis r1 *muḍa phari satva* 'many people have died'. Infinitive, II 16, 4b6 *haṃjsyärau hvaṃḍä märāṃ kṣūna* 'the men are like to die of hunger'; JS 26v4 *āṣṭi mīrāṃ ttī jsāṃ kṣuna* 'he was about then to die of hunger'; present participle fem. JS 22v1 *āchaija gyauha mīräniya* 'the ill courtesan about to die'; present active, II 117·11–2 *mīreca bāḍa* 'time of dying'; noun K 144, 2r4 *merāme hīya saṃñä* 'concept of dying'; adjective, Z 2·44 *cile varata baysgu, muḍīñi* 'the clothes there of the dead, thickly'; Z 2·48 *rrūva muḍaiña* 'intestines of the dead'. From *mar-* 'die', Av. *mar-*, *marəta-*, *məša-*, *miryeiti*, Sogd. Bud. *myr-*, *mwrty*, adjective *mwrt'n'k*, *mwrtk*; *mwrtky* 'death', M.Parth.T. *myr-*, *mwrd*, M.Pers.T. *myr-*, *mwrd*, Zor.P. *mīr-*, *murtan*, N.Pers. *mīr-*, *murdan*, Oss. D. *mälun*, *mard*, I. *mälyn*, *mard*; D. *marun*, I. *maryn*, *mard* 'kill'; Pašto *mṛəl*, *maṛ*, Parāčī *mer-*, *merō* 'death', *muṛō* 'dead' (*-ō* <*-aka-*), Waxī *mərī-*, Šuγnī *mar-*, *mūd*, *mūšj* 'dead', Yazg. *mar-*, *mag-*, *migag*, *məraj*; Yaγn. *mir-*, *murta*. IE Pok. 735 *mer-*, O.Ind. *márati*, *márate*, *mṛta-*, Greek ἔμορτεν 'he died', O.Ind. *mriyáte*, Lat. *morior*, *mortuus*, Lit. *miřštu*, *miřti*, O.Slav. *mĭrǫ*, *mrěti*, O.Engl. *morđ* 'killing', Got. *maurþr*, O.Engl. *morđor* 'killing'. For 'mortal', O.Ind. *márta-*, Av. *maša-*, *marəta*, *mašya-* O.Pers. *martiya*, Zor.P. *mart*, N.Pers. *mard*, Greek μορτός 'man, mortal'. See also *huvę* 'mortal (man)'.

mar- 'to wither', see *pūmūḍa-*, IE Pok. 735–6.

mara 'death, plague (?)', K 150·16 *pīla mara āchai pveṃṇī* 'trouble (BS *pīḍā-*), plague, illness, fear'. From *mara-* 'dying', to O.Ind. *mara-*, O.Slav. *morŭ*, Lit. *māras* 'plague' (IE Pok. 735).

mara, *mari* 'here', *marata*, V 114, 63r3 *kho hämāre marata hvaṃduvo* 'as they arise here among men', BS *jātānāṃ manuja-ālaye*; K 99·253 *mara kṣīra* 'in this land'; K 151·34 *mara jsāṃ* (for *marrjsāṃ*); K 147·35 *marau vaska* 'here for them' (*-u* pronoun); see also *ma* 'here' from *mara*. From *ima-* 'this', **imaθrā* (note *mar-*, not *mār-* (but *pūra-* 'son' <*puθra-*), like *cira-* 'visible' <*čiθra-*).

maraṇa- 'death', V 339, 77r1 *maraṇä nä ātä* 'death has not come', BS G 37, 72b5 *paśyāmi maraṇaṃ*; V 340, 79a4 *maraṇu vätä* 'at death', BS G 37, 74a4 *maraṇa-kāla-samaye*; K 154·34 *maraṇa-käle* 'at time of death', V 246, 11a4 *maraṇa-kālī* 'at his time of death' (loc. sing. with *yi*), BS *tasya maraṇa-kāla-samaye*, =K 97·182 *maräna-kālī*; Z 24·165 *ächaina maraṇäna*; Z 6·30 *parśtä maraṇna* 'he escapes from death'; V 159, 2a3 *maraṇu vī*; adjective, Z 13·130 *maraṇīnau māro purrändä* 'they defeat death's demon *Māra*'; Z 22·276 *maranīṃju hatcañita hīno* 'break up (2 plur.) the army of death', =Divyāvadāna 300·22 *dhunita mṛtyunaḥ sainyaṃ*; Z 24·238 *maraṇīgye khvīyä* 'waves of death'. Iranian *marana-* in M.Parth.T. *mrn*, adjective *mrnyn*, hence not BS lw, but the compound *maraṇa-kāla-* 'in time of death' may be either partly Iranian or wholly BS loanword.

marṣyaṛä 'forgive, forget', JS 3v2 2 plur. imperative, *vaña-ṃ ttā marṣyaṛä ārrä* 'now forget my fault'. For 'forget', see *hāmura-* (**framṛš-*), hence archaic or dialectal *marš-*:*mṛš* retaining *-rš-*. From *marš-*, Orm. *śramōt*, Parāčī *nhâmur* (not *muš-*); ambiguous *marš-* or

muś-, M.Pers.T. *pr'mwś-* 'forget', *pr'mwšt*, Pahlavī Psalter participle *plmwšyt*, Yidγa *fərmō-:farmiy-* (*nas-*: Sanglēčī *fərnis-*, Šuγnī *renēs-*), Waxī *ramūš-*, *rāmošt*. Av. *marša-* (see *maršō.kara-* 'rubbing out', *maršavan-* 'name of a demon', Zor. Pahl. gloss *sēš ī nihān-raβišn*); Armen. lw *maš*, *maśem* 'use up'; N.Pers. *farāmōš* 'forgetting'; O.Ind. *mṛṣyate*, *marṣati*, *marṣayati*.

mala 'rock', SuvP. 69v4 *khu ra malnä garä ttraikha* 'as with rock the mountain peak' (BS *tīkṣṇa-*), BS *yathā-upalair merur ananta-tulyo*, Tib. *rdo*; II 103, 57–8 *mala ttraikha sūmīra gärāna rāṃda* 'rocks, peaks, of Sumeru king of mountains'; II 2·31 *daittą khu raṃnā male ttraikha* 'it appears like rocks, peaks of jewels'. The source could be either *-l-* or *-rd-*, hence *mala-* 'rock', BS *upala-*, IE Pok. 721 *mel-* 'elevation', Greek μολεῖν 'go', Alban. *mal* 'mountain' (< **molno-*), Let. *mala* 'bank, region', Lit. *malà* 'land', *pamalis* 'edge'; or **marda-* > *mala* to *kamala-* 'head', Av. *kamərəδa-*, O.Ind. *mūrdhan-* 'head', Greek βλωθρός 'rising high'.

malys- 'rub, crush, groom', Z 2·139 *bāysū malstä* 'he crushes the arm'. With preverb. *ati-* 'to swallow', Z 13·83 *ttumalste*, =JS 41r2 *ttrameste*, III 69·84 *ttramaste* 'he swallowed'; with *uz-*, Z 5·31 *uysmalsta-* 'rubbed'; K 64, 8or4 *aśa. . .uysmestä* 'groomed horses', K 35·78 *uysamesti bārā aśi* 'groomed riding horses'; with *ni-*, Z 22·147 *nimalśdä* 'he rubs', noun, loc. sing. Z 2·85 *nimalśa* 'following'; with *pari-*, JS 24v1 *pęmęsti* 'he seized', II 45·74 *pąmmąstä*, II 98·153 *pęmaistai*; with *vi-*, Z 21·11 *ggumālste*, present, II 84·17 *gūmalāṃ*, Sid. 122r1 *ggūmalyāñä* 'to be smeared', Tib. *bskus-te*; II 44·42 1 plur. *gūmaistāṃdūṃ*. From *marz-*, participle *malsta-* <*mṛšta-* (*-l-* absorbs the palatalization of *š*), Av. *marz-*, Sogd. Bud. *mrznykh* (**marzanīkā-*) 'purge in medicine', *nm'rz-* 'touch', *wm'rz-* 'destroy', Man. *wmrz-*; M.Parth.T. *nmrz-* 'to clean', *nmwšt*, M.Pers.T. *mrz-*; Zor.P. *marz-* 'rub', *mālīt* 'rubbed' =*mušt* (variant *sūt*), N.Pers. *māl*, *mālah* 'harrow', Balōčī *marz*, *mālag* 'clod-crushing log', Waxī *lamərz* 'slope in field', *namurzg* 'brush-harrow', Gazī *nimerzūn* 'to rake', Sarīkolī *namüšg* 'harrow', Oss. D. *märzun*, I. *märzyn*, *marst* 'sweep', D. *nimmärzun*, I. *nymmärzyn* 'sweep', *käl-märzän* 'cloth for head or hand'. IE Pok. 738 *merĝ-*, O.Ind. *marj-*, *mṛṣṭa-*, Greek ἀμέργω 'rub off', Armen. *merzem* 'drive away' (to IE *merĝ-* rather than IE *melĝ-*).

malysaka- 'royal treasurer', Z 22·156, BS *gṛha-pati-* 'majordomo'. Agent noun to *marz-* 'to care for', attested in Av. *fšaoni-marəzā-* 'caring for the fattening (of cattle)' epithet of Druvāspa (*-uv-* written *-uu-*). The *gṛhapati* is one of the Emperor *Cakravartin's* seven jewels, see II 54·17 *gralıtä* (**graha-pati-*) *parṇāyakä* 'majordomo, army-captain' (BS *pariṇāyaka-*). The title of the first Kaniṣka, Kušān *marjhaka* is connected (see TPS 1956, 110 ft.). With increment *-d-*, *mṛž-d-* gave Khotan Saka *mulysdi* 'favour, mercy' (rendering BS *karuṇā*), Av. *mərəžd-*, O.Ind. RV (*mṛḍ-*) *mṛḍ-*, *mṛḍati* (with metrically long syllable *mṛḍ-*), to IE Pok. 722–3 *melĝ-*, *mḷĝ-d-*.

maśapa, later form of *maśpa* 'road'.

maśą 'small (?)', III 15·35 *u khu hiri maśą yīdi* ⟨*kīrī*⟩ *ni parsti īdi u hvaṃḍāṃ sāni pha himāri* 'and when he makes his business small, he cannot command his work and enemies of men become numerous'. Uncertain, possibly base *maz-* 'to rub, crush', whence 'crushed' >'small' (see O.Ind. *kṣod-* 'crush', *kṣudrá-* 'small', IE Pok. 625 *kseud-*); connected with *hamaysaa-* 'pounded small', III 86·99 *hamaysā śikarā* (BS *śarkarā*) *parkūnāñā* 'powdered sugar is to be sprinkled' (see s.v. *hamaysā*), with Lit. *mãžas* 'small', *mõžis* 'smallness', *mažàsis* 'little finger', as from IE *meĝ(h)-*. See base *maz-* in Sid. 135v1 *vameys-* 'to rub' (BSOAS 21, 1958, 522–6), and *māṣṭaa-* 'pressed'.

maśāña 'measure (?)', v 182, 43r4 ⟨*balysū*⟩*ñavūy*⟨*sai manā*⟩*ṃjavo maśāña*, *anaṃkhiṣṭa kalpa*. Uncertain, possibly BS *manojavā* 'magic', and *maśāña* for later *masūña* 'to the measure of, quantity of': 'the bodhisattva's supernatural power in measure, for countless ages'.

maśūṃ 'quantity, extent', II 62 Dumaqu 3 *cu maśūṃ draya hvaṃḍi vistāṃdi tti mūri ysaṃthaḍi pastādi* 'what amount of them the three men deposited, those *mūrā*-coins they ordered as connected with payment', see *ysaṃtha-* 'payment, interest', to base *zam-* 'to pay' for services; II 58b9 *ttaka parauta ciṃgāṃ hvanāṃ cvāṃ maśū cāṣṭä ya tti hāhā pyatsä budāṃdū* 'the orders to the Chinese Hvana-men what our amount of them was assessed (?), those we brought before the *hāha*-officials'. Possibly two Chinese titles *hvana-* and *hāha-*. For *cāṣṭa-*, 'assessed' is conjectural to *čāš-* 'inform, make known', Zor.P. *čāšītan*.

maśtä 'greater', IV 23·3 (verse 15) *armyāya baysa cvai yana maśtä* 'Amitāyus Buddha whom you magnify'. See *miśtara-*, *mista-*.

maśpa 'road, way', later K 23·68 *maśapa*, once JS 25r4 *maśma* (variant?), K 149·3 *mäśpa*; K 74·57 *aṣṭāga maśpa* 'the eightfold path', parallel BS *aṣṭānga-mārga-*; JS 25r4 *byaudāṃdä maśma hvāhą* 'they found the broad road'; III 73·192 *biṃda maśpa va ttī būysa ṣṭā ye tvara pharākye* 'on the road there then were very many goats'; II 92·119–20 *sūha: cū āna ḍyau-tcviṃnä* (*-iṃ- =-ai-*) *burī maśpa* 'the road from Su-ṭṣou to Liau-tsuän' (AM, n.s., I, 1949, 36); K 149·3 *hūryara bvāṣṭa jsa ttu mäśpa rraṣṭä* 'grant (2 plur.) from experience the straight road'; loc. sing. III 73·191 *pātca naḍa maśpya tsve* 'then the man came on the road'; v 220, 3a1 *magpa* for *maśpa*; K 23·68 *hārasta maśapa va gumai hījsara dava* 'the roads were overgrown; at their pleasure the beasts were there in their haunt', translation BSOAS 29, 1960, 507. From **maśa-pā* (masc.); *-ś-* may derive from *-šy-* and *pā* from *pāda-* 'place'. Hence possibly **amaxšya-pāda-* 'cart-path'. See BSOAS 21, 1958, 46 for Kuci *amäkṣa-*. If Greek is from Anatolia, see Homer ἅμαξα, later ἅμαξα 'chariot', with ἀμαξιτός 'high road'. Note also O.Ind. *ratha-* 'chariot', *rathyā-* 'road'; Orm. *râī*, *rāī* 'road' (**raθya-*), Av. *raiθya-* 'way'. Note for Homeric Greek also τάπης 'carpet' like Zor.P. *tapast* 'carpet'.

mase 'in size, greatness, amount', accusative of reference, and restrictive 'only so much' ='only', rendering BS *mātra-*. SuvP. 72r3 *samu aysmva masi* 'just thought only', BS *saha citta-mātreṇa*; v 340, 8or4 *ggaṃpha mase* 'only a *gaṃpha*-distance', BS G 37, 75a7 *yojanam adhastād gacchet*, Tib. *dpag-ćhad ćam-gyi hog-tu son-no*; Sid. 140r4

vehīlai hīye gechauka mase 'the size of the stone of a *vibhītaka*-plant', Tib. *skyu-ru-rahi rus-pa hdra-bar*; K 27·147 *pīla śva masa vyache* 'trouble to a half vanishes' (BS *piḍā*), =K 19·224 *pīla śva masai vyache*, =K 35·91–2 *pīla śva masa vyache*; K 45·9 *⟨ava⟩māta masa bīśi* 'servants to countless number'; K 40·20–1 *ssa salī masą*, =K 43·138–9 *ssa sala mosą* 'for a hundred years'; K 57, 26v2 *u tte masą yāna* 'and those many vehicles' (BS *yāna-*); IV 7·8 *kṣaṇa masa pārśą na dāśeṃ yaṃ* 'even for a moment I did not cease to do service'; V 246, 10a4 *sumīrä garä mase baśdę* 'sin as large as Mount Sumeru', = K 98·217 *sumīrä garä mase beśtę*, Tib. *sdig-gi phun-po ri-rab ćam yan*; II 108·179 *spyaka haiśą̄mava masai* 'only giving a flower'; II 108·191–2 *dīśaumaiva masāmai* 'at once at the throwing'; K 106·252 *drau masāja naiśta* 'there is not as much as a hair', parallel, K 105·247 (dyadic) *vāla-mātra śe drau nauhya* 'on only a hair (BS *vāla-mātra-*) on one hair's tip'; K 58, 29v2 *drāṃva-mase niśtä* 'there is not even a hair'; Sid. 7r2 *ttavaṃdya u beta hīye buḍara masvāṃñi jsa* 'with greater part of bile and wind', Tib. *mkhris-pa dan rlun śas ćhe-bar hgyur-te*; I 137, 46r5 *sakhalyāña masvāña* 'to be smeared only', BS *ālepa-mātreṇa*; Manj. 7 *ttaradara nyāska-masūña* 'the body is only disgust'; III 83·45 *drāmī hera haṃ-masä caṃbūlą maṃ ṣṭāre* '(of an eye disease) so for him things are here so much agitated'; parallel Sid. 15or2 *pajsä caṃbula vijiṣḍe* 'he sees very agitatedly', BS *dṛṣṭer ākulatā bhṛśaṃ*. With pronouns, II 107·153 *dada masū āstañāmanai hvāñāmāṃ vaska* 'so much we begin preaching for them'; II 47·99 *paṃda hīvī maṃ pacaḍä daṃ-māsū ṣṭe* 'the matter of the road here is just such'; II 126·24 *hīna aśtä, daṃ-misva* 'there is the army, of such size'; II 126·22 *caṃ-māsū kari va ṇestä hame* 'how great it has occupied the environs'; Sid. 103v5 *cä-māsū bāñä ṣṭe* 'how deep the bottom is', Tib. *zabs ći-ćam yod-pa dan*; K 61, 40r2 *tteṃdi masū uysdīśe yūḍe* 'he could teach so much only'; Bcd 57v2–3 *pumñä ttiṅka masūṃ* (so) 'so many merits', BS *kuśalaṃ. . .kiṃcit*; Sid. 128v3 *mase muse* 'severely', Tib. *drag-tu* (quoted s.v. *hvā*). From *mas-* 'great', *mase* <**masāh*, *masūṃ* <**masauna-*, see *mästa-* <**masita-* 'great', to Av. *masō* 'in size', *mas-*, fem. *masī* 'great', *masan-* 'greatness', *masah-* 'length, greatness', *masit-*, *masita-* 'great', *masišta-*, O.Pers. *maθišta-*, Av. *masyah-* 'greater', Zor.P. *mas*, *mahist*, *masdāt* 'old', N.Pers. *mih*, *mihtar*; Sogd. Bud. *ms* 'more, also', *msy'tr* 'greater', *m's'k*, *m's'y*, *m's'w* 'old'; M.Parth.T. *ms* 'further', *ms ny* 'no more', *ms'dr* 'greater', *msyšt* 'greatest', M.Pers.T. *mhy* 'greater', *mhystg* 'greatest', Yidγa *mištor* 'prince' (**masyatara-*). IE Pok. 699 *mak-* 'long and thin', Greek μακρός, Lat. *macer*, O.Engl. *mæger*, Hittite *maklanteš* 'meagre'. See *masvauña*.

masarīka 'mattock (?)', II 39·7–8 *ṣi stula masarīka bīḍā* 'he carries hoe (and) mattock' (agricultural context); ibid. 3 *masarīka gīrī* 'he takes a mattock'; ibid. 5 *masarīka bīḍā* 'he carries a mattock'. For *-īka*, see also *ranīka-* 'a *kuṣṭha-* skin disease'; *cakurīka* 'sorrel, oxalis'. From *masa-* <**mat-s-*, to Av. *mati-* (Vid. 3. 20, see M. Mayrhofer, Dict. s.v. *matyà-*); Armen. lw *mač* 'plough-handle', N.Pers *āmāj* 'plough' (**mātač-*); Yazdī *mātk*. IE Pok. 700 O.Ind. *matyà-* 'harrow, roller', *matī-kṛta-* 'harrowed', Lat. *mateola* 'mallet', OHG *medela* 'plough', O.Slav. *motyko* ὀρύγιον, Russ. *motyga* 'hoe, mattock', O.Engl. *mattuc* (from Latin). Suffix *-ara-*, see *kāḍara-* 'sword', *bādāra-*, SDTV 117–20.

mastāña- 'fodder (?)', II 80·15–6 (list of gifts) *bīsa biśa mūṣa mastāña ranū mūrä* 'men-servants, women-servants, clothes, fodder (?), jewels and (*-ū*) coins', as bestowed in birth after birth; here *mūṣa* possibly =older *miṣṣa* 'fields'; V 222·20a2–3 (SDTV 74) *ttye herä prracainai hā paśāta āṣ̣īrī tvā mastāñā* 'for this reason to him (*yi*) the teacher despatched the fodder'; ibid. 2 *khu ṣ̣i (ā)śą̄rī tvā mastāñā ⟨hauḍ⟩eṃ (-eṃ =-e)* 'when the teacher (BS *ācārya-*) gave the fodder'; ibid. 3 *āśą̄rya-t-ī prranava mastāñā pajiṃdä* 'the teachers asked him for fresh (see *prranava-*) fodder'; II 17·5·5 *u pyarī dvī mastāñā īṃdä* 'and of his father there are two fodder (amounts)'; II 71·4 *u mastāñā kāṣṭi yaṃda* 'and you (2 plur.) can look after the fodder', after a context of *jsāra-* 'corn' and watering of crops. Conjecture from contexts, either 'fodder' or 'food' would suit. For *-st-* possibly from *-zd-*, note Khotan Saka *jasta-*, Tumšuq Saka *jezda-* <*yazata-*. Hence **mazdāna-*, to Av. *myazda-*, Zor.P. *mēzd*, N.Pers. *mēz*, Zor.P. *mēzd-pān* (Pahlavī Texts 155·2 *myzd-p'n*), N.Pers. *mēz-bān* 'host'; for Avestan *myazda-*, Zor.P. has *myzd*, *my'zd*. For 'solid food', add Oss. D. *märzduq* (intrusive *-r-*), I. *mästäg* 'compact', Armen. lw *mazd* 'firm, solid, compact, dense'; O.Ind. *miyédha-*, *médha-* has intrusive *-y-*. To Germanic OHG *mast*, O.Engl. *mæst* 'fodder', Got. *mats*, O.Engl. *mete* 'food'. IE Pok. 694–5 associates this word further with *mad-*.

masvauña 'only', Manj. 391 *nāma-masvauña* 'name only', =Z 9·14 *nāma-mātrā* (plural to *-āa-* stem). See *masūña*.

maha 'we, us', Z 2·54 *drūjyau jsa ṣeitä maha jsīḍe* 'he has deceived us with lies'; Z 22·106 *ttrāmu maha haṃjsāta mara syūta gyasta balysa paśśete* 'so, *deva* Buddha, you propose to leave us here orphans'; II 90·86 *mahe*, II 90·68 *mihe*, Bcd 45v3 *mahā jsa yuḍa īṃde* 'are done by me', BS *kṛtam mayi*; II 114·112 *mihā jsa*; II 94·29 *mihai*; SuvP. 66v4 *muhu*, BS *māṃ*; I 252, 2r4 *mihyau*, BS *asmābhiḥ*; III 21, 10a1 *muhu jsa*; III 74·195 *ṣ̣i mahā śau phvai dyū* 'he beats a spade upon me'; K 139·96o–2 *mahi. . .hvāñīmä* 'I speak'.

mahara-dā bāḍi '3–4 hours afternoon' (Chinese 'hour system'), III 14·11 *mahara-dā bāḍi makalä* (BS *markaṭa-*) 'the hours 3 to 4, Monkey period'. Possibly *-dā* <*-dāti* as in *karavāta-* 'morning', Zor.P. *bām-dāt* 'dawn', N.Pers. *bām-dād*. In the first component *ham-ā-fara-* >*mahara-* 'passing of time', see *par-* in Zor.P. *'dp'lk* **aδ-pārak*, N.Pers. *ēvār* 'evening'; Zor.P. *hwlpl'n* **xvar-parān* 'west' (see Chr. Bartholomae, Zum altiran. Wörterbuch, 32–3). Hardly *mahara-* from *mihira-*, the name *Miθra-*. See *ham-ā-* in Pārāči *māwar* 'wall', below *mācāṃga*, and *mārūhāna-*.

mā 'of us', III (ed. 2) 141, VI *mā vīyau* 'O our little one', BS G 37, 72a7 *he putra*, beside 141, 15 *pūryau* (and VI, V4) 'our son' (voc. plur. for sing.), BS G 37, 72a4 *putraka*; III 141, V3 *ttaraṃdarä mā* 'our body', BS G 37, 72b2 *angaṃ*; Manj. 375 *mā bāḍa daiśą baiśa kara nai ārruhānai jsāve* 'our land (and) region (BS *deśa-*) suffers no earthquake at all'; V 339, 77I1 *ne ju ttavai āchai yīndä mā*

dukha maraṇā nä ātä 'fever disease does not cause our pains, death has not come', BS G 37, 72b5 *na paśyāmi jvaraṃ kāye na ca vyādhir na duḥkhati*; Z 4·41 *mā kīro* 'our work'; Z 4·56 *mā. . .rūvä* 'our form' (BS *rūpa-*); Z 15·10 *mā vaska* 'for us'; Z 15·12 *mā hastaru vaska* 'better for us'; Z 20·67 *mā hṿīya ysītha suhä* 'in our human birth pleasure' (BS *sukha-*); Z 22·319 *aśka ttäte mā biśśa jsāna anijsadya karaṇa yanāri* 'perhaps they do all our unparalleled acts indeed'; Z 24·121 *mā gūttārä ysaiya* 'may be born in our family' (BS *gotra-*). To gen. plur. Av. *ahmāka-*, *ahmākəm*, O.Pers. *amāxam*, Zor.P. *amāk*, N.Pers. *mā*, Sogd. Bud. *m'γ*, *m'γw*, *m'γh*, Man., Chr. *m'x*, Oss. DI. nom. and gen. *max*, dat. DI. *maxän*, Orm. *māx*, Yidγa *max*, Sanglēčī *amax*, Šuγnī *māš*, Yazg. *mox*, Yaγn. *mox*. See also *maha*, *muhu*.

mā- 'to measure', see *pamāka-*, *pamāta-*, *pamete*, *mārā-*, *uśmāna-*.

mā 'intoxicant drink', II 1·5 *mā vā-ṃ bara* 'bring me liquor', gloss to Chinese *tcyau tta ma le* (K 258·2 *tsiu* 'liquor'); also *māṃñä* 'alcoholic' (Sid. 2r3). See *mau*.

mācämga 'a measure of $\frac{1}{10}$ ounce', Sid. 101v5, BS *kārṣa-*, Tib. *źo* '$\frac{1}{10}$ ounce'; I 169, 84r5 *dvī dvī mācāṃgyi* 'two measures each', BS *kārṣika-*. From **ham-ā-čānaka-*, to base *kan-* 'to cover, hold', N.Pers *āgandan* 'to fill', see preverbs *ham-ā-* in Parāčī *māwəṛ* 'garden wall' **ham-ā-vṛta-*, possibly also s.v. *mahara-dā*, *mārūhāna-*.

māja 'delightful', II 116·34 *khu va pā haiysda vī māja pañai haira jsa sabajana* '(there is no greater *kanthā*-city under the sky) since it is prosperous (BS *sampady-*) at present with every delightful thing'. From **mānači-*, see K 73·35 *śirka dyāma māna paña brrī* (imperfect *b-*) 'of handsome appearance, delightful, dear to everyone'. To Oss. DI. *mond* 'desire', *mondäg* 'passionate; a longing, passion'; Svanetian *manda* 'desire' (from Ossetic, G. A. Klimov, Ėtimologija, 1963, 183); D. *je'mond* (IAS 1 35), =I. *ävzong* 'young, unripe' (NK 46·33); DI. *amond* 'good fortune'; I. *monc* (**mānθi-*) 'desire' (Oss.-Russ. Dict. s.v.; gloss to Georgian *ǯina* and *išt'a* Georg.-Oss.-Dict.); translation of Geste of Igor, note 22 to p. 18·7. Possibly to Av. *upamanah-*. Hence to **māna-*, to Greek μέμονα 'I am furiously eager', see IE Pok. 726–8, specialized *men-* 'think, care for', s.v. *mañ-*. See also *myāṃja*, and *mūñ-* 'be pleased with'.

mājimę 'payment (for service)', IV 4·3 *b⟨u⟩dasaṃgä pārāṃ mājimę nāti* 14 *dra⟨ṃmā?⟩///* 'Budasaṃga received payment of debts, 14 drakhmas', see KT IV 77. From base *mag-* 'give what is due, pay', with Av. Yasna 45·10 *tām nū yasnāiš ārmatōis mimaγžō* 'him (Ahura) you may seek to pay with *yasna*-services for us with a view to *ārmati*-fortune'. To be set with O.Ind. RV. *maghá-* 'payment for service', the *maghá-* is given (*maghá-tti-*, *maghadéya-*), the possessor and bestower is the *maghávan-*. To *maghávan-* corresponds Av. *magu-* with professional suffix *-u*. Achaemenian and Greek usage of *magu-* has moved from the older religious meaning. See provisionally W. B. Henning, Memorial Volume, 33–4. A parallel to 'payment for service' to 'worship' can be seen in Greek λάτρον 'rewards, wages', λατρεύω 'serve for wages', and the use of -λατρία. For *-mę*, note also *pechvāmę* from *-māte*.

mājai 'our', adjective to the gen. plural *māju*, V 109, 31r4 *māju tcuīnu mästānu rrundämu* 'of our four great kings', BS *asmākaṃ caturṇāṃ mahārājñāṃ*; V 341, 80v6 *māju dvīnu hvaṃdānu hīvya śandā ne vätā śtä* 'there has not been for us two men any piece of ground', BS G 37,75 bis a2 *asmākaṃ na kiṃcit pṛthivī-pradeśaḥ saṃvidyate*. Adjective, *mājaa-*, V 77, 117r4 *mājeina salāvänai brāska hvaña* 'with our word, by him a question must be spoken', Tib. *sad-nas* (*sad* 'examine'); Z 22·12 *mājo puku vīri* 'according to our cubit', Z 2·167 *mäje puke vīri* 'by our cubits'; Z 22·248 *śśātīmje mäje müre* 'our copper *mūrā*-coins'; loc. sing., Z 5·24 *mājya kṣīra* 'in our land'; II 112·58 *mājai bāḍā* 'our land'; K 155·53–4 *mara mäje bāḍā vī* 'here in our land'; II 126·10 *mäje bāḍā vī*; III 74·202 *ṣi dāya mājai rre* 'this our religious king'; plural II 88·35 *mājā hvaṃḍā* 'our men'; II 113·102 *mājā gara* 'our Gara (allies)'; II 113·75 *mājā hve:hvu:ra* 'our Uigur (allies)' see AM, n.s., 11, 1964, 5–6; inst. plur. II 95·58–9 *haṃtca mājā āśau jsa* 'with our *ārya*-monks'; but III 106·19 *mäja kṣīra* in our land (*mäja* =older *mājya*). From *ahmā-* with suffixes; see also *umājai* 'your'.

māṃñä 'alcoholic', Sid. 2r3 *māṃñä dīrä* 'excess in liquor', BS *mada-atyaya-*, Tib. *čhaṅ-nad* 'alcoholic disease'. Read earlier with *ha-* for *mā* (very similar in some scribal hands). See *mau* below, once above *mā*.

mäñätä 'he stays', SuvO. 54v5 *hā trāmäte u vara mäñätä* 'she enters and there remains', BS *tatra⌣upasthāsyati na vilambiṣyati*; variant, I 255, 12r4 *mäñe*; V 104, 14v2–3 *ārañänä mäñäñä* 'must remain in the *āraṇyāyatana*-wilderness'; III 3, 8v3 *abyaṃdi mäñäñä* 'must remain undistraught'; III 4, 9v4 *anahārä* (BS *anāhāra-*) *mäñäñä* 'must remain fasting'; preterite, *mända-*, Z 5·94 *mändu yanīmä* 'I can stay'. See later *mūñ-*, *mūn-*, *mūṃda-*, and *ämūna-* 'dwelling' (*-än-* >*-ūn-*, as in *müñ-* =*mäñ-* 'resemble'). From base *man-*, Av. *manya-*, *mänaya-*, *-mati*, O.Pers. *amānaya-*, Zor.P. *mānēt*, *māndan*, *mānēnītan*, *vīmand* 'boundary', N.Pers. *mān-*, *māndan*, Balōčī *mānay* 'become tired' (note Khotan Saka *stās-:stäta* 'be weary'), Sogd. Bud. *myn-*, Yaγn. *mon-* *moñ-*, *mun-*, *monta*, *munta* 'place, send, remain', Yazg. *dast mon-*, *dast mond-* 'put signature'. O.Ind. RV *man-* 'wait for; remain' (uncertain, see L. Renou, Études védiques et pāṇinéennes, 14·126). IE Pok. 729, Armen. *mnam* 'remain', Greek μένω, Lat. *maneō*.

mäñätä 'he resembles', K 11r3 *nika/// ratanūnai mäñätä vūḍa* 'resembles a jewelled necklace (BS *niṣka-*) covered (with jewels)' (II 75·61 read *spaladā-jsaimäñä* 'with quivering eyes'); preterite JS 20v3 *śūrīna śakrra muṃdai* 'he resembled Śakra (the god Indra) in bravery'. Usually present participle as adjective, *mäñanda-*, *mäñandaa-*, *mäñandūna-*, Sid. 143r3 *mäñaṃdä*, Tib. *hdra-bar* ('like'), Sid. 145r2 *mäñaṃdai*; Sid. 145v5 *mäñaṃdū*; V 334, 32r6 *syate mäñandänu gyastänu balysänu 'deva* Buddha resembling sands (in number)', K 2, 136v4 *mahäsamuṃdri mäñandänu* 'resembling the great sea'; K 46·26 *mäñadä*. With *my-*, L 99·20 *sye myäñaṃnda* 'like sands'. With negative, K 5, 144r4 *amäñanda-*; K 5·144r4 *amäñandūna salāva* 'peerless words' (BS *saṃlāpa-*), Tib. *rmad-du byun-ba*. See below *müñ-* 'to resemble'. To Zor.P. *mān-* 'resemble', *mānēt*, *homānāk* 'like', *mānāk* 'like', N.Pers.

mānistan, *mān-*, *mānind* 'like', *mānindah*, *mānindagī*, Sogd.B. *m'n'ntk*, Chr. *m'nwk* 'like', *m'nwqy'*, Man. *m'nwq*, Bud. *m'n'kh*, Man. *mynt* 'he resembles'; M.Parth.T., M.Pers.T. *m'n-*, Yaγn. *maynta*, *manta*, *menta* 'like'; Armen. lw *nman*, *-ic'* 'like, equal'. Denominative from *māna-* 'measuring'. Tokhara lw AB *menāk* 'comparison', gloss to BS *upamā* 'likeness, comparison'.

māña 'our', plural to *mānī*, II 84·7 *māña maṃ baysgä haḍi ṣṭāre* 'our messengers here are many'. See *mānī*.

māñāṃ 'of ours', gen. plural to *mānī*, II 110·3 *māñāṃ padaṃji niśtä* 'it is not our custom'; II 90·64 *māñāṃ jsa haṃtsi*; *mūñāṃ*, II 95·66 *khu hā mihai haḍa paśāṃdū ya mūñāṃ väkä* (*väkä* = *vaska* 'for') *vā pā haḍa hīsīra* 'when we sent out messengers, messengers for our men were then coming here'; II 94·13 *cą vā marä mauñāṃ jsa thyautta dāśauda hīsą* 'who formerly from our men ceased to come here' [or 'had come here'], II 94·17 *mauñāṃ maṃ parau* 'the command for our men here'. See *mānī*, and *mauñe*.

māṃja 'ant', see *muṃjakä*.

māṃṇḍa- 'lump', Sid. 8v3 *māṃṇḍa*, *u saṃnä u bīysma kaśāme* 'lump, and faeces and urine stoppage', BS *anugranthi-viṇ-mūtra*, Tib. *behu-snabs-su hbyuṅ-ba daṅ*, *phyi-sa daṅ gčin hgag-par hgyur-te* (*behu* 'calf', *snabs* 'mucus', *hgag* 'stop'), = V 318·51–2 *u jsahera māṃṇḍa u saṃnä u bīysma kaśāma* ('lump in the belly'); II 129·70 *drai māṃṇḍi īrä* 'three lumps of (jade-) stone'. See *muṇḍa-*.

māṃḍä 'dead', K 46·31, see *mar-*:*muḍa-*.

māṇḍvā 'on breasts (?)', III 35·22 *sa kha jśka māṇḍvā phastāre capane* 'as on the girl's breasts the garments flutter', = III 46·34 *sa khu jśkyi māṇḍvā phastārä cāpine*, = III 37·17 *sa khu jśkyą mauṇḍvā phastārra cāpaṇe*, = III 44·46 *sa khu jśkyą mauṇḍā phasttārą cāpanai*; III 46·27–8 *parigeśa skāṃḍaka samū brre māṃṇḍvā khai tta* 'it secretly turns round, just the garment on the beloved's breasts so', III 37·12 *pargeśa skāṃḍa sämū brre māṃṇḍāṃva khai*, = III 34·17–8 *parageśa skādaka samū brra māṇḍvā khai tta*. See *muṇḍa-*, *māṃṇḍaka-*.

māṃṇḍaką 'lump, abscess', Sid. 141r3–4 *māṃṇḍaką thajāñą* 'the abscess is to be drawn', BS *granthīn uddhṛtya*, Tib. *smin-bu phyuṅ-la*. See *muṇḍa-*, *māṃṇḍa-*, *māṃṇḍvā*, *mauṇḍaka*.

māta 'mother', V 330, 20v1 *māta pāte* 'mother (and) father', BS G 37, 17b2 *mātā...pitā*, Tib. *pha...ma*; III (ed. 2) 140v4 *aysu mātaru pätaru jsatämä* 'I killed mother, father', BS G 37, 34b3 *mātṛ-ghātaṃ pitṛ-ghātaṃ* (III 140); K 149·13 *māttara* 'mothers' (*Vajrayāna*, hence possibly BS lw); gen. sing. V 114, 63r4 *merä uīra* (so) 'in the mother's womb', BS *mātuḥ kukṣau*; SuvP. 64v2 *meri pyarä*, BS *mātā-pitṛṣu*; JS 28r3 *mere pyare* SuvP. 63r3 *meri vīra u pyarä*, BS *mātā-pitṝn*; II 106·135 *maira*; K 47·55 *mira jsa pyāste* 'he spoke with his mother'; II 114·15 *māvara eysauja* 'mother lady'; III 94·35a *mūvara*; K 139·965 *buvāṃ māta* 'mother of *bhūta*-demons'; with pronoun *yi*, K 47·55–6 *mātī hā pyāstā* 'his mother spoke to him'. Compound (originally dual), V 70, 8v6 *mārā-pātara*, BS G 37, 13a2 *mātā-pitarau*; III 141r3 *mātā-pātara*; V 169, 2a3 *mārā-pyatara*, II 49·13 *mārā-pyarāna*, II 100·209 *mārā-pyarau*, II 47·98 *mārā-pyarāṃ*. From *mātar-* Av., O.Pers. *mātar-*, Zor.P. *māt*, *mātar*, N.Pers. *mādar*, Balōčī *māt*, *māθ*, *māθ-piθ* 'parents', Oss. D. *madä*, I. *mad*, plural *madältä*, adjective *madälon*; Sogd. Bud. *m'th*, M.Parth. Pers.T. *m'd*, *m'dr*, Orm. *mäwä*, Pašto *mōr*, plural *maindē*, Šuγnī *mōd*, *mâd*, Rōšānī *mōd*, *pid at mōd* 'parents'. IE Pok. 700–1 *māter-*, O.Ind. *mātár-*, Armen. *mayr*, gen. sing. *maur*, Greek μᾶτηρ, μήτηρ, Alban. *motrë* 'sister', Lat. *māter*, Celtic O.Ir. *māthir*, O.Engl. *mōdor*, Lit. *móte* 'wife', *mótyna* 'mother', Let. *mâte* 'mother', Tokhara A *mācar*, B *mācer*.

ṃāta- 'bee' or 'fly', Sid. 109r4 *ṃāta*, BS *mākṣika-* 'bee', Tib. *sbraṅ-ma* 'fly, bee'; Sid. 109r4 *ṃāta-vattala* 'excrement of bees', BS *mākṣikā-viṭka-*, Tib. *sbraṅ-mahi rtug-pa*; Z 2·225 *kho ju ṃāte mākṣī vīrä* 'like bees on honey'; III 73·171; 181 *ṃāva*; III 73·180 *ṃā*, gen. plur. III 73·182 *ṃāvāṃ*; with pronoun *yi*, III 73·178 *ṃāvī*. From **maxši-* > **māṣṣā-* > *ṃāta* (see also *hvāṣṣa-*, *hγāta-*), to Av. *maxši-* 'fly', Zor.P. *maxš*, Yidγa *maxšë*, *mōxš*, 'mosquito', Orm. *maṣī*, *miṣī* 'fly'; Sogd. Bud. *mwγšk-*, O.Ind. *makṣa-*. Variants are **makasa-*, Zor.P. *makas*, *magas*, N.Pers. *magas*, Yidγa *moγuso*, *magusa*, Pašto *māṣai* (**masyaka-*). IE Pok. 699 *mako-* 'midge', O.Ind. *maśáka-*, Lit. *mãšalas*; with *-s-* as above.

mātarga 'aunt (?)', V 66·16 ⟨*m*⟩*ātarga brau pūryau cvau ya nvaśta*, *pyarīja pyaṃtsāṣṭā dukhāṃ jināka* 'the maternal aunt with the dear sons who was at ease with them; the paternal aunt in future remover of woes'. Uncertain; assuming fem. derivative *-ga-* from *mātar-* 'mother' and *-īja* adjective fem. from *pātar-* 'father'. Note in support O.Ind. *mātṛka-* 'mother's brother' (see IE Pok. 700–1 with other derivatives). A proper name II 27·34·12 *mātargä jsa āskūrya*; V 207·17·2 *mātargai* occurs in official documents.

mātṛvālai 'priest', V 394, 115 (with 77r4–5) *mātṛvālai avīśä mäs⟨t⟩ä mahānarī ātä* 'the priest came into the great *naraka-* underworld Avīci', BS G 37, 73b6–7 *deva-pālako mahāvīcau mahānarake upapannaḥ*, Tib. *lha bon-po ni sems-čan dmyal-ba čhen-po nnar med-par skyes-so*; V 339, 77r4–5 ⟨*mātṛ*⟩*vālau pulsta* 'ask (2 plur.) the priest', BS G 37, 72 bis a2 *pṛcchathā deva-pālakaṃ*, Tib. *lha bon-po-la dri-bar gsol*. Possibly from **manθra-vardaka-* 'practiser of *manθra*-formulae', with archaic **mātra-* for **māθra-*, **māhra-* from *manθra-* (Av. *mąθra-*), Zor.P. *mahr*, *mār*, Sogd. Bud. *m'r-* in *m'r'kr'k* 'soothsayer, sorcerer', Armen. lw *margarē* 'prophet', M.Parth.T. *m'rygr*. See also below another form of *manθra-* in *mālai*. For *tr-* see also *ttralo* 'tin', *ttrahā-* 'radish' and *ttirṣcya* 'sour'. Above s.v. *kauvāle* for *vard-* 'to practise'. Tib. *bon-po* from *bon* 'to ask (of the gods), to recite formulas' agrees with this interpretation of Khotan Saka *mātṛ-vālaa-* (against a literal interpretation of BS *deva-* and *pālaka-* 'protector'); a similar coincidence of Khotan Saka *hāruva-* with Tib. *čhon-dpon* 'merchant' occurs against BS *śreṣṭhin-*, in both cases to be attributed to the Indian Buddhist teachers. G. Uray, The old Tibetan verb *bon*, sums up earlier discussions (Acta orientalia hungarica 17, 1964, 323–34).

māna- 'delightful', K 73·35 *śirka dyāma māna paña brrī* (incomplete *b-*) 'handsome to see, delightful, dear to everyone', parallel Tib. *mdog bzaṅ mthoṅ-na dgaḥ-ba daṅ*

'face good to see, and happy'. Translation Volume... I. B. Horner, 17. See cognates s.v. *māja*. Possibly Bcd 43v2 *myāṃja śirā* 'delightful fortune', the Khotan Saka interpretation of *Manju-śrī* may be this same word but with intrusive *-y-*.

mānī 'our', see also *mājai* 'our'; plural *māña*, K 46·24–5 *cu mānī vaña svīyāṃjsī nasāṃ khāysā hamāte* 'what is to be our to-morrow's food of portions (rations)?'; III 66·28–9 *adā yuḍā mānī* 'he did injustice to us'; N 158·4 *mānī ṣṣava haḍā karā jambviyā tsūmata* 'for us night (and) day is the going around Jambudvīpa (*kara-* 'around')'; III 68·75–6 *khu mānī śūje vīra kṣārma gaṃjsa na hama* 'so that for us, with one another, there may not be shame (or) fault'; III 70·107–8 *ttai hvāṃ:dā sä mānī pā, ysīra aśta khīrai kāṣcya* 'they said to him, then, for us, the heart is dark with grief'. Plural, II 84·7 *māña maṃ baysgä haḍi ṣṭāre* 'our messengers here are many'; gen. plural, see *māñāṃ*, *mūñāṃ*, loc. sing. *mauña*. For the form see *umānī* 'your'; adjective suffix *-nya-* to *mā-* < **ahmā-*.

mānau, see s.v. *mana*.

mānda- 'remained', later *mūṃda-*, see s.v. *māñātä*.

mānya 'delighted', attitude of listeners to the Buddha's preaching, Z 5·5 *cvi lovi mānya pyūṣḍe* 'which the people (BS *loka-*) hear delighted', with *pyūṣ-* also Z 5·8; Z 5·12; Z 22·326; Z 23·13. As abstract, Z 5·93 *kho urmaysde harbiśśu vīrä hamaṃggu rrūndetu yīndä tta balysūstä panye mānya hvandī* 'as the sun makes light equally upon every man, so bodhi-knowledge makes delight of every man'. Compound with BS *bodhi-*, Z 19·42 *|||bodhi-mānya ṣṭāna* 'being delighted with *bodhi*-knowledge', mixed compound with BS *bodhi-* and Khotan Saka *mānya*, as in K 135·853 *dī baudha-bahyä* 'under the *bodhi*-knowledge tree'; and Z 24·188 *śśāya-ysane* 'Śākya kinsmen'. The attitude of listeners is expressed by BS *āttamanas-*, *āptamanas*, *-ka-* 'with delighted mind', Tib. *yid-ran-ba* (with synonyms *tuṣṭa-*, *harṣa-jāta-*, *pramudita-*), attested similarly in K 143·1056–7 *ysamaśaṃdai gyastä baysä nara hamadā hvanau ātaudāṃdä u ysuṣṭāṃdī* 'the people, of the *deva* Buddha, men indeed, desired the teaching and delighted in it', Tib. *hjig-rten yi-rans-te* 'the world was delighted'. Hence not from BS *māna-* 'pride' (translated E. Leumann, 'Hochschätzung'; S. Konow, 'pride, veneration', R. E. Emerick 'respect'); it is Iranian with *mān-* 'to delight in, desire', see *māna-*, *mūñarä*, *myāṃja-*, *māja-*, Oss. *mon-* 'to desire'. From specialized meaning of base *man-* 'to have in mind', IE Pok. 726–8 *men-*, Greek μαίνομαι, μανία.

māma 'mother', in address, K 18·211 *māma*, =K 26·139 *m(ā)ma*, =K 29·198 *māmā*, parallel BS Divyāvadāna 446·19 *amba*; K 47·55 *māṃmmā*; address to old woman; but *amai*, K 38·135–6 *ttai hve si cā bīri* (not *-ḍ-*) *tvā utci amai* 'so to her he said, where are you carrying this water, mother?' (BS Divyāvadāna 457·25 differt), with Greek μάμα, Lat. *mamma*, see IE Pok. 36. Hypocoristic for *māta*.

māmaka- 'my', see s.v. *mama*.

māy- 'ferment', I 181, 99r3 *khu māyi ṣiṃ* (*-iṃ* =*-ai*) *kāṃjä* 'when it ferments, it is *kāṃjika*', BS *kāṃcaka* (*kāṃjika-* 'sour gruel', spontaneously fermenting); I 161, 76v2 *khu māyi, pisūjāñä* 'when it ferments, it must be heated'. From base *mad-*, present *mād-*, participle *māsta-* 'drunken'; *māsta-* 'thick milk'; to Av. *mad-*, *maδaya-*, *masta-*, *maδi-masta(tə)ma-*; Zor.P. *maδēnītan*, *mai* 'wine' (if not **mad(h)u-* see s.v. *mau*), *mast*, N.Pers. *mai*, *mast* 'drunk; in heat', Sogd. Bud. *mst-* (*mst-kr'k*, *mst-k'r'k*), *mst'wny*, *myst'k* 'intoxicated', Man. *mst-k'ryy* 'intoxicating'; M.Parth.T. *mstyft* 'drunkenness'. IE Pok. 694–5 *mad-* 'moist; drip; drip with fat; fodder', O.Ind. *mádati -te*, *mādyati*, *mamātti*, *mándati*; *mádа-* 'intoxicant drink', *mattá-*, Greek μαδάω 'dissolve', μαδαρός 'moist', Lat. *madeō* 'be moist', *mattus* 'drunk', Celtic O.Ir. *maid* in intr. 'go to pieces', O.Engl. *mōs* 'mash' < **mādso-*. The base *mad-* 'coagulate' may be homonymous or the same base *mad-* 'be moist' (so assumed IE Pok. 694), Khotan Saka *māsta-* 'coagulated', *amāsta-* 'not coagulated', Zor.P., N.Pers. *māst* 'thick milk', O.Ind. *mástu-* 'thick cream' (*-d-t-*, or *-dst-*), N.Pers. *māsīdan* 'to coagulate' (*-ds-* or *-dś-*), Balōčī *mastaγ* 'curds', Marv Balōčī *bastag* 'sour milk', *badag*, *maδaγ* 'to coagulate', Waxī *mōδ-*, *mōθt* 'curdled', Kurd. *maīn* 'to coagulate', Yaγn. *mayd-*, *maydta*, *mayt* 'hard' (of milk), Sarīkolī *mád*, *moδ* buttermilk'. See *māya-*, *meva*, *mada-*, *māsta-*, *maitti*, *hamatte*.

māya- 'intoxication', K 63, 79r3 *mada-māyą khaśą* 'intoxicant drink'; SuvP. 63r4 *meva jsa*, BS *mada-*, SuvO. 36r1 *ne...māye jsa māstä hämāñu ṣṭā* 'must not be intoxicated with *māya-* drink', BS *mada-mattena na bhavitavyaṃ*. See cognates s.v. *māy-*, *maitti*, from **māda-*, O.Ind. *mad-*.

mārā- 'measure', II 125·21 *māre girye* 'he bought measures'; see also *-mera* s.v. *ṣṣava-mera* loc. sing. 'in the night', parallel Pali *bhāga-*. From base *mā-* 'measure' (see s.v. *pamāka-*), Armen. lw *mar* 'liquid measure', Greek-Pers. μάρις, Pontic Greek μάρης, to IE Pok. 703–4 *mē-*; see cognates s.v. *pamāta-* 'measured'.

mārā-pyatara, see s.v. *māta*.

mārūhāna-, see s.v. *pārūhāna-* 'movement', possibly **ham-ā-raufāna-*.

mālakya- 'kind of text to be recited', K 24·101 *ṣa vaka jsā hāśarya mālakya gūḍa* 'he for them (*-⟨m⟩ va(s)ka*) uttered *hāśarya-* texts, and *mālakya-* texts'; K 33·52 *ṣa-ṃ vaska j⟨s⟩āṃ vā phari hāsakyą gveṛä* 'he was reciting many *hāsakya-* texts'; =K 16·160 *ṣa vaka jsā hāśarya mā⟨la⟩kye gūḍe*. See s.v. *mālai*. See below *hāsakye* 'teachings'.

mālai 'a kind of text', III 100·9–10 *śvrrai u mālai ṣṭīka ttī jsā jāvā ttyau ysyai hūrāka khū ācārī prrabhā* (in a list of the skills of an *ācārya-* teacher) 'the texts *śvrrai* and *mālai*, commentary (BS *ṭīkā*), then also *jāpaka-* prayers'. With the magical *mālakya-*, the base *māl-* may be traced to dialectal *manθra-*, **māhra-* (for *-l-* note s.v. *ttīla-* 'wire' **tarθrya-*) or **marta-* with *-l-* replacing *-ḍ-* (see *habala-*), or possibly *-l-* through *-δ-* < *-θ-*. This variety of possible older forms connects it with Av. *mąθra-*, Zor.P. *mahr*, M.Parth.T., Sogd. Bud. *m'r-* (see above *mātṛvālai*) 'a magical formula'; rather than *mar-* 'to memorize', or *māθ-* with Zor.P. *mātiyān* (*m't''n*), Armen. lw *matean*, Georgian *mat'iane* 'book, register'. Hardly a lw from BS *mālā* 'garland' occurring in titles of books, as Sid. 1v5 *yauga-mālyo jsa*.

mālaiga 'catarrh disease', Sid. 155r1 *mālaigą-vī*, BS *pratiśyāyī* 'catarrhal', Tib. *čham-pa* ('head-cold, catarrh');

Sid. 13v5 *mālaigä u uysna āphārä* 'catarrh and disturbance of breath', BS *pratiśyāya-*, Tib. *čham-pa dav, dbugs mi bde-ba*; I 171, 87r5 *mālaiga*, BS *prattiśū* (for *pratiśyā-*). From **mātu-lunga-* 'flow of liquid' variant to *vātu-* (see above s.v. *bātaa-* 'must wine', with *hrau-:hru-* 'flow', *hrau-k-, hru-n-k-*. To O.Pers. *rautah-* 'river', Av. *θraotah-*, Zor.P., N.Pers. *rōt*, to IE Pok. 909–10; 1003 *sreu-* 'flow', O.Ind. *srávati, srutá-*, Greek ῥέω, ῥυτός, Celtic O.Ir. *sruaimm* 'river', OHG *stroum*, O.Engl. *strēam*, Lit. *sraviù, sravėti* 'flow', O.Slav. *struja* 'streaming'. For *-laiga-*, see also *vālaiga* 'citron', O.Ind. *mātulunga-*, Zor.P. *vātarang*; *palaigä*, BS lw *palankā-* 'cross-legged'.

māva 'basic matter (?)', Manj. 80 *ttyā māva byadī bvāña* 'the basis of these (*kleśa*-afflictions) is to be known to be incuria' (=BS *pramāda-*), to Zor.P. *mātak* 'base', *mātak-var* 'particular', *mātakdār* (*m'tyy'l*) 'steward', Armen. lw *matakarar*, N.Pers. *māyah*; rather than *māta* 'mother', note III 20, 1b3–4 *prajñā-pārāma baysānä māta* 'the wisdom-perfection mother of Buddhas'.

māva 'mother', see *māta*, Manj. 243 *m(ā)va*, K 152·11 *māvū rīnä* 'mother and queen'; acc. sing. K 47·54 *māvara*.

ṃāva 'bee, fly', see *ṃāta, ṃā*.

māvu 'our', K 5, 144r5 *māvu hāvä* 'our advantage' (*u* rubbed). See *mā*.

māśa- 'dwelling', *māśāṣṭa* 'to the house', variant to *bīśā(ṣṭa)*; II 118·135 *hīña māśą, suhaje āme* 'happy dwelling in one's own house'; =II 85·7–8 *hīña māśa suhaje āme*; II 118·139 *ṃṵśḍä u māśä iskhijsāme vī jsāta* 'he goes to (=obtains) promotion of favour and dwelling', =II 85·11 *ṃuśḍä u māśä askhijsāme vī jsāte*; III 94·34 *brramanāña māśa* 'in Brahmanical house'; III 105·17–8 *māśa ye hada maista* 'there was another large mansion'; V 274·2·1 *māśa hasāya* 'house-companion (?)'; allative *-āṣṭa*, III 37·25 *brrīyakye māśāṣṭa* 'to the beloved man's house' (=III 35·29: III 47·43), =III 44·48 *brrai bīśā(ṣṭa)* 'to the dear man's house'. Compound, sing. *māśa-vīrai* (after proper name) IV 6·14; II 27·35·2; II 27·35·3; 35·4; 35·5; plural, II 23·19·3 *māśa-vīrā birgaṃdara hvaṃḍi* 'house-workers, men of Birgandara'; II 20, 12a3 *miḍā jasti hīyā māśa-vīrā āstaṃna paśā a⟨vaśāna⟩* 'commissioned, non-commissioned officials of the gracious god's (=king's) own house-workers'; from *māśa-kīraa-*, see *-vīraa-*, s.v. *kṣīra-*. To *mās-* with *-ya-* suffix **mās-ya- > māśa-*, from *mas-* in Oss. D, *mäsug*, I. *mäsyg* 'tower', Pontic Greek μόσσυν, μόσσυνος, μόσσυνοις 'wooden tower-like building', Slav. *sunū* 'tower', Greek μοσσυνικοί 'large wooden boards', Μοσσύνοικοι inhabitants, south of Pontos euxeinos. Possibly Av. *mišta-*, if beside **maśta-*, Vid. 18·28 *nmānəm. . .baēvarə.mištəm* 'a dwelling with 10,000 towers (?)', Zor.P. *bēvar mas* '10,000 greater' as reward to righteous man (*ašavan-*). The base may be *mā-:mi-, m-, m-a-* 'to measure', extended to 'build', as Oss. D. *amajun*, I. *amajyn, amad* 'to build', DI. *läg-amad* 'stately, heroic', I. *cänd-amad* 'bank, ridge' (D. *cändä*, I. *cänd* heap). IE Pok. 703–4 *mē-* 'measure', see *pamāta-* for cognates.

māśąkä 'plant name', see *māśąkyi*, III 92·237 *u na-ānahā anarva māśąkä tcerą* 'and (a poultice) must be made with the *māśąka-* plant unmoistened (dyadic)'.

māśąkyi 'plant name', I 161, 75v3 *māśąkyi rūniṃ (-iṃ =-ai)* '*mācikā-*, madder' BS *māttraka-maṃjiṣṭā*. With *-śį-* and *-śą-*, *māśįkye* 'a potherb (?)', Sid. 111 *māśąkye* =V 320·93 *māśąkye*, BS *sāṅgaṣṭā*, Tib. *śārṃgasta*, Sid. 143 *māśįkye*, =V 323·153 *māśįkye*, BS *sāṅgaṣṭhā*, Tib. *śarṃgastha*. The name *māśikyā-* is likely to be the Prakrit of BS *mācikā-*, glossed by the Dictionaries by hibiscus cannabinus (so S. Konow to I 161, 75v3); absent from the Bower MS; but *kāka-mācikā-* is solanum nigrum (or indicum). BS *śārṅgaṣṭā-* is 'a kind of potherb' (also a tree). BS *māttraka-* has not been traced.

māśta 'month', see *māstä*.

ṃāśḍi 'favour', III 128·14, =*muśḍi*, adjective, III 129·7 *ṃāśḍīji bāyi* 'ray of mercy'. See *mulysdi*.

māṣṭa- 'oppression, oppressed', V 307·1·3 *tvarau āṃ māṣṭā jsa jvīhyi* 'for you (*-ū*) exceedingly under oppression of love (*jūha-*)'; participle as second component III 101·39–40 *garma-māṣṭai kaśą nūyą pātca kaśa jsāvä garma-māṣṭai nūtte* 'heat-oppressed do you lie down in the chamber; then he goes into the chamber heat-oppressed he lies down'. Parallel to BS Suvarṇabhāsa 101·4 *gharmārta-*; and O.Ind. *uṣṇārta-*. Since *-ršt-* is retained in *dārṣṭa-* 'held', base *darz-* (see s.v. *drays-*), and replaced by *-lst-* in *uysmalsta-* 'rubbed', base *malys-*, here *māṣṭa-* is rather from base *maz-* 'press', see *vameys-* 'to massage by pressing'. IE Pok. 696–7 *maĝ-* 'to knead, press, smear', Iranian Orm. *maz-:maštak, mēz-:muštuk* 'it breaks' (intr.); Pašto *māt* 'broken', Yidγa *maz-:mōšk'-, mōz-: mašč-* 'kill'; Orm. *maz'ēk* 'twist', Pašto *mazai*, 'twist thread', *məzzai* 'thread, cord', adj. 'twisted'. Armen. *maz* 'hair', *maz-k'* 'whip, lash', *mazmzouk-k'* 'root fibres ('twisted things')' could be either basic Armenian or Iranian lw. See further Greek μαγ-, μάσσω 'press', μάγειρος 'cook'; Celtic Bret. *meza* 'to knead', Welsh *maeddu* 'to fight', OHG *mahlōn*, O.Engl. *macian* 'to make'. See also *maśą* and *hamaysā*.

māṣṭai 'tanning (?)', II 51·57 *u śaiga-māṣṭai pẹnaka* 'and the tanner (?) Pẹnaka'. See the full text s.v. *śīga*; in an uncertain miscellany.

māsta- 'intoxicated', K 136·872 *māstä au vā byaṃdä* 'intoxicated or confused', Tib. *smyos-sam rab-tu smyos*; SuvP. 63r4–v1 *ttye meva jsa ci māstä ṣṭāna asaidä yuḍi īme aysu* 'what, being intoxicated by this intoxication, I have done of evil' (BS *asiddha-*), BS *mada-mattena yat tu pāpaṃ kṛtaṃ mayā*; V 40v3 *māstä hastä väysāṃjo* '(like) a furious elephant (BS *hastin-*) in a lotus pool'; Z 17·19 *kho ju māstä hastä* 'like the furious elephant', parallel BS *naḍāgāra-* (see J. Brough, The Gāndhārī Dharmapada XXIII); Manj. 313 *tcahau-padya saña jsa māsta āttama satva pudgala vīra* 'by the fourfold concept confused in the matter of self, being, individual' (BS *ātman-, sattva-, pudgala-*). From *mad-, mād-* 'to be intoxicated' see s.v. *māy-*.

māsta- 'coagulated', Sid. 20v5 *beśī māstą* 'curdled sour milk', Tib. *dar-balı ho-ma*; Sid. 20v4 *amāstą ñye* 'unfermented sour milk', BS *manda-jātaṃ mastu* (=*maṇḍa-*), Tib. *žo ma lans-pa* (*lan* 'rise'). From base *mad-, bad-* 'to coagulate', Zor.P., N.Pers, *māst* 'thickened milk', Balōčī *mastay* 'curds', *bastag* 'sour milk', *badag, maδay* 'to coagulate'. See s.v. *māy-*.

māsta hvāṣe 'a vegetable', Sid. 9r4, BS *śāka-*, Tib. *ldum dav, rdad dav*, with *māsta-* 'fermented'.

māstä 'moon; month', fem. *-i-* stem, Z 23·22 *haṃbaḍa māstā* 'full moon'; v III, 33v4 *rutä u māštä u hala-māsta u salī-haḍā* 'season and month and half-month and year's day', BS *ṛtu-māsa-ardhamāsa-saṃvatsarāṇi*, Tib. *dus dav zla-ba dav zla-ba phyed dav lo-khyud-kor*; variant I 250, 119r3 *hala-māstä*; plural, v 122, 9r5 *salye drai māštä varṣāvāysa* 'of a year three months' rainy season'; Sid. 106r1 *dvī māštā* 'two months'; acc. sing. v 165, 2b3 *hālo māštu*; frequent loc. sing., II 105·101–111 *saijsījañā māšta āna āṃda ttāṃjairañā māšta būrai* 'from the month *Siṃjsīṃja* to the month *Ttuṃjāra*'; Sid. 3r5 *mutcaci māścä* 'month Mutcaci'; gen. plur. N 75·39 *māštänu*, K 90·743 *khu hamāñāṃ māštāṃ garvā baura byaištä* 'as of the summer months in the hills the snow melts'; K 42·98–9 *māšte ā parštä* 'a month passes'. Adjective *-ūna-*, v 4·2·2 *cvātajä māštū thaṃgä* 'tax for the month Cvātaja' ('first spring month'); adjective *-āṃjsya-*, II 89·53 *ci vā māñāṃ śā-māštāṃjsye śaṃde vī āni bāstāṃda* 'who conducted our men a one month's journey by land'; II 117·7 *haṣṭa-māštāṃjsāṃ khāysä* 'food for eight months'; compound, K 45·14 *nasā māšta-häysä* 'a month's food of the rations'. From **mās-ti-* fem., nom. sing. *māstä*, acc. sing. *māštu*, oblique *māštä*, plur. *māštä* (as *gyastä* '*devī*-goddess'), as Pašto *miyāst, myāst, myāšt*, plur. *myēštē*; Šuγnī, Rōšānī *mēst*, Yazg., Sarīkolī *māst*; adjective Šuγnī *mēstūnj*; derivative *-ti-* to *mās-* 'moon', Av. *māh-*, O.Pers. *māh-*, Zor.P., N.Pers. *māh*, Sogd. Bud. *m'γ*, Man. *m'x*, M.Parth., M.Pers.T. *m'h* 'moon, month', Oss. D. *mäjä*, I. *mäj* as first component DI. *mäj-*; Waxī *mūi*, Yidγa *mux* (**māhaka-*). IE Pok. 731–2 *mēns-*, O.Ind. *mās-, māsa-*, Armen. *amis*, Greek μήν, μείς, Lat. *mēnsis*, O.Sax. *māno*, Lit. *mėnuo*, O.Slav. *měsęcĭ*.

mästai 'brains', and 'head', Z 20·54 *mäjsä mästai äṣke* 'marrow, brains, tears'; III 74·195 *ṣi mahä śau phvai dyū, mästai-v-aṃ biśa byahauśę* 'he will beat a spade on me, he will knock out all my brains'; III 18·33 *būysīña mästai, nīyakä, haṃtsa mūrāñä* 'goat's brains, butter to be rubbed together'; III 18·34 *būysīña mästai, u šīlājattä haṃtsä haṃbrrīhāñä* 'goat's brains and bitumen (BS *śilā-jatu-*) to be mixed together'. From **masta-ka-*, Av. *mastrəγan-* (loc. sing. *mastrəγnya*; plur. *mastrəγnaṃ*) 'skull', Yašt 10·72 acc. plur. *mastrəγnas-ča* 'and brains'; Zor.P. *mastarg, masturg*, Orm. *mastəry*, Wanetsī *mastrāγxe* 'brains' (Wazīrī Pašto *maxrəze*). IE Pok. 750 *moz-, mos-*, O.Ind. *mástaka-* 'head, skull', *mastíṣka-* 'brains', *mastṛhan-* (Kauśika-sūtra, see T. Burrow, BSOAS 33, 1970, 50). See also s.v. *mäjsä* 'marrow'.

mä, *mi* 'of me, my, for me', enclitic and proclitic, see s.v. *aysu*, to Av. *mē, mōi*.

mä 'I am', K 2, 136v1 *uspurrä mä* 'I am complete', from *ahmi*, see s.v. *ah-*.

mi 'now, then', III 25, 24a2 *ttī mī*, BS *atha khalu*; III 25, 24a2–3 *āṣki cira yuḍe āṣka mī ustaḍi* 'he showed tears, then he wiped away the tear'; BS *aśrūṇi prāmuncat, so 'śrūṇi pramṛjya*; III 21, 5a4 *u śau hālai mī naṣta* 'and on one side then they sat'; BS *ekānte nyasīdan*; v 244, 3a1 *ttyāṃ mī ṣa jsīna*; BS *teṣām āyuḥ* 'their life'; v 244, 3a2 *tta tta mī*, BS *tasmāt tarhi*; v 246, 11b1–2 *na mī ttye vīra*, BS *na◡atra*; v 247, 14b5 *ṣi mī tta tta khu*, BS *yathā*; N 157·43–158·2 *cī mī dye yuḍāndä, tte...ttī mī* 'when they had seen, they...then...'; III 76, 253–4 *vañāṃ mī udvīya štāka* 'now for them the sense of revulsion (BS *udvega-*) is necessary', with *vaña* and *mī*; K 54, 13v3 *ṣę mī hvīda* 'so this is called'; K 54, 14r1 *ṣę mī ma rāysināṃdi heme*; K 55, 18r3 *ṣi mī hvīdi*; K 60, 34v2 *tta tta mī bustą hame*; K 60, 38r2 *tta tta mī ttā gūḍa himya*; K 54, 14v1–2 *ttina bāḍnä mī spāṣte* 'this time he spoke then'; K 54, 14v4 *ttana mī paṃjsa skaṃdha*; K 54, 15r1 *ttrāsti mī harbiśä satva* 'then he saved all beings'; K 136·863–4 *uysdiśa mī vā vaña* 'teach me now'; III 75·224 *ṣi mīṃ ttī parvachä tsve* 'he then went readily'; III 75·224 *ṣi mīṃ ttī arve udaiśä gara ttrairkha pārṣṭa* 'he then to get the medicines burst off the mountain peak' (BS *tīkṣṇa-*); Manj. 405 *ṣau mī ttī ākṣya* (*ya* =*ū*) *daitte*, =Z 9·27 *ttīyä ākṣūti diyānä* 'he begins to see'. Like *cī, ttī* adverbs of time, but no form like *cītä, ttītä* has been found, from pronoun *ima-* 'this', see *ma-* 'this', and *mū* 'this'.

mi 'also (?)', K 154·48 *lāyī mi lākāṃttara* 'of this world and beyond this world', parallel BS *laukika-, lokottava-*. Possibly *mi* for *mī* used like *ttī jsä* 'then also'.

miṃch-, see *maich-*, (*-iṃ- =-ai-*) 'to go astray, miscarry', I 175, 19v4 *miṃchāñāri* 'they cause to miscarry'.

mījī 'red-coloured', II 59·7 *u mījī-jūna baysgye kabala dvī* 'and two red thick blankets' (BS *kambala-*); III 90·181 *mijeṃ-jūna* (*-eṃ =-ai, -e*) *sachi perä* 'red leaves of the *sacha-* plant' (BS *jhaṣā* 'uraria lagopodioides'), parallel Sid. 100r4 *dajūna sacha bāva*; ibid. 4 *haryāsa sacha bāva* 'red, black root of *sacha*'. This uraria is *pṛśniparṇī* in modern use 'the speckled-leaved plant'. For the form, see also *rijī-jūna*. From **micīya-* or **maicīya-* to *maik-* 'of dark colour', hence 'red' or 'black', for 'red' here, see s.v. *mījida-* 'amaranthus'. Base *mai-*:*mi-* with various increments: Oss. D. *melä, mel*, I. *mil* 'rust, dark colour', *izär-miltä* 'evening dusk', D. *meltä*, I. *miltä* 'moustaches', D. *näüäg meltä* 'first beard (*rexä*) of a youth', I. *famil väjjync xäxtä* 'the mountains become black'; I. *izäry miltä, izär-miltä; mil-rixi läppü; mil* 'black mark on target'; *amil känyn* 'cover with soot', *mil-dzyx* 'with beginning moustache'; Balōčī *melo* 'gray' (of a mare) called also *nīlī*; Hittite *miti* 'red', Greek μίλτος 'red' (from Homer on), Mycenaean *mito-* =**milto-*; O.Ind. *mécaka-* 'dark-blue, black'; BS *mecakī* is translated Sid. 136v3 *haryāsa-* 'black'. See also *mījida-*.

mījidä 'amaranthus plant', Sid. 17v4 *himja mījidä*, BS *taṇḍulīyaka-*, Tib. *mon-snehu dmar-ru* 'red amaranthus', amaranthus polygonides. From the colour-name *mījī-* with second component (or suffix) **maiči-anda-* possibly **anda-* 'flower, plant', to Greek ἄνθος, O.Ind. *ándhas-*. See *mījī* 'red'.

mijṣę 'woman', probably honorific, and *majṣye*, Sid. 125v4 *mijṣę vī kṣime* 'he desires a woman', BS ... *rocaka-*, Tib. *bud-med-la dgah-ɕin*; Sid. 144v5 *mijṣę vī tsūma* 'going to a woman', BS *maithuna-*, Tib. *ñal-po*; III 71·147 *khvaṃ mijṣyę hauḍā ysairä* 'when to me the woman gave her heart'; gen. sing. N 164·3 *mäjṣęi tamaksana parstā pīḍä* 'the lady Tamaksana ordered to write' in a colophon; II 68·6 *⟨a⟩śīrī hiya mijṣe* 'the wife of the teacher'; gen. sing. ibid. 7 *ttye mijṣe va* 'for the wife';

plural, III 15·41 *mjṣī mirāre* 'the wives die'; dyadic, V 153, 176b2 *tti īdi maheḍā mijṣa* 'these are women', with Prakrit *maheḍā* (see BSOAS 14, 1952, 431–4); gen. plur. I 145, 54r4 *maijṣyāṃ*; III 89·159 *mijṣāṃ*. From **mazišī* > **maizžā-* > **maiżžā-* > **midżžā-* > *mājṣyā-*, nom. sing. *mijṣe*, plur. *mijṣī*. See also above *majṣī*, *majṣyā*. To O.Ind. *mahiṣī-* 'great one (fem.), lady, queen', rendered by Khotan Saka *rrīṇā-*, feminine adjective to *mah-*, *mahiṣ-* 'great', see cognates s.v. *maysirka-*.

mäjsā 'marrow', Sid. 4r5 *mijsā*, BS *majjan-*, Tib. *rkaṅ*; loc. sing. I 183, 102v2 *mījsāya*; Z 20·54 *mäjsā*. With suffix *-ka-*, Sid. 150v4 *mijsāka* 'kernel', BS *asthi* ('bone'), Tib. *ćhe-gu* ('kernel'), Sid. 100v4 *mījsāka*; Sid. 109r1 *mejsāka*; adjective *mijsākīnaa-*, III 88·140 *mījsākīnai rūṃna* 'with oil from kernels'. From **mazgy-* > **mazjy-*, *mājs-*, **mäjsăkă-*. To Av. *mazga-*, Zor.P. *mazg*, *mazg'ōmand*, N.Pers. *mayz*, Balōčī *mažg*, Šuγnī *mužg*, *māγz*, Yaγn. *maγz*; Sogd. *mγz-*, Chorasm. *mzγ*, Oss. *maγz*, Yazg. *muγz*. IE Pok. 750 *moz-go-*, O.Ind. *majján-*, *majjā́*, *majjas-* (*-jj-* <*-zgy-*), O.Engl. *mearg* 'marrow', O.Slav. *mozgŭ* 'brain', Lit. *smãgenės* (plur.) 'brains', Tokhara A *mäśśunt*.

miña, adjective 'of sheep', Sid. 16v3 *miña guśta* 'sheep's flesh', BS *āvika-*, Tib. *lug-śa*; Sid. 20v2 *miñą ṣvidą* 'sheep's milk', BS *āvika-*, Tib. *lug-gi ho-ma*; V 10·2·7 *meṃñā pasi 6* 'six sheep' (*pasi* 'sheep' or 'goat'). From **maišinya-*, **maišinyaka-*, to **maiša-*, Av. *maēša-*, *maēšī-*, Zor.P., N.Pers. *mēš*, M.Parth.T. *myš*, Yaγn *meš*, Pašto *maš*, fem. *mēš*, Yidγa *mīyo*, *məya*, *mūo*, Šuγnī *maš* (fem.); *meš̌ĭ* 'male sheep', Rōšānī *mauâj* (**maišaka-*), Balōčī *mēš*, Yazg. *maw*, Rōšānī *mēw* (fem.). IE Pok. 747 *moiso-*, *maiso-* 'sheep', O.Ind. *meṣá-*, *meṣī-* 'sheepskin', O.Slav. *měchŭ* 'skin, sack', O.Pruss. *moasis* 'bellows', Let. *mâiss*, *mâikss* 'sack', O.Norse *meiss* 'basket'.

miḍā 'bounteous', see *mäṣḍāna*.

mīḍe 'he dies', see *mar-*, present *mär-*, *mir-*, *mīr-*.

mīṃ, see *mī* 'now'.

mimī 'my', see s.v. *mama*, *mamī*.

miysirka- 'great', see *maysirka-*.

mīysai 'urine', V 97, 18a3 *mīysai khārggä rrumä* 'urine, mud, dust'. Base *maiz-*:*miz-*, with three initials *m-* (*mīysai*, *maysjyāna*), *b-* (*bīysma*), *ph-* (*phiysgāna-*), Av. *maēz-*, *maēsman-*, *gao-maēza-*, Zor.P. *mēz-*, *mēzit*, *mist*, *mistan*, *gō-mēz*, N.Pers. *mēz-*:*mēzīdan*, *mēxtan*, Parsi-Pers. *mēzīšn*; Sogd. Bud. *myz-*(*myz'y* P 2·299, not *myn'y*), Balōčī *mēzay*, *mižay*, *miš̌t'a*; Oss. D. *mezun*, *mist*, I. *miz-*, *myst*, D. *mezgä*, I. *mizg* 'urethra'; Pašto *mītəl*, *mitiyāzi* 'urine', Yidγa *mīzγo*, *mīz-*, *mēz-*:*mizd*, Waxī *mīzg*. Šuγnī *mēz-*, *miš̌t*, *miš̌č*, Rōšānī *mīz-*, *mīš̌t*, Yazg. *miz-*, *maš̌t*, *mαxtag*. IE Pok. 713 *meiǵh-*, O.Ind. *méhati*, *mīḍhá-*, *meha-*; Armen. *mizem*, *mēz*, Greek ὀμείχω, ὀμιχέω, ἀμῖξαι, Lat. *meiō*, *mictus*, *mingo*, *minctus*, O.Norse *mīga*, O.Engl. *mīgan*, *micga*, Got. *maihstus*, Lit. *mẽžù*, *mĩšti*; Serb. *mézga*, *mìšām*, *mìšati*, Tokhara B *mišo*. For Av. *mīzəṇ*, *miš̌ti-*, see s.v. *miṣṣa-*.

miysdyūna- 'to be pitied', see *mulysdyūna-*.

mir- 'to die', see *mar-*, present *mär-*, *mir-*, *mīr-*.

mira 'mother', K 47·55 *mira jsa pyāste* 'he talked with his mother'. See s.v. *māta*.

mirāha- 'pearl', see *mrāhe*.

mīrai 'kindness (?)', II 115·28 *sau mīrai vau* 'profit, kindness, welfare', to *miθra-* 'kindness', **miθraka-* > *mīrai* (long vowel as *pūra-* 'son' <*puθra-*), to base *mai-* 'to bind', Av. *miθra-*, Zor.P. *mihr-pān* 'kind', *mihr-druž* 'treacherous', N.Pers. *mihr*; O.Ind. *mitra-* 'friend'. IE Pok. 710–1 *mei-* 'to bind' and 711–2 *mei-* 'be kind'. Note the use of *basta-* of the mind and *hīyaa-* 'bound, keen, devoted'. See also Bcd 49r4 *hayuṃdauśti jsa* 'with friendship', for BS *mitra-*.

-mälsta-, see *ggumälsta-* 'smeared'.

miśta 'great', fem. loc. sing. III 68·65 *miśta savaya* 'in a large box', ibid. 65 *miśtaña ttāja* 'in the great river'; V 380, 2r2 *varata ttiña miśta paśta* 'there in the great pool', BS *tatra mahā-puṣkariṇyāṃ*; K 5, 144r2 *u miśtiñe rrūndete jsa* 'and with great light', Tib. *snaṅ-ba ćhen-pos*. See *mästa-*.

miśtu 'great', acc. sing. fem., K 9, 8r2 *hīvyo miśtu hauvu byehīñā* 'may I get the great power'; SuvO. 53v2 *miśtu nä rro śśäratetu heḍā* 'and he will give them great welfare', BS *teṣāṃ ca mahatīṃ śriyaṃ kariṣyati*; V 348, 11a1 *mäśtu bätame* 'great doubt'. See *mästa-* 'great', and loc. plur. *maiśtvā*.

miśtai 'greater', II 39·18 *miśtai kaniśta* 'greater (and) smaller'.

miśtama 'greatest', II 112·54 *miśtami vā ttättāhä: haṣte* 'the greatest to-dog-official reported'; Z 13·128 *ttäte paṃjsa miśtamä jsīnä. . .ttäte jsīne biśśe paṃjsa uspurrā āro* 'these five greatest lives. . .these five lives all may be complete'. See *mästa-*.

miśtara- 'greater', II 127·33 *ysāḍa u miśtari hvaṇḍi* 'the old and more important men'; Z 2·83 *mästara*; Z 19·53 *mäśtara* (see s.v. *hudūtä*). See also *miśtauryau*.

miśtauryau 'greater', inst. plur. II 99·200 *auhavāṃ vą u bīrūkau vā u miśtauryau hvaṇḍā vī būrai* 'as far as the *ügä*-officials and the *buiruq*-officials and the more important men', from *miśtara-*.

mäṣṣa- 'field', V 333, 27r3 *rre tcūrvo dīvuo mäṣvo biśśu vätä kuṃjsatu kerä* 'the king in four continents (BS *dvīpa-*) would sow sesame everywhere in the fields', BS G 37, 24a3–4 *catur-dvīpeśvaraḥ sa caturṣu dvīpa-kṣetreṣu tilaṃ vāpayet*, Tib. *des glin bźiḥi źin rnams-la til btab-na*; V 389, 19v4 *ku ye ttumāṣa byehäte balysāna ku karä ttīma ne jīye* 'when one gets large fields (see *ttumāṣa*) of the Buddha where the seed fails not at all', BS G 37, 14a7 *buddha-kṣetre tu sukṣetre uptād bījā⟨n⟩ mahā-phalaṃ*, Tib. *sans-rgyas źiṅ-gi źiṅ mčhog-tu sa-bon btab-na hbras-bu ćhe*; Z 17·26 *uryānyau banhyo jsa mäṣṣyau* 'with parks (BS *udyāna-*), trees, fields'; II 13, 1c1 *hamya miṣa haṃtsa kīrä yanādä* 'they may work together in the same field' (facsimile SDTV 6–8, plate v); IV 17·19 *ttrai vī miṣṣa āstañāñä u vyihāra padīmāña u baṃhye kerāña* 'on the third day (Prakrit *tritī*, see IV 110) fields are to be prepared, and colleges made and trees planted'. Buddhist association of field and garden in Saṃghāṭa-sūtra, G 37, 66a5 *kṣetra-ārāma-*. With *mi-* replaced by *mu-*, II 80·17 *mūṣīja ttīmą* 'seed for the fields'. In II 80·16 *bīsa bīśa mūṣa mastāña* 'men servants, women servants, fields (or possibly clothes, see *mūṣaka-*), granaries (?)'. Kroraina NW Prakrit lw *miṣa*, *miṣiya*, *miṣi* 'field' (BSOAS 18, 1956, 35). With Armen. lw (OT, NT) *mšak* 'farmer, vine-

dresser, labourer', *arkʻouni mšak* 'royal servant' (NT 1 Tim. 5·18 *arẓuni ē mšakn vardzou iuroj* 'the labourer is worthy of his hire'); Georgian (from Armenian) lw *mušak'-i*, *muša* 'labourer'. From **mixša-* or **miẋša-* > *miṣṣa-* from base *maik-* (*maig-*) or *maiḱ-* (*maiǧ-*) to an IE *meiĝ-*, *miĝ-so-* cognate with Lit. *meiž-*, *miežỹs* 'barley grain', adjective *miežainis*, Let. *màize* 'bread'. For Av. *mīzəṇ*, *mišti-* connected with 'sowing', see BSOAS 18, 1956, 32–42. See also Sid. 15v5 *biṃmīysā* 'millet'.

mäṣḍāna 'bounteous, bestowing rewards, wages', v 388, 19r2 *mäṣḍāna* (so correct), BS G 37, 13b7 *bhagavan* (voc. sing.); Z 2·64 *mäḍāna*; masc. *-ā-* stem, Z 5·88 *maḍūṃgya*; nom. sing. v 80v3 *māde gyastä* 'bounteous *deva*-god' = 'king', BS G 37, 78b5 *rājā*; Sid. 1 bis VI *miṣḍi gyastuṃ*; ablat.-inst. II 35·7·1 *miṣḍāṃ gyastina*; SuvO. 27r3 *mäṣḍāna gyasta balysa*, =v 160, 35r1; v 161, 35r2; v 276, 1·1 *miṣḍānä gyastä*; v 278, 9a1 *miṣḍānä gyastä*; v 227, 65a2 *miṣḍāṃ gyastä hīya vitka* 'the king's young person'; JS 2v3 *miṣḍā gyastä hīya* 'of the king'; III 134·15·1 *mäḍāṃ jasta*; III 134, 26a2 *miḍi gyastä*; K 77·218–9 *miḍānä gyasta baysa*; v 173, 6v1 *mäḍāna gyasta balysa* (and elsewhere). Fem. K 153·31–2 *baysūña pīrmätta yāna mīḍāji*. From *mižda-* with suffix *-āvan-* > *-ān* (and voc. sing. *-āna*), Av. *mižda-*, *mīžda-*, Zor.P. *myzd*, *mzd* **mizd* 'reward, recompense, wages', Pahlavi Psalter *mzdy*, N.Pers. *muzd*, Oss. D. *mizd*, I. *myzd*, Sogd. (Ancient Letter 2·48) *myzδ*, M.Parth.T. *mwjdg*, M.Pers.T. *myzdg*. IE Pok. 746, O.Ind. *mīḍhá-* 'reward in battle'; Greek μισθός 'hire', Got. *mizdo*, O.Engl. *meord*, *mēd* 'meed, reward'; with suffix *-vaṃs-*, O.Ind. *mīḍhvāṃs-*. See also *beḍena*.

mäsu, *misai* 'measure', see s.v. *mase*.

mästa- 'great', K 139·959 *mistä rre* 'great king', Tib. *rgyal-po čhen-po*; v 108, 30v5 gen. plur. *tcuīrnu mästänu rrundänu* 'of the four great kings', BS *caturṇāṃ mahārājñāṃ*; voc. plur. v 108, 30v5 *umyau mästyau rrundyau* 'you great kings'; v 131, 52b3 *mästa rre*; acc. sing. v 380r2 *mästu spätainau bäru* 'great flowery rain', BS *mahā-māndārava-puṣpa-varṣaṃ*; Manj. 417 *śīravā byaudäda mesta* 'they got great joy'; III 88·136 *mistye hvaṇḍe* 'adult men'; K 47·53 *mistä himye* 'he became adult'; oblique fem., SuvO. 24v5 *ttätä mästäñe hämemäte jsa hämäta* 'these arose from great becoming', BS *ete mahābhūta*; SuvO. 36r7 *mästäñe sīratete jsai* 'with great joy', BS *mahatā praharṣeṇa*; SuvO. 36v3 *mištäñe rrutye padaṃgye jsa* 'with great royal display', BS *mahatā rājaanubhāvena*; with *-ka-*, K 38·134 *ysäḍi yi maistäka* '(the woman) was old, adult', =K 29·197 *strrīya harya mestaka uḍa* 'a woman remained adult (dyadic)'. Compounds, III 1, 6r2 *mästa-gvāroñä jsa* 'with great talk', =III 8, 16v2 *mista-gvārauñe jsa*, possibly BS *prapanca-* 'idle talk'; I 159, 73v5 *mista-ujāṃ* (gen. plur.) 'pregnant', II 45·66 *maista-ujai* III 15·41 ⟨*mi*⟩*sta-ūri mijṣī* 'pregnant women' (see s.v. *ūra-* 'belly'); K 140·997 *mistä-muṣḍi gyastänä gyastä baysä* 'the most merciful *deva-* of *devas* Buddha', Tib. omits, parallel to BS *mahākāruṇika-*. Abstract, Z 22·299 *mästatete*; v 343, 85v1 *hauda ysāre ggaṃpha mästate* 'of 7000 *yojana* measures large', =85v3 *mästetä*, BS G 37, 80a1 *sapta-yojana-sahasra-pramāṇaḥ* 'having the measure of 7000 *yojanas*'. Comparative *mästara-*, *mištara*, superlative *mästama-*, *mištama-*, see s.v. *mištara-*, *mištama-*. Double comparative K 8b3 *mistaḍarä karmä ništä* 'there is no greater *karma*-act'. Inflexion listed VI 281. From **masita-*, with *i*-umlaut keeping short *-ä-*, *-i-* before *-st-* (unlike *ysīḍaa-* 'yellow' from **zarita-* with *-ī-*), to Av. *masita-*, see cognates s.v. *mase* 'size'.

mihe 'we, us', I 252, 2r4 *mihyau*, BS *asmābhiḥ* 'by us'. See *maha*.

mū, *mu*, *mūṃ*, *muṃ*, *mvaṃ* 'this; here, now', II 127·32 *ttye kiṇai mū tteyi-hvāṃ bva* 'therefore you, the Tai-uang, should know it here', translation AM, n.s., 11, 1964, 18; III 75·229 *jīyą drraivī kuṣta aśti mūṃ* 'the vital spot, where is it now?'; III 66·35–6 *mū grahastä āsta ṣi sattä* 'here this person planet-struck stays'; III 66·36–7 *ṣi mu sattä hera īṃdä śau* 'this person here, alone, is doing things ('causing trouble')'; III 67·61 *śūra tta kūṣta īṃdä mūṃ* 'the bold man, so where is he doing it now?'; III 106·26 *mū ttu grauna dye* 'now he saw the garland'; JS 15r3 *si* (=*saṃ*) *vaña mu pacaḍni jidä bāysaña baṃhya* '(the torrent) just now (dyadic) in turn destroys trees in the grove' (but JS 5v3–4 *maṃ. . .muṃ. . .ma* 'me' with *muṃ* for *maṃ*); JS 29v1 *si* (=*saṃ*) *muṃ vättälä pane* 'just then a whirlwind arose'; JS 31v4–32r1 *tta vaña muṃ khu yanīde muṃ kṣuneṃ mīrāre* 'so now here how will they act; here will they die of hunger?'. Compounds, Z 11·68 *yädaimä mū-ysaṃthu nuṣṭhura karma* 'I did in this birth cruel *karma*-acts'; Z 19·31 *ne ma ne śtä śti mu-ysaṃthu* 'it is not necessary for me in this birth'; Z 19·32 *u ne mä hämäte mū-ysaṃthu* 'and it does not arise for me in this birth'; v 130, 49a1 *mū-ysaṃthä khījämä* 'we are weary (BS *khidy-*) in this birth'; adjective, *mū-ysaṃthiya*, v 117, 66r3 *mū-ysaṃthyānu kāḍätānānu vivātu pattīmu dyāñäte rre* 'the king shows the *vipāka*-result of *karma*-deeds in this birth', BS *dṛṣṭa-dhārmika-sattvānāṃ vipāka-janako nṛpaḥ*; v 113, 35r5 *mū-ysaṃth⟨iye⟩ jsīñe* 'of life in this birth', BS *ātmanaś ca dṛṣṭa-dhārmikaṃ*, L 98·39 *mū-ysaṃthī ṣṭāna* 'being in this birth', v 98, 150r2 *marī mū-ysaṃthiya śśiratätä himäte* (variant *śśirāvä*) 'here may arise joy in this life'; v 381, 2v1 *mu-ṣve* 'this night', BS *adya rātrau*; IV 20·4 *ca jsāṃ vā mu-ṣve khyeṣvā āna lunä tcabi ysaṃgä hī⟨vī⟩ pīḍakä ā* 'what letter this night has come of Lun-čab-zaə from the Khyeṣas (probably Kāšyar)'; Z 24·197 *mu-ṣṣuve hūña dätämä* 'I (fem.) saw this night in a dream'; Z 23·43 *mu-ṣvai rro hāḍe kätāmä* 'this night however we shall think'; *mū-varga-* 'of this class', II 84·13 *haṃdara dīśta mū-varga aśtä* 'another in the hand there is of this sort'; II 84·22 *cā-ṃ ri maṃ dīśta dilakä dilaka mu-varga ya* 'what of them too in my hand were various small things of this sort'; II 84·22–3 *ṣā-ṃ jsāṃ pā hā draṃda ni ra maṃ mu-varga māñāṃ u ni rispūrāṃ* 'that of them then was removed; no such things for mine (my people) and not for the princes'; see also s.v. *gvaḍauśą*; BS *varga-* 'group'; *tri-varga-* 'life of three types'. From **mau* or **maṃ* from pronoun *ima-* 'this', see *ma-* 'this', with *hū*, *vū* of direction, beside *hā*, *vā*, *ttä*, *cā*.

mū 'he praised' from **mūtä* (as *jū* 'he lives' from *jūtä*), or *vamū* 'he praised thoroughly', JS 26v1 *śirkä va mū* (or *vamū*) *valmīkä āste ysūrrī* 'well (the poet) Vālmīki praised there (*va*) his golden body', parallel to Pali Jātaka v 534, text 358 *suvaṇṇa-vaṇṇa-* 'of golden colour', 372 *hema-*

suttaca- 'having a golden fine skin (*tvac-*)', Jātakamālā, text 128, verse 4 *uttapta-cāmīkara-saṃnikāsaṃ śrīmad vapuḥ* 'beautiful body like refined gold'. See *ysūrra-* 'golden' < **zarnv-a-*. Base *meu-*: *mu-*, see *mura-* 'speech, word' for cognates.

mukā 'dumb (?)', V 282·77, 1a3 *///mukā ttaraṃda⟨ra-⟩///*. Possibly with *muta-* 'dumb'; note BS proper name, JS 18v4 *mukā-paṃka* with BS *mūka-* 'dumb'; or *⟨ma⟩mukā* 'there'.

mūkūvāśa- 'lamentation', III 42·5–6 *nīysīśtą mūkūvāśa u parādīvaṃ haysgamāstą strrīyāṃ nvą tsūkā* 'he suffers woe and grief, full of sorrow, passionately going after women'; III 44·61 *haiysdai mūkūvāśai hada pyaura-ttraumai* 'woe for him is at hand within the entrance of calamity'. From base *maud-* 'be excited' either with pleasure (Av. *maoδana-*) or sorrow (like Lat. *cupiō* and O.Ind. *kopa-* (if not two different IE bases)), Zor.P. *mōδak* 'grief', with **mauda-ka-* > **maudka-* > *mūka-*, and base **va-vāś-* to *vās-* 'make noise' see s.v. *bāsa-*. Thus **maudaka-vavāśa-* > *mūkūvāśa-*, not BS lw containing *avakāśa-* 'opportunity'. Note dyadic use with BS *paridīvana-* 'lament'. See *muśtä jsa.*

mūcąci 'month name', first winter month, see *mutcąci.*

mūja 'abode', *mūṃja*, II 1·17 *mūja ṣava ya parīyastā haudyāṃ* 'it was the abode, property of the seven possessors of deliverance (= *ārya*-monks)'; see SDTV 29; III 67·54–5 *paraśva-rāmā kūṣta ya mūṃja ttūśā* 'Paraśa-Rāma (came) where was the empty dwelling'. From **mānaći-* to base *mān-*, *mūn-* 'remain, dwell', with JS 13v3 *āmunā*, JS 15v4 *āmuha*, V 286, 7r1 *āmuhā*; III 82·13 *āmūha nāve* 'he took up residence'. See *māñātä.*

mujaka- 'ant', see *muṃjaka-*.

-mujsaa- 'hole', see *drau-mujsaa-* 'pore'.

mūñ- 'dwell, remain', later form of *māñ-*, V 268, 56a2 *mūñūṃ* 'I remain'; K 64, 81r4 *myāṃ avīṣa mūñū* 'may I remain in Avīci'; K 21·4–5 *vara aysgana-rūvyi śā yaḥąkṣaja mūñe* 'there dwells a vulture-shaped *rākṣasī*-demoness', = K 37·117 *vari aysgini-rūvya śā rakṣäjsi mūñye*, = K 28·179–80 *vara aysgana-rūvye śā yaḥakṣaja mvañe*; K 39·153 *pūrä vaña ra saṃ mara mūñya* 'my son, now remain here'; III 67·53 *garvā aśtä vara ṣṭāṃ mūñye* 'he is in the mountains, there he dwells'; Manj. 317 *sattsera anūhvarrda mvañe* 'in the migration he dwells unaffected'; Sid. 140v5 *buysą muñīdä* 'they remain long', Tib. *yun riṅ-du* ('long'); K 150·20 *ttaradarä dättavi khva mūñīda raṣṭi* 'as the body's parts (BS *dhātu-*) remain rightly'; Manj. 58 *drraya vara mvañīda* 'the three remain there'; participle present, Sid. 152v3 *astauci muñaṃdāṃ murāṃ hīye āhe* 'eggs of the birds dwelling on the dry land', BS *jāngala-*, Tib. *bya skam-sa-na gnas-pahi sgo-na*; Sid. 134v3–4 *astaucä ysātāṃ u muñaṃdāṃ datāṃ hīya guśta* 'flesh of wild animals born and living on dry land', BS *jāngalaja-*, Tib. *ri-dags skam-sa-na gnas-pahi śa.* Preterite, E p. 357 B *tta tta jsāṃ aysu mūnde tta vegasti samu khu vāmi* 'so I remained as excited (BS *vega-*) as the sea'; III 65·10 *phara bāḍa vara ṣṭāṃ mūṃde* 'he dwelt there a long time'; III 65·13 *kūṣta mūṃda* 'where he dwelt'; K 46·36 *strrīya mūdā* 'the woman dwelt'; JS 9r2 *eṣtava muṃdai* 'you remained firm'; JS 17r1 *thu mī vara mudai* 'you then remained there'; K 39·154 *va mūṃdū auraṣtai hāṣṭā* 'he remained there and (*-ū*) gave information' (translation BSOAS 29, 1966, 514); II 95·52 *audā cvāvāja māśta mara mūdauda* 'till the month Cvātaja (first spring month) they remained here'; K 144, 1v1 *ttattī-śanā mūdā u khamasa ttattī-śana ysāye* 'he lived in Ttattī-śana and had been born in Ttattī-śana of Khams' (*śana* Chinese *ṣan* 'mountain)'. Infinitive, II 126·7 *pastāṃdū mude* 'we deigned to stay' (translation, AM, n.s., 11, 1964, 18). Cognates s.v. *māñātä* 'he remains'.

mūñ- 'resemble', later form of *māñ-* 'to resemble', K 40·34 *cvai ri hā mūñe* 'what indeed he resembles', = K 43·151; K 40·33 *khvai hā ṣaiki ni mūñīye* 'that he might resemble it', = K 43·150 *mūñ(ī)ye*; JS 20v3 *ttūśna śūrīna śakrra muṃdai saṃ raudrra* 'in splendour (BS *tejas-*), in boldness you resembled Śakra, precisely Rudra'; III 69·102 *hamaśāmā śūje mūṃdāṃdā* 'having the same faces they resembled each other'; III 70·105 *tti makala* (BS *markaṭa-*) *śūje mūṃdāṃdā* 'the monkeys resembled each other'; Manj. 282 *khu vāma mvade ttau karūṇa* (BS *karuṇā-*) 'their pity resembled the sea'. See cognates s.v. *māñātä* 'resembles'.

mūñ- 'feel pleasure in', V 63·24 *kṣamauva mittrāśaya mūñarä* 'delight (2 plural imperative) in merciful loving intentions' (BS *maitrā, āśaya-*). See *māja-*, *myāṃja-*, *māna-*, Oss. DI. *mond* 'desire'.

muñaṃja 'month name', second winter month, V 206·15·1 *mūñyaṃji*; V 259, 2a3 *mūñaṃji*; IV 62a *mūñajana*; Sid. 3r5 *cu mutcąci māścā u mūñaṃja ṣi ysumāña rve ṣṭe* 'what is month Mutcąci and Mūñaṃja, that is the winter season', BS *mārga-pauṣau ca hemantaḥ*, Tib. *dgun zla-ra-ba dan zla hbriṅ-po gñis ni dgun-gyi dus-so.*

mūṃja 'abode', see s.v. *mūja*, III 82·8 *kuṣta āma mūṃja* 'where is the dwelling' (dyadic); III 82·9 *banācvā-v-ī mūṃja* 'his dwelling in Banācas', see BSOAS 10, 1942, 911. From **mānaći-*, base *mān-*, *mūn-* 'dwell'.

muṃjaka- 'ant', III 73·170 *pyaṃtsī hā muṃjakä ā* 'before him an ant came'; III 73·170 *māṃjä naradä* 'the ant came out'; III 73·169 *māṃjāna khuṇaka* 'ants' hole'; N 165·40 (cover of E) *audi mujakāṃ vī buri* 'down to (or as far as) the ants', the cliché of the *śikṣāpada*-commandment, the first *vairamaṇa*-rule, the reference to the BS *pipīlikā* 'ant' (see BSOAS 13, 1950, 664). From base **marvi-*, Av. *maurvi-*, *maoiri-*, Tumšuq Saka *mośjāki* (BS *pipīlikā-* in the *śikṣāpada*-commandment no. 1), Zor.P. *mōr*, N.Pers. *mōr*, *mōrčah*, Wanetsī *mērźa*, Pašto *mēṣai*, Yidγa *muryo*, Sanglēčī *mārcik* (*c* = *ts*), Šuγnī *mūrdzak*, Rōšānī *murčak*, Yazg. *marčək*, *mərčak*, *mərč*, *mərǰ*; Oss. D. *muldzug*, I. *mäldzyg*, *mäldzgütä*; Alan in Svanetian (**murčuk* >) *mərškʼ*, *məškʼ* 'ant'. With many variants IE Pok. 749 **moru̯i-*, Celtic O.Ir. *moirb*, Lat. *formīca*, Greek μύρμος, μύρμᾱξ, μύρμηξ, O.Ind. *valmīka-* 'ant-hill', *vamrá-*, *vamrí-*, *vamraka-*, O.Norse *maurr*, O.Engl. *mȳre* 'mire'. Khotan Saka *muṃja-* < **marvīca-* with *-ṃ-* replacing *-r-* before consonant.

muḍa- 'dead', participle to *mar-* (present, *mär-*, *mir-*, *mīr-*); III 73·181 *ṃā. . .pastā muḍā tti khu ysagarä kurä* 'the bee . . . fell, died like an old crooked thing' (*tti* = *tta* 'so'); III 75, 235–6 *sīysa va haṭha prracaina, ssa salä mūḍai vistāṃdā* 'for Sītā's truth (as to chastity) 100 years they remained dead to her (*muḍa, yi*)'; III 76·241 *ssa sala*

mūḍai būjve 'being dead (*muḍaa-*) 100 years, he revived'; K 68·202–3 *tti khu muḍye kiḍi vīvā niśti* 'as of a dead man there is no *vipāka*-ripening at all'; K 64, 81v4 *mūḍvā bastā* 'bound in dead bodies'; v 188, 75a4 *muḍäna hamaṃggä* 'like one dead', BS *suptau mṛta-samau* 'asleep, like a dead one'. Adjectives, *muḍīña-*, *muḍaiña-*, Z 2·44 *cile. . . muḍīñi* 'garments of the dead'; Z 2·48 *rrūva muḍaiña* 'intestines of the dead'. See cognates, s.v. *mar-*.

muḍā-saṃga- 'blue vitriol', Sid. 12v4 *muḍā-saṃgä*, BS *tutthaka-*, Tib. *spar-ma*, to N.Pers. *murdā-sang*, *murdah-sang*, Arab.-Pers. *murdā-sanj*, *marda-sanj*, Armen. lw *murtasang*, *mardasank* 'litharge of lead'. The *-ā-* at juncture from *-aa-* <*-aka-*. See s.v. *mar-*, and *saṃga-* 'stone'.

mūṇūkä 'neck (?)', III 81·168–9 *hūlaihä mūṇūkä hame* 'it is the neck (?) of the quiver', gloss to Turkish *yiḫä:räḫä:kä*, not explained, but possibly connected with *yīyrīl-* 'draw together'. Possibly from **manuka-* with *man-* 'neck', as in Zor.P., N.Pers. *dāl-man* 'golden-necked (eagle)', Av. *zarənu-mani-*, *minu* 'neck-ornament', *manaoθrī-* 'neck'. IE Pok. 747–8 *mono-*, O.Ind. *mányā-* 'neck', *maṇi-* 'neck-ornament', Lat. *monīle* 'neck-ornament', Celtic O.Ir. *muin* 'neck', Welsh *mwn*; O.Engl. *manu* 'mane'. See *punuka-* for *-ūṇū-*.

muṇḍa 'lump', III 69·83 *ṣai vaska haṃphve muṇḍa, ttralīnā hūña jsa rausta* 'he prepared for him (the vulture) lumps of tin reddened with blood'. See also *māṃṇḍa-* 'lump, abscess', *māṃṇḍaka-*; *māṃṇḍa-* 'lump (of jade)', *māṇḍa-*, *māṃṇḍa-*, *mauṇḍa-* 'female breast'. From **margant-a-* > **murgunda-*, Sogd. Man. *mrγwndyy*, Bud. *mrγwntk*, N.Pers. *muγund*, *muγundah* 'lump', possibly base *mer-g-* 'to press together', see also Greek μάργαρον 'mother-of-pearl', μαργαρίτης 'pearl', μαργαρῖτις λίθος, s.v. *mrāhe* 'pearl'. See also s.v. *gaṇḍye*.

mutä 'dumb, mute', N 169·1 *hanä kārrä mutä* 'blind, deaf, mute'. From *mau-*:*mu-*, IE Pok. 751–2 *mū-*, *mu-* 'of murmured speech', O.Ind. *mūka-* 'dumb', Greek μῦκός, μύτις, μυνδός 'dumb', Lat. *mūtus*. See also s.v. *mura-* 'word', and *muka-*.

mutta- 'defeated, beaten', v 66·8a *khu maṃ ni himāri pgjsa kuysva niysīya, muttā paribhūta u pajsä śaṃdya hvasta* 'so that here they may not be greatly depressed, held down, beaten, defeated and strongly struck to the ground'. Dyadic *muttaa-* with BS *paribhūta-* for older **muta-ka-* with *-tt-* preserving *-t-* (or from **mufta-ka-*) to base *mau-*:*mu-* 'to beat', see *-tt-* in *ākṣutta-*, *patāvutta-*, *byūtta-*, *sutta-*, beside *nāta-*, *suti* 'shoulder'. Note *mu-* 'beat' in O.Ind. *mudgara-*, *musala* 'hammer'.

mūttīña 'clouds', plural to **mūttīnya-*, III 80·26 *āvaśā mūttīña narrvāṃdä* 'in the sky (BS *ākāśa-*) the dark clouds burst open', in the poem of the Journey. From **mutta-* with suffix *-īna-* and *-ya-* to base *mau-*:*mu-* 'be moist, be dark' (see also *muttūṃ*, BS *pūta-* 'rotten'), with *mūtta-* <**mūta-*, beside *maud-* in O.Ind. *mudirá-* 'cloud'; IE Pok. 741–3 Armen. *mout'* 'dark; a mist', *mt'ar* 'dark' from *meu-t-*.

muttūṃ 'bad, rotten', II 33, 3b2 *tta paṃdä paskyāṣṭa mūttūṃ himye* 'so the road has again become bad'. See I 163, 77v4 *mattūna bauśa* 'evil smell', BS *pūta-*. IE Pok. 741–3 *meu-*, Greek μυδάω 'be foul'.

muteąci 'month name, first month of winter', Sid. 3r5 *cu mutcąci māścā u muñaṃja ṣi ysumāña rve ṣṭe* 'what is month Mutcąci and Muñaṃja, that is the winter season', BS *mārga-pauṣau ca hemantaḥ*, Tib. *dgun zla ra-ba dan zla hbrin-po gñis ni dgun-gyi dus-so*; Sid. 3v3 *mutcąci myāṃ māśti āna odä skarhveri myāṃ māśti bure ṣi ysumāña rva* 'from mid-month Mutcąci to mid-month Skarhvāra- is the winter season', where *skarhvāra* is month BS *māgha-*, third month of winter; II 18, 8a4 *mūcąci paḍa-uysye haḍai* 'on the first day of Mūcąci'; III 149, 1–2 *mūtcaci māśtā*; v 205·1·1 *mūtcacya*; II 95·62 *mūtcaica māśtai*; II 14, 2a1 *māśti mūdracaja*; IV 45a2 *mūtcacaji māś⟨t⟩a*, IV 61a2 *mūtcacajä māś⟨t⟩ä*.

mūda 'remained', see s.v. *mūñ-*, *mūṃḍa-*, *māñ-*, *mānda-*.

mūdracaja, see *mutcąci*.

mūna 'abode', v 126, 2b1 *aysi mūna padedä* 'I made a dwelling'; III 83·19 *mūne būstu* 'I knew the dwellings' (for *bustuṃ*), see also JS 13v3 *āmunā*.

mūna 'my', v 217r4–5 *ttī jsāṃ t⟨t⟩ā mūna hvaṃḍā ne byaude* 'then I did not get my men'. See *mānaa-*. See SDTV 82.

mūnaa- 'my', III 67·39 *mūnai pye* 'my father'; K 36·97 *mūnai pūri* 'my son'; II 100·222 *tta tta sa mūnai bīsa tta-ṃ haṣḍā ttā yuḍa* 'so precisely my servant so made report'; III 63·140 *mūnā āysāṃja* 'my lady'; K 52·7·8 *tti mūnā pārysā ysūṣka* 'these my approved servants'. See *mānaa-*.

muyi 'tiger', v 210·36·1 *muyi salya* 'in the tiger year', III 14·5 *///byūṣti muyi* '3–5 a.m. are the dawn, the tiger's period' (Chinese horary period); II 116·37 *mauya hīya vīysama salī* 'the year of the tiger unfavourable'; II 116·39 *mauya salya* 'in the tiger year'. From **mauya-* > **mūya-*, *muyi*, *mauya-*, Sogd. Bud. *myw* 'tiger', Tokhara B *mewiyo* (H. Lüders, SBAW 1933, 1021), the third year in the animal cycle (BSOAS, 10, 1937, 928). Possibly to base *meu-*:*mu-* 'to make noise, roar'. IE Pok. 751–2 *mū* 'of murmured, roared sound'. See s.v. *mū* (or *vamū* JS 29v1), *mura-* 'word', rather than Chinese *miau* (K 620·3) 'cat'.

mū-ysaṃthu 'in this birth', see s.v. *mū-*, K 150·24 *byehūṃ mū-ysaṃthi mara madrvā* (BS *mantra-*) *seṃḍä* (BS *siddhi-*, *-eṃ* = *-ai-*) 'may I attain in this birth success in the *mantra-* formulas'; K 154·40 *cu vā mu-ysītha cu vā hada ys(ī)tha āvarṇa hajsāde* 'what either in this birth or what in another birth obscurations, I have accumulated' (BS *āvaraṇa-*); adjective, v 164, 113v2 *mū-ysaṃthyānu u handara-ysaṃthyānu* (lost context). Parallel BS *ihajān-mika-* 'in this birth'.

mūysaṃḍai 'foolish', dyadic with BS *jaḍa-*, III 2, 6v3 *jaḍä muysaṃḍai*, = III 9, 17a4; K 66·141 *ṣi kiḍi muysaṃḍai bvāñi* 'he must be known as exceedingly foolish', = K 70, 2v3 *ṣa kiḍa mūysaṃḍai bvauña*. Base *mauz-*:*muz-* 'be foolish' IE *meugh-*, O.Ind. *moh-*:*mūḍha-* beside IE *meugh-* Av. *ašə-maoγa-*, Zor.P. *'hlmwk* **ahramōγ*, M.Pers.T. *'hlmwg'n*, Pāzand *āšmōg*, with O.Ind. *mogha-*, *mugdha-*.

muysga- 'short', see *mulysga-*.

muysdyūna- 'wretched', see *mulysdyūna-*.

mur-, *mūr-* 'rub, crush', present adjective, I 167, 82v5 *śaliṣāmajsa gāṃmā mūrāka* 'remover of phlegmatic (BS *śleṣman-*) swelling' (BS *gulma-* 'glandular swelling'), BS

nāśana-; participle future; *murāña-*, *mūrāña-* 'to be rubbed', Sid. 106r4 *mākṣī jsa ha(ṃ)brīhāñā murāña* 'to be mixed with honey, to be rubbed', Tib. *sbrav-rci dav-sbyar-te brdzis-pa-las* (*brdzis* 'press'); Sid. 134v3 *ttūrye ūce jsa murāñā u khāśāñā* 'to be rubbed in sour water and to be drunk', Tib. *skyur-čhuḥi nav-du mñes-te btuv-bar byaho* (*mñes* 'rub'); III 87·129 *gvīḷārūṃna mūrāñyā* 'to be rubbed with butter ('cow's oil')', =III 18·26 *gyīḥa rūṃnā mūrāñā*. Preterite, JS 27v3–4 *raysgena veyse murdai* 'swiftly you crushed the lotuses'; III 69·95 *murrdāṃdā dīśa vī tcaḍā* 'they ranged ('rubbed') the surrounding region'; K 30·217–8 *gara kaica maurda* 'he traversed the mountain clefts'; III 67·44 *hastā* (BS *hastin-*) *śāṃṇdā* (BS *śuṇḍā-*) *murrde* 'he pressed (crushed) the elephant's trunk'. See below with preverbs, *vamurrda-*, *hamurrda*. From base *mar-* 'rub, press', Yazg. *marn-*:*mart-*, participle *mərntag*, Oss. D. *lämarun*, I. *lämaryn*, *lämärst* 'to press out' (**fra-mār-*), DI. *don-marän* 'dam'; D. *yezä-marä*, I. *qizä-mar* 'torture' (dyadic compound). IE Pok. 735–6 *mer-* 'to rub', 715 *mel-* 'to crush'.

mūr- 'to swarm, teem', Z 20·41 *kye pāra jsahera mūrīndi* 'in whose belly worms swarm'; III 76·244 *hvīyaṣā agapya ñaśa bidā samuṃdrā khu mūrīṃdā saṃ* 'as unclean contemptible human-like beasts swarm just upon the great sea' (BS *mahā-samudra-*). See *mvīr-* 'to move', K 109·314 *mvara* 'movement', possibly base *mau-* *mu-* thence **mvar-*:*mūr-*, beside *mvīr-* <**mvar-y-*.

mura- 'speech, word', II 114·119 *pātca-ṃ va dūṃvāṃ jsa hau:rä murä ṣṭe* 'then for them from the Dūṃ people there is report, word'; II 90·68 *u haurāṃ murāṃ jsa śūje va prraṃñī puḍāṃdā* 'and with reports, words, they offered promises to one another'; II 75·50 *haurä maurä maṃ ni īnīryau* 'they were not making to me report, word', III 123·62 *haura māṃra padīmai* 'he makes speeches, words', BS *ālāpaṃ kārayati*; V 314, 3–4a4 *hārau ṃūrau jsa*. The word *haura-* is in II 113·94 *hauri āṃ salā ni bijeṣe* 'he did not utter word, or speech' with *salā* 'word' (BS *saṃlāpa-*) in place of *mura-*. From base *mau-*:*mu-* 'to make sounds', thence *mu-ar-*:*mur-* (form like *phur-*, *phūḍe* 'foods', and Oss. D. *k'uärun k'uärt*, I. *k'üryn*, *k'ürd* 'to push'). Without *-r-*, see JS 26v1 *mū* (or *vamū*) 'he praised', to IE Pok. *mū-* 'to utter murmured sounds', Hittite *mugami* 'to utter prayers of lamentation', OHG *māwen* 'to cry out' (note similarly *vās-*, s.v. *bāsa-*); Oss. D. *murä* 'bell'; *mok'o* 'jaw', I. *muk'u*. If a form *men-* existed beside *meu-* (as O.Ind. *bhanati* beside Greek φᾱ-, above *būtä* 'he spoke', BS *āha*), then Greek μοῦσα, Doric μῶσα, Aiolic μοῖσα 'goddess of song and poetry' belongs here. For 'speak' and 'praise', note O.Pers. *gaub-*, N.Pers *gōy-* 'to speak' beside Sogd. Bud. *γwβ-* 'to praise', Armen. lw *govem*. For *ysūrra-* 'golden' <**zarnva-* see below, Av. *zarənu-* 'golden', Zor.P., N.Pers. *dāl-* in *dāl-man* 'eagle', Av. *zarənu-mainiš*. See below *mūvāra-*, and *aysmūrā-* 'sound'.

mura- 'bird', SuvO. 24r3 *muri māñaṃdu* 'like a bird', BS *śakunir iva*; Z 5·100 *mura bajeṣāre vicittra* 'the various birds are singing', =Manj. 415 *mvara bījaiṣyāda brraiyūna* 'the birds sang delightfully'; III 135, IV1 *mura rūna* 'in bird form' (BS *rūpa-*); gen. plur. Sid. 152v3 *murāṃ hīye āhe* 'birds eggs', Tib. *bya skam-sa-na gnas-pahi sgo-va* 'eggs of birds living on dry land'; V 246, 13a1 *davau murāṃ*, = K 97·199 *mūrau davau* 'of birds (and) wild beasts', BS *mṛga-pakṣiṇāṃ*; JS 29r4 *mura data* 'birds, wild beasts', K 60, 37r4 *mura data* (not *hura*); II 75·62 *hai tha mūrä kakva jastūña mūra* (read *mūra ka*), see s.v. *ārrä* 'flaps'; K 40·31–2 *murä aśtä kūnāla nāma* 'there is a bird called *kunāla-*' (=K 43·149); Manj. 286–7 *mvarā pve āvaśa vīra* 'the birds' footstep in the sky' (BS *ākāśa-*), the cliché, *upamā* simile, Pali Dhammapada 92 *ākāse va sakuntānaṃ padaṃ*; BS Udānavarga 29·26 *ākāśaiva śakuntānāṃ padaṃ* (28 *gatis*), Tib. *nam-mkhah-la ni bya rjes bzin*. With *-ka-*, Z 20·8 *murka date* 'birds, beasts', III 108·6 *mūraka*. From **mṛga-* 'wild creature', Av. *mərəγa-*, Zor.P. *mwlw* **murv*, N.Pers. *murγ*, M.Parth.T. *mwrg*, M.Pers.T. *mwrw* 'bird', *mwrw'h*, *mwrw'* 'omen'; Sogd. Bud., Man. *mrγ*, plur. Bud., *mry'št*, Chorasmian *'mγ*^{a} **amya* 'bird', Oss. DI. *marγ*, *märytä* 'bird', D. *mälyä*; D. *mälq*, *mälqitä*, I. *mälq*, *mälqytä* 'peacock', D. *borämälyä*, I. *burämälγ*, *bulämärγ* 'nightingale'; Pašto *maryə*, plur. *märγa*, fem. *maryа*, Armen. lw *marg* in *sira-marg* 'peacock', Georg. *p'arša-mang-i* 'peacock', Zor.P. *plšmwlw* **fraš-murv*, M.Pers.T. *pršymwrw* **frašē-murv* 'peacock', see Zoroastrian Problems, ed. 2, VII–XVI for *fraša-* 'conspicuous, wonderful'; for the compound *frašagar* Parsi-Persian *ġāhir* 'conspicuous', and s.v. *aurrta* 'admired' above; Armen. lw *mul* in *štr-mul* 'ostrich', N.Pers. *šutur-murγ*. IE Pok. 734 *merg*^{u}- 'dark', perhaps O.Ind. *mṛgá-* 'bird, wild beast' (RV 'bird'; of elephant). See s.v. *aurrta* and *pārṣṣa-*.

mūrā- 1. 'name of a coin', and 2. 'jewel', plural *mūre*, later *mura*, *muri*, *murai*, corresponding to the Chinese small copper coin *ts'ien* (K 1072·5), frequent in the documents (see KT IV 60). II 9·155 *śāvī mūra āra* 'copper coin in value', Z 22·248 *śśātīṃgye mūre* 'coins of copper' (see s.v. *śāva-*); acc. sing. Z 22·251 *kye śśau mūro hatāro kūru yāḍāndā* 'who made formerly one false coin'; oblique Z 22·250 *śśye mvīre*; V 276, 8b6 *mūrau tta himya 8000*; adjective *mūrīnaa-*, Z 22·248 *kuvā mūrīna* 'heaps of coins' (in the context) or 'heaps of jewels'. For *mūrā-* 'jewel or precious thing', SuvO. 53r4 *mūryau* 'with jewels', BS *maṇi-*; II 80·16 *ranū mūrä* 'precious stones (BS *ratna-*) and (*-ū*) jewels'; III 128·11–2 *baiśi ysaṃthi vaṣṭāṃ ttā hīya dasteṃ raṇą caṃdāvaña mvīri māñaṃdą himāṃde* 'in every birth throughout for them (*-āṃ*) may their (*-eṃ*) hands be like precious stones, the *cintā-maṇi* jewels', with dyadic use of *mūrā-* to translate the *maṇi-* of the *cintā-maṇi-* 'wishing jewel'; IV 23·17 (verse 28) *saṃ khu ji caṃdāvañā mūrä* 'like the cintā-maṇi jewel'; III 128, 8–9 *ysīri ājsą raṃna mura mīrāhę* 'gold, silver, precious stones, jewels, pearls'; Manj. 209–10 *khu cadāvaña mvara* 'like the *cintāmaṇi* jewel' (*dā*, not *ryā*); V 303, 2a4 *caṃdātañā mūri*. Adjective, Z 22·139 *mūrīṃgye...stune* 'jewelled pillars', parallel BS *sapta-ratnamayaṃ yūpaṃ* 'pillar of seven jewels (precious stones)'. Compound, II 63 F2 *mūra-haurā hvaṃḍi* 'men who pay in *mūrā*-coins'. This *mūrā-* is from *mudrā-* 'seal', Zor.P. *mwdl*, *mwhlk* **muδr*, **muhrak*, N.Pers. *muhr*, *muhrah*, M.Pers.T. *mwhr* 'seal'. For O.Ind. *mudrā*, see H. Junker, Indogermanische Forschungen 35, 1915, 273–88; H. Lüders, SBAW 1919, 734–766. With *-ka-*, *mūraka-* 'seal' is used to render

BS *mudrā-* 'seal' in the *Vajra-yāna* texts, K 145, 3v3 *mūrakyā hīvī dasau-padya guttara* 'the tenfold ,family (*gotra-*) of seals (gestures)', Sogd. Man. *mwr* 'seal' (W. B. Henning, Sogdian Tales, BSOAS 11, 1945, 468). See also s.v. *mrāhe* 'pearls'.

murāsa- 'peacock', Sid. 8v5 *murāsä*, BS *barhiṇa-*, Tib. *rma-bya* ('peacock'); Sid. 17r1 *murāsä hī(ya) gūśca* 'flesh of peacock', BS *śikhī*, Tib. *rma-byahi śa*; Z 22·117 *buśśānei hvāṣṣakä rrvīttä kho ju ggaḍāya pāḍä murāsä* 'the scented herb grows, like the colour on the neck of the peacock'. From *mura-* <**mūra-* (as *dura-* 'far' from *dūra-*), with suffix of fauna, *-āsa-*, as *rrūvāsa-* 'jackal', Oss. D. *robas*, I. *rubas*, *ruvas* 'fox', O.Ind. *lopāśa-*; Greek ἀλώπηξ; Av. *kahrkāsa-* 'eagle', Zor.P. *karkās*, Sogd. Bud. *ćrks*, Oss. DI. *cärgäs* (from *kark-* 'to strike', see *kalj-*). To Pašto *mōr*, *myawr*, but other Iranian M.Pers.T. *pršymwrw*, Zor.P. *frašmurv*, Georgian lw *p'arša-mang-i* 'wonderful bird', see s.v. *mura-* 'bird'. This name *murāsa-* may contain as first component a colour name of 'brown, purple, red', Oss. D. *mora*, I. *morä* 'brown', Georgian lw *mura* 'dark brown colour', *mura c'xeni* 'brown horse', *muri* '(brown) rust'; Inguš (from Alanian) *mora* 'brown' (and *muorä*); Hittite *marruṷa-* 'red', *muri* '(red?) grapes', to IE Pok. 701, Greek μαυρός, ἀμαυρός 'dark', O.Norse *meyrr* 'decayed', Slav. Russ. *smuryj*, *muryj* 'dark gray'. Then comparison with O.Ind. *mayūra-* in RV 3·45·1 *háribhir yāhi mayúra-romabhiḥ* 'come (Indra) with the red, brown-haired (horses)'; and RV 8·1·25 *hárī mayúra-śepyā śiti-pṛṣṭhá* 'the two red brown-tailed white-backed horses' (of Indra); and as an epithet of birds, RV 1·191·14 *mayúryaḥ* 'peahens', later *mayūra-* 'peacock', suggest a secondary *mayūr-* <**myūr-* from the colour-name **mūra-*, Khotan Saka *mura-* (in *murāsa-*). For intruse *-y-*, see BSOAS 20, 1957, 58–9. See also *murau*.

murau 'plant name', Sid. 18r4, BS *māluka-*, Tib. *maluka*; III 90·187 *huṣka murau* 'dry *mūrau*', BS *māluka-*, for *mālūka-* 'ocimum sanctum' (see Memorial. . . Menasce, 372 'ocimum basilicum', which is white with purple tinge). The name *murau* is then from the colour name *mura-* 'dark, purple, red, brown' with suffix *-au* <*-āva-*, as *nīro*, *nīrau* 'cassia' from *nīra-* 'blue'. See cognates s.v. *murāsa-*. The ocimum sanctum is the BS *tulasī*.

murka 'birds', Z 20·8 *murka date* 'birds, beasts', see s.v. *mura-*.

mūla- 'rat', III 14·16 *paḍauysa mula mulā salya* 'first the Rat, in the Rat year' (the first year of the animal cycle) (see BSOAS 8, 1937, 928–30); III 13·113 *///paṣā mula* 'the evening, the rat period' of the day in the Chinese system 10 p.m.; V 62·9 *mūlą bāštā mīḍi* 'in the presidency of the Rat (year) he dies' (with ibid. 12 *pāṣä salya* 'in the Hog year', for *bāy-*:*bāsta-* 'lead', see III 13·1 verso *salya-bāyā* 'year-presidents'). From *mūš-* with suffix *-la-*, hence **mūž-la-* > *mūla-* or *mula-*. To Av. *mūš* (only *mūš pairika* 'the female demoness Mūš', glossed by Zor.P. *mūšparīk* (see Gr. Bund. (TD2) 188·4 *mūš parīk*), glossed by Parsi-Sanskrit *mūś-nāmnī rākṣasī*; Zor.P., N.Pers. *mūš* 'mouse, rat', Sogd. Bud. *mwš*, Yaγn. *mūš*, Pašto *maẓak* 'mouse', *maẓa* 'rat', Balōčī *mušk*, Oss. D. *mistä* (*-i-* <*-ū-*), I. *myst*, Kurd. *mišk*. To IE Pok. 752–3 *mūs-*, O.Ind. *mūs-*, Greek μῦς, Lat. *mūs*, *mūrīnus* 'gray', Alban. *mī*, O.Engl. *mūs*, O.Slav. *myšĭ*, Armen. *mouk'n*.

mūla- 'testicle', I 139, 47r3 *mūlāṃ* (gen. plur.), BS *mūṣaka-*. Secondary meaning to *mūla-* 'mouse, rat'; to O.Ind. *muṣká-* 'idem'.

mūla 'clay', III 89·169 *pātca mūla sūttauña nīśāña hahvāña* 'then the clay must be placed in acid stuff, it must be pressed out'; preceded by III 89·168 *mūla haḥvāñā* 'the clay must be pressed'. From base *mṛd-* 'clay', to Yidγa *milγo*, Munǰānī *mūlγa*, *mūlγiga* 'white clay', *milγuz* 'red clay' (**mṛdakā-*), Prasun *mīrë*, O.Ind. *mṛd-*, Bower MS, §598 *pakva-loṣṭa-* 'baked clod of clay', PW *mṛl-loṣṭa-* 'lump of clay', *mṛd-bheda-* 'lump of clay', Caraka *paktvā* with *āma-loṣṭaṃ* 'baking raw clay', used in medicine. For *mūlā-* <**mṛdā-*, note also *gūla-* <**gṛda-* 'mud'. See *mūla-ṣkiṃñā*.

mūla-ṣkiṃñā 'lump of clay', III 90·187–8 *aṣṇūha*, *bijūha*, *mūla-ṣkiṃñā padīya gaysä virä ysaṃbaste*, *hamaṃgä*, *vīśtāñā*, *naukä ārrāñā ttīri ñyena ā vā āhvarai raysāna* 'dung of doves, dung of sparrows, clods of clay, burnt reed's root, garlic must be in equal amounts, must be finely ground, with sour curds or with sour juice'; Sid. 100v4–5 *ysaṃbaste bejūha aṣṇūha mula-ṣkīña ttīra ñe sama-bhāga hamaṃgą vīśtāña u nauką kūṭāñą* 'garlic, sparrow-dung, dove-dung, clay clods, sour curds must be put in the parts equally and must be pounded fine'. From *mūla* 'clay', and **škanya-* 'broken stuff', see s.v. *hatcañ-*:*hatcasta-* 'break'. For *virä* 'root', see parallel I 143, 52r3 *sauthaja gaysä hīyä bāva*, *khaṇauśa gaysa hīyä bāvä* 'the roots of two kinds of reeds', and Sid. 14v4 *khaṇauśą gaysä hīya bāva*, Tib. *hdam-bu dag rćvahi rća-ba*. If *virä* =*bāva* 'root', the connexion is with the base *vai-*:*vi-* 'to bend, twist', Oss. D. *ŭedagä*, I. *ŭidag* 'root' from **vaitāka-*.

mulāṃ 'calf of leg', Sid. 141r15–v1 *u mulāṃ hadrre vya mauṇḍaka pīvīnā kavīnāṃ āhā kheṇḍa hamāre* 'within the calves of the leg the fat lumps become like fish-eggs', BS *mīna-aṇḍa-sadṛśa-medo*, Tib. *byin-pahi nav-na ćhil-gyi rmin-bu ñahi sgo-va hdra-ba hdug-pa rnams phyuṅ-la*. If the calf is the 'thickened, swollen part', *mulāna-* can be traced to base *marz-*, variant *mard-* 'swell', Av. *mərəzāna-* 'belly', glossed by Zor.P. *aškambak*, *maršū-* 'belly', glossed by Zor.P. *mwl'n* **mulān*, to IE Pok. 723 *melǵh-* 'to swell', O.Ind. *malhá-* 'teats on dewlap', Lit. *mìlžti* 'to swell', *mìlžinas* 'giant'. Since *paḍu* 'axe' shows *-rt-* to O.Ind. *paraśu-*, Greek πέλεκυς (*rt* > *d*), it would be possible to take *mul-* <*mard-* dialectal to *marz-*; see also *gumal-*, *ggumālsta-* 'smear', *mard-* beside *marz-* 'rub'.

mūlą 'muscles', III 79·9 *aśä stā brraihä: kaṣṭā mūlą pattīye* 'the horse fatigued, the belly sunk in, the muscles stiffened'. From *mūš-* (see *mūla-* 'mouse, rat') with *-la-*, hence **mūžla-* > *mūla-*, IE Pok. 752–3 *mūs-*, Lat. *mūs* 'mouse', adjective *mūrīnus* 'gray like a mouse', *mūsculus* 'small mouse; muscle'.

mūlā 'price', BS lw *mūlya-* (rendered by *pīha-*), II 78·43–4 *barsa-ttāḥą pvaica nāva dvī mūlā vī* 'Bars-tog received the covering cloth for two (units) in price'; II 78rb *haṣṭi jsā u dvī-sa mūle dvāṃ aśau va hūḍai* 'he gave eight and two hundred (units) in price for two horses'. Possibly the *mūlā-* had come to mean a particular unit.

Loanword also in Sogd. Bud. *pr mwδ*, *pr mwδy*. For the use *mūlā* 'in price', see also s.v. *āra-* 'value, price'.

mūli 'valuable', BS lw II 125·4 *hastā* (BS *hastin-*) *u vālāhā*: *mūlī aśä āstaṃna* 'elephant and *vālahya*-valuable horse and the rest' (BS *vālāhya-*); from BS *mūlya-*.

mulysga- 'short', V 53, 98a3 *mulysgä*, Z 2·12 *k⟨ye⟩ vā iala* (BS *jaṭā*) *bulysa kye mulysga* 'or of some the hair-mat was long, of some short'; later *muysga-*, *mvaysga-*, *mveysga-*, *mvaiysga-*, V 244, 2a3–4 *satva bīhī muysga-jsīnya ttadīyu ssa-salī jsīna* 'the beings are greatly short-lived, for them (*-u*) only life of one hundred years', = K 94·102 *satta bihī mvaysga-jsīnā ttadīyu ssa-(sa)lī jsīna*, BS *manuṣyā alpāyuṣkā varṣa-śata-āyuṣaḥ*; II 14·16 *muysga-jsīnī hime* 'he becomes short-lived'; II 109·54 *aysamū jsāṃ mveysga* 'the mind short'; III 124·7 *mvaiysgä*, gloss to BS *hrasva-*; Z 22·154 *ni vā atä bulysa ni atä mulysga* 'neither too tall nor too short'. From base *marz-*:*mṛz-* 'be short', Av. *mərəzu-*, *mərəzu.jīti-* 'short lived', =*mərəzu.jva-*, Sogd. Bud. *mwrzk-* 'short', *mwrzk'-p'ẗ'y* 'short-legged', *mwrzk-xw'n'k* 'short-lived'. IE Pok. 750–1 *mreĝhu-*, O.Ind. *múhur*, *muhur muhuḥ* (RV *muhur-gir-* 'swallowing at once'; but 4·20·9 *múhu* is replaced by *muhuká* by K. Geldner 'battle-cry (?)', and 4·16·17 *muhuké* is glossed by *yuddhe* and *saṃgrāme* by Sāyaṇa and Mādhava), *muhūrtá* 'moment' (for frequent discussions, references in M. Mayrhofer, Sanskrit etymological dictionary); Greek βραχύς, Lat. *breuis*, Got. *maurg-*, *gamaurgjan* 'to shorten', OHG *murgi* 'short', O.Engl. *myrge* 'merry'. See also *mulśu*.

mulysgyaṣṣon- 'merciful', nom. voc. sing. Z 6·23 *mulysgyaṣṣe*, N 176·21 *mulysjaṣṣe*, plur. Z 6·55 *mulysjaṣṣonā*, V 49, 66v5 *biśśä mulysjaṣṣonä gya⟨ṣ⟩ta* 'all the merciful *deva*-gods'; III 8, 15v1 *mulysjaṣṣauna*, III 5, 111a3 *muśdaṣṣauna*; SuvP. 63r1 *muṣḍaṣṣauna śirna aysmūna* 'with good merciful mind', BS *kṛpā-kāruṇya-cetasaḥ*; SuvP. 66r4 *muṣḍāṣṣaunā*, BS *kāruṇya-arpita*; V 247, 17b2 *muṣḍiṣoṇā*, BS *kāruṇaka-*; K 155·58 *uvāra muäṣḍāṣe*; K 65, 82r4 *mvaiṣḍāṣai parārtha-cārī dāyī ṣadā* 'merciful, benefactor, ethical, faithful'; II 82·56 *mvejdaṣauña*, SuvP. 66v2 *muṣḍiṣauna*, BS *kāruṇika-*; V 248, 19b2 *muṣḍiṣāṃṇä*; dyadic, III 9, 18r2 *mahākāru(ṇi)ka*, *mästa mulysjaṣṣauna ma ma anāspeta paśa* 'great merciful, do not leave me refugeless'. From *mulysdi* 'favour, mercy' with double adjectival suffix *-aṣṣ-* and *-oṇa-*.

mulysdi 'favour, mercy', inflexion, nom. sing. *mulysdä*, *mulysdi*, later *mulśḍä*, *muṣḍä*, acc. sing. *mulśdu*, oblique gen. sing. *mulśde*, *mulysde*, gen.-inst. *mulśde*, *mulśdi*, *mulśde jsa*; in compound *mulysda-jsera-* 'to be pitied', K 10, Ab3 *mista mulysdä* 'great mercy', K 46·26 *muṣḍa brrīya* 'in love of favour'; in official documents for 'present, gift' II 99·206 *śkyaisa* (Tib. *skyes*) *hīyą mvaiṣḍa* 'the favour of a gift'. Latest forms Manj. 289 *mvąśja*, Manj. 213 *satva vī mvaśje* 'mercy on beings', V 384, 2a3 *mviśja haraṣṭa* 'present offered', Manj. 153 *mvaśai jsa*, III 145, 1·4 *mvąiśda haraysde* 'he offers a present'; K 111·345; 351 *mvaśtai kaiṇa* 'for mercy'; III 128·14 *ṃāśḍi*, II 11·44 *mvaśca haraysde*. Adjective, Z 5·50 *mulysdīgyo pyauru* 'cloud of pity'; III 8, 15v2 *mistye mulśdiṃji ūci jsa* 'with the great water of mercy'; III 129·7 *ṃāśḍiji ḅāyi bīrāśi* 'he would send out a ray of mercy', SuvP. 68v3 *muṣḍijau ḅāyau* 'with rays of mercy', BS *karuṇā-aṃśubhiḥ*; adjective *-ūna-*, *mulysdyūna-* 'pitiful', K 9, 8r4 *biśśāṃ yserāṃ mulysdyūnāṃ* 'of all the wretched pitiful ones', with later forms, III 7, 14v3 *muysdyūne baṃtve pyū* 'hear the pitiful laments'; comparative, III 11, 21r3 *anāspāyeri muysdyūnyeri* 'more refugeless, more pitiful'; V 63·31 *miysdyūnāṃ anāspitāṃ sattāṃ āspāta tcirā* 'a refuge for the pitiful refugeless beings must be made', JS 37v1 *maysdyūāne*; K 23·66 *maiysdyaina*, K 155·57 *miṃysdyāṃnau*, III 58·7 *muṣḍūṃ*; III 66·27 *maiysdyūṃ kṣuna* 'pitiful for hunger'. Compounds, Z 4·84 *atä mulysda-jsera* 'greatly to be pitied'; III 144, 50a2 *mveśdalalaka sī īraudrū pīsai* 'the almoner (?), the learned knower of laws and customs, the teacher'; V 130, 49a3 *amuysdauñä* 'without mercy'; II 50·5 *girkhye dī-mveśdi bāḍi ārāki* 'crusher of the grievous, ill-favoured time' (*dī-* =*dīra-* 'low, bad'). Abstract, III 10, 19r2–3 *muysdyunauñä* 'pitifulness'. From *-i-* stem *mulysdä* fem. < **mṛžḍi-* with *-lysd-* < *-ržd-* (*-l-* absorbing the palatalization of the *-ž-*), with acc. sing. *mulśdu* < **mṛžḍi-am*. The oblique *mulśde* became nom. *mulśdä*, *muśdä* and the many later forms. To Av. *mərəž-dā-* 'to pardon', *mərəždika-*, *marždika-* 'pitying', and noun 'pity', glossed by Zor.P. *āmurzišn*; M.Parth.T. *'mwjd* **āmužd* 'pity', M.Pers.T. *'n'mwrzyšnygyh* 'pitilessness'. IE Pok. 722 *melĝ-* (see *malys-*) (or *merĝ-*) gives *marz-* with increment *-d-* > *mṛžd-*, O.Ind. *mṛḍáti*, RV *mṛḷáti* with long first syllable from **mṛžḍ-*; to Greek ἀμέλγω, O.Engl. *melcan*, Lat. *mulgeō*, *mulctus*.

mulśu 'shortly, soon, quickly; sometimes', Z 24·419 *kū mulśu mulśu nyūltte harbiśśa hīna* 'where indeed (*-u* < *uta*) the whole troop gradually rolls down'; V 263, 76v1 *tta cītä paḍe āta muśa buro tta parste*... 'so when the two axes came, at once he deigned (to cut)', BS G 37, 76b2 *śīghraṃ*, Tib. *myur-du*; V 88r4 *mulśa buro vātco bijore* 'sometimes they become lifeless'; III 81·41 *mvaiśą aśä bvaina mvaiśą pāyai tsīnä* 'sometimes I was riding a horse, sometimes I went on foot'; III 29, 42b2 *muśa buri pīttä* '(the dewdrop) soon falls', =Manj. 270 *mvaśu bure pītta* (not *mvaśta*); V 284, 52v5 *pharāka muśa bur⟨e⟩*. From **mṛžyam*, to *mulysga-* 'short', see also s.v. *jsẹiṇa-*.

mūvara 'mother', III 94·35a (see *māta*) *pvaisū ttā nira mūvara iysāṃgyau* (greeting) 'I ask after the wife, mother, lady', older *mātaru*.

mūvāra- 'clanging, chiming', III 40·25 *mūvāryau gākyau* (not *nyau*) *ājsävä paijakyā* 'the breasts adorned with tinkling bells'. From *mau-*:*mu-* 'to sound; speak', **mava-kāra-* > *mūvāra-*, see s.v. *mura-*; to Oss. D. *murä* 'bell', I. *myrmyrag*. This connexion is preferred to **mauda-kāra-* 'causing delight' (see s.v. *mūkūvāśa-*, and *muśtä jsa*).

mūvai 'sweetmeat', II 75·56 *khu śakarīnai mūvai* 'like sugary sweetmeat' from **maudaka-*, to *maud-* 'delight', rather than BS lw *modaka-*. For *maud-* see s.v. *muśtä jsa*.

muśśa 'robbers', Z 22·136 *ṭṭāte muśśa jsīrāka* 'thieves, robbers, tricksters'. From **muśya-* (with the suffix *-ya-* of the agent) to base *mauš-*:*muš-* 'to conceal, steal', Waxī *müš-*, *mōšt* 'to conceal', IE Pok. 753 *meu-s-* (to 743 *meu-* 'remove'), O.Ind. *muṣṇáti*, *móṣati* 'rob', *móṣa-* 'robbery', Germanic Frankish *chrēo-mōsido* 'corpse-

stealing'. See *-ya-* of agent, s.v. *baśa-*, *pära-*, O.Ind. *átya-* 'runner'.

muśtä jsa 'dislike, malice', III 25, 25b4–26a1 *muśtä jsa ra haṃphva maṃ saṃñä hamíya* 'with malice then would the *saṃjñä*-concept be joined to me', BS *vyäpäda-saṃjñä-api me tasmin samaye 'bhaviṣyat*. From *musti-*, BS *vyäpäda-* 'malice', to base *maud-*:*mud-* 'grieve', Zor.P. *möδak* 'lament', *must-kar* 'making sad', *mustīk-karān*, *must*, *must'ömand*, N.Pers, *möyah*, *must*, Armen. lw *moyr* (< **möδa-*) 'begging', M.Pers.T. *mwy-* 'to lament', 3 plur. *möyënd*; Av. *ahämusta-* of uncertain meaning in Yasna 46·4. For *maud-* 'rejoice' see s.v. *mükävāśa-*, *müvai*, Av. *maoδana-* 'delighting'. Either one base IE *meud-* (O.Ind. *modate*) with divergent meanings from 'be excited' or two IE bases *meud-* and *meudh* (see Pok. 741 and 743). See also *ttremvaśtą* (K 116·61).

müṣ- 'remove, take off clothes', III 106·34 *skäda yäna müṣe* 'secretly I will loosen the girdle'. From **maux-ša-* to *mauk-*:*muk-* 'loosen, take off', beside *mauk-* 'put on'. See cognates, s.v. *paṃjs-*:*pamäta-* 'put on' (**pati-mauk-*); with Orm. *möž-*, *myüz-*, *mök*, *myök* 'to loosen'; O.Ind. *mokṣ-*.

müṣa-, see *aura-müṣa*.

müṣa- 'fields (?)', in a list of gifts II 80·15–6 *bīsa bīśa müṣa mastäña ranü mürä* 'men-servants, women-servants, fields, fodder, jewels and coins'. But possibly it should be 'clothes', that is **mixša-* 'fixed' older *miṣṣa-*, or **mauxša-* 'clothes' with *müṣaka-*.

müṣaka- 'clothes', II 77·15–6 *u śai pvaica jsa jsäṃ müṣaka bīla padaide* 'and with one covering he made clothes, garments' (see *bīla*); II 78·46 *müṣaka va yaragaka* 'a pelt for clothes (Turk. *yaryaq*)'; II 77·36 *müṣaka va rīma gīryāṃdū* 'we bought cloth for clothes'. From **mauxša-ka-* to *mauk-* 'put on clothes', cognates s.v. *paṃjs-* (**pati-muč-*). See also *mvaḍai*, *müṣa-*, *aura-müṣa-*. Armen. lw *mouštak*, *-ac'* 'fur, furred gown', glossed by *maškeak* 'skin-coat', from **muxštaka-* or **möxštaka-*, in form like Armen. lw *šouštak* 'cloth (handkerchief, headband)', cited s.v. *kṣusti*.

muṣṭu 'fist' (acc. sing.), Z 6·13 *kho ye ttuśśau peḍete muṣṭu* 'as one clenches the empty fist', parallel BS *rikta-muṣṭivat*. From *mušti-*, Av. *mušti-*, Zor.P., N.Pers. *mušt*, Yidγa *mīšč*, Šuγnī *mut*, Wanetsī *mīt*. IE Pok. 745 *meuk-* 'scratch, tear', O.Ind. *muṣṭi-*, Lit. *mùšti* 'to strike'.

muṣve 'this night', see s.v. *mū* 'this'.

muse, see s.v. *mase*.

musti-, see *muśtä jsa*, BS *vyäpäda-* 'malice'.

muhu 'we, us', see s.v. *maha*, *buhu*; K 3·139v3 *ne muhu ho⟨ta⟩na mä* 'we are not able', Tib. *bčag-čag-gis ni gnas-de yons-su rdzogs-par byed mi nus-kyis*; v 296a4 *kho muho pāḍändä* 'as they nurtured me'; ibid. a2 *muho jsa*; K 5, 142v1–2 read *⟨mu⟩ho vätä*.

mai 'this, here', SuvO. 27v1 *namasätändä mai* (BS *namasya-*) 'these worshipped', BS *praṇamya*; SuvO. 54r4 *ttuto mai vīgyo śūhīmä* 'this *vidyä*-formula I prepare', BS *imä vidyāḥ prayojayāmi*; I 255, 136b4 *avaśśa mai* 'necessarily this', BS *avaśyam ayaṃ*; N 76·46 *⟨jse⟩ṇ⟨u⟩ jseṇvī nitcaste u hā yä mai ttäña paś⟨ta⟩* 'he broke it into small pieces and there in the pool ⟨he threw it⟩', BS *chittvā chittvā tatra puṣkariṇyāṃ prakṣipya*. See s.v. *ma-* 'this' <*ima-*.

maich-, *miṃch-* 'be confused, go astray, miscarry', I 139, 47r5 *haṃjsyära* (so read) *maichäṃ ä vä maichīde* 'they are about to miscarry or are miscarrying', BS *müḍha-garbha* ('with embryo miscarried'); I 175, 91v4 *haṃdara miṃchä-ñäri* 'others they cause to miscarry', BS *atyäharante ca garbhaṃ parävṛttaṃ ca dārakāḥ* ('and young (women) draw aside the foetus, reversed'). From base *mak-* 'be wild', developed to *mach-* (as *pachāre* to base *pak-* 'to bake') with *-a-* modified before *-ch-* to *ä*, whence *-ai-*, *-iṃ-*, causative *maichäñ-*; participle present *maichäna-*. For *mak-* 'be wild, move swiftly', see India Major 1972 (dedicated to J. Gonda) 41–5, Zor.P. *makōk* 'shuttle', N.Pers. *makō*, *mäkō*, *makōk*, *mäkōk* 'shuttle; cup like a ship' (from the 'swift mover'), M.Pers.T. *mkwg* 'boat', N.Pers. *maxīdan* (basē *makh-*) of various movements ('jump, tremble'); with Tokhara B *mak-*, *mäk-* 'run, flow', *makatsi*, causative *makästsi* 'to make run, drive', and the name for 'monkey', B *mokoṃśke*, A plural *mkowäñ*; O.Ind. AV *mákaka-* 'wild'. Possibly here belongs Vedic O.Ind. *markáṭa-* 'monkey' with intrusive *-r-*, beside later *marka-* (like the epithet *plava-*, *prava-* of 'frog' and 'monkey').

***mejana-** 'embroidery', as second component with suffix *-ya-*, II 60·20 *ysīḍä-mejanya kamaiśka* 'a *kamaiśka*-cloth with yellow embroidery (?)', from **ham-ä-ćyana-* > **(ha)mēćana-*, to *ācana* 'thread', *acä* 'she sewed' with cognates.

maijṣyäṃ 'of women', see s.v. *mijṣe*.

meṃñä 'of sheep', see s.v. *ṃiña*.

maitti 'be excited', v 93, 17r4 *maitti vara parruṣṭe vara baitti vara nihvarrde vara bäysī⟨śtä⟩* 'he is excited, there he longs, there he is intoxicated, there he grasps, there he seizes'. From base *mad-*, **madati* > *maitti*, see s.v. *mäy-*, with *mäya-*, *mästa-*.

mene 'indefinite particle', Manj. 33–4 *ca mene vara dahū st(rī)ya* 'how many there man (and) woman', see *cu mana* s.v. *mana*.

meys- 'rub', see *vameys-* 'to massage'.

mer- 'to die', see *mar-*, K 144, 2r4 *merāme hīya saṃñä* 'concept (BS *saṃjñä-*) of dying'.

merä 'of the mother', gen. to *mäta*, K 42·100 *caṃda-ṃ hīye mera rrīña vīra brrīyä aśtä daṃda jaśta rrīña vīra ṣṭe* 'as much my love is towards my own mother, the queen, so much is it towards the *devī*-goddess, the queen'; v 114, 63r4 *merä üra* (so) 'in the mother's womb', BS *mätuḥ kukṣau*; v 161, 35v1 *merä üra ysaṃthu* 'birth in a mother's womb', BS G 37, 26b3 *mätuḥ kukṣāv upapatsyate*, Manj. 250 *aysäye mera* 'of a mother who has not born a child'; K 154·41 *merū pyara* 'mother and (*-ū*) father'. See *mäta*.

mere 'mother's', v 216r3 *mere maṃ pä šerka drrünai pyūṣṭemä* 'I have next heard of the good health of my mother', SDTV 82; v 217, 84a1 *aysä sidavaṃdä meri pharäkä śaṃdä haṃbujsai* 'I Sidavaṃda (BS Siddhivant-?) bowed to the ground to my mother many (times)'. See s.v. *mäta*.

meva jsa 'by intoxication', see *mäya-*.

maišta 'great', Manj. 58–9 *beśa asada* (BS *asiddha-*) *vīrā auśa jaḍī nāma na paḍauysa b(i)śa-hvāṣṭa maišta rre bīhī bvare* (=*bure*) *nūṣṭāra* (BS *niṣṭhura-*) *ttära tta khu ṣīya ṣamära jsāve* 'all the evils, hatred, anger; the ignorance by

name the leader of them, the all-supreme greatest king, the exceeding savage darkness just as one goes counting in the night', with the II 102·33 *jaḍīnai adāḳāra* (BS *andha-kāra-*) 'darkness of ignorance'. From *miśtama-*, see *māsta-*.

maiśtāṃ, gen. plur. to *māsta-* 'great', III 64·14 fem. *maiśtāṃ baśḍāṃ jsa* 'from great sins'; loc. plur. III 64·7 *drrayvā maiśtvā avāyvā* 'in the three great ruins' (BS *apāya-*). See *miśta*, *māsta-*.

maisalā 'proud', III 123·57 *maisalā hve* 'proud man', gloss to BS *garbī*. Since *m-* alternates, though rarely, with *v-* (see *mālaiga-*, *vālaiga-*), this may be base *mais-*:*mis-* with *vais-*:*vis-* in Armen. lw *vēs* 'proud', the family name Av. *vaēsaka-*, N.Pers. *vēsah*, *vēs* in the poem Vēs u Rāmēn. See also the name loc. plur. *bīsakvā* (s.v. *bvaiysya*). But *mais-* could replace *mis-*, *mās-*, hence the base may be *mas-* 'great'.

mehe 'we (?)', V 313, 34 *ca mehe ā ysāra* (uncertain text).

mau 'intoxicant drink', Sid. 135v5 *mau jsa āchai* 'illness from intoxicant drink', BS *mada-atyaya-*, Tib. *ćhaṅ-nad*; Sid. 133v1 *mau jsa āchāṃ jehūme* 'curing of diseases from intoxicant', Tib. *ćhaṅ-nad gso-ba*; Sid. 9v1 *mo*, BS *surā*, Tib. *ćhaṅ*; II 1·5 *mā vā-ṃ bara* 'bring me liquor', gloss to Chinese *tsiu* 'wine, liquor' (K 258·2), inst. sing. Z 2·167 *mauna*, Sid. 9r3 *mauna ni hverai* 'is not to be drunk with liquor', BS *madyena*, Tib. *ćhaṅ daṅ lḥaṅ-čig-tu mi bzaḥ* (ed. Pekin); Sid. 123r1 *ysaujsā mauna haṃbrīhāñā* 'to be mixed with savoury liquor', BS *surā-maṇḍena pātavyāḥ*, Tib. *ćhaṅ źim-po daṅ sbyar-te*; III 41·29 *ysarūṃ gūrāṇai man* 'yellow grape wine'. Adjectives, Sid. 2r3 *māṃñā dīrā hīvī piṣkalā*, Tib. *ćhaṅ-nad-kyi lehu* 'chapter of diseases from intoxicant'; *mauya-*, Sid. 134v1 *mauya suttā* 'vinegar', BS *śukta-*, Tib. *ćhaṅ-gi naṅ-du ćhva* ('salt in liquor'); *mauva-*, III 90·194 *mauva sauttāna* 'with vinegar', I 179, 98r2 *mau sautta*, note also Uigur *bor särkäsi* 'vinegar' (*bor* 'wine'), see G. R. Rachmati, Zur Heilkunde der Uiguren I 9·70. Compound, III 50·41 *mauta-varāthāñā* 'sale of intoxicants'. From **madu-* (through **mavu-*, note also *nau* 'nine' <**nava*), Av. *maδu-*, O.Ind. *mádhu*, Sogd. nom. sing. *mwδy*, acc. sing. *mδw*, *myw*, compound *mδ-γw'r'k* 'drinker of *maδu*', Pašto *mēlawa* 'grapes' (**mādavyā-*), Balōčī *mavīč* 'raisins' (**maduvīč-*), from Iranian Tokhara B *moṭ*, BS *madya-*, adjective *motäṣṣe*; Turkish and Hungarian *bor* 'wine' (**maδu-*). Both *madu-* and *mada-* could result in Zor.P. *maδ*, N.Pers. *mai* 'wine', Kroraina *me*; N.Pers. *mul* (from Sogdian), Armen. *mol*, Romani *mol*. Ossetic has the older meaning D. *mud*, I. *myd* 'honey'. Chinese *p'u-t'ao*, Jap. *budō* from older *b'uo-d'âu* (K 762·2; 979·1; 4; and 1182·10), whose *p'u* renders BS *pu*. IE Pok. 707 *médhu*, Greek μέθυ, Celtic O.Ir. *mid*, gen. sing. *medo*. O.Engl. *meodo*, OHG *metu*, Lit. *medùs* 'honey', O.Slav. *medŭ* 'honey', Tokhara B *mit* 'honey'. See Zimbun-Kagaku-Kenkyū, Kyōto, 1954, 1–11 Madu, not with J. Chmielewski, Rocznik orientalistyczny 22, 1958, 7–11, with *bu-* <*bā-*.

mauña, see *mānaa-* 'our'.

mauñe 'our', K 45·13 *mauñe bīśa jsa* 'from our house'; ibid. 12 *mauña*, see *mauñāṃ* gen. plur. and *mūñāṃ*, to *mānaa-* 'our'.

mauṇḍa- 'lump', *muṇḍa-*, *māṃṇḍa-*, JS 10v4 *burbulye ysāta khauṇḍa mauṇḍa pharāka* '(on the body) had arisen pustules, many, lumps' (dyadic), from **marganta-*. See *muṇḍa-*.

muṇḍaka 'lump', Sid. 141r5 *mulāṃ hadrra vya mauṇḍaka* 'lumps within the calf of the leg', Tib. *byin-pahi naṅ-na . . . rmiṅ-bu*. See also *māṃṇḍaka-*, *muṇḍa-*.

mauya 'tiger', II 116·39 *mauya hīya vīysama salī* 'unfavourable year of the Tiger' (BS *viṣama-*); ibid. 39 *mauya salya* 'in the Tiger year'. See *muyi*.

maurda 'he ranged', K 30·217–8 *ca jsā vā rdvāsa salī gara kaica maurda* 'who for twelve years has wandered over the mountain clefts', =K 39·147 *cu vā marā tsve hāysi* 'who has come here afar'. See *mur-*, *murrda-*.

mya 'in the middle', Manj. 97 *vāma mya ttāya* 'stream in the sea', possibly **madayā* (*mada-* 'centre'), but rather read *my(āṃ)*. So also Manj. 355 *mya* 'in the midst', see s.v. *myāṃ*.

-mya- 'centre', III 49·16 *cu baiśä hīra amya butte* 'who knows all elements to be without central core'; from **a-mada-*, **a-madya-* 'without centre', see cognates s.v. *myāna-* 'centre', parallel to BS *asāraka-* 'without *sāra-*material', used of the *dharma*-elements.

myāṃ 'middle', Sid. 3v2 *myāṃ māśti* 'middle of the month' (partitive adjective), see *myāna-*. Possibly Manj. 355 *my(āṃ) ja h(v)a* 'in the midst (of migration) he spoke . . .', see s.v. *mya*.

myāññāvi 'middle-aged', Sid. 6v5; 7r1; V 316·19, see s.v. *myāna-*.

myāṃja 'delightful', Bcd 42v1–2 *maṃjūśrī*, *kuṣta ysautta kāme ṣā myāṃja śirā* 'Manjuśrī, where thoughts vanish, that is delightful fortune', etymology of *manju-* and *śrī*. See *māja*, *māna-*. Secondary *-y-* as in *myāñaṃda-* 'like', =*māñaṃda-*.

myāna- 'middle', *myāṃ*, *myau*, loc. sing. *myāña*, Z 5·31 *myānu väte kāḍaru lāysgūrya* 'girded with sword at waist'; Z 22·168 *myāni* 'on the waist' (see s.v. *pūḥeitä* 'binds'); K 146, 3v4 *ṣi myau ṣṭe* 'that is the middle', Sid. 3v2 *myāṃ māśti* 'mid-month'; loc. sing. Z *myāño*, *myāñu*, *myāñau*, whence *myāña*, Bcd 50r4 *myāña*, BS *madhye*, Sid. 153v5 *myāña besai* 'being in the middle'; Sid. 138v4 *myāña pārautta* 'established in the middle', Tib. *bar-na gnas-na*; with *yi*, Sid. 103v5 *ttiña myāñai nva haṃbusaṃ kīra tcerai* 'meanwhile, its suitable treatment must be undertaken', Tib. *bar-du ćho-ga rim bźin-du byaho*; V 77, 145v5 *myāño nä* 'among them', Tib. *dbus-na*; V 118, 67v6 *myāño urmaysdānä* 'in the sun', BS *sūrya-madhye*; allative, III 88·151 *cū na myānāṣṭä hasvā īṃde* 'which are not swollen in the centre'. Later *myāṃ*, loc. sing. 'in', K 64, 81r4 *myāṃ avīśa mūñūṃ* 'in Avīci may I remain'; Manj. 314 *gesāre sattsāra myāña* 'they revolve in migration'; Manj. 345 *my(ā)ña*. Adjective *myānaa-*, *myānya-*, K 50·5·8 *śiri dīra myānā krramna* 'good, bad, middle, in class' (BS *krama-* 'course, rank'); JS 36v3 *śere dīre myānā*; Sid. 7r2 *hodātä salä vī bure myānai gūrśte* 'up to seventy years is called middle-aged', BS *madhyama-*, Tib. *lo bdun-ćuhi bar-du ni bar-ma źes-byaho*; *myānī*, II 103·65 *śaryai dīryai myānī ysamaśadai* 'the good, bad, middle people' (=BS *loka-*); JS 3r3–4 *śira dīra myānya biśä*; II 129·68 *paḍauysa myānī īrä* 'first the middle (value)

jade'; V 162, 2b6 *o myānyo viśtätä strīyo* 'or places a woman of middle age', parallel BS *madhya-strī-*; Pali *majjha-* 'middle-aged'; Manj. 71–2 *habajsya myenya beśa* 'general, middle, all'. Compound, Z 2·75 *myānā-indryiya hvaṇdä* 'men of moderate faculties', Sid. 6v5 *myāñāvi* (repeated 7r1) = V 316·19 'of middle age', BS *madhyama-*, Tib. *bar-ma* (see also *auṣku*). From **madya-*, Av. *maiδya-*, *maδəma-*, *maδmya-*, *maiδyāna-*, *maiδyōi.śam-*, *maiδyōi.šad-*; Sogd. Bud. *mδ'ny*, *myδ'ny* 'in the middle', adjective *myδ'kk*, *myδ'k* (> Uigur *mydyk*), and *myδ'nč*, *myδ'nčyk*, but Yaγn. (*b-*), *bedon*, *bidon* 'middle', adjective *bidonča*, *bidončīk*; M.Parth.T. *mdy'n*, M.Pers.T. *my'n*, Zor.P. *myy'n* **miyān*, *miyānak*, N.Pers. *miyān*, *miyānah*; Oss. D. *med-*, *medäg*, I. *mid-*, *midäg* (**mādya-*), Balōčī *nyāñwāñ*, *niyām*, *niyāmīg*, *niyāmay* (*n-m* < *m-n*), Pašto *mlā* 'waist', *myandz* 'middle', Yidγa *malanë* 'middle finger', *mələn* 'waist; belt', Munǰānī *malen* 'middle', Waxī *malong*, Orm. *mənz*, Šuγnī *mīδ* 'waist' (**madya-*), *miyūnā* 'middle', *miδ-miyūnā* 'belt', *miδēn* 'inside', *miδenā* 'middle', *miδēnǰ* adjective 'middle'; Rōšānī *maδēn*, Xūfī *miδēn* 'within', Rōšānī *maδēnā* 'the middle,' *mēδ* 'belt, waist', *mēδ-ard* 'to the belt', Sarīkolī *mēδ* 'man's waist', Waxī *mād*; Yazg. *məδanenǰ* adjective 'middle', *maδən* 'belt, waist', *maδen* 'middle', adjective, *maδeni γ°axt* 'middle finger', Orm. *biyān* 'waist', Parāčī *mēn*. Manj. 97 *mya*, possibly *my(ām)*: *ttrāme vāma my(āṃ) ttāja* 'so stream in sea'.

myo, *myau* 'storm', Z 2·10 *ttrāmu haṃgrīye hamālä kho ju myo bāggare pārre biśśūnye caṃbule kaṣṭe* (followed by list of various mendicants) 'so they were brought together in a group, like leaves, petals, various, tremulous, fallen down, by storms (in a storm?)'; Z 24·415 *pale... rrinthīndä bähīyu, myau sarbīndä* 'the flags flutter furiously, they rise with the storms (in the storm?)'; Z 24·501 *dajä pasūjsāre harbiššä hälä mästä myau sarbīndä* 'the great flames burn in all directions, they rise, with the storms (in the storm?)'. Three analyses of this one form, alone attested, which leaves the base uncertain: 1. **miga-* > *mya-* with inst. plur. *myau* (for **myyau*), or 2. **migā-* > *myā-* with loc. sing. *myo* > *myau*, or 3. **migāva-* (with agent adjective *-āva-*) > *myo*, *myau* singular or plural (as *hamau* 'vessel') adopted in KT VI 285. From base *maig-*: *mig-* 'to be cloudy', Av. *maēγa-* 'cloud', M.Parth.T. *myg'n* **mēγān*, Oss. D. *meγä*, I. *miγ* 'cloud, mist', Zor.P. *mēγ*, N.Pers. *mēγ* 'cloud', *mih* 'mist', Yidγa *mižäγiko* 'mist, fog', Zaza *miž*. IE Pok. 712–3 *meigh-* 'shimmer, flicker, wink, be dark', O.Ind. *meghá-* 'cloud', *míh-* 'mist', Greek ὀμίχλη, ἀμιχλόεσσα 'cloudy', Lit. *migla* 'mist', O.Slav. *mĭgla* 'mist', O.Ind. *megh-* occurs in *nimégha*māna- 'pouring down', with *megh-* equivalent to *méhati* (Av. *maēz-*, see s.v. *mīysai*), only RV 8·4·10 and RV 2·34·13, possibly indicating IE *meigh-* and *meiĝh-* 'to pour out'.

mrāhe 'pearls', Z 22·253 *ysīrru āljsatu mrāhe* 'gold, silver, pearls'; SuvO. 53r4 *mārāhy⟨au⟩*, BS *muktā-*, Sid. 137v1 *mirāhe*, BS *muktā-*, Tib. *mu-tig*, SuvP. 72r4 *mīrāhi*, BS *mukti-*; K 63, 79v2 *mīrāhye jsaiṇe* 'fine pearls'. Adjective, V 381, 2v3 *m⟨r⟩āhīnā hāra* (BS *hāra-*) 'pearl necklaces', BS *muktā-hāra-*; Z 23·157 *mrāhīn⟨ ⟩*; V 87r4 *mirāhīnai hārna* 'with a pearl necklace'; K 35·78 *mīrāhīnā graunä* 'pearl garland'. Possibly the 'round' jewel, then base *marg-* as in *muṇḍa-* (**marganta-*) 'lump', with *mrāhā-*, by *marga* > *mura* and suffix *-āhā-*, connected with Greek μάργαρον 'mother of pearl', μαργαρίτης 'pearl', whence M.Parth.T. *mwrg'r'yd*, Pašto *maryalara*, Zor.P. *mwlw'lyt* **murvārīt*, N.Pers. *marvārīd*, *murvārīd*, Syriac *margānīt-ā*, Armen. lw *margarit(-o-)*, Sogd. Bud. *mwrβnt*, *mwš'kk* **mušak* (**muδra-ka-*), Man. *mwhrg'n*, Uigur lw *mwrβ'nt* **murvant monču̇g* (dyadic) belong rather with Zor.P. *muhrak*, N.Pers. *muhrah* 'stone', Armen. lw *mourhak*; Yaγn. *mirδa* 'beads'; Abxaz *a-markəld* 'mother-of-pearl' from *margarit-*; but 'pearl' is *a-feldəš'*, which may go with Oss. D. *färdug*, I. *färdyg* 'bead'.

mvaṃ 'here' II 44·46, = *muṃ*, *mū*, see s.v. *hatcañ-* 'give'.

mvaḍai 'he puts on', Manj. 284 *ārva prrthauna mvaḍai hayarāma pātca pajyaū jsa kāma-gūṇy(au) byauda phīra* 'he puts on clean (**ā-ruta-*) clothes, then he has much sport with the five amorous states' (BS *kāma-guṇa-*, *pañca* 'five' in number). From **mūṣḍe* > **mūḍe* > *mvaḍai*, to *mūṣa*, *muṣaka* 'dress', to base *mauk-*, *mauxš-* 'to put on', see cognates s.v. *paṃjs-* (**pa(ti)-mauk-*). For *ṣḍ* see *mäṣḍāna*, *mäḍāna*, *miḍāṃ* 'bounteous' and *kuṣḍa-*, *kuḍi*, *kūḍai* 'hole'.

mvar- 'to move', K 109·314 *khu ja āśa mvara nai u nai ṵī pachaisīdi* 'as the sky (BS *ākāśa-*) has no movement and the wits do not work'. See *mūr-* 'to move', and *mvīr-*.

mvarye 'way of acting' Manj. 291 *ṣā mvarye tta hasta bvāña* 'this course of action is so to be known as the best'. Here *mvarye* 'movement, behaviour, course' glosses BS *caryā* 'movement, course of action', hence from base *mvar-*, older *mūr-* 'to move', see also *mvara* 'movement'. In form *mvarye* is from older **mūriyā-* or **mūrikā-* with nom. sing. *-ye*. See *mūr-*, *vamūḍa-*.

mvīr- 'to move', Sid. 150r3 *khoysaṃdā u mvīraṃdā vijiṣḍe* 'he sees moving and shifting things', BS *calāvila-*, Tib. *g-yo-ba dan lo-lon-por sran-ba yin-no*; Manj. 92 *samvadrra ne ne khāuysda na ja vā mvīra* 'the sea does not move nor make motion'; Manj. 31 *cu yadrraḍä mvīrau khauysda* 'what framed thing moves and (*-au* < *-e u*) shifts' (the body as a *yantra-* 'frame'); Sid. 144v4 *sīmakyi bañāñä khu vā ni mvīre* 'the *sīmakya*-ligature (BS *sīmā-*) is to be bound so that it does not move', Tib. *mi mgul-bar dban-du byas-te* (*mgul* 'move', *dban* 'power'). From *mvar-*: *mūr-* *mūry-* > *mvīr-*, see *mūr-*, *vamūḍa-*.

mvaišä 'sometimes, now...now...', III 81·41, see *mulśa*.

mveśdalalaka 'almoner or the like', III 145, 50b1, 3; see s.v. *īraudrū* 'pragmaticus'. Possibly dialectal *-l-* > *-δ-*, *-dalaka-* 'giver (?)'.

mvaišḍa 'favour', see *mulysdä*.

ya- 'been', from *vya-*, older *väta-*, *vyata* (V 184, 1v5), to Av. *bav-*: *būta-*, Zor.P. *bwt*, N.Pers. *būd*, Sogd. Bud. *βw-*: *βwt*; 3 sing. *ye*, *yai*; II 43·34 1 plur. *yaṃdūṃ*. See *vä*.

ya 'to make', infinitive to *yan-* 'make', II 11·41 *ttā haṣḍa na darrvai ya* 'I did not dare to make report', = II 99·203 *ttā haṣḍä na darrvai yaṃ*.

yaṃ 'to make' infinitive to *yan-* 'make', see s.v. *ya*, and *yana-*, SuvO. 68v7 *bīnāñā ākṣuttändä yanä* 'they began to make music', BS *tūrya-śata-sahasrā pravādayantaḥ*. See *yan-*.

yaña 'you do', 2 sing. present, K 24·89 *ādara yaña* 'show respect'; Z 5·42 *yañi*. See *yan-*.

***yat-** 'to place properly' (see E. Benveniste, Indo-Iranica, Mélanges Morgenstierne, 1964, 21–7 La racine *yat-* en indo-iranien) assumed in *nīstu*, *bīstu*, *nyāttara-*, and *gīsta-*.

yan- 'to make, do', with the *-ta-* participle expressing the potential 'can', beside *gan-*, *tan-*, *yān-*, *yin-*, *yen-*, *īn-* from *kṛnau-*; the *k-* survives in *kāra-* as second component, and in *kāḍägāna-* 'act', *kīra-* work. Here only are selected passages, V 388, 1915 3 plur. *yanīṃdä*, BS G 37, 1423 *karoti*, Z 2·66 *yanīndä*, Z 13·140 *yanändä*, Z 23·95 *tanīndi*, K 30·221 *yanīde*; present 3 sing. *yīndä*, *tīndä*, *gīndä*, *īndä*, *īdä*, middle 3 sing. *yande*, *tande*; 3 sing. V 99v8 *gīndi*, Z 2·17 *tīndä*, Z 2·6 *yīndä*, Z 5·16 *īndä*, K 44·188 *īdä*, Z 2·65 *yande*, V 52, 83a2 *tande*; *īn-*, III 122·45 *ysāra* (=*ysurra*) *na īna* 'do not make anger (be angry)', BS *roṣaṃ na kāraya*; K 39·150 3 sing. *īnīye*, =K 30·221 *yanīde*; 1 sing., K 64, 81v3 *īnīme*; 3 plur. Sid. 122r3 *īnīdä*; III 40·15 *yaṃdai*, =III 34·12 *yada*, =III 36·7 *yäda*, =III 46·20 *yida*; III 37·9–10 *bījāṣa yida* 'makes noise', 3 sing. optative Manj. 116 *narv(ā)ña ausa yaña* 'should make desire for *nirvāṇa-*'; 2 sing. V 217r4 *khve ttā arrva hajsaudä yaña* 'if you can get medicine for you' (SDTV 82); V 155, 1a1 *thu...yanä*; V 155, 1b6 *ma hā ysurrä yanä* 'do not be angry'; ibid. 1a1 *ma thu...avajsama yanä* 'do not dishonour'; V 158, 193r4 *thu abätamai hamu maṃ jsa yanu|||* 'do you be undistracted (parallel BS *apramāda-*), with me do...'; 1 sing. K 154·38 *yanīmiṃ* (*-iṃ*=*-ai-*); II 120·189 *parau na hagrrautta yanva* 'I cannot uphold the commandment' (=*yanū*< *yanumä*); middle, K 140·994 *āysdai yane* 'I make him secure', ibid. 998–9 *āysdai yani*; K 3, 140r2 *byāta yane aysu* 'I remember'; 1 plur. K 3, 139v3 *yanāmane*; SuvO. 56v2 *yanīndä*, BS *kariṣyanti*; V 381, 2r4 *yanändä*, BS *paricārayanti*; V 292, 2b2 *yanāro*; preterite participle, *käḍa-* in *käḍägāna-* (gloss to BS *karma*), V 262·01·5 *nyānartha gäḍe* 'informed', V 99v8 *guḍu gīndi* (with *yī-* added to *gī-*); V 113, 35r7 *yäḍe*; V 337, 36r3–4 *yäḍe īyä*= V 75, 43r4 *yäḍe*, V 117, 66r2 *yuḍu gīndä*, V 333, 25v5 *yiḍe*, V 112, 34v4 *täḍa*, K 46·48 *yāṃḍa yūḍā* 'she had made'; II 102·21 *yāḍa yināmanai* 'we can make' (*-āṃ-*, *-ā-*<*-u-*); K 18·203 *īḍe*, III 83·20 3 plur. optative *iḍāya* (marked with *lā* above *ḍā*: *ilāya*) from *iḍa* and *āya*, thus *cuḍa iḍāya* 'may they be made expelled'; K 6, 146r3 *pyūṣṭu gīndi* 'he can hear', Tib. *thos-nas*; V 280, 5a4 *pajistä yaṃda* 'you (2 plur.) can demand'. Infinitive, SuvO. 36r6 *pajsama paryāña yäḍe* 'honours must be ordered to be made', BS *pūjā ājñāpayitavyāh*; III 121·7 *ādara parya īḍe* 'deign to pay respect'; noun, K 5, 144r3 *pajsami yanemate käḍana* 'for doing honour', V 99v5 *yanāma*, V 262·01·1 and 2 *ganāmą*, 1 252, 2r3 *yaneme kiḍna*, II 106·127 *yināmai vaska*. Adjective, V 159, 1v4 *yanākä*, K 49·3·5 *yināka*. See also *čar-* in *gujsar-* 'to injure' (**vi-čar-*). From base *kar-* 'make', Av. *kar-*, *čōrəṯ*, *karənaoiti*, O.Pers. *kar-*, *kunautiy*, participle Av. *kərəta-*, *kəša-*, O.Pers. *k r t* **kṛta-* or **karta-*, Zor.P. *kunēt*, *kart* (*kirt*), N.Pers. *kunad*, *kard*, Oss. D. *kānun*, *kodta*, *kond*, *kindä*, I. *känyn*, *kodton*, *kond*, *čynd*, Sogd. Bud. *kwn-*:*'krt-*, M.Parth.T. *kr-*, *qr-*, *qryšn*, *kyrd*, *qyrd*, *kyrdg'n*, *kyrdn*, *yzdygyrd*, M.Pers.T. *kwn-*, *kyrd*, passive *kyryh-*, Balōčī *kunag*, *kurta*, Pašto *kṛəm*, *kṛəl*, Waxī *car-* (*c*=*ts*), *kerk*, *kərt*, Sanglēčī *ken-*:*kul*, Iškāšmī *kən-*:*kūl*, Yidγa *kenem*:*kəṛem*, Yazg. *k°ən-*, *kun-*, *kiyag*, *keg*, Šuγnī *kin-*:*čūa*, Rōšānī *kin-*:*čūg*. Noun, Av. *čāra-* 'means', Zor.P. *čār*, *čārak*, N.Pers. *čār*, *čārah* 'means'. IE Pok. 641 *k^{u}er-*, O.Ind. *kar-*, *kṛṇoti*, *karoti*, *kṛta-*; Celtic Welsh *paraf* 'carry out, execute', *prydu* 'compose'; Lit. *kuriù*, *kùrti* 'make, build'. Khotan Saka *-rt-*>*-ḍ-*>*-l-*, rarely as III 40·17 *habäla-*=*habaḍa-* 'filled'; III 83·20 *iḍāya* (*kṛta-* with optative *āya*) marked for *tīlāya* by *lā* witten above *ḍā*. Pamir Sanglēčī *kul-*, Iškāšmī *kūl-* are from *kṛta-*. This same *kula-* is to be seen in the Iranian name of the Hūna king *Mihirakula-*, Γολλας from **miθra-kṛta* (like *Yazdagird*, Armen. *Yaz-kert*) and in the name *Ysarkula-* below.

yanva 'I make', II 120·189, with *-va* as *aysmva*=*aysmū* 'mind', for *yanū*.

yamathai 'dwelling-place (?)', II 103·57 *haṣṭi-yamathai strīyastriśāna katha* 'possessing vast streets, the city of the Gods Thirty-three'. Translation AM, n.s., 11, 1965, 104 'wide-spaced'. If an archaic maintenance of initial *y-* is accepted (see below *yūṣą-* 'broth'), **yamanθa-* 'continuum' from *yam-* 'hold together' (see s.v. *jamā*) could give the meaning 'row' or 'street', and hence gloss the *vīthi-* 'rows, streets' emphasized in the description of the city of the Trayastriṃśa *deva*-gods in the Lokaprajñapti and the Divyāvadāna 221·3 (with description). The *āyāma-* 'length' and *vistara-* 'breadth' of these *vīthyaḥ* are given in many *yojana-* measures of distance. The suffix *-an-θa-* can be seen also in Waxī *ramōt* 'chewing the cud', O.Ind. *romantha-*, beside Lat. *rūminäre* 'to chew the cud' (IE Pok. 873). See *haṣṭa-* (**ašta-*) 'vast' below. But *haṣṭa* 'eight' is also possible here.

yāda 'always', K 155·52 *yāda hūṣī* 'was always growing'; K 150·20 *yaudi*. See *īyāndu*, *yāṃdä*.

yāna- 'girdle, belt', III 106·34–5 *skāda yāna mūṣe mara hūsa mahā jsa* 'secretly (*skauda*) I loosen the girdle; here lie with me'. From **abi-yāhana-*, to base *yāh-*, *yāsta-* 'to gird', to Av. *yāh-*, *yāsta-*, *yāhana-* in *aiwyånhana*, Parsi modern *ēvanghan*, glossed by *kustīk*, Zor.P. *aβyāhan*, *aβyāhanišnīh*, N.Pers. *pērāhan* 'shirt' (**pari-yāhana-*), *hamyān* 'girdle' (**ham-yāhana-*), Aramaic *hmyyn*, Greek-Aramaic ἐμιᾶν, Syriac *hmyn-'*, *hymyn-'*, *hemyān-ā*, *hīmyān-ā* 'girdle'. The *y-* has probably replaced *yy-* (attested initial in *yyauvaka-*=*yaṃvaka-* below). To IE Pok. 508 *ieu-* 'to join' with *-s-* 513 *iōs-*, *iōus-*:*iūs-* 'to gird', Av. *yånhaya-*, *yāsta-*, *yāh-* 'cord of girdle', Greek ζώννυμι, ζωστός, ζῶμα, ζώνη, Alban. *n-gjehs* 'I gird', Lit. *júosiu júosti*, *júostas*, O.Slav. *pojasǫ*, *pojasati* 'to gird', *pojasĭ* 'girdle', Russ. *pojasnī*. Further Prasun *yas-* (see NTS 15, 280).

yāṃdä 'always', JS 8v3, Sid. 128v4 *yādą* (Tib. differt), K 16·160 *yauda*, K 154·37 *yāda*, K 155·52 *yāda*, V 243·34 *yāṃdā* 'always for you (*-ā*)', K 150·20 *yaudi*; ibid. 34. See *īyāndu*.

yābakaja thau 'cloth...', II 37, 11b3, material of the cloth, see *yąmabakä*.

yąmabakä 'kind of cloth', II 60·30 *hūḍaiga yāmabakä śau* 'one cloth,...', possibly containing Chinese *po*<*b'ak*

'silk' (K 685·2), with perhaps *ien*<*ịam* (K 238·2) 'to cover'. The Japanese *enbaku* 'covering the shoulder, armour' does not suit the context.

yāṃvaka, see *yyauvaka*.

yāla- 'evil', *yālajsa*, see *yola-*.

yi 'his, for him', see s.v. *ī*, enclitic *-i*.

yä, *yi*, *ye* 'someone', v 69, 8r5 *ttānu ye ysurgyä ṣṭānä ttarandaru guhei* 'of them some one harms the body, being angry', BS G 37, 11b5–6 *duṣṭa-rudhira-cittam utpādayet*, Tib. *gnod-sems bskyed-pa-bas ni*; v 69, 8v2 *ttī ye* (rather than *ttīye*=*ttītā*) *aruvẹ saṃkhalī* 'then someone smears medicaments on', BS G 37, 12a4–5 *atha sa puruṣaḥ kena cid bhaiṣajyena pralimpet*, Tib. *de-la des sman...bskus-na*. From pronoun *ya-* indefinite (not from *ce*).

yūṣị 'soup, broth', archaic *y-* maintained, II 73·178; 179; 181; 182; from **yūša-*, for *-š-* preserved as *-ž-* note also *pāṣa-* 'force'. IE Pok. 507 *ieu-* 'to mix' with *-s-*, *ịōs-*, *ịos-*, *ịōus-*, *ịous-*, *ịūs-* 'brew', O.Ind. *yûṣ-*, *yūṣá-*, *yuṣa-*, Lat. *iūs*, *iūris*, Lit. *jiúšė* (**ịūsiịā*), O.Slav. *jucha* (**ịousā*). With *-to-* suffix O.Norse *ostr* 'cheese', Finn. lw *juusto*; further with Greek ζῦθος 'beer', ζύμη 'yeast'.

yeṃ 'I was', *vyeṃ*, see *ya-*, *vāta-*, older v 142, 13r2 *aysu braṃmanaṣṣai vātāmä* 'I was a brahman's son', BS G 37, 7a3 *ahaṃ māṇavo bhuvaṇ* (=*-ṃ*); III 131·8 *paśāñä yeṃ* (and ibid. 10); III 131·6 *a jūṃdai yeṃ*.

yeśauna, *yaśaina* 'from migration', K 148·52–3 *parye yeśauna jsāṃ śrī vījątti saṃgrauma raudi* 'the honoured (BS *śrī*) king Vijita Saṃgrāma escaped from migration'; Manj. 439 *parye yeśauna pīsā āśę* 'escaped from migration the teacher, the *arya*-monk'; Manj. 437 *parya yaśaina rradāna rrada vīśų sabava jsa* 'with the king of kings Viśą Saṃbhava escaped from migration'. The meaning is got from the parallel II 50·40 *parya saṃtsāräna* 'escaped from migration' (BS *saṃsāra-*). Hence *yeś-*, *yaś-* 'to revolve' from **adivṛts-y-* or dialectal *y-*<*v-vṛts-* see above *baiś-* 'make turn', *bęs-* 'to turn'. **(adi)vṛtsa-* with suffix *-ai-*, *-au-* or *-aina-*, *-auna-* (and *-na*<*ṃna*). An alternative is possible, **vi-vṛts-*>*ivṛts-*>*yes-*.

yaujsi 'operation (?)', II 127·37 *paryāṃ paśte si invaśtā maṃ ttikye yaujsi ṣṭe* 'we deign to state that it is a difficulty here in this operation'. Translation AM, n.s., II, 1964, 18. Possibly base *yaug-* 'to join' (with *-āu-* as in *āyoysa-* 'agitation'), hence 'affair, operation'. The initial *y-* may be archaic or derive from *yy-* (<*adi-y-* or *abi-y-*), see *yyauvaka-*.

yondämä 'we spent, passed', Z 19·21 *jīvätu yondāmä* 'we spent our life', parallel to BS *yāpaya-*, *jāpaya-*, *dhriya-* 'maintain life'. Base *yam-* 'to hold', *yonda-*<**yām-ta-*, see *tsām-*:*tsoda-* 'swallow', *nam-*:*nonda-* 'bow down'. The initial *y-* is either archaic or from *yy-*<*adi-* or *abi-*. For *yam-* see *jam-*, *gyam-* 'adhere'.

yola- 'falsehood', in list of evil acts, Z 19·80 *atäraīī yole drūje śkālsī māstä* 'ingratitude, falsehood, lies, great pride'; Z 24·268 *cvī śśaṭhe byūgga drūje īrye yole* 'who has tricks, abuses, lies, cunning, falsehoods', v 115, 64v3 *ggūrāsa haṃdrūṣa yaule hämāre* 'disputes, quarrels, falsehoods occur', BS *vivādāḥ kalahāḥ śaṭhyāḥ*; v 115, 63v6 *śśaṭhyau jsīrgyau yaulyau hauśindä* 'they carry off with cunning, trickeries, falsehoods', BS *śāṭhya-kāryebhir haranti*; N 168·36 *bustī śśaṭhe yole* 'you knew the cunning, falsehoods'; III 123·54 *yāla ne hūña* 'he does not speak falsehood', BS *mṛṣā na kathayati*; v 62·21 *haṭha ṣṭāti ā yaula* 'truth may exist or falsehood'; adjective, III 14·17 *u hve yaulajsi hime u sahautti* ⟨*ni hime*⟩ 'and he becomes a false-speaking man and is not fortunate' (BS *sukhita-*); III 123·59 *yālajsa*, BS *mṛṣa-vādī*; abstract, III 121·4 *na yāṃlāśta huña* 'he does not (or 'do not you') speak falsehood' (**yaulaustä*). Outside Khotan Saka, Uigur *yawlaq*, *yablaq* 'evil' and Tokhara B *yolo*, BS *pāpa-* (A *omāskeṃ*) may be adduced. If the Uigur *-b-* is the older form *yab-* it, as loan-word from Saka, supports derivation from the base *dab-* 'to deceive', to Av. *dab-* (cognates s.v. *dyūka-*) with a preverb. Since *vi-dab-* is attested in M.Parth.T. *wdyfs-* 'be deceived', *wdyftg*, *wdybyšn*, M.Pers.T. *wyyb-*, *wyptg*, *wdyb* 'deception', Zor.P. *wyd'p'nyk* (**vidāβānīk*) 'deluded', Pahlavī Psalter *wydyptk'n*, *yola-* may derive from a dialectal form **idab-*<*vidab-* (like Oss. D. *ūi-*, beside *i-*< *abi-* see s.v. *byāna-*) rather than **adi-dab-*. Hence **vidab(a)la-*>**iyaβla-*>*yaula-*. Note also *yy-* in *yyauvaka-* below.

yausa 'musk', I 179, 97v4 *yausa*, BS *kastūra-*, III 78·15 *yausa*, Chinese *śa hvyāṃ* (K 865·2; 142 *śə-hiang*, *dźia xiang*) 'musk'; III 38·42 *yausa jsa varkāṃdä*, =III 40·18–19 *yāṃsą jsa värkāṃdä* 'strewn with musk', K 63, 79v3 *parkāṃda ḅā yausa* 'strewn perfume musk', K 63, 79v1 *vaśaiṣṭai yausä* 'distinguished musk' (BS *viśiṣṭa-*). From **yafsa-*, beside Sogd. *yysh*, for Chinese 'musk', W. B. Henning, BSOAS, 11, 1946, 727 from **yaxsā-*.

yyauvaka 'butterfly (?)', III 47·41 *yyauvaka sāñīda ttu spyakūḍä pavanakä* 'the butterflies (?) rouse the flowery pollen', =III 37·23 *yāṃvaka sāñīdä ttū spyakūḍa patanakä*, =III 35·27–8 *yyauvaka sāñada ttū spyakūḍi pavakä*, conjectured from the context; 'birds' could also suit. The *yy-* only in this word may indicate a preverb before a base *yau-*, or a reduplication **yi-yau-* of repeated movement. Note the reduplication in Lat. *pāpiliō*, O.Engl. *fīfealde*, OHG *fifaltra* to base IE Poj. 798 *pel-* 'fly' and IE *ụe-ụer-* in names of the squirrel (Pok. 1166).

-yv- 'to heat (?)', III 88·154 *u śau hā tvī tvī āyvāñä uskä vaśe prrahāje* 'and one must be heated (?), each one, it opens the bladder upwards'. Either *tap-* 'to heat', or *dau-* 'to smear' could result in *ā-yv-*.

yvāje 'section', II 101·3 *dā-yvāje*, see K 136, 865 *dāye byāṃji*, Tib. *čhos-kyi rnam-grans* 'section of the *dharma*-doctrine'.

ysagūnya 'gold-coloured', II 103·68 *ysagūnya chai jsa vīvadāva* 'shining with gold-coloured skin', see *ysaragūna-*.

-ysaṃga 'bearing young' with negative *aysaṃgga-*, *aysaga-*, 'sterile', base *ysan-* 'bear young'.

ysaṃgara- 'old', Sid. 7r3 *ysaṃgarä*, BS *pravayas-* ('of advanced age'), Tib. *rgan-po*; III 124·74 *ysagara*, BS *vṛddha-*; III 73·181 *muḍä tti khu ysagarä kurä* '(the bee or fly) died like an old crooked being'. From *zara-kara-* (or possibly *zaram-kara-*) 'making old age' with anticipatory dissimilation of *r...r* to *n...r*, see also s.v. *maṃgāra-*, and *candarnu*. Cognates s.v. *ysare* 'old age'.

ysaṃgauña 'plundering', II 38·17·4 *kīthi vā ysaṃgauñā huna parrya* 'into the city, the plundering (?) Huna (men) entered', translation IV 122. Possibly from *zang-* 'to seize', see *biysaṃj-*, *niysīya-*, *niysīs-*, then from **zangāun-ya-* to suffix *-āvan-* (see *naḍe *nṛtāvan-*).

ysaṃña 'in the heart', SuvP. 66v2 *khīrai ysaṃña* 'grieved (dark) in heart', BS *dīna-mānasāh*, loc. sing. to *ysāra-* 'heart'; older Z 24·255; 494 *ysraṃña*.

ysañinu 'kinsman', gen. plur. III 16, 10v1–2 *biśśānu ysañinu busvārāṇā rakṣa* '(may there be) protection for all kinsmen, men of the House'; III 130b4 *ysañau hayūñau* 'from kinsmen, friends'. See *ysani-*

-ysaṃj- 'to sieze', with preverbs *biysaṃj-*, *biysīya-*, and *niysīya-*, *niysīs-*. But *iysīye* see *ysīta-*.

ysan- 'to bear young', middle 'to be born', Z 4·50 1 sing. *paṃjsa-se pūra ysanīmā* 'I bear 500 sons'; III 15·41 *cu pūra ysanīde* 'when they bear sons'; Manj. 191 *pūra ysīda* 'she bears a son'; III 73·171 *hve sä nāra-ṃ ysā* 'he said that, my wife has borne a son' (correcting BSOAS 10, 1940, 568); preterite, K 46·40–1 *ttī va ḫā ttā majṣī braṣṭā sa dahakä ysāṃ āṃ jīśkä* 'then the woman asked, have I borne a man-child or a girl?'; pluperfect, K 46·40 *ysā yūḍā* 'she had borne'; 3 plur. fem. Z 5·101 *ysāndä* 'they bare children'; infinitive, K 46·39–40 *āṣṭadā ysanä* 'she was about to bear a child'. Middle, 'to be born', 3 sing. K 96·172 *jā-samarä ysaiye*, =V 245, 9r1 *jā-smarä hame* 'he remembers births', BS *jāti-smaro bhaviṣyati*; Sid. 144r5 *ysaiye*, Tib. *skye-źiṅ*; V 133b5 *yseiye*, II 130b7 *ysaiya*; K 113·385 *yseya*; K 59, 32r4 *na ysaiye u na buysviṃye* (*-iṃ-=-ai-*) 'it is not produced, it is not extinguished' (not *ca ysviṃye*); V 133, 2a5 *yseiye*, V 133, 5a2 *ysaiya*; Z 24·121 *ysaiya*, 3 plur. optative Z 8·25 *ysairo*; conjunctive, 3 sing. Bcd 54v2 *ysyāte*, BS *janayet*; 1 sing. SuvP. 70v3 *ysyāne*, BS *bhaveya*; K 65, 82r3 *vara ysyānai* 'may I be born there', K 65, 82r3 *daha ysyāne* 'may I be born a male', K 65, 82v1–2 *na ysyāne strrīyä* 'may I not be born female', 3 plur. Z 13·59 *ysiyāre*, Z 22·130 *ysäyāri*, V 80v1 *ysyārä*, Tib. *byuṅ-ba* 'are produced', Z 3·62 *ysyāre*, Manj. 14–5 *ysyāra ysīrāre mīrāre* 'they are born, they grow old, they die'; preterite, *ysāta-*, *ysāya-*, *ysāva-*, *ysā*, 1 sing. III 104·29 *caigau bāḍä vī ysāvū* 'I was born in China'; 2 sing. III 100·19–20 *vara jsā va thā* (=*thu*) *ysāvī* 'there you were born', 3 plur. V 312·10 *ysāva hāṃdą* (=*hauda*) *rrispūra yą* 'seven princes were born'; K 46·42 *hanä ysā* 'he was born blind'; K 42·120 *hīya ysāta śaṃdā* 'his native land'; fem. III 68·62 *ysāta dūva śā* 'one daughter was born'; Manj. 111 *ī ys(ā)ye* 'may be born'; K 17·183 *kaidarrvā ysāya* 'born (fem. sing.) among the kinnarī-fairies'; gen. sing. V 133, 2b1 *ysātye ṣṭānä* 'being born', BS G 37, 18b5 *jātasya sato* 'of one born'. Future participle, K 113·385 *brrīyā ysaña* 'love must be produced' (parallel BS *rāga-*); noun, I 163, 77v5–78r1 *ysāna hana* 'blind from birth', BS *jāty-andha-*, Manj. 286 *ys(ā)na hana*; V 295, 435v4 *ysyāmate jsa o maraṇāna* 'from birth or by death'; V 133, 2b1 *ysyāmata* 'birth', BS G 37, 18b5 *jāti-*; K 108·303 *ysyāma u ysara maraṇa* 'birth, and old age, death'; K 145, 2v1 *nairaumauma ṣṭāve u ysyāma* 'is origin and birth'; Z 24·165 *ysyemate*, V 233, 496r5 *ysyemā*. Causative, Sid. 18v2 *ysyāñe* 'produces', Tib. *skye-bar byed-do*; V 136, 88b1 *ysyāñāta hä(mata)* 'are produced', noun, K 143, 1r3 *baiysāṃ ysyāñāme prracaina* 'for the production of Buddhas'. Adjective to *ysyāmata-*, Z 24·238 *ysyāmatīgya ttaragga* 'waves of birth' (possibly for *ysr-*, see *ysar-* 'old age'). Compounds, with negative Z 6·7 *aysāta-* 'unborn', Manj. 250 *aysāye mera* 'of a mother who has not borne'; see also *aysaṃgga-*, *aysaga-* 'sterile'; II 7·110a *śau-ysā pūra māñada* 'like an only-born son'; III 89·166 *nūvara-ysā basakä* 'a new-born calf'; Sid. 3r1 *haṃtsa-ysātāṃ āchāṃ*, Sid. 3r3 *hatsa-ysyāta āchā* 'diseases from birth', BS *sahaja-*, Tib. *lḫan-čig skye-bahi nad-rnams*. See also *ysantha-* 'birth' (**zanθa-*), and *āysāta-*; with preverb *pa-*, *paysāta-* 'germane'. From *zan-*, *zāta-*, *zay-*:*zy-*, Av. *zan-*, *zāta-*, *zaya-*, *zizan-*, O.Pers. *zana-*, Elam.-Pers. *dana-*, Sogd. Bud. *zn-*, *znty* 'bears', *zn''t*, infinitive *z't*; *z'tk* 'son', *z't'k*, *z't* 'birth', *zn''y* 'bearing'; *''z'y-* 'be born', *''z'y* 'birth', *''z'ytk* 'born'; Yaγn. *zan-*, *zánta* 'bear, be born', M.Parth.T. *z'y-*, *z'd*; *z'd* 'birth', *''z'd*, *'z'd*, *frzynd* 'child', *z'd-mwrd* 'life and death'; M.Pers.T. *z'y-*, *z''y-*, *z'd*, *z'dg*; *'z'dg* 'free'; Zor.P. *zāy-*, *zāyišn*, *zātan*, N.Pers. *zāy-*, *zādan*, *zāq* 'young animal', *zahdān* 'womb', Balōčī *zāyag*, *zātk*, *zāxt* 'son', Oss. D. *zajun*, I. *zajyn*, *zad* 'bear, be born', D. *zajagä*, I. *zajag* 'fruitful', *zänäg* 'children', *zänäg-don* 'womb', *zäna* 'fruitful field, abundance', DI. *zad* 'born, who has born; harvest'; Pašto *zōwul* 'be born', *zōe*, plur. *zāman* 'son', *hum-zōlai* 'of the same age' (**zātaka-*), Wazīrī Pašto *zyai* 'son'=*zōe* (**zāka-*); Yidγa *zīy-*, *züy-* (**zaya-*) 'bear', *ažaw-* 'bear', *zäžko* 'bearing', *pezäžē* 'male sheep (1–2 years)', *vəzäžo* 'womb; pregnant animal' (**upa-*, *api-* *zanθa-*); Šuγnī *zi-*:*zod* 'bear (animals)'. IE Pok. 373–5 *ĝen-* 'produce', O.Ind. *jánati*, *jā́yate*, *jandyati*; Greek γίγνομαι, γενέσθαι, -γνητος; Lat. *geno*, *gigno*, *nāscor*, *nātus*, *genitus*, *cognātus*, Celtic Welsh, Breton, O.Ir. *gen-*; Armen. *cin* 'birth', *cnanim*, *cnay* 'bear, be born'; OHG *kind* 'child'.

ysan- 'carry away, surpass', JS 5r3 *ysanāka-*, see *ysān-*.

ysana- 'sort, kind', as second component, Z 24·281 adjective *haṣṭa-ysanī* 'of eight kinds', parallel to BS *aṣṭāṅga-*; Z 22·142 *tcūr-ysanyai hīna* 'his (*-i*) fourfold army', parallel to BS *catur-anga-*; K 18·213 *tcūra-ysanye hīna*, =K 35·85 *tcūra-ysānya hīyi hīnä*; JS 34v1 *tcūre-ysaña hīne*, with the four members listed in Manj. 138 *aśya hastya gūha rahya tc(u)ra-ysanya hīna*. From base *zan-* 'to produce', noun *zana-*, O.Pers. *vispa-zana-* 'of all kinds'; *paru-zana* 'of many kinds', Elam.-Pers. *dana-*; Sogd. Bud. *znkw*, *znk'n*, *znk-znk'n* (**zanak-*); *'yw znk*', *'ywznk* 'of one kind' (**ēv-zanak-*); *ny'znk* 'of another kind' (**(a)nya-zanak-*), *'ny'z'nk*; Man. *ny'zng*, *δw'-zngn'n* 'of two kinds', Chr. *zng*, *zng'ny*, *ny'zng*, Armen. lw *zanazan*. See *ysan-*.

ysani- 'kinsman' (*-i-* attested in gen. pl. *ysañinu*), III 49·35 *ysana brrātara* 'kinsmen, brothers', V 66·5 *brātari ysani cu buri himāta* 'brothers, kinsmen, whoever you may be': III 130b4 inst. plur. *ysañau hayūñau* 'kinsmen, friends'; III 16, 10v1–2 *biśānu ysañinu busvārāṇā rakṣa* 'protection for all kinsmen, members of the House'; V 117, 66v4 *ysañänu käḍäna* 'for kindred', BS *bandhu-jane*; III 1, 6r5 *ysanāṃ busvārāṃ hayūnāṃ vīri* 'on kinsmen, members of the House, friends', =III 8, 16v5 *ysanāṃ busvārāṃ*

hay⟨ū⟩nāṃ ⟨v⟩ī⟨ra⟩; N 164·9–10 *haṃtsa harbiśyau ysanyau busvāryau jsa* 'with all kinsmen, men of the House'; V 62·7 *ysani bisvāra* 'kinsmen, men of the House'; Z 24·449 *ysanyau hīśśāḍyau hayūnyau jsa* 'with kinsmen, relatives, friends', abstract III 105·6 *bīsaḍārai śrāvasta kīthe ysanauśca yūḍe u nāra nāve* 'the householder (=BS *gṛhastha-*) found kinship in Śrāvastī city and took a wife' (parallel Divyāvadāna 1·5 *kalatram ānītaṃ*); IV 17·22 *sattaṃ vī ysanauśtā hvañai u pīsai vī biṣṭā paśāñā* 'on the seventh (day) kinsmen must be spoken to and to the teacher a pupil must be sent'. Compound, Z 24·188 *śśāya-ysane* 'Śākya kinsmen'. See *ysan-*, O.Ind. *jána-* 'people, person'.

ysaṃnījai 'golden', III 104·29 *ysaṃnījai je⟨na⟩vai vī caigau bāḍä ysāvu* 'I was born in the golden land, China'. For 'Golden Land' for Khotan, see AM, n.s., 11, 1964, 10. See *ysarrnai*, *ysarrīnaa-*, *ysarrnīja*.

ysanuva 'jawbone', Z 20·40 (nom. sing. fem.) *śśīya śśo ysanuva śśäte* 'there lies one white jawbone', variant III ed. 2., 142V5 *⟨ysa⟩nuva ś⟨ś⟩ä⟨te⟩*. From **zanuvā-*. See also *paysaṇu* '(side of the) cheek', *paysaṇvakye*. Base *zanu-*, Av. *zānu.drājd* 'having length of the jaw', beside *hizu.drājd* 'to the length of the tongue' Vid. 18.11 glossed by Zor.P. *z'nk-drhn'* **zanak-drahnā* (referring to *ājrīn* explained as *nijrīn* 'curse'). Zor.P. *z'nk*, read *zānuk* would be *z'nwk* **zānūk* 'knee'. Elsewhere *zanu-* 'jaw' has the short *-ă-*, Zor.P. DkM 617·10 *avē gurg zat zanak* 'he struck the wolf's jaw (*znk'*)'; Sogd. Man. *znwq*, glossed by M.Pers.T. *dnwwg*, Balōčī *zanūk*, Parāčī *zanuk*, Pašto *zənaī*, *zana*, Wanetsī *zənī*, *znī*, Zor.P. *zanak*, N.Pers. *zanax*, Orm. *zināk*. IE Pok. 381 *ĝenu-* O.Ind. *hánu-*, Greek γένυς, Lat. *gena* 'cheek', Celtic Welsh *gen* 'cheek, chin', Got. *kinnus* 'cheek', Tokhara A *śanwe-ṃ* (dual fem.).

ysantha- 'birth', V 28, 59r3 *handaru ysanthu* 'another birth', V 147, 129a6 *ysanthu*, V 58, 128V3 *biśśi ysaṃtha vaṣṭa* 'through all births'; III 76·252 *khu ja ra bve ysaṃthāṃ jiṃga* 'that I may know the cessation of births'; Manj. 85 *ysathā jega*; II 115·30 *mīrau nai ysatha ysathā gaiśū* 'may I die and (*-u*) not revolve birth after birth'; Bcd 47V3 *ysaṃthvā* 'in births', BS *janmasu*; V 75, 43V4 *handarña ysīntha* 'in another birth', BS G 37, 33b1 *paralokaṃ*, Tib. *hjig-rten pha-rol*; K 53·9·5 *ysatha*, K 50·4·9 *ysathvā*, II 115·30 *ysathvau jsai pūḍa* 'freed from his births'; V 129a4 *hṿīya ysīṃtha* 'in human birth' (see also V 295, 435V5); allative, III 104·28 *aḍāña ysīthāṣṭa* 'to another birth'. Adjective *ysaṃthīnaa-*, SuvP. 65V4 *ysaṃthīnai mahāsamudrrä* 'the great sea of birth', BS *bhava-sāgarāt*; SuvP. 73V2 *ysaṃthīnyau ahyau jsa* 'with the nooses of birth', BS *saṃsāra-pāśaiḥ*; SuvP. 68r1 *ysaṃthījau tsūmayau jsa* 'with goings of birth', BS *bhava-gati-*. Adjective, *-āvan-*:*-āun-a*, Z 20·5 *ysaṃthauna ttauda käḍe* 'parturient beings very hot', with *-a-* to the *-āvan-* suffix as in *naḍaun-* 'man', nom. sing. *naḍe*, nom. plur. *naḍaunā*; note also Av. *maršavan-* (gen. sing. *maršaonō*) and adjective *maršaona-* 'of the demon *maršavan-*'. From **zanθa-* base *zan-*, Av. *ząθa-*, glossed by Zor.P. *zahak*, *zāyišn*, Yidγa *zāx-* (**zanθa-*) *zāxko* 'child-bearing, *vəzāxo* 'womb; pregnant (animal)' < **api-zanθa-*, see s.v. *ysan-* 'bear'. Note also Av. *ząθra-*, Pašto *zaryāla* 'puerperal; lying-in woman' < **ząθra-gatā-*.

ysaṃtha- 'payment for service, usury, interest', frequent in documents (IV 66), IV 3·5 *ysaṃtha tta-ṃ pastāṃdi jiści* 'they deigned to demand so of me as interest'; IV 3·12 *haṃtsa ysaṃthina* 'with the interest'; adjective, IV 3·8 *ysaṃthaḍa-* (suffix *-aḍa-* < *-kṛta-*). Rather than base *ysan-* 'produce' (like Greek τόκος 'child birth; interest on money', and Tib. *skyed*), the base is *zam-* 'to pay for service' in Av. *zəmanā-* 'payment, wages' glossed by Zor.P. *mizd*, with Pašto masc. *zəman*, fem. *zamne* 'stipend'; Sogd. Mug document *z'mn'k* 'with payment' (see V. Livšic, Bračnyj kontrakt, p. 88). The earliest Indo-European marriage was 'payment for the bride', hence the *zam-* 'to pay' of the noun of relationship Av. *zāmātar-* 'son-in-law', *zāmaoya-* 'brother of daughter's husband', Sogd. Man. plur. *z'mt'yty* 'sons-in-law'; Zor.P. *dāmāt*, N.Pers. *dāmād*, Pašto *zūm*, Wanetsī *zōm*, Parāčī *zām*, Yidγa *zamai*, Sanglēčī *zəmūδ*, Balōčī *zāmaθ*, to O.Ind. *jā́mātar-* 'son-in-law', *jāmi-* 'related', *ájāmi-* 'not akin', *vijāmi-* 'related by marriage', *jāmā* 'daughter-in-law', Greek has the verb γαμέω 'marry', ἔγημα and γαμβρός 'son-in-law', Lat. *gener* (*gen-* < *gem-*). Possibly Lit. *žéntas*, O.Slav. *zętь*, Russ. *zjatь* 'son-in-law' would suit better here, if Lit. *-nt-* replaces *-mt-* (unlike *šimtas* 'hundred'). The verb can be seen also in Sogd. Chr. *w'zms* 'he repaid'; *'wz'm-* 'requite, repay'. See also for Sogdian M. Schwarz, Acta Iranica 11, 5, Monumentum H. S. Nyberg 1969, 195 ff.

***ysama-** 'tooth', see *ysīmā*, base *zamb-*.

***ysama-** (or ***ysarma-*?), see *ysīmā*.

ysama 'broth', I 185, 10511 =*ysumā*.

ysama- 'earth' as first component, with *śśaṃdaa-* (see *śaṃdā* 'earth').

ysama-śśandaa- 'world', dyadic with BS *loka-*, III ed. 2, 139r4–5 *ysama-śaṃdya lovä baña* 'in the world', BS G 37, 34a5 *loke*; Bcd 46V1 *ysama-śśaṃdai hye suhi: kiṇa* 'for the good, happiness of the world', BS *sarva-jagasya hitāya*; SuvP. 69r3 *ysama-śaṃdye*, BS *triloke*; K 143·1056 *ysama-śaṃdai gyastä baysä narä hamadā hvanau ātaudāṃdä* 'the world, *deva*-gods, men indeed approved the sermon', Tib. *hjig-rten yi-rans-te* ('the world rejoiced'); V 329, 7V6 *ysama-śśaṃdya. . .panatä* 'arose in the world', BS G 36, 5V3 *loka udapādi*; III 24, 21b4 *haṃtsa gyasta u hvaṃdä ysama-śaṃdaina* 'with world consisting of *deva*-gods (and) men', BS *sa-deva-manuṣya-asurasya lokasya*; Z 16·9 plural *ysama-śśandā* 'worlds' situated above the cosmic Circle of Gold (*kāṃjana-cakkrā*); V 116, 65V3 *dṛhaṣkalī ysama-śśandau* (acc. sing.), BS *traidhātukā*; V 117, 66V5–6 *dṛhaṣkalu ysama-śśando haṃberäte* 'he fills the threefold world', BS *trailokyam āpūrayate*; Manj. 196 *ysama-śadā harb(i)śa draya* 'all three worlds'; K 4, 1414 *harbiśä ysama-śandei*, Tib. *hjig-rten-kyis*; V 55, 11411 *ysama-śśandau ramyau biśśu* 'the whole delightful world'; K 145, 2V2 *drra-haṣkalyā ysima-śadya* 'in the threefold world'. Adjective suffix *-aka-* to archaic phrase **zam śuantā* (like Av. *ząm pərəθwīm*) > **zama-šandaa-*, see Festschrift für W. Eilers, 136–43. For *-śśandaa-*, see *śśandā* 'earth'. From *zam-*, with suffix *-a-*, to Av. *zam-*, loc. sing. *zamarə*, gen. sing. *zəmō*, acc. sing. *ząm*; Sogd. Bud. *z'yh*,

z'y-γyz'k 'creeping on the ground', Yaγn. *zoy*, M.Parth. T. *zmyg*, Zor.P. *zamīk*, N.Pers. *zamī*, *zamīn*, Balōčī *zamīk* 'fields', Oss. D. *zänxä*, I. *zäxx*, Pašto *zmaka*, Yidγa *zaxmo* 'piece of ground', Šuγnī *zemāδ* 'earth', *zimc* (*c*=*ts*) 'ground', Sarīkolī *zems* 'piece of ground', Yazg. *zəmāδ* 'earth; tomb', *zamč*, plur. *zámčəg* 'field'. IE Pok. 414–6 *ĝhdem-* 'earth, ground', O.Ind. *kṣám-*, loc. sing. *kṣámi*, gen. sing. *jmáḥ*, *gmáḥ*, *kṣmáḥ*, Greek χθών, χαμᾶζε 'on earth', Alban. *dhe*, Lat. *humus*, Celtic O.Ir. *dū*, gen. sing. *don* 'place'; Lit. *žẽmė*, O.Slav. *zemlja*; *zmīja* 'snake', *zmījī* 'dragon' (further speculations introduce Tokhara A *tkaṃ*, B *keṃ* and Hittite *tekan*, *tagnaš*).

ysaṃbasta- 'garlic', Sid. 130v1 *ysaṃbasta*, BS *laśuna-*, Tib. *sgog-skya*, III 90·188 *ysaṃbaste*, I 181, 100v2 *ysaṃbastä*, BS *laśuna-*, with medial *-ā-*, Sid. 126v4 *ysaṃbāste*, BS *laśuna-*. The split tubers have given a name to the garlic in O.Engl. *cluf-lōc* (*lōc* 'leak'), OHG *klobe-louh* (from 'cleave', Germ. *klieben*); Russ. *česnok* 'leek, garlic', *česatī* 'to split'; Greek σκόροδον 'garlic', *sker-* 'to cut', Alban. *hurdhë*. Hence possibly *ysamba-* 'cleft (tuber)' retaining *-mb-*, with adjective *-asta-* 'possessing'. The base is then Oss. D. *zämbun*, I. *zämbyn* 'to yawn' ('split', as also D. *berindzun*, see s.v. *naraiya*), with the noun 'cut off, cleft' > 'bank' **xamba-* in Sogd. Bud. *"p-xnp'k* 'bank of the water', *pr γ'γh xnp'kw* 'on the edge of a spring', Chr. *xmb-*, M.Pers.T. *dmb*, Yazg. *xamb*, *zām* 'edge', *xəmba* 'bank of a canal'; Šuγnī *xīmb*, *zīm*, *zīmbā*, Bartangī *zēmb*, *zēmba*, Rōšānī *ximb*, *ximbā*, *zumbā*; with the sense 'jaw', Pašto *zāma* 'jaw', Wanetsī *zāmbai*, Av. *zamb-* 'to crush', *zafar-*, *zafan-* 'mouth', Zor.P., N.Pers. *dahān*, verb Av. *vīzafāna-* 'gaping', Yidγa *zōmbo*, *zōbo* 'gums', *zomum*, *zōmaim* 'yawn', Khowar *zomēik* (Iranian lw). For 'bank, edge' note also O.Slav. *krajĭ* 'edge' to *kroitĭ* 'to cut', and see s.v. *kęca* 'cleft'. IE Pok. 369 *ĝembh-* 'bite', O.Ind. *jámbhate*, *jábhate*; Lit. *žembiù* 'cut to pieces', Greek γόμφος 'tooth', Alban. *dhëmb*, O.Engl. *comb*, OHG *kamb*, Tokhara B *keme*, A *kam*. For 'yawn', O.Indian has *jṛmbhate*, where the *-ṛ-* may be secondary. Compound, II 85·24 *ysaṃbasta-kaṃgai šī pau* 'white onion having split skin' (or 'skin like garlic tuber'?).

ysaṃbasta- 'man's name'. Since 'garlic' or 'split' hardly offers a name, a different source seems likely. Possibly 'with (prominent) jaw'; note also Armen. *zambik* 'mare'; and the Celtic name **cam-bél* 'crooked-mouthed' (Campbell).

ysamye 'vitriols' ('black pigment'), Sid. 12v4 *ysamye dvī śā puṣkīja u śā hauṣta*, BS *kāsīsa-dvaya-*, Tib. *nag-ćhur*; I 177, 96r2 *ysamyā hauṣta*, BS *kāsīsa-*. Indian medicine knows two *kāsīsas*, one *hari*-coloured and one *lohita*-coloured; *puṣpa-kāsīsa-* 'of white and black colour'. The *kāsīsa-* is classified as an *upadhātu-* 'secondary mineral'. In modern chemistry there are sulphuric acid and oil of vitriol. For 'vitriol', note N.Pers. *zamč*, *zamj*, *zinj* (black and white), *zāγ*, Arab.-Pers. *zāg* 'vitriol', *zāγ-čašm* 'blue-eyed', Oss. D. *äsmäg*, *ismäg*, DI. *smäg* 'vitriol of copper'; D. *c'äx-xūasä*, I. *c'äx-xos* 'vitriol of copper' ('blue powder'). Since Oss. DI. *sämän* 'axle' seems to contain *aša-* (Av. *aša-* 'axle') by loss of *a-* after addition of a suffix *-am*, it seems that Khotan Saka *ysamyā-*, N.Pers. *zamč* may derive from **az-*:*z-am-* with further suffix; this *az-* may be the *ays-* of *aysūra-gūna-* 'of *aysūra*-colour' above. The N.Pers. *zāγ-čašm* 'blue-eyed', Oss. *c'äx-xuasä* 'blue powder' make it likely this colour was 'blue'. The Khowar *oçōnu* 'blue-grey used of eyes, dark grey, of horses', from *oç*, *oçh* 'vitriol', O.Ind. *akṣa-* supports this. With further suffix the **aĝ(h)* of *(a)z-* gave **aźšaina-*, see above *āṣṣeina-* 'blue' with other cognates. For *puṣkīja-*, see above, an interpretation of BS *puṣpa-*; *hauṣta-*, colour-name, base *auš-*.

ysar- 'be old', present **ysär-*, *ysīr-* (**zṛya-*), participle *ysāḍa-*, Manj. 14 *ysyāra ysīrāre mīrāre* 'they are born, grow old, die'; participle, *ysāḍa-*, Sid. 7r2 *ysāḍa-*, BS *vṛddha-*, Tib. *rgan-po*; V 133, 2b2 *ysāḍye uysnorä* 'of the old person', BS *jīrṇasya*; JS 5v4–6r1 *khu dyai ysāḍakä riṣgyä* 'when you saw the old sage' (BS *ṛṣi-*); JS 31v3–4 *avījsyaṃdä ysāḍaka dva mārā-pyara* 'two blind aged parents'. Nouns, V 211, 10r4 *ysare maraṇä* 'old age, death', Z 11·11 *ysare maraṇä āchai* 'old age, death, disease'; K 108·303 *ysyāma u ysara maraṇa* 'birth and old age, death'; abstract suffix, Z 24·222 *ysaroñi*, V 133, 2b2 *ysaroñäna*, BS G 37, 18b6 *jarā-*; V 233, 496r5 *ysarauñänä ysyemä*; I 177, 95r5 *ysarūña*, BS *jarā-*; Sid. 3r3 *ysirāṃñi*, Tib. *rga-ba*, K 56, 22r2 *ysarāṃñą*. Adjective, SuvP. 69v1 *khvī ysarūñīji* 'surge of old age', BS *jarā-taraṅge*. From *zar-*, **zarta-*, Av. *zar-*, *zaurura-* 'weak with age', *zarəta-* 'old', *zairina-* 'making old', *azarəma-* 'not diminishing', *azarəšant-* 'not ageing', *zaurvan-*, *zaourvan-* 'old age', Sogd. Bud. *zrwyh* 'in old age', *zrwh*, Man. *zrw* 'old age', M.Pers.T. *zrm'nyyh*, Zor.P. *zarmān*, *zarmānīh*, *zār-kar* 'making old', *azarmān*, *duš-zarmān*; N.Pers. *zar* 'old man', *zāl* 'old (man, woman)', *Zāl i zar* (epic hero); Oss. DI. *zärond* 'old', D. *zärüä*, *zärüaj* 'old age', *zärüämä*, *zärüajmä*, *zärüä 'rdämä* 'up to old age', *xüärz-zäruä bauo* 'be aged', I. *zärad*, *zärondad* 'old age'; Pašto *zoṛ*, fem. *zaṛa* 'old' (**zarta-*), Yidγa *zōr*, fem. *zōro* 'old', *zoriko* 'old woman', *zōḷ* (<Pers. *zāl*?), Orm. *zāl*, Paračī *zāl*. IE Pok. 390–1 *ĝer-* 'be ripe, old', O.Ind. *járant-*, *járati*, *jarás-* fem., *jarā́*, *jīryati*, *jū́ryati* 'age', *jīrṇá-*, *jūrṇá-*, Armen. *cer* 'old'; Greek γέρων 'old', γέρας 'age', γραῦς 'old woman', O.Norse *karl* 'man', O.Slav. *zĭrěti* 'to ripen'; noun, Lat. *grānum* 'grain', Lit. *žirnas* 'bean', O.Slav. *zrŭno* 'corn', Got. *kaúrn*, O.Engl. *corn*, Pašto *zaṇai*, *zaṛai* 'kernel, seed'.

ysar- 'be reddish, yellow', see Mémorial Jean de Menasce, 1974, 369–74, The range of the colour *zar-* in Khotan Saka texts; in *ysara*, *ysaraṃjsa*, *ysarrīnaa-*, *ysaṃnījai*, *ysarrnaa-*, *ysarrnīja*, *ysarūna-*, *yṣāysa-*, *ysālva-*, *ysīḍaa-*, *ysīce*, *ysīrra-*, *ysīrā*, *ysirai*, *ysūrrī*; compounds, *ysara-gaṃttyai*, *ysara-gūna-*, *ysarra-gūna-*, *ysarrātare*, *ysarrara-*, *gvā-ysarūna*. To Av. *zar-*, *zari-*, *zāri-*, *zaraṇya-*, *zaranaēna-*, *zarənaēna-*, *zarənu-*, *zarəṇya-*, *zairina-*, *zairita-*, *zarōna-*, *zairičī-*. IE Pok. 429–31 *ĝhel-*, O.Ind. *hári-*, *harít-*, *hárita-* (used with *rohít-*, *róhita-*, *śóṇa-* 'red'), *hiraṇya-* 'gold', Lit. *želiù*, *žélti* 'to become green', *žãlias* 'green', *žolė* 'grass', *žilas* 'grey', *žėlvas* 'greenish', *žalvas*, *želvas* 'green', O.Slav. *zelenŭ* 'green', *zlakŭ* 'herb', *zlato* 'gold', Lat. *heluus*, *holus*, *folus*, *helus*, Greek χόλος 'bile', χλωρός 'green'. For Iranian see under the various Khotan Saka words.

ysara 'partridge', Sid. 9r1 *ysara*, BS *tittiri-*, Tib. *sreg-pa*; Sid. 17r4 *ysara hīya gūśta* 'flesh of partridge', BS *tittiri-*, Tib. *gor-ma sreg-gi śa*; to Pašto *zarka*, Šuγnī *zarīǰ*, Orm. *zradz*, *zroǰ*, N.Pers. *zariš*, Yidγa *zaržo*, Parāčī *žireš* (**zaričī-*); Av. (woman's name) *zairičī-*. Base *zar-* 'be red, yellow', see s.v. *ysar-*, see s.v. *ysar-*.

ysara-garṃttyai, read *ysara-gūnyai* (as ibid. 49 *daśtāṃttyai* for *daśtānya-* 'handle'), II 103·48 *ysara-*gūnyai... rāysāyaṃ baida* 'upon the gold-coloured throne' (=BS *rājāsana-*), see s.v. *ysara-gūna-*.

ysara-spūlyai 'with golden buds', BS *sphoṭaka-*, II 103·49 *ysara-spūlyai rana-daśtā*nyai dajvanyai śāhauja dīna* 'under the golden-knobbed, jewel-handled fire-coloured (=white) umbrella'. See s.v. *ysar-*.

ysara-gūna- 'gold-coloured', SuvP. 6ov2 *ysaragūnā tcarṣu kūsä* 'beautiful gold-coloured drum', BS *dundubhī rucirā*, SuvP. 68v2 *ysaragūna saṃ khu sumīrā* 'gold-coloured like Sumeru', BS *suvarṇa-varṇā-giri-bhāsita-meru-tulya-*; SuvP. 69r4 *ysaragūna sphālye māñaṃdau* 'like gold-coloured crystal', BS *rajata-sphāṭika-* 'silver-crystalled'; SuvP. 69v2 *uysdva-chata ysaragūna...aṃga* 'limbs of polished skin gold-coloured', BS *vyavabhāsita-anga-suvarṇa-varṇa-*; K 34·77 *ysaragunā*, =K 26·126 *dā-gune*, =K 18·193 *dā-gūnä* 'fire-coloured'; JS 28r1 *ysaregum che jsa* '(the *godha*-lizard) with gold-coloured skin'; with *ysa*, II 103·68–9 *ysa-gūnya chai jsa* 'with gold-coloured skin'. See s.v. *ysar-*; Av. *zairi.gaona-*, Sogd. Bud. *zrγwnč'h x'yh* 'ground for vegetables'; *zrγwnč-mwd* (in Uigur lw) glossed by Pers. *palang-mušk* 'basil' (with purple tinge), Zor.P. *zargōn*, N.Pers. *zargōn*, *zaryōn*, *zarǰōn* 'fiery-red; anemone', M.Pers.T. *hwzrgwn*, M.Parth.T. *zrgwng*, Aram. *zrgwn* 'vine'.

ysara-ttaśāṃ 'gold-threaded' or 'gold-woven', K 63, 79r2 *ysara-ttaśāṃ maṇḍūlyāṃ* 'with gold-woven cloaks', alternative source; possibly to *dasā-* 'thread' with *-tt-* for *-t-*<*-d-* intervocalic, but rather to *tak-* 'to weave' in Oss. *taxun*, Lat. *texo*, *textus*, see s.v. *ttī-raha-*. See *ysar-* for cognates; and s.v. *kamiśkä*.

ysaraka 'heart', K 26·130, =K 18·198 *ysīraka*, =K 34·68 *ysīraki*, see *ysära-*.

ysaraṃjsa 'safflower', III 85·75 and 90 *ysaraṃjsä*, I 175, 93v3 *ysaraṃjsa*, BS *kusumbha-* 'safflower'; from **zarančī-*, N.Pers. *zarang*, *zirik*, *zirīk*, carthamus tinctorius, from which a red dye is extracted. See *ysar-*.

ysarra-gūnä 'gold-coloured', K 142·1042 *ysarra-gūnä bāysu* 'gold-coloured arm', Tib *phyag...gser-gyi khadog-čan*. From **zarna-*, see s.v. *ysar-*.

ysarrarä 'goldsmith', II 74·40 as a title *ysarrarä kharuṣai u drau-vathaṃjai khrrī-rttanänä* 'with the goldsmith *Kharuṣai* and the barber (?) *Khri-brtan*'. See *ysarrätara-*.

ysarāṃñą 'old age', K 56, 22r2 *ysyāma ysarāṃñą ācheṃ* (*-eṃ=-ai*) *maraṃ* 'birth, old age, illness, death'. See *ysar-* 'be old'.

ysariṃ 'yellow arsenic', I 177, 96r2 *ysariṃ ysīrä* 'yellow and red arsenic', BS *āla-manaḥśilā*, for *ysirai*.

ysarrīnaa- 'golden', Z 22·136 *syata baṣṭarrda ysarrīṃgya* 'strewn golden sand', Z 3·39 *stune nä ysarrīgye* 'their golden pillars', =Z 3·40; Z 3·42 *khāhe ysarrīje paste āṣṣiṃje gyahe* 'golden wells, pools, ponds, founts'; K 147·36 *ysarījai sye jsa* 'with golden sand', K 64, 8or2 *ysarījā pīnīysdyau* 'with golden girths'; II 75·59 *ysarīṃje ñūcä jsä* 'with golden thread'. Adjective to *ysarra-* (**zarna-*). See *ysar-*; Sogd. Bud. *zyrn* 'gold', *zyrnyn'k* 'golden', Zor.P. *zarrēn* (written the same as *zar-gōn*), N.Pers. *zarrēn*, M.Parth.T. *zrnyn*.

ysarrätare 'goldsmiths', Z 23·37 *ttī parste bārrā ggurṣte pīräka ysarrätare daśta* 'then he ordered to call sculptors, painters, goldsmiths, skilled'. From **zarna-kara-*, see *ysar-*; N.Pers. *zar-gar* and *zar-gār* 'goldsmith'.

ysarūna- 'yellow, red', III 124·77 *ysarū* gloss to BS *harita-*, III 41·29 *ysarūṃ gūräṇai mau* 'red or yellow grape wine', parallel Tib. *rgun-čhaṅ*, Sid. 139v4–5 *yserūna ttugara* 'green ginger', BS *ārdraka-*, Tib. *sgehu gśer čhod*; III 86·88 *ysarūṃ māṃgä* 'green beans' (BS *mudga-*); Z 20·5 *ysarūñe tcalce* 'green edges (of the fountain)'; K 154·36 *hiṃje ysarūniṃ* (*-iṃ=-ai*) 'red, green'. See also dyadic compound *gvā-ysirūna-* 'green', BS *pāṇḍu-* 'yellow', and *harita-*. From **zari-gauna-*, older compound, Av. *zairi.gaona-*, Zor.P. *zar-gōn*, N.Pers. *zargōn*, see later compound *ysara-gūna-*.

ysarrai 'golden', Z 14·40 *kho ysarrai ggarä rruśtä* 'like the golden mountain he shines', see *ysarra-* in *ysarra-gūna-*, Armen. lw *zaṙna-*; beside *ysarrnaa-* below.

ysarkula- 'man's name', see VI 289, Z 11·78 *haṃtsa purakä ysarkulna* 'with his son Zarkula-'. Similar collocations in V 36, 20v7 *haṃtsä purä sparadattä*; and V 36, 20v9 ⟨*pū*⟩*rakä māṃdakä jsa*. Saka *-kula-* from *kṛta-* as second component in the Hūna royal name *Mihira-kula-*, and West Iranian Zor.P. *yazda-kart*, Armen. lw *yaz-kert*, N.Pers. *yazdigird*. In *ysar-* possibly lies *zara-* 'moving things (=giving good destiny)' as agent noun beside the *-van-* agent suffix in Av. *zrvan-* (**zr-van-*) 'time' as 'mover', note later Armen. *zrouan...or t'argmani baxt kam p'aṙ-k'* '*zrvan* which is interpreted by fortune (*baxt*) or fortune (*p'aṙ-*)', where *zrvan-* is 'promoter of good things' (see Zoroastrian problems 38); the base is *zar-* 'to move, drive', O.Ind. *jarate* variant with *carati*. Then *ysarkula-* is like Western Iranian *zurvān-dāt* as man's name. The name *Zarmihr* may contain the same *zara-* 'giving fortune', like *bay-mihr* 'distributor' epithets of Mihr.

ysarña- 'rough place', III 79·6–7 *saṃgvā tsvā nvaśtakä ttraṇḍūṃ, ysarñvā bura gvārai yiṃ* (=*ye*, *vye*) *daukhä na bīdai* 'moving (*tsvāna-*) among the stones, I crossed easily, even in the rough places I was busy, I did not feel distress'; ibid. 8 *savūṃ vā ysarrīvą* 'I mounted (rode up) in the rough places'. Conjectural, to Av. *zarš-* 'be rough', *zaršva-* 'stone', glossed by Zor.P. *sang*, adjective *zaršvaēna-*, Zor.P. *sangēn*; Yašt 10·39 *zaršva* 'stone (from a sling)'; Pašto *ziṛ* 'rough'. IE Pok. 445–6 *ĝher-s-*, O.Ind. *hárṣate*, *hṛṣyati* 'be stiff, excited, happy', Greek χέρσος 'mainland', χοῖρος 'young pig' ('bristly'), Lat. *horreō*, *horridus*, Celtic O.Ir. *garb*, Welsh *garw* 'rough' (**ghṛ-ṷo-*), O.Engl. *gorst* 'gorse'. See s.v. *ysīra-* 'rough'.

ysarrnaa- 'golden', Z 3·84 *hamau...ysarrnā brūñāre kho urmaysde purra* 'the vessels, golden, shine like sun (and) moon'; III 103·50 *ysarrnai bāḍä* 'the Golden Land'; JS 20v2 *keyuḍa ysarrnā* 'gold ornaments'; V 31, 90r4 *sthūva ysarrnā yanda* 'make golden *stūpa*-monuments'; V 263, 89r4 *ysarrnaina ṣuṃchä⟨na⟩* 'with golden beak', BS G 37,

76b6 *suvarṇa-tuṇḍāni*, Tib. *gser-gyi mčhu-čan*; V 342, 83v4 *ysarrnaina ṣuṃcä(na)*, BS G 37, 78a3 *suvarṇa-tuṇḍāni*; K 72·24 *sa-ysāra ysārnā nīka* '100,000 golden ornaments' (BS *niṣka-*); here *-rn-* is written with the full *ra*-sign above *na*, not the suprascript *-r-*. From **zarnaka-* < **zaranaka-*, see *ysar-*.

ysarrnīnaa-, 'golden', II 87·2 *mistye ysarrnīṃje jānave vī āna* 'from the Great Golden Land'; K 49·4·2 *pyaure ysarrnīja* 'golden clouds'; without *-rr-*, III 104·29 *ysaṃnījai je(na)vai vī* 'in the Golden Land'. Adjective to *zarana-*, see also *ysarrnaa-*, to *ysar-*.

-ysąs- 'crush', III 43·30 *paysąsīdai dadą rāysą gvauna ną byaidai* '(as the dog gnaws the bone) his teeth crush it, there is found no taste (or juice?) at all' (BS *rasa-*). Base *zamb-* > *zam-* with incohative *-s-*. See *ysīmä* 'teeth'.

ysah- 'cease', Z 24·423 *ysahāte mästä bajāṣṣä* 'the great noise (the *siṃha-nāda-* 'lion's roar') ceases'; Manj. 93 *khvai ysahīda kāme kūre* 'when for him false thoughts cease'. Causative, V 117, 66r3 *ysehāña nṛhīśśāña kīraṃgarau sañäna bvemate jsa* 'to be stopped, to be suppressed the evildoers with plan (and) knowledge', BS *duṣkṛtānāṃ śamanārthaṃ sukṛtānāṃ pravartakaḥ* (differt). Base *zah-*, Av. Yasna 60·7 *mā yave imaṯ nmānəm xvarənō frazahīṯ* 'may fortune never forsake this house'; Yasna 53·8 *zahyā*. O.Ind. *jasate* 'it fails' would give O.Ind. *jas-*, Iran. *zah-*. But possibly the base *zā-*:*z-*, developed *za-*, *za-h-*, to the O.Ind. base *hā-*, *jahāti*, *hīna-* 'abandon'. See *vaśāre*, *yṣāya-*.

ysā- from *ysāta-* 'birth', I 149, 59r2 *ysāna hana* 'blind from birth', BS *jāty-andha-*. Probably **zāti-*, Sogd. Bud. *z't*, M.Parth.Pers.T. *z'd* 'birth', O.Ind. *jāti-*. See *ysan-*.

ysā 'born', older *ysāta-*, see s.v. *ysan-* 'bear; be born', fem. *ysāya*, K 51·6·3 *ysāva*, and III 95·43.

ysā, *yṣā*, *ysāṃ* '1000', see *ysāra-*.

ysāj- 'keep', I sing. II 14, 2a6 *khu a ysājū mirä* 'if I keep him, he will die'; V 384, 9a1 *ysājū āstyä* 'I hold firmly', see s.v. *ñauysira-*. Participle, *ysā-* first component, JS 32r3 *beysā-deṇḍe* 'seizing the stick' (BS *daṇḍa-*) parallel to Pali *atta-daṇḍa-* (*ātta-* 'taken'), beside the verb with nasal *bi-ysaṃj-*, *biysīya-* 'to seize' and *niysīya-*.

ysāḍa-, *ysāḍaka-* 'old', participle to *ysar-* 'become old'.

ysāṇū 'knee', see *ysānū*.

ysätä 'born', see *ysan-*, fem. *ysāya*, later *ysāva*, *ysā*.

ysān- 'to appear, be conspicuous, honour, be bright', I sing. present, III (ed. 2) 139·4–5 *ne ne mara ysāne ysama-śaṃdya lovä bāña* 'here in the world I do not shine', BS G 37, 3424–5 *na ∪imaṃ loke śobhayiṣye* (*imaṃ* = *imaṃlu*); 3 sing. SuvO. 68r4 *śśärattete jsa brūñandei ysānde* 'appears shining with fortune', BS *śriyā jvalantaṃ*; JS 3v1 *pha hva ni ysāṃde* 'the spoken (word) does not much appear (conspicuous)' in a troubled period; 3 plur. II 113·101 *mistye ysarrnai bāḍä vī ysānāre* 'they are an honour to (are conspicuous in) the Great Golden Land'; preterite *-āta-*, III 108, 2933·4–5 '(*hīna*)...*ysānāve ṣṭä tta tta au pātcä ṣą hīna ysaunāva vāṣṭi* '(the army... they went out to the fight), it shone; so next this army shone forth ('was conspicuous hither')', both *ysānāve* and *ysaunāva* fem. sing. with *hīna*; Z 2·172 *lakṣaṇyau āysäte ysānde* 'he is beautiful adorned with the *lakṣaṇa*-marks'; Z 22·99 *tcamāna ysānde bilsaṃgyi* 'whereby the mendicant community is honoured (distinguished)' (BS *bhikṣu-saṃgha-*); JS 23v1 *tta tta baysä ysāṃdī dīpaṃkarä brrūnā* 'so you honoured (active preterite) the Buddha, the brilliant Dīpaṃkara'; noun, III (ed. 2) 139r5 *ne ne ysānā paralova aśtä karā*, *haṃdaro biśe ju mamä ysānä niśtä karā nätca* 'there is not distinction in the other world at all, within the house there is for me not distinction, outside at all'; BS G 37, 3425 *na śobhayiṣyāmi paratra ca*, *antar-gṛhe na śobhāmi na śobhāmi ca bāhire*; K 34·75 *ysāna tsve khū ji pyāśį bāḍä* 'he came to beauty (was admirable) like the autumn time'. Adjective, SuvP. 74r4 *uspurä idrryau ysānastä* 'complete in faculties (BS *indriya-*), handsome', BS *sarva-anga-sarva-indriya-śobhita-angaḥ*; Bcd 57r1 *baysūñä maṇḍalä ysānastä uvārä* 'the Buddhist *maṇḍala*-circle beautiful, exalted' (BS *udāra-*); II 86·39 *śūra tcarṣū ysaunastą* 'valiant (BS *śūra-*) brilliant, admirable', II 103·68 *tcīra parbīra ysaunastyai ysa-gūnya chai jsa* 'face, surround, distinguished with golden-coloured skin'. From *ysān-* 'appear', whence 'be conspicuous, admirable, distinguished, beautiful, to Oss. D. *xinnun*, *xindtän* 'appear', I. *xynyn*, *xyndtän*, *xynd* (like D. *xunnun*, I. *xūinyn*, *xudtän*, *xūndtän* 'be called', base *hvan-*), hence passive or middle to *ysān-* 'to know', Oss. D. *xonun*, *xund*, I. *xonyn*, *xynd*, DI. *xond* 'knowledge'. For 'seem' > 'be conspicuous' see s.v. *aurrta*, and *mura-* 'bird'; Zor.P. *sahastan* 'seem', *sahīk* 'conspicuous' (Zoroastrian Problems, ed. 2, xiii–xv). For 'to know', see *haysān-*, *vaysān-*, *paysān-*; and *biysān-* 'become awake'. To Av. *xan-*, IE Pok. 376 *ĝen-*. See cognates s.v. *paysān-*.

ysānū 'knee', and *ysāṇū*, V 69, 8r3 *ysānū śando västäte* 'he placed knee upon the ground', BS G 37, 1125 *jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya*; V 330, 20v3 *dvyau ysānvyau* 'with two knees', BS G 37, 17b5 *jānu-dvayaṃ*; N 90·29 *śśaṃdya ysānuvyau* 'with knees on the ground', BS *dharaṇīṣu jānukaṃ*; III 133, 4b5 ⟨*hva*⟩*raṃdā ysānve śśando vi*⟨*stāndä*⟩ 'they placed the right knees on the ground', BS *dakṣiṇa-jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya*; N 77·6 *odä ysānvānu vahīyse* 'up to the knees entered (the pool)', BS *jānu-mātraṃ tatra puṣkariṇyāṃ praveśya*. With *-ṇ-*, Sid. 129r2 *ysāṇū*, Tib. *pus-mo*; Sid. 129r2 *ysāṇve*, Tib. *pus-mo*. To Av. *zānu-* (if not 'chin'), *žnūm*, *žnubyas-čiṯ*, *āxšnu-*, *fra-šnu-*, Zor.P. *zānūk*, *šnūk*, M.Parth.T. *z'nwg*, M.Pers.T. '*šnwg*, Sogd. Bud. *z'n'wk*, *z'nwk'*, N.Pers. *zānū*, Wanetsī *zūng*, Pašto *zangūn*, Sanglēčī *zung*, Šuγnī *zūno*, Waxī *zōnū*, Yaγn. *zonk*, Sarīkolī *zun*. To IE Pok. 380–1 *ĝenu-* 'knee', O.Ind. *jānu-*, *jña-*, Greek γόνυ, γνύξ 'on the knees', Lat. *genū*, Got. *kniu*, Tokhara B *kenīne* 'two knees', A *kanweṃ*, Hittite *genu*.

ysāya 'born', participle fem. to *ysan-*:*ysāta-*.

yṣāyä 'rust', Sid. 13v2 *ttyāṃ hīya yṣāyä*, =V 323·142–3 *ttyāṃ hīya yseya* 'the rust arising from them', BS *tanmalā*, Tib. *de-rnams-kyi g-yah*; Manj. 89 *khu ysīra ysāya jsa pūḍa* 'like gold free from rust'. Parallel Udānavarga 9·19 *ayaso hi malaḥ samutthitaḥ*, Tib. 9·19 *lčags-las g-yah ni lans gyur-pa*, Pali Dhammapada 240 *ayasā va malaṃ samuṭṭhitaṃ*. The 'rust' as residue, from **zāyya-* > *yṣāya-* (note also *ćāya-* 'magic', *ćeyyau* for *-āy-* replaced by *-ey-*), to N.Pers. *zang*, *žang* 'rust', *zangār* 'verdigris', Armen.

lw *ǯang*, *ǯank* (*-o-*), Georgian lw *jang-i* (*ǯ->dǯ-=j-*), Oss. D. *izgä*, I. *zgä*. From *zā-* 'to leave, remain', see *vaśāre* and *ysah-*; the subscript *yṣāya-* excludes derivative from *ysāta-* 'produced'.

yṣāya- 'delict, fault', Z 22·236 *paṃjyau jsa yṣāyyo ttāma ysama-śśandai āphāḍā ṣṭātā* 'then the world will be disturbed by the five derelictions'. From *zā-* 'leave', parallel to Av. *raēθ-* 'leave', *irista-* 'delictum'. See *zā-* s.v. *vaśāre*, *ysah-*.

yṣāyä without clear context V 57, 116v3 *sarbäte yṣāyä|||* 'rises; the rust. . .'.

ys(ā)ye 'born', from *ysāta-*, s.v. *ysan-*, Manj. III *khu jsā ttī ī ys(ā)ye usparra* 'if he is born complete (in limbs)'. See s.v. *ysan-*.

ysāysa- 'herb, grass', BS *tṛṇa-*, SuvO. 56r5 *biśśūnya raysāyana aruve kīśśängye bāysañä ysāyse biśśūnya hāro* 'all kinds of elixirs (BS *rasāyana-*), medicaments, luxuriant grasses of the grove, all kinds of vegetation', BS *nānā-tṛṇa-gulma-oṣadhi-vanaspatayaḥ*; Sid. 14v4 *ysāysyau hīyāṃ bātyau jsa* 'with roots of grasses', BS *tṛṇa-*, Tib. *rćvahi rća-ba* ('roots of grass'), Z 24·258 *svastäkāna nāte ysāyse* 'he accepted grasses from Svastika' (the reaper), parallel BS *tṛṇāny upādāya śucīni lāvakāt* ('from the reaper accepting pure herbs'); Z 2·28 *ggaṃtsu ye kaṃggīndi u ysāysänai pajuttä* 'let someone dig a pit and cover it with grass'; Z 2·112 *kye va ju padajsu ysāysu* 'let someone burn grass'. Adjective, *ysāysīnaa-*, Z 13·38 *ysāysīno dālysu* 'a raft of grass'; Sid. 137r1 *ysāysīnāṃ bātāṃ jsa* 'with roots of grasses', BS *tṛṇa-*, Tib. *rćahi rća-ba*; JS 32r1 *ysāysīña gvahaña* 'in a grass hut', parallel BS *tṛṇa-śālā-*, see III 82·11–2 *ttriṇa-śela* (loc. sing.); I 143, 52r2 *ysāysīnai hā paṃca-mūlana kaṣā́ śtāka* 'a decoction (BS *kaṣāya-*) from grassy *pancamūla* is necessary', BS *kaṭuka-pancamūlasya kuryāt* (BS *pancamūla-* 'a group of tuberous plants', *tṛṇa-pancamūla-* 'five kinds of grasses'); suffix *-ja-*, I 139, 47r3 **ysāysajā* (written *ysyāṃsaja*), BS *tṛ⟨ṇa⟩-bhu-* 'arising from grasses'. To M.Pers.T. *z'z* 'weed', N.Pers. *žāž* 'thistle', *žāžak* 'thistle, palm', Oss. I. *zaz* 'palm, yew' (not 'ivy'), Abaza *zazə* 'cornelian cherry, cornus mas', Tabarsarānī *zaz*, *dzadz* 'thorn', Darga *ccacci*, Lakk *ccac*. IE *ĝeĝ(h)-*, *geĝ(h)-* 'prick, sting', Pašto *āyzai*, *ayzai* 'thorn', *āzyan*, *ayzan* 'thorny', *āyzakai* 'a species of thorny plant', N.Pers. *γāž* 'thorn', Zor.P. *gaz-* 'to bite' (*ǧčyt*, *gazēt*), N.Pers. *gazīdan* 'bite, sting', *gāz* 'biting; teeth, scissors, pincers'. See also IE Pok. 354 *ĝegh-* 'bush'.

yṣāysa- 'bile', III 90·194 *gṿīha yṣāysä* 'cow's bile'; Sid. 149v3 (oblique) *ysaiysä*, BS *pitta-*, Tib. *mkhris-pa*; Sid. 106r5 *ysaiysai āphiḍe* 'his bile is disturbed', Tib. *mkhris-pa hkhugs-nas*; III 84·44 *ysaiysai āpheḍe*. From **zal-za-* to *zar-* 'be yellow' (see *ysar-*), hence **zālza->yṣāysa-*, oblique *ā* (before *i*) > *-e-*, *-ai-* *ysaiysä*. For *-za-* note also Zor.P. *spurz*, Av. *spərəza-*, O.Ind. *plīhan-*, s.v. *śpuljei*. For 'bile, gall' Av. *zāra-*, Zor.P. *z'hlk*, *zhlk*, *z'lk* **zahrak*, **zārak*, N.Pers. *zahrah*, *zardah*, Balōčī *zahrak*. Note also Abaza *a-zəz* 'bile' (from Alanian), Abxaz *à-z*. IE Pok. 429 *ĝhel-*, Greek χόλος, χολή, Lat. *fel*, *fellis*, *bilis*, O.Norse *gall*, O.Engl. *gealla*, Let. *žults*, O.Slav. *zlĭčĭ*, Russ. *žëlčĭ*, Old Russ. *zŭlčĭ*.

ysär- 'to make noise, caw', III 40·10 *ṣaudäkyą ysārārä haṃdā hauṣkyau bälyau* 'the ravens (*ṣṣund-*) caw in the dry trees', =III 47·53 *ṣāṃdakyi rrāysārä hadā hauṣṭyā bahyā* 'the ravens caw in the dried trees', =III 35·35 *ṣādakye rrāysada hada hauṣkyā bahyā*. To Oss. D. *zarun*, I. *zaryn*, *zarydtän*, *zard* 'to sing', *zard* 'song', *zarāg* 'song; singer, adjective singing', =D. *zarägā*, *zarag*; *zällang*, I. *zylang* 'sound, echo', *azälun*, I. *azälyn* 'to echo', *bajazälun*, *nyjazäld*, *nyjazälyn*, *azälydi*, *azäldysty*. IE Pok. 352 *ĝar-* 'call, cry', Armen. *cicarn* 'swallow (bird)', Greek γᾶρυς 'voice', Lat. *garriō* 'chatter', Celtic O.Ir. *gar-* 'to call', O.Engl. *cearu* 'sorrow, care', and 'cry'. See also *ysirūṃ*; and *ṣanā*.

ysāṃryai 'gold-coloured (?)', II 102·30 *vamāna ysāṃryai brrūnyai*, to either **ysāra-* (like Av. *zāri-*) or to *ysurr-* < **zarnu-* (Av. *zarənu-*) see s.v. *ysūrrī* below. See base *ysar-*, hence 'mansion (BS *vimāna-*) golden-coloured, brilliant'.

ysāra- 'thousand', *ysāru*, *ysārä*, *ysāre*, *ysāra*, oblique *yser-*, with *-ī* *ysārī*; gen. plur. *ysernu*, *yserāṇu*, *yseryeṃ*, *yseryāṃ*, *ysāṃryāṃ*; loc. plur. *yservǫ*, *yservā*, inst. plur. *yseryau*; ordinal V 280, 5b2 *ysāramu nasu satämu ⟨nasu⟩* '1000th part, 100th part'; III 26, 31r2 *sataṃ nasu ysāraṃ nasä*; K 4, 141v3 *ka nä va ysāru gyasta balysa ⟨dātu⟩ hvatändä vīro* 'if a thousand *deva* Buddhas had preached the *dharma*-doctrine to them'; Tib. *gal-te de-dag-la sans-rgyas brgya ston-gis ćhos bśad-du zin kyav* (*zin* 'pass, end'); K 76·206 *ysārä tcahaura* '1004'; K 90·735 *ysārä kula* '1000 *koṭi-s*' (BS *koṭi-* '10 millions'); Manj. 418 *pharai ysāre hadarai śāya* 'many thousand other Śākya people'; II 114·14 *ysāra jva* 'may you live 1000 (years)'; II 93·9 *dvī ysārä* '2000'; V 329, 13r5 *satä ysāre kalpa* '100,000 *kalpa*-periods', BS G 37, 11a1 *kalpa-śata-sahasraṃ*; K 76·210 *yseryāṃ paṃjāṃ gyastāṃ baysāṃ nāma* 'names of 1005 *deva* Buddhas', =K 76·204 *yseryeṃ paṃjeṃ gyastāṃ baysāṃ nāme*; V 338, 62r2 *tcahore-haṣṭātä yservǫ kulāruo* 'in 84,000 gabled halls' (BS *kūṭāgāra-*), BS G 37, 58a2–3 *catur-aśītiḥ kūṭāgāra-sahasrāṇi*; I 252, 115 *⟨a⟩humāryau sīyau yseryau* 'with countless 100,000s', BS *śata-sahasra-*; adjective, V 246, 11b1 *ysārī jsāṃ gyasta baysa*, =K 97·183 *ysārai jsā jasta beysa* '1000 *deva* Buddhas', BS *buddha-sahasraṃ*; II 62 Ačma 4 *ysārī haṃbā* 'the amount of 1000'; II 38·18·1 *yserī haṃbā*; compounds, III 83·19 *ysāra-salū* 'of 1000 years'; Z 3·80 *väysänu bendä ysāra-vārgyānu* 'on lotuses of 1000 petals', V 66·10 *viysa ysāra-vera*, K 63, 78v1 *vīysä ysāra-vārrjä*; K 147·16 *ysāra-vārja śī vaiysa baida* 'upon a 1000-petalled white lotus', see *pārra-*; Z 22·143 *cakṛ gyastūñi ysāra-vālsū* 'royal 1000-spoked wheel'; I 252, 1v1 *⟨ysā⟩ra-ṿāsū*, BS *sahasra-ara-*; V 91, 611v1 *ysāra-ṿāsvyau cakrryau*, BS *cakra-* (see *pālsū*). Later loss of *-rä*, II 38, 14·2 *dasau yṣā ca* '10,000'; II 24, 23·5 *dvī ysā hauda-se tcahausä* '2740'; II 24, 23·4 *dasau yṣā ca-sa cahausä* '10,440'; II 25·30·2 *mūri 44 yṣā cya*; II 93·10 *drairbista ysā haṣta-se* '23,800'; V 222, 9·6 *mūri 10 yṣā ca heḍi* 'he gives *mūrā*-coins 10,000'; V 199b7 *yṣā cya 900* '1900'. With *-u* 'and', SuvP. 62r3 *sa ysaṃtha ysārū kūlā* '100 births, 1000 and 10 millions' (BS *koṭi-*), BS *jāti-śatā jāti-sahasra-koṭyaḥ*. From **hazahra-* (with loss of *ha-*), Av. *hazaŋra-*, *hazahra-*, Tumšuq *zare*, Sogd. Bud. *ILPW* (Aramaic *alp*), Man. *z'r*, Oss. *ärzä*, M.Parth.T.,

M.Pers.T. *hz'r*, Zor.P., N.Pers. *hazār*, Armen. lw *hazar*, Pašto *zər*, plur. *zarā*, Orm. *āzâr*, *zār*. Loan-words from N.Pers. *hazār*, Yaγn. *hazor*, Šuγnī *hazōr*, Yazg. *azor*, and further (from Alanian) Hungarian *ezer*, Čečen, Inguš *ezar*. IE Pok. 446 *ĝhes-lo-*, O.Ind. *sahásraṃ*, Greek χείλιοι, χέλλιοι, χίλιοι; Iranian *ha-*, O.Ind. *sa-* 'one', IE *sṃ-*, IE Pok. 902–5.

ysāra 'anger', III 122·45 *ysāra na īma* 'do not make anger (='be angry')', BS *roṣaṃ na kāraya*; III 124·75 *mama ysāṃra naiśta* 'I am not angry', BS *mama roṣa na asti*; ibid. 76 *ma ysāṃra hamai* 'I am angry', BS *mama roṣa āgacchati*; II 97·105 *aysmyą ysāṃra hamai āra vā hīśtą* (=II 94·21–2 *aysmya ysāṃrā hamai āra vā hīśtą*) 'in the mind anger arises, fault comes in'. See *ysurrā* 'anger' from base *zar-*.

ysāra 'tasty, pleasant', II 87·53 *byaihai pasai ysāra* 'I get the pleasant syrups'. From **ysūra-* adjective to *ysuy-* 'taste', possibly **zaušara-*.

ysālva 'barberry', Sid. 121r1 *ysālva*, BS *niśā* ('turmeric'), Tib. *skyer-pa* 'shrub with yellow flowers'; III 93·264 *ysvālva*. To N.Pers. *zarīǰ* 'barberry'. From *zar-* 'reddish, yellow', **zāruvā-*>*ysālvā-*. See *ysar-*, *ysīḍaa-* 'yellow'.

ysāṃstä 'is lost', III 48·70 *narvāṇū sauhi cada ysāṃstä ttye jsa pūñūdi arahada ca satsāra niraṃda na ysīra brrī aśta* 'what great joy in *nirvāṇa* (BS *sukha-*) has been lost, by him the meritorious worthy one (BS *arhant-*) who has gone into migration, it is not dear to the heart'. Preterite to *ysīy-*:*ysotta-* 'flow away, cease', see *ysausta-*, base *zau-d-*, increment to *zau-*:*zu-* 'flow, flow away'.

ysigaṃ 'place name' (Khotan?), V 310·viiv3, *u hatsä ysigaṃ kṣīra bisai thiṃ-śī jsa* 'with the Court envoy inhabitant of the land Zigaṃ'. Chinese *t'ing-ṣī*<*d'ieng-ṣi* (K 1003·1; 526·2) 'court envoy'; plural II 88·25 *raṃnīṃje mistye jānave vī bisā thiṃ-śīya* 'the Court Envoys of the Great Jewelled Land' (=Khotan), see SDTV 67.

ysīca 'yellow', fem. to *ysīḍaa-* (**zarita-*), Sid. 136v4 *ysīca utce kḷāje kheṇḍä hame* 'the serum (yellow water) becomes like mud', BS *-kledī kardamaḥ kardamopamaḥ*, Tib. *čhu-ser-gyi ldam źin-du ldug-pa rnams yin-no*; Sid. 136r3 *cha ysīca hame* 'skin becomes yellow', BS *pīta-*, Tib. *mdog ser-źin*, Sid. 133v4 *chavai hīja u ysīca* 'his skin red and yellow', Tib. *mdog dmar-źin ser-ba dan*; Sid. 131v5 *ysīce utce*, Tib. *ser*; Sid. 149v5 *cu tciṃña ysīci utci nirāme* 'when yellow water issues in the eye', BS *klinna-*, Tib. *mig-čhag rñin* (*hčhag-pa* 'cause to drip'); K 154·35–6 *bviṃyą* (*-iṃ-=ai-*) *pašīda ysīce śīye āṣaṃiṃ* (*-iṃ=-ai*) *cu ra hiṃje ysarūnuṃ* (*-iṃ=-ai*) 'they send out rays (s.v. *ḅāyä*), yellow, white, blue, which also are red, green'. See *ysīḍai* 'yellow'.

ysīcaurga 'very yellow', fem. to *ysīḍaurga-*, Sid. 138v2 *chavī tcarba hame u śīya u ysīcaurga* 'his skin becomes fat and white and very yellow', BS *śukla-pāṇḍu*, Tib. *mdog snum-źin dkar-ba dan, dbal skye-ba dan*. For *-aurga* see *ysīḍaurga*, *śīyaurga*, *haryāsaurga*. See Tib. *dbal skya-ba*, s.v. *śīyaurga* (*dbal* 'top').

ysīḍai 'yellow', Sid. 127r4–5 *haryāsą cha ysīḍai śī āstaṃna bvāñā* '(the symptom) must be known to be black skin, yellow, white and the rest', BS *kṛṣṇa-pīta-sitābhāvā*⟨*ḥ*⟩, Tib. *mdog gnag-pa dan, ser-ba dan, dkar-pa rnams yin-te*; Sid. 131r5 *ysīḍai ācha*i, BS *pāṇḍu-roga-*, Tib. *skya-rbab*; II 41·7 *ysīḍā parauva* '(yellow=) imperial orders'; Sid. 105r2 *saṃnā bīysma āstaṃna ttai ysīḍā hamāre* 'faeces, urine and the rest so for him become yellow', BS *pīta-mūtra*...*viṭ*, Tib. *phyi-sa dan, gčin rnams ser-ba yin-no*; I 177, 96r3 *ysīḍiṃ* (*-iṃ=-ai*) *śaśvā* 'yellow mustard', BS *sārṣapa-*; compound, III 84·46; III 88·146; Sid. 100r3 *ysīḍā-spye* 'flower' (a flower name). With *-aurga-*, Sid. 140r4 *ysīḍaurgä hame* 'becomes very yellow', Tib. *ser čhe-la*. See *ysīcaurga-*, *śīyaurga-*, *haryāsaurga-*. From **zarita-*, Av. *zairita-*, Sogd. Bud. *zyrtk*, Zor.P. *zart*, *zartak* 'yolk', *zart-gōn* 'of yellow colour', N.Pers. *zard* 'yellow', *zardah* 'gall; yolk; dun-coloured horse', *zardak* 'carrot', Armen. lw *zartagoyn* 'a yellow flower used to colour; crocus', Oss. D. *zäldä* 'lawn, low herb', (=I. *näü*), *zäld-gärdän* 'funeral in spring, covering tomb with green' (*kärdän* 'cutting'); Pašto *ziyar*, *zēṛ* 'yellow', Orm. *zyēṛ*, Parāčī *zītō*, Yidγa *zīt*, Sanglēčī *zāḷ*, Waxī *zart*, Šuγnī *zīrd*, Rōšānī *zīrd* 'yellow', *zīrday* 'yolk', Yazg. *zard* 'yellow', *zardak* 'carrot'. See *ysar-*, IE Pok. 429 *ĝhel-*.

ysäta- 'carried off', participle to *ysän-*.

-ysäta- 'adorned', see *āysän-*:*āysäta-*.

ysīta- 'depressed', K 7, 147v2 *ysīta-aysmuva* 'of depressed mind', Tib. *źum-pa* ('depressed'), Chinese *hie-tai-sin* 'despondent' (K 366·3; 184·10; 801·1). From base *sī-*, Oss. D. *sinadä* 'laziness', I. *siväg*, with negative, I. *änäsiväg* 'diligent'; as a folklore name D. *seväg*, I. *siväg* 'the lazy one'. IE *ĝ(h)ei-*, possibly IE Pok. 418 *ĝhēi-*, O.Ind. *hīnd-*, *jihīte* beside *hāni-* 'lack'; Av. *zā-*, see s.v. *vaśāre*, rather than IE *ĝhei-* as variant to IE *gʷʰei-*, O.Ind. *kṣai-*, *kṣi-*, Greek φθι- (see VI 294). See also *ysīttara-*. Possibly II 40·38 *iysīye basakä* 'frisky calf', from **a-ysīta-*. For *sī-* see also M.Parth.T. *sys-* 'to renounce'.

ysīta- 'seized', participle to *biysaṃj-*, *biysīya-*, *baiysī*, *baiysīttai*, 'to seize'.

ysīttara- 'reduced, short', comparative to *ysīta-*, V 130, 49a4 *satva ysīttarä bạlysä hä*⟨*māre*⟩ 'the beings in shorter time become Buddhas'; Z 2·27 *ku puṣṣo ysīttaru mīḍä* 'where at once, more shortly, he dies'. Double comparative *ysīttaḍara-* (as *hastaḍara-*, *mistaḍara-*) Z 2·70 *ysīttaḍaru hā usalıyāmä* 'we will come very soon'. See *ysīta-* to IE *ĝhēi-* 'fail', see Av. *zā-*, M.Parth.T. *zys-* 'to renounce'.

ysīda 'she bears', from **zanati*, base *ysan-*, Manj. 191.

ysän- 'to carry off', participle *ysäta-*, *ysya-*, V 63v6 (dyadic) *hauśīndä ysänīndä* 'they remove', BS *haranti*; Z 22·321 *ttu ni purorīndi ysänīndi* 'that of ours they remove, they carry off'; III 1·45 *biśī ysīnīdi* 'they carry off all of it'; participle *ysäta-*, Z 292·14 *ysätändä*, Z 22·308 (triadic) *hoṣṭāndi puraudāndi ysätāndi*; II 91·99–100 *biśä ysyāṃdä pīḍakä āstaṃna* 'they took away all, the letter and the rest'; K 45·14 *ysye* 'he carried off'. Noun, II 127·25 *ysīnāme*. From *zai-*:*zi-*, Av. *zinā-*, *zinaṭ*, *zyānī-*, O.Pers. *adinā*(*t*), *dītam*, Sogd. Man. *zytyy β'ṭ* 'he is ruined', *zyn-*:*zyt* 'take away', Bud. *ẓykh* 'harm'; Zor.P. *zīn-*, *zīnišn*, *zīnītan*, *zīnītār*, *zīnan*, *zīnēnītār ut margēnītār* 'removing and killing', *zīn ī drōxtārīh* 'harm of deceit', *kōxšēnd ut zīnēnd ut drīnēnd* (Pd. 36·94) 'they fight and carry off and cut off'; *zyān*, *zyānak* 'injury', Armen. lw *zean*, *vzean*,

N.Pers. *ziyān*, Balōčī *zin-:zita* 'snatch', *zinay*, *zīθa*, *zinag*, *zīta*, *zinta*, Waxī *zəiya* 'ruin'. IE Pok. 469–70 *g^{u}ei-*, *ĝei-*, O.Ind. *jināti* (with ambiguous *j-*) 'destroy', *jyāni-* 'loss'.

ysän- 'adorn', see *āysän-:āysäta-*.

ysänāj- 'wash', SuvP. 66v4–67r1 *ysināǰīde muhu baysa muśḍīje ūci jsa pvāśkye* 'may the Buddhas bathe me with the cool water of mercy', BS *snāpayantu māṃ buddhāḥ kāruṇya-salila-udakaiḥ*; Z 3·102 *kho ju ye ysänājä ṇeiṇa uysnauru samu* 'as one bathes with *anauša*-drink a being'; infinitive, Z 24·220 *ākṣuttāndä pajsamä käḍäna ysänājä* 'they began to bathe him to honour him'. See also *bināj-*, *bināya-* 'steep', *ysänāh-* 'wash', *haysnā-* 'wash'. From *snā-*, with increment *-j-*, *-h-*, to Av. *snā-*, *snāya-*, *snya-*, *snayeitē*, *snāδa-*, participle *snāta-*, infinitive *snātōe*; Sogd. Bud. *sn'y-*, infinitive *sn'y*. Chorasm. *snādak* 'washed', M.Pers.T. "*sn'y-* 'to cleanse'; N.Pers. *šinā*, *šināh* 'swim', *šunān*, *ušnān* 'washing stuff' (**abi-šnā-*), *āšnā*, Armen. lw *ōšnan* 'soap-plant'; Oss. l. *najyn*, *nad* 'bathe (intr.)', *najäg* 'bathing', D. *nakä känun* 'to swim', I. *lenk känyn* (**nāy(a)na-ka-*), D. *äxsnun*, *äxsnad*, I. *äxsyn*, *äxsad*, Yaγn. *sinoy*, *sinoyta*, Šuγnī *zenē-*, *zinu-:zīnōd*, *zinōc* (*c*=*ts*) 'water-skin for swimming', Yazg. *znay-:zned* 'wash', Parāčī *sunī-*, Sanglēčī *zənē-*, Pašto *prē-wīndzəl*, Wanetsī *winzen-:wā-*; *zn*>*zd*, Waxī *wuzdi-*, *wizdik*, *wīzdey-*, *wōzdōid*, Yidγa *wuzn-*, *wuzd-*, *zənay-* 'bathe, swim' (**ava-snā-*). IE Pok. 971–2 *snā-*, *nā-*, O.Ind. *snāti*, *snāyate*, *snātá-*, Greek νήχω, νάχω, Lat. *nā-*, *no*, *nare* 'swim', Umbrian *snata*, Celtic O.Ir. *snām*, Welsh *nawf* 'swim'.

ysänāh- 'wash', SuvO. 53v5 *ysänāhāñu* 'to be washed', BS *snātavyaṃ*, Sid. 135v1 *ysīnāhāña*, BS *snāna-*, Tib. *khrus bya-ba*, JS 6v1 *ysināhe*; K 27·147 *ysanāhāña*; participle, *ysänautta-*, V 113, 35v6 *huysänautta* 'well-washed', BS *susnāta-*; I 137, 45r3 *surai-v-ī hūysinautta hamāña vasvi* 'he must be clean, well-washed, pure', BS *śuci-*. Hence *-āh-:-autta-* from *snāp-*, Zor.P. *šnāpēt*, *šnāp* 'swimming', N.Pers. *āšnāb*, *āšnā*, *išnāb*, *ašnā*, *ašnāv*, *ašnāh*, *ašnah* 'swimming', O.Ind. *snāpayati*, *snāpita-*. IE Pok. 971–2 *snā-* with cognates.

ysīnīta- 'entrusted', Z 22·96 *biśśä gāṭhā ysīnīta* 'all the householders are entrusted'; III 21, 6b2–3 *ysīnīya hauḍi biśa-pīrmāttamye ysīnīya haurāme jsa* 'he gave in trust with the all-supreme entrustment', BS *parīnditaḥ paramayā parīndanayā* (BS *parīndati* dyadic with *nikṣipati* 'entrust'), =III 21, 8a4–b1 *ysīnī hauḍä. . .biśa-pīrmāttamä ysīnī haurāme jsa*; Z 24·502 *ce ttū śśāsanu nändä ysīnīyä balysäna* 'who took in charge this doctrine from the Buddha', K 99·261–2 *ca vā ttu hvana kṣīra ysīnī nāṃda īye* 'who would take in charge this Hvatana land'; K 18·208–9 *tvā nāra hvāṣṭe mira gyaśta ysīnī bāste* 'he took his wife to his mother the chief queen to her charge', =K 26·136–7 *tva nāra hvāṣṭe mare jaśta ysīnī bāste*. From **zaina-* 'guarding' with suffix *-īya-* (secondary *-īta-*), Av. *zaēna-*, Zor.P. *zēn*, *zēnahār* (**zaina-hāra-*) dyadic 'guarding', N.Pers. *zēn-hār*, Georgian *zenaar-i*; Zor.P. *zēn-dān* 'guardroom, prison', N.Pers. *zēn-dān*, M.P.T. *zynd'n* 'prison', Aram. *zndnqn-*' 'jailer' (JA 1935, I, 243); Sogd. Bud. *zynyh*, M.Parth.T. *zyn'yy*, *hwzynyy*, Kroraina Prakrit *jheniǵa*, *jheniya* (*jh*=*z-*), Tokhara AB lw *senik*. From O.Ind. RV *jénya-* (JRAS 1946, 4) belongs here (though it is still derived from *jan-* 'to produce' by L. Renou, Études védiques et pāṇinéennes 16, 138, rendered 'ses biens propres'). Kroraina *jheniǵa* attests an older form **zainīka-*. If O.Ind. *jénya-* is accepted here the base is IE *ĝei-* (not *ĝhei-*). See also III 106·35 *prraysīnīme* 'I watch'.

ysintha 'in birth', loc. sing. to *ysantha-*.

ysīmä 'teeth', to *ysami-*, Z 24·515 *kañāre ṇä tturrna haṃtsa hūñe jsa ysīmä* 'the teeth are dug out from the mouth with the blood'; III 81·186 *ysīmä* gloss to Turkish *tīš-tay* (=*tay-tīš*) (JRAS 1973, opp. 226, facsimile). From base *zamb-* 'to crush', Av. *zəmbaya-*, Waxī *vizam-*: *vizamd* 'rub to powder', *wazem-* 'press out', Sarikolī *vizāmb-:vizamd-* 'rub to powder', Yidγa *vēzb-* 'to tighten', Orm. *zāmbə*, *zām* 'jaw', Pašto *zāma*, Wazīrī Pašto *zōma*. IE Pok. 369 *ĝembh-*, O.Ind. *jámbhate*, Lit. *žembiù*, *žemběti* 'cut to pieces', *žambis* 'wooden plough', *žambas* 'any sharp object', Let. *zùobs* 'tooth', O.Slav. *zębǫ*, *zębsti* 'tear up', *zobŭ* 'tooth', O.Ind. *jámbha-s* 'tooth', Greek γόμφος 'tooth, nail', Alb. *dhëmb* 'tooth', O.Engl. *comb*, Tokhara B *keme*, A *kam* 'tooth'. See also *paysąsīdai* 'he crushes'. Without nasal Av. *zafan-*, Zor.P., N.Pers. *dahān* 'mouth' (IE Pok. 382 *ĝebh-*). See *ysama-*.

ysīma- 'birth', second component Sid. 135r4 *hvāysīmą* 'born together', Tib. *lḥan-čig-tu* 'together'. From **zanma-*, **zanmya-*, base *ysan-*, like O.Ind. *janman-* 'birth'; possibly with Pašto *zalmai* 'young man' if from **zanma-ka-*.

ysīmā 'covered place', K 99·255 *tta tta khu bīsa prrūva ysīmā ttala gaṇḍye śalaba ysīnī nāṃda īye* '(the deities) may have taken charge of the house, storerooms, covered places, halls, chambers, rooms'. The 'covered places' could be 'pavilions' or 'roofed buildings'. From base *zar-* 'to cover', **zarma-*, *zarmya-*>**ysīrma-*>*ysīma-a-*. O.Ind. *harmyá-* 'covered building, palace'. See base *zar-* s.v. *āysārūṇa-*, *ysārātara-*, Av. *zairmya-* 'cover', *zrāδa-* 'protective armour' (see Donum natalicium H. S. Nyberg oblatum 1954, 12–4).

***ysäma-** 'winter', adjective *ysämāna-*, see s.v. *ysumi*, *ysāmāna-*.

ysimarye 'emerald (?)', K49·3·3 *caṃdāvaña ysimarye brrūne* 'brilliant *cintā-maṇi* jewel', compared with dyadic V 303, 2a4 *caṃdātañā mūri* '*cintā-maṇi* jewel' where *mūri* renders *maṇi-* (as elsewhere it renders *ratna-*). Possibly **zimaryā-* <**zmaragdā* to Zor.P. *'wzmbwrt *uzumburat*, N.Pers. *zumurrud*, Armen. lw *zmrouxt* (*xt* <*γd*), to Greek σμάραγδος, μάραγδος, O.Ind lw *marakata-*, Tib. *mar-gad*; Uigur *mrgt ärdni* from BS *marakata-* and *ratna-*. Variation of *ṷi-* and *ži-* occurs in Khotan Saka *śäta-* 'second' (**źida-*) from (*d*)*vita-*, beside Tumšuq *vitana* 'for a second time'. BS *vi-*, *vai-* was represented by Chinese *źṷi-* (see P. Pelliot, TP 30, 85–99), whence also Uigur Turkish has *sws'k *sušak* for the Viśākhā asterism (Türkische Turfan-Texte 7·1·18). With variation *vi-*, *zi-*, *źui-* comparison can be added with Tokhara A 1b5 *cindāmaṇi wimār*, B *wamer*, *wmer*, A *wimār* 'jewel'. See BSOAS 23, 1960, 29.

ysämāna- 'of winter' adjective to *zima-* 'winter', see

ysumi; Z 17·4 *ysämānä bora byāñāte ttṛṃkhe g⟨gare⟩* 'the winter snow covers the mountain peaks'; Z 22·155 *ysämānu sparśäna grāma* 'warm to the touch in winter' (BS *sparśa-*); with *-u-*, Sid. 3v5 *ysumāṃ u hamāṃ* 'winter and summer', BS *sītoṣṇa-. . .himoṣṇa-*, Tib. *grañ-bahi dus dan, ćha-bahi dus-su* ('in cold season and in warm season'), Sid. 3v3 *ṇastya ysumāṃ bisā rva* 'the season at the end of winter'. Adjective, *ysumāña-*, Sid. 3r5 *ysumāña rva* 'the winter period', Sid. 3v5 *ysumāñā u hamāṃ* 'of winter and summer'; II 9·143 *ysūmauñai bairai* 'winter clothes'. Compound, II 76·2·2 *ysumāña-vrrahau* 'for winter dress' to *prahoṇa-*, V 2·2·2 *ysumāña-vrrahaunajāṃ thaunāṃ* 'of winter-clothes, types of cloth'. See *ysumi*.

-ysīya- 'seized' see s.v. *biysaṃj-*, *niysīya-*.

-ysīya- with negative *iysīya-* 'frisky (?)', to *ysīta-* 'depressed'.

ysiyāre 'they are produced', see *ysan-:ysāta-*.

ysīr- 'to be old', see *ysar-:ysāḍa-*.

ysära- 'heart', Z 20·55 *jatärrä bilga ysārä* 'liver, kidneys, heart', Z 20·21 acc. sing. *ysāru*, loc. sing. Z 24·255 *ysraṃña*, SuvP. 66v2 *khīrai ysaṃñña* 'sad at heart', BS *dīna-mānasa-*; Sid. 134r1 *ysirä*, Tib. *sñiṅ* ('heart'); III 74·198 *ysīrai niśāte* 'he put it in his heart', I 145, 54r4 *ysīra-rīysai* 'heart trembling', BS *hṛd-roga-* ('heart disease'), II 55·32 (dyadic) *ysara garbha* (BS *garbha-* 'embryo') inst. sing. II 59b1 *ysīrnai biśä* 'with his whole heart', III 108·2 loc. sing. *ysīraña*; with *-ka-* K 26·130 *ysaraka*= K 18·198 *ysīraka*; II 39·17 *jauhya ñā ysīraka* 'in love the heart overflowing'. See the full text s.v. *ttāḍū*. Adjective, *ysirasta-* 'heartfelt', Bcd 44r4 *harbiśāṃ baysāṃ ṣadyāyi ysīrastä* 'faithful, cordial to all Buddhas', BS *sarva-jina-abhimukhena manena*; JS 21r1 *brīya ysirasta* 'heartfelt with love'; K 25·118 *rrespūra rrauda va haṣḍa yūḍe ysīrasta* 'the prince made for the king a report from the heart', =K 17·182 *rrispura rrauda vhīṇḍa* (=*vī haṣḍa*) *heṣṭa ysī⟨ra⟩sta* 'the prince sent a cordial message to the king', =K 34·69 *pyari gyastä vīrāṣṭä kẹ hūḍi ysīrasthi* 'he gave to the *deva* king heartfelt information' (for *kẹ* (**kaiša-*) above). Adjective *-ja-*, K 144, 2r4 *ysīrājä hūñä khāṣḍä* 'they drink the heart's blood'; *-yāya-*, V 66·8 *ysiryāyä brīya* 'hearty love', see *-yāya-* in *ṣadyāya-* 'faithful'; compound K 33·56–7 *pastāva kaidara-dvīpa ttuśä-ysīrūye* 'she started for *kinnara-dvīpa* ('fairyland') empty-hearted'. See also *ysīrūva*. Uncertain III 95·67 *nāma ysīratha jsa nai jsau au byihū*, see s.v. *au* 'life (?)'. From **zira-* by loss of *-d* of **zird-*, to **zṛd-*, Av. *zərəd-*, *zərədaya-*, Sogd. Bud. *δrz-*, M.Parth.T. *zyrd*, M.Pers.T. *dyl*, Zor.P., N.Pers. *dil*, Balōčī *zirdē*, *zird*, Oss. DI. *zärdä*, I. gen. sing. *zärdäjy*, but D. *zärdi*, Pašto *zṛə*, *zeṛa* (**zṛdya-*), Orm. *zlī* (**zṛdaya-*), Parāčī *zuṛ*, Yidγa *zɪl*, *zël*, *zᵉla*, Munǰānī *zɪlgy* (**zṛdya-*), Šuγnī *zârδ*, *zōrδ*, Rōšānī *zōrδ*, Yazg. *zawδ*, Sarīkolī *zārd*, *zorδ*, *zord*. IE Pok. 579–80 *ḱerd-*, O.Ind. *hṛd-*, *hṛdaya-*, Greek καρδία, Armen. *sirt*, Lat. *cord-*, *cor*, *cordis*, Celtic O.Ir. *cride* 'heart', Welsh *craidd* 'middle point', Got. *hairtō*, O.Slav. *srŭdĭce* (*c*=*ts*) 'heart', *sréda* 'middle', Hittite *karts*, *kardias*.

ysīra- 'rough', Sid. 4v1 *jsiṃṇa*, *u ysīra u lokṣä* 'small and hard and rough' (BS *rukṣa-*), Tib. *cha phra-ba dan mkhraṅ-ba dan ćub-pa dan*; Sid. 7v3 *gaudä u ysīrä* 'meagre and rough', BS *kṛśo rukṣo*, Tib. *skem-ćiṅ ćub-pa dan*; Sid. 155v2 *biśä-v-ī ysīrrä hame* 'his tongue becomes rough', Tib. *lče ćub-ćiṅ*; Sid. 155v2 *beśä-v-ī darą ysīrrä u ṣą lokṣą hame* 'his tongue becomes scraped rough and it becomes rough' (*ysīra-* dyadic with *lokṣa-*), Tib. *lče bźar-źiṅ* (ed. Pekin *bźir*) *nad ṅan-pa phyuṅ-la*, SuvP. 69v1 *ysīra*, BS *karkaśa-*; Z 24·168 *āṣṭāruvọ ysīruvọ nūyāre* 'they lie on hard beds'; V 146, 71v6 *u ysīra hārau pharāka himāre* 'and rough plants abound'; V 155, 1b2 *ysīrä bajeṣṣi* 'rough sound'; Z 24·649 *ysīra ho* 'harsh words', and Z 2·200 *ysīra ho*. See also *ysarīvā* 'on rough places'. From base *zarš-*, Av. *zarš-*, Yašt 14·20 *zaršaya-mna-* 'raising the feathers, bristling', *zaršťva-* 'stone', glossed by Zor.P. *sak*, *sangēn*, Pašto *zəž*, *žəž*, Wanetsī *zəraž*, *žəraž*, fem. *zərža*, *žərža* (**zṛša-*, NTS 12, 1942, 264). Hence *ysīra-* **zaršya-*. IE Pok. 445–6 *ǧher-*, *ǧher-s-*, O.Ind. *harṣate*, Greek χέρσος 'mainland', Lat. *horreō*, Celtic O.Ir. *garb*, Welsh *garw* 'rough' (**ǧhṛ-uo-*), O.Engl. *gorst* 'gorse bush'.

ysīrakä 'yellow liquid, serum', III 90·199–200 *cvai vā haṃdāna* (=*-aṃna*) *bīsai ysīḍai ysīrakä narāme ṣi hyī ṣvīdänä paherāñä* 'for whom the internal yellow liquid issues, it must be steeped in human milk'. See *ysīre utce*. From base *ysar-*, **zṛya-ka-*.

ysirāṃñi 'old age', see *ysar-*.

ysirāna- 'green', see *ysarūna-*.

ysärätaru 'breastplate', Z 24·278 *kho ye ysärätaru bāste* 'as one has drawn on a breastplate' in a list of pieces of armour. Here **zṛya-*>*ysära-* with suffix of instrument *-tara-* to base *zar-* 'to cover', rather than from base *zrai-:zri-* beside *zrad-* 'to cover', to Av. *zar-*, *zairmya-* 'covering', *zrāδa-* 'armour', Khotan Saka *āysīra-* above; Oss. I. *zaldzäg* 'armour, harness', Zor.P. *zryh*, N.Pers. *zirih*, Armen. lw *zrah* (**zrāda-*), Arab. lw *zarad-*, O.Ind. *harmyà-* 'house', BS *harmikā* 'covering of a *stūpa*-monument', O.Ind. *harmuṭa* '('having a roof'=) tortoise', Av. *zairmyaoxura-* 'tortoise' as having covered *axura* 'limbs' glossed by N.Pers. *lāk-pušt* (see also O.Ind. *kūrma-* 'tortoise', Av. *pa-xruma-* 'covered, roofed'). IE *ǧher-*. Note also *därāta-* (**dṛxta-*) 'held', and *ggärāta-* (**xrīta-*) 'bought', so that *zark-* **zṛxta-* is not excluded.

ysīrra- 'gold', Sid. 13v2 *ysīrrä*, BS *hema-*, Tib. *gser*, SuvP. 72r3 *ysīrä*, BS *hiraṇya-*, JS 4r4 *ysīrra āljsa* 'gold, silver', V 132, 1a3 *ysīrru paṃjalau* 'gold, bell-metal', ibid. 1a2 *ṣä ysīrrä kalyānatarä hämäte* 'this gold becomes more admirable' (BS *kalyāṇa-*); Manj. 89 *ysīra ysāya jsa pūḍa* 'gold free of rust'; Z 3·89 *kāṃjani ysīrrä* (dyadic), BS *kāṃcana-*, Manj. 421 *kāja ysīrrna* (426 *kauja*); V 399·18, 7b2 *ysīrrna*. Compounds, Z 5·14 *huysīrra-* 'made of good gold'; II 60·21 *ysīra-gū* 'golden-coloured' (*gūna-* 'colour'). From base *zar-* 'reddish yellow' (for the range of the colour, see Mémorial de J. de Menasce, 1974, 369–74) in *ysara-*, *ysarra-*, *ysarrnaa-*, *ysāysa-*, *ysālva*, *ysīḍaa-*, IE Pok. 429–433 *ǧhel-*. Here trajected *i*-umlaut *zaranya-*> **zarnya-*>**zīrna-*>*ysīrra-*, as *hīśśana-* 'iron'<**aśuanya* (see also Pašto *melawa* 'grapes' **mādavya-*, above s.v. *mau*). Hence to Av. *zaranya-*, O.Pers. *daranya-*, Sogd. Bud. *zyrn* (**zērna-*), Zor.P., N.Pers., *zarr*, *zarrēn*, M.Parth.T. *zrnyn*, Armen. lw *zaṙna-*; Oss. D. *zärinä*,

zärijnä, I. *zärin* 'gold' (D. *-ina-*, I. *-in* < *-anya-*, but D. *-in*, I. *-yn* from *-aina-*). See *ysar-*.

ysīrā 'red arsenic, ochre', BS *śilā-*, *manaḥśilā-*, Tib. *ldon-ros*, Sid. 147v3 *ysīrā*, BS *manacchilā*, Sid. 148r1, BS *śilā*, I 177, 96r2 *ysīrā*, BS *manaḥśilā*. From base *zar-*, hence **zaryāka-* (*-ary-* > *-īr-*).

ysirai 'yellow arsenic, auripigment', Sid. 149v4 BS *ala-*, Tib. *ba-bla*, I 177, 96r2 *ysariṃ* (for *ysirai*), BS *ala-*. From **zryaka-* to base *zar-* (*-rya-* > *-ir-*, *-är-*). For both arsenics red and yellow N.Pers. *zarnī*, *zarnīk*, *zirnīx* with adjectives *qirmiz* and *zard*; Armen. lw *zarik*.

ysirūṃ 'loud', JS 7v1 *ysirūṃ āṣṭaṃdi ṣkalāṃ davāṃ pvaṇna* 'loudly they began to shout to frighten the wild animals'; JS 37r4 *ce nvāśāṃde ṣanau yuḍāṃde dukha vī tvare, ysirūṇe baṃtve maysdyūne anāha* 'who cried out, made supplication in great sorrow, loud lamentations, pitiful, helpless' (BS *anātha-*). Possibly base *zar-* 'to make noise' from **zrya-* > **ysira-* and adjective suffix *-ūna-*. To *ysār-* 'to caw', IE Pok. 352 *ĝar-* 'make noise', cognates s.v. *ysār-*.

ysirūva 'reaching the heart', JS 32v2 (*hastä...*) *śebīyā satvāṃ āspāve ysirūva* '(the elephant...) the beloved refuge of the Śibi people'. Adjective to *ysärä* 'heart'. For the suffix, see also *stirūva-* V 155, 1a5, JS 9r4 *stirū* 'hard'.

-ysīštä 'holds', see *biysaṃj-*, *niysīštä*.

ysäṣṭa- 'hateful, hostile', V 352a5 *ysäṣṭāna*, BS G 37, 85a4–5 *na priya-viprayogo na∪apriya-saṃprayogaḥ na priyād vināBhāvaḥ* hence *ysäṣta-*, BS *apriya-*; Z 11·14 *ne nä gvāysä brīna ne vā haṃphau ci nä ysäṣtä suhotta* 'not to us is pleasant separation from the dear one nor association with him who is hateful to us'; parallel BS *priya-viprayoga-duḥkhaṃ*; *apriya-saṃyoga-duḥkhaṃ*; III 123·70 *ysaiṣta* gloss to BS *dveṣī*; comparative, II 82·8 *ysiṣtyerä hve naišta* 'there is no more hated man'. See also *ysai-ṣga-* 'full of hate'. From *zaiš-* 'cause hatred', Av. *zaēš-*, *zaēša-*, *zōišnu-*, *zōiždišta-*, glossed by Zor.P. *bazakēn*, *bazaktom*, *rēman*, Sogd. Bud. *zyštk*, Man. *zyšt'wč*, M.Parth.T. *zyštyft*, Zor.P. *zišt*, *zišt-tar*, *zištīh*, DkM 315·19 *hač nēvakōkīh ō zištīh* 'from beauty to ugliness', N.Pers. *zišt*. IE Pok. 427 *ĝheis-*, O.Ind. *heḍ-*, *hīḍ-*, BS *heṭh-*, *hīṭh-*, NW Prakrit **vihel-* in Khotan Saka *vihīl-*, Pali *vihetheti*, Jaina Prakrit *viheḍ-*, Jaina Sanskrit *vihel-*; Got. *usgaisjan* 'terrify', *usgeisman* 'be terrified', O.Engl. *gāst*, *gæst* 'spirit, ghost'.

ysihe 'sprout, branch', Sid. 143v2 *ñagraudä bahyä: hīye ysihe u chā* 'sprout and branch of fig-tree', BS *vaṭa-śunga-agra-*, Tib. *śiṅ batahi yal-gahi thor-to dan* (*yal-ga* 'branch', *thor-to* renders BS *agra-* 'top'); see Sid. 146r5 *ysbahi nauhā* 'point of reed', Tib. *spahi to-rto*, BS *vetrāgra-*). From **zixā-* (see *ysyaikya*) to Oss. D. *xexä*, I. *xix* 'twig, shoot' with Oss. *x-* < *š-* (intervocalic *-x-*, *-xx-* in D. *rexe* 'beard', I. *rixi*, N.Pers. *rēš*; and *äxxä-lägät* 'arm-pit' from *aša-*, Av. *aša-*, Lat. *axilla*). Hence base *zai-* 'to twist' beside *gai-*, see above s.v. *gīsaa-*.

ysū 'pus', Sid. 155r5 *ysu*, BS *pūti-*, Tib. *rnag*, I 161, 75r2 *gvaña vīni u ysū* 'in the ear pain (BS *vedanā*) and pus', BS *karṇa-gūthaka-*; Sid. 153r4 *ysū*; inst. sing. Z 5·16 *haṃbūtä haṃbaḍä ysūna* 'fester full of pus', = Manj. 133 *habaḍa habu ysūna*, Z 14·51 *ysū bīysma* 'pus, urine'; Sid. 144r4 *ysu kṣoṣtä* 'pus, serum', Tib. *rnag dan ċhu-ser*; I 181, 98v4 *ysū ū ysīca utca* 'pus and yellow water (= serum)'. From **zava-*, base *zau-* : *zu-* 'to flow', Yidγa *nar-zū* 'pus' (*nar-* 'strong'), Pašto *zawa*, adjective *zawlan*, Orm. *zū*, see cognates s.v. *ysūn-*.

ysūn-, *ysun-* 'flow, strain', participle **ysuta-*, *ysva-*, K 35·90 *ysūnāṃ* 'we pour (an offering)'; participle present, Sid. 103r5 *ysunaṃdai* 'flowing', BS *parisrāvī*, Tib. *kun-tu ḥdzag-pa*; participle future, Sid. 135rv *ysunāñą*, Tib. *lus-pa ḅċir-ba-las* (*ḅċir* 'press'); Sid. 126r5 *ysunāñä*, Tib. *lus-pa ḅċags-par* (*ḅċag* 'strain, filter'); III 85·63 *thaṃjāña*, *ysūnāñä* 'to be pulled out, to be made to flow' (*-n-*, not *-m-*); noun, K 6, 146v1 *ysunāmate* 'flow', BS *āsrava-*, Tib. *zag-pa* (= BS *āsrava-*), Sid. 155r5 *ysu nerāme*, *ysunāme hīya āchā beśą jidā* 'diseases from issuing, flowing of pus, it cures all', BS *pūti-nāsā-agadaṃ haret* ('removes illness of putrid nose'), Tib. *rnag ḥdzag-pahi lud sel-to*; participle past, I 171, 88r3 *ysva-līka* 'flowed, strained'; Sid. 142r1 *beti-ysunaṃdaita* 'with little flowing', BS *alpa-sruti-*, Tib. *ḥdzag-pa ñun-śiṅ* (with adjectival *ta-*; and *beti* from *bata-* 'small'). See also *ysautta-* 'flow'. From *zau-* : *zu-* 'to flow', with *-n-* present, to Av. *zau-* in derivatives *zaotar-* 'libation-pourer', *zaoθra-*, *āzūti-* 'fat', see below *ysūma-* 'broth', *ysotta-*; above *niysūn-* 'flow'; in the sense 'to quench' *vi-zau-*, see *buysu-*. IE Pok. 447–8, O.Ind. *juhóti*, *hutá-*, *āhuti-*, Greek χέω, χυτός, Got. *giutan*, O.Engl. *gēotan*, Lat. *fundo*, *fūsus*; for *niž-zu-* see *ngysvāre* 'issue'.

ysunä jsa 'with filter' Sid. 147r3 *ysunä jsa paśāñä u eharṣṭä bijsāñä* 'to send through filter and continuously pour over', Tib. *ċhags-las btaṅ-śiṅ rgyun-tu blugs-na*. To *ysun-* 'flow, make flow, strain'. See *ysūhaka-*, *ysuhalaka-*, *ysve jsa*.

ysūna- 'yellow, green, white', I 157, 69v4 *ysūnq kauṣṭa* 'yellow *kuṣṭha*-disease', from *ysarūna-*, BS *pāṇḍu-*.

ysūma 'broth', Sid. 135r1 *ysūma jsa haṃtsa* 'with broth', BS *paiśita-rasa-*, Tib. *śa ḅċos-te*; Sid. 122v2 *ysumi jsa*, BS *rasa-*, Tib. *śa-khu*; I 169, 84v5 *grrāma ysūmą* 'hot broth', BS *māṃsa-rasa-*. BS lw *yomā*, *jomā*, *jyomā* 'broth' (see JRAS 1955, 18). To base *zau-* 'flow', Pašto *zwamna*, Wazīrī *zēmma* 'soup, broth', see *ysun-*.

ysūmä 'bird's name', III 37·29–30 *baijakye ysūmä aṣṇā* 'sparrow, *ysuma*-birds, pigeons', = III 35·31–2 *bejakya ysyama* (*ya* = *ū*) *aṣṇā*, = III 47·48 *bejakyi ysyama* (*ya* = *ū*) *aṣṇā*. To Oss. D. *zum*, *zumary*, *dzumary*, I. *zym*, plur. *zymtä*, *sau zym*, *sauzym* 'rook' (V. Miller Dict., *grač*, Saatkrähe, Kornkrähe), but megaloperdix caucasica (V. Abaev Dict., indejka gornaja, see J. Baddeley, Rugged Flanks of Caucasus, 1940, I, 4; 67). If initial *u-* has been dropped, it is possible to compare O.Ind. RV 4·35·4 *haṃsā́so...hiraṇya-parṇā́ uhúva(ḥ)* 'geese (voc. plur.)... golden-feathered *uhū*-birds' (Sāyaṇa and Mādhava *voḍhāraḥ* 'conveyers' by etymology to *vahati*; untranslated by K. Geldner; no note from L. Renou, Études védiques et pāṇinéennes 16·36). To base *zau-*, if not *uz-au-*. The Ossetic attests **zūma-*. Note also Arabic *zummaj* 'bird of prey'; N.Pers. *zimč* 'hawk, falcon'. Arabic *zummaj* glosses Turkish *kākūk* in Al-Kāšγarī's Dictionary (see s.v. *kakūṣa*).

ysumi 'winter', Sid. 3v1 *ṣi ysumi ṇastyi bisā rva ṣte* 'this

the season at the end of winter'; JS 26v3 inst. sing. *ysumana* 'in winter' for older **ysimäna*. See *ysumāna-*, *ysämāna-*.

ysūy- 'to strain out', but also *uysūy-* **uz-zaud-*, participle *ysotta-* **zaudata-* with loss of *u-* or direct to *zaud-*; III 91·223 *khyera saṃna, namva mau, rūṃ, haṃtsä ūysūyäña* 'deer's dung, salt, liquor, oil are to be strained out together'; Sid. 100r2 *tta arve nokạ ārāñạ hamagye, gvīhạ rrūna uysauyāña mauna paherāña* 'these medicaments are to be ground fine, equal with cow's oil (butter) they are to be strained out, are to be steeped in liquor'. See cognates s.v. *ysun-* 'flow', and *ysotta-*. Here *zau-* with increment *-d-*, see also *sauy-* 'to rub'.

ysuye 'taste', SuvO. 56r1 *rays(ä)na ysuye jsa* 'with taste (dyadic)', BS *rasena* (not *-ū-*); Sid. 155v1 *ysvye ne bautte* 'does not know the taste', Tib. *ro mi ćhor-źiṅ*; Sid. 15v4 *ttye ysvye* 'of the taste', Tib. *ro*; K 56, 21r1 *u ysaujsa ysvañä raysạ* (loc. sing.); Z 3·59 *ysuyañi* 'tasty things', *hvarīndä gyastūñi ysaujse ysaujse ysuyañi* 'they eat various royal (celestial) tasty dishes'; loc. plur. SuvO. 24r2 *ysvyañuvọ*, BS *rasa-*; nom. sing. v 116, 65r3 *ysau ūśä panaśte* 'taste's force disappears', BS *rasa-ojaś-ca na bhavanti*; adjective, *ysojsa-* 'savoury, pleasant', Z 21·24 *ysojse ysuyañä*, Z 3·59 *ysaujse ysaujse*, Sid. 123r1 *ysaujsä mauna* 'with tasty liquor', BS *surā-maṇḍena*, Tib. *ćhaṅ źim-po*; JS 15r1 *ysaujsä hvaḍa khaṣṭa* 'savoury food, drink'. From **zušā-* to *ysūṣ-* 'to like, approve' with cognates.

ysurrä 'anger, hate', *-i-* stem, v 263, 89r5 *bīhūttara ysurrä hämäta* 'greater anger arose', BS G 37, 76b5 *roṣa-abhibhūta-*; SuvP. 64r2 *ysurri brrīye rāśạ̈na* 'under the influence of anger (and) passion', BS *kāma-krodha-vaśena*; SuvP. 63v3 *ysūrri*, BS *roṣa-*; SuvP. 70v2 *ysurri brrīyā mauhä* (BS *moha-*) 'anger, passion, confusion', BS *rāga-dveṣa-moha*; K 56, 22r4 *ysūra brrīyi jaḍī* 'anger, passion, ignorance' (BS *jaḍa-*), v 134, 221v1 *ysurre jsa brrīye jsa jaḍī jsa* 'with anger, passion, ignorance'; adjective JS 8v2 *ysurrīnai bẹna* 'with poison of anger'; *-ja-*, v 146, 127a2 *vyāghrrä ysurrgyä* 'angry tigress'; Sid. 7v4 *ysurrjä*, BS *kopana-*, Tib. *rno-ba*; Sid. 127r3 *ysaurjä*, Tib. *khro-ba* ('angry'); Sid. 125v3 *ysaurrjä*, Tib. *khro-ba*; v 69, 8r5 *u ttānu ye ysurgyä ṣṭānä ttarandaru guhei* 'and of these someone being angry strikes the body', BS G 37, 11b5 *duṣṭa-rudhira-cittam utpādayet*; Sid. 134r3 *chavī ysīcạ hame, vạusai hiysda ysorrjạ āstaṃna hvave ṣṭāre* 'his complexion becomes yellow, fainting is present, these are called states of excitement and the like', BS *pītatva-mūrcchābhiḥ paittikaḥ smṛtaḥ*, Tib. *mdog ser-por ḥgyur-ba dan, mi dran-źiṅ myos-pa rnams yin-no*. With negative, Z 3·77 *aysurra avīra* 'without anger, without hostility' (Prakrit *vera-*, BS *vaira-*). See also *ysāra*. From base *zar-*, **zṛnu-*>*ysurrä*, Av. *zaranu-*, *zāraya-*, *zarəta-*, Sogd. Bud. *"z'yrt*, *"z'r-* 'to afflict', *"z'rm* 'harm', Man. *pṭzrn* 'anger', *p'z'rmy* 'innocent', *pw 'z'rmy'ḥ* 'non-injury', *"zr* 'destruction', *"zrm-kryyṭ* 'injurers', Zor.P. *āzār-* 'to injure', N.Pers. *āzārdan, āzurdan, āzarm*, M.Pers.T. *"z'r-* 'oppress', *"zyrdn*, *"z'r'g*, Pahlavī Psalter *z'ln-* **zāren-*, Pašto *zōrəl*; O.Ind. *har-, hṛ-, hṛṇīte, hṛṇāy-* 'be angry'.

ysūrrī 'golden', adjective suffix *-ī* to **ysurrä* (like *pvāśī* 'autumnal'), JS 29v1 (the story of the golden goose) *śirkä vamū* (or *va mū*) *valmīkä āste ysurrī* 'well (the poet) Vālmīki praised the golden body ('bone' for the whole body, *āstaa-*)'. From **zarnu-a-* to Av. *zarənu-*, *zaranu-* 'gold' with suffix *zarənumant-*, and compound *zarənu-mani-* 'golden-necked eagle', Zor.P., N.Pers. *dāl-man*. See *ysar-*, *ysīrra-* 'gold'.

ysŭrga- 'fester, suppuration', Sid. 142v3 *nauhä ysurgạ naittä tcinora hame* 'on the top fester settles, it becomes wrinkled', BS *mandair etair vipakvaṃ ca valīmat*, Tib. *rće gźil-bar ḥgyur-la gñer-ma ḥdus-śiṅ* (*gźil* 'expel'); III 18·32 *ysūrgä viranāṃ haśä jinākä* 'curative of the swelling of festering wounds'. See *ysū*, *ysvorga*.

ysūṣ- 'to like, approve', 3 sing. Z 12·44 *nyaste ne ysūṣḍe* 'he disparages, does not approve'; Manj. 364 *dhāraña ysūṣḍe* 'he approves the *dhāraṇī*-formulas'; 3 plur. Z 23·4 *ne ysvāre* 'they disapprove'; 1 plur. III 54·76 *ysvāṃ bvejāṃ anumaudāṃ* 'we like, honour, approve' (BS *anumodaya-*), with *bvej-* from *bulj-*; preterite, SuvO. 27v3–4 *stavätändä buljätändä u ysūṣṭāṃdä* 'they praised, honoured and approved', BS *stavito varṇitaḥ praśaṃsitaḥ*; K 143·1057 *hvanau ätaudāṃdä u ysuṣṭāṃdī* 'they delighted in the preaching and approved it (*yi*)', Tib. *mnon-par bstod-pa*; Sid. 109r1 *ysuṣṭa ṣṭe* 'is liked', BS *iṣyate*, Tib. *bzaṅ-ṅo*; Sid. 20r3 *ysuṣṭa*, Tib. *run-ba*; Manj. 386 *pahaisāme jsa nai ysūṣṭa* 'did not approve of flight'; noun, Bcd 46v2 *puñau ysvyāme jsa ājīṣạ̄me dāna, namaṃdrāme jsa* 'with approval of merits, in desire of *dharma*-doctrine, with invitation' (BS *adhyeṣa-, nimantraya-*), BS *modana-adhyeṣaṇa-āyācana-*. Adjective *ysūṣka-* 'desired', SuvP. 73v1 *aysūṣkye*, BS *aniṣṭa-*, Z 10·4 *ysūṣkä. . .horä* 'acceptable gift'; K 52·7·4 *mimī pye ysūṣka* 'my dear father'; K 52·7·5 *māvä maṃ ysūṣka* 'my dear mother', K 52·7·8 *tti mūnä pārysä ysūṣka* 'these may dear servants'; K 107·286 *parśạ ysūṣka* 'acceptable service'; v 64·4 *hīya ysūṣka tta vā brātarä* 'his own dear (sons), also the brothers then'; Manj. 191 *pūra ysīda brrī u ysūṣka* 'she bears a son dear and desired'. Comparative, III 101·41 *hvai brrauda ysūṣkyaira* 'man dearer, more desired'. From *zauš-*:*zuš-* 'to approve, desire', Av. *zaoš-*, *zaoša-*, *zušta-*, O.Pers. *dauštar-* 'friend', nom. sing. *daušta* 'friend', Zor.P., N.Pers. *dōst*; Zor.P. *dōšītan, dōšārm*, M.Parth.T. *zwš* 'zeal', Pašto (loss of negative) *zwaž* 'grief; noise' (**a-zauša-*). IE Pok. 399 *ĝeu-s-*, Greek γεύω 'let taste', γεύομαι 'taste, enjoy', Lat. *gustus*, *dēgūrō* 'taste', Alban. *desha* 'I loved', Celtic O.Ir. *do-goa* 'he chooses' (**gus-ā-t*), Got. *kiusan* 'test', *kausjan* 'test, taste', O.Engl. *cēosan* 'choose'.

ysūhaka-, *ysuhalaka-* 'filter', Sid. 146v2 *ysūhakä jsa* 'with filter', Tib. *ćhags-la*; Sid. 147r1 *ysuhalakä jsa*, Tib. *ćhags-la*. See *ysunä*, *ysve*; cognates s.v. *ysun-*. From *zu-* (or *zau-*>*zū-*) with suffix *-ha-* (ambiguous as from *-xa-*, *-θa-*). For *-laka-*, note also *bakalaka-, agalaka-, paijalaka-*.

ysai 'early', Sid 106v3 *u ysai yāṃdä khāśạ̄ñä* 'and early to be drunk continuously', BS *prātar*, Tib. *nan-par bźin rtag-tu hthuns-na yan*; Sid. 122v1 (dyadic) *ysai brū*; Sid. 124r5 *ysai ysai khāśạ̄ñä* 'to be drunk early', Tib. *ran-par hthuns-na*; Sid. 4r3 *cu śīlīṣạ̄ṃ ṣī khāysä hvaḍä īdä u byūsacä ysai ysai biraysde* 'as to śleṣman-phlegm, this food can be eaten and evening (and) morning is

prescribed', BS *bhukta-mātreṇa pradoṣe ca pūrvāhne śleṣmaṇo bhavet*, Tib. *bad-kan ni zas-zos ma-thag dan srod dan, sna-dro ldan-no*; K 41·58 *svaṃna ysai ysai* 'very early in the morning'; K 138·921 *ysaina panamāte* 'he may arise early', Tib. *nan-par lans-nas*; III 123·50 *ysai ysai*, BS *pratyūṣe*. If Iranian *azan-* 'day' was restricted to the early part of the day, *ysai* could be traced to *az-:z-* with suffix **z-āyä > ysai* (note *härṣṭai, härṣṭāyä, ggumai*). See cognates of *azan-*, s.v. *vaysña* 'now'.

ysaina 'early', see s.v. *ysai*.

yaiysai 'his gall', oblique to *yṣāysa-* 'gall', with *yi*.

ysaiye 'is born', see s.v. *ysan-*.

ysera- 'wretched', SuvP. 62v1 *ysera*, BS *śoka-ārta-*; II 104·77 *ysaira anāhą ysama-śadai* 'the wretched, helpless world'; III 11, 20v3 *ysera mulysdyūna dukhautta satva* 'beings wretched pitiful, sorrowing' (BS *duḥkha-*); III 10, 18v3 *yseri mulysdyūni dukhauttā*; III 4, 10r4 *yserkä banāñä paradīvāñä* (dyadic) 'wretched to be lamented' (BS *paridīva-*); JS 37v1 *yserka salāva* 'sad words' (BS *saṃlāpa-*), K 24·106 *ysairaka*, =K 16·166 *ysairakha*, =K 25·108; 113 *yseraka*. From base *zar-* 'to be pitied, pity', Sogd. Bud. *z'r'k m'n, z'ry m'n* 'pitying mind', *z'ry p'z'n* 'sympathetic', *z'ry* 'pity', *z'r* 'full of pity'; Man. *z'rčnwky'* 'compassion', Chr. *z'r, z'rčnwqy'*; M. Pers.T. *zryg* 'trouble, distress', Zor.P. *zlyk *zarīk* in lists, *sēš dart zūhrān bēš zarīk* 'ruin, pain, falsehoods, injury, trouble'; *zarīk ut beš ut handōh* 'trouble and injury and grief'; *handōh ut bēš ut zarīk*; adjective *zarīk'ōmand*; N.Pers. *zār* 'plaint', *zarah, zārī, zār-zār, zār-nizār* 'great plaint', *zārīdan* 'to groan; vex', *zāriyānah* 'cause of complaint'; Georgian lw *zar-i* 'horror', Alxaz *a-zar* 'songs at memorial feast', Georgian *zar-i* 'lamentation'. Possibly specialized from *zar-* 'to make noise', see s.v. *ysār-* 'make noise, caw', and *ysirūṃ*. Then *ysera-<*zārya-*, to IE *ĝar-* 'make noise'.

yserūna- 'green', see *ysarūna-*.

yseryāṃ gen. plur. to *ysāra-* 'thousand'.

ysaiṣgga- 'full of hate', III 67·56–7 *draya hvāṃdai vara ṣṭāna salāta, ysīra ysaiṣgga cvaṃ ya haṃtsa* 'the three men (Paraśu-rāma, Rāma, Lakṣmaṇa) spoke, being there, harsh words of hate as they were together'. From *zaiša-*, see s.v. *ysāṣta-*. The *-ga-* may be suffix *-ka-* or from *-kara-* 'causing'.

ysaiṣta- 'hated', see *ysāṣta-*.

ysaiste 'bristled (?)', III 14·7 *. . .mase nā ysaiste* 'the horary period 7–9 a.m., the dragon (BS *nāga-*) bristled (?)'. Conjectural to *zai-, zai-d-*, with *zaiš-*, see s.v. *ysāṣta-*. Possibly parallel to Av. Yašt 14·20 *mərəγahe. . .yō vazaite zaršayamnō aγraṃ usaitīm ušāṇhəm* 'of the bird which flies with bristling (feathers) at early shining dawn'.

ysau 'taste', see s.v. *ysuye*.

ysaujsa- 'savoury, having taste', see s.v. *ysuye*, dyadic III 65·17 *hvaḍa khaṣta ysaujsa prraṇītta* 'savoury excellent food (and) drink' (BS *praṇīta-*).

ysauṇvañä 'to be placed on', III 93·258 *ṣi piṇḍai ysauṇvañä, hasvai jiṃdä* 'this paste is to be placed over, it removes swellings', reading participle future *-āñä* from base **zuuva-*, possibly from *ysūn-* 'to pour; strain'.

ysauttä 'flows', Sid. 142r3 *huñai vā ysauttä* 'his blood flows out', Tib. *khrag hdzag-pa* (*hdzag* 'pour'); Sid. 153r3 *nāyai vā nerāme u ysauttą* 'sound issues and ceases', BS *nāda-sravāḥ*, Tib. *sgra hbyun-ba dan, hdzag-pa rnams yino*; Sid. 132r3 *cu drrayāṃ duṣā jsa hamye līkä, rauštä u ysauttä cve āstai gvaysde* 'what arises from the three *doṣa*-states bursts open and oozes, whose bone cracks', BS *tridoṣaṃ bhinnaṃ sphaṭitaṃ*, Tib. *rma rdol-čin hdzag-ste rus-pa hgas-pa gan yin-pa ni* (in the disease of *vāta-śoṇita-*); Sid. 121r4 *khu vā buḍa ysauttä* 'when more ceases', Tib. *hdzag-tu gźug-go* (*gźug* 'end'); Manj. 27 *cu nauy(au) varanyau ysautta āhusā ganā ṣa utca* 'what from the nine orifices (BS *vraṇa-*) flows is the stinking liquid of sweat'; Bcd 43v1–2 *kuṣta ysautta kāme* 'where thought ceases'; K 105·241 *kūṣta ysauttai kāme sañe* 'where ceases thought, concepts'; K 109·309 *kūṣta ysauttai ḳāme baiśna saña* 'where ceases thought, concept altogether'; participle *ysotta-*, Z 3·142 *vikalpa ysotta* 'false imaginations ceased'; Z 24·206 *bajāṣṣa harbiśśä ysama-śśandya ysautta* 'all sounds ceased in the world'. From base *zau-:zu-* with increment *-d-, zaud-*, present 3 sing. *ysauttä, ysauttai<*zaudatai*, with participle **zaudata-* (see *kūysda-* 'sought' **kūuzata-* to present *kūś-*). See also *ysūy-, ysausta-*. Cognates of *zau-*, s.v. *ysun-*.

ysauy- 'pour, see *ysūy-*.

ysausta- 'renounced, made to cease', III 38·49 *nervāṇū sauhä caṃdä ysausta ttye jsa pūñūda arähaṃda cū saṃtsārä näraṃḍą* 'how great the joy (BS *sukha-*) of nirvāṇa lost by him the meritorious worthy one (BS *puṇyavant, arhant*) who has gone out into migration' (BS *saṃsāra-*); later *yāṃsta-*, =III 48·70–1 *narvāṇū sauhi cada ysāṃstä ttye jsa pūñūdi arahada ca satsāra niraṃda*. From *zau-d-* 'pour out, pour away, make cease, lose', to IE Pok. 448 *ĝheu-d-*, Lat. *fundo, fūsus*, Got. *giutan* 'pour'. See *ysūy-, ysotta-, ysun-*.

ysgad- 'to mount' with preverbs *va-, ha-*, II 41·8 3 plur. *vaysgede* 'they dismount' (**avazgadanti*); II 108·175 *vaiysgaista* 'he dismounted', Z 5·37 *vaysgasta-*; *haysgasta-* Z 5·101 *u āchānā haysgasta* 'and invalides have walked'. For *-ede* see also *iysgede* 'he repays' (**uz-χrinati*). From base *zgad-* 'move', Av. *uzgastō* 'on going out' (**uz-zgad-*); Sogd. Man. *βjγγδδ(nd)* 'they mount' (*fra-zgad-*), present *βjγδδ-*, participle *βjγst-* (*j=ž*) 'mount', *βjγnd, βjγsty-ywm't, 'wjγsṯ-* 'dismounted', Pašto *zγal-, zγast* 'run', Yidγa *zəγal-əm, zəγastəm* 'run away' (of wild animal); Sanglečī *zīδ-, zūst, zust* 'flow, run', Parāčī *uzg-, uzgī-* 'to descend'. IE *zged(h)-* (not so far traced).

-ysñäte 'washes', see *haysñäte* (Z 4·96), participle Z 21·13 *haysnāta-*, and *ysänäh-, ysänāj-*.

-ysnāna- 'washing', v 92v7 ⟨*tca*⟩*mna abyaṃga-usbruṭemäte haysnānä prahauṇä haurna* 'whereby with gift of oiling, massage, bathing, clothes'. See *haysnā-*, cognates s.v. *ysänāj-*.

ysba 'cane, reed', Sid. 146r5, BS *vetra-*, Tib. *spa*. Iranian word to Tib. loan-word, to join with *sap-* 'of vegation', Zor.P. *spč *saβz*, N.Pers. *sabz* 'green', Pašto *sābah* 'grass', *sābuh, sābah* 'vegetables', *sābū* 'hill grass', Wazīrī *sōbə* 'a vegetable eaten with bread', Šuynī *sāpc* (*c=ts*), Rōšānī *sēpc* 'cultivated field' (**sāpačī-*), possibly Greek κᾶπος, κῆπος 'garden'. Then (as *sn->ysän-*) **spā-> *zbā-*, nom. sing. *ysba*.

ysya- 'robbed', see *ysäta-*, base *ysän-* 'carry off'.

ysya- present passive to *ysan-* 'be born'.

ysyāñ- causative to *ysan-* 'be born'.

ysyāmatā-, *ysyemä*, see s.v. *ysan-* 'be born'.

ysyāta- 'born' for *ysäta-*, s.v. *ysan-*.

ysyāre 'they are born', s.v. *ysan-*.

ysyāṃsaja 'arising from grass', see **ysāysaja-* s.v. *ysāysa-*.

ysyai 'savours, tastes', later form of *ysvye* by loss of *-v-*, III 100·10.

ysyaikya 'twigs, sprouts (?)', III 96·8 *bāgara aijsījai ysyaikya sakījai* 'leaves of silver, twigs of coral'. Suffix *-kya-* in lyric or diminutive (see *tcimeśkya-* 'eye'; *apakya-* 'unclean') to *ysihā-* plural *ysihe* 'sprouts, twigs' with loss of *-h-* (as *grīha-* 'clay', adjective *greña-*).

ysva- 'strained, poured', participle to *ysun-*, I 171, 88r3 *ysva-līka.*

ysvaṃñä 'tastes', K 56, 2111 *ysaujsa ysvaṃñä raysą* (dyadic) 'savoury tastes', see *ysuye.*

ysyāka 'tasters, favourers', V 68, 8v4 *balysānu ysyāka* 'tasters (=viewers) of the Buddhas', BS G 37, 4b2 *tathāgata-darśāvinaḥ*, Tib. *mthon-ba dan mi hbral-bar hgyur-ro* ('are not separated from seeing').

ysyāre 'they approve', see *ysūṣ-.*

ysvālva 'barberry', III 93·264, see *ysälva*, intrusive *-v-* (see also s.v. *bāysū*, and *pāṣą-* 'autumn').

ysve 'filter', Sid. 146r5 *ysve jsa*, Tib. *ćhags-las.* From *ysuha-* with extruded *-h-* in the inflexion, see *ysunä*, *ysuhaka-*, *ysūhalaka-*, to base *ysun-* 'pour'. For extruded *-h-*, see also *gū* 'faeces', as second component *-ūha* (*aṣṇūha-*, *biṇjūha-*); *grīha-* 'clay', adjective *greña-*; *ysihe* 'sprouts', *ysyaikya.*

ysve 'taste', Sid. 16v1 *cu kuṇjsa ṣṭe ttye ysve delāka suce hīvī u hvarą u grāṃ, hauva u ttavadya huṣa bāye* 'what sesame is, its taste is somewhat alkaline (**suxtači-*) and sweet and hot, it increases strength and bile'; BS *sakṣāra-madhura-snigdho balyoṣṇaḥ pitta-kṛt tilaḥ*, Tib. *til ni thal-bahi ro bro-ba dan, mvar-žin kha-la drod ćhe-ste, ñam-stobs dan, mkhris-pa bskyed-do.* See *ysuye.*

ysvaurgä 'suppurating, putrid', III 90·199 *ṣi piṃṇḍai* (*-iṃ-=-ai-*) *ysvaurgä āsīṃ naṣkirrdä* 'this paste cuts out suppurating itch'; contrast III 90·183 *stāṃgä āsī haṃdäve*; III 90·196 *styūdä āsī haṃdeve* 'the severe itch it burns out'. See above *ysūrga-*, to *ysū* 'pus', from **zava-varka-* (*-varga-*). Here belongs also N 52·21 *ttättäna ysāysäna . . . na ys⟨v⟩orgäna ttarandarna ce patäbätäña hämäte* 'with this grass . . . with the suppurating body which must be rendered putrid', parallel to Pali *pūti-kāya-* 'body of putridity'.

ysvyañuvọ 'tastes', loc. plural, SuvO. 24r2, BS *rasa-*. See s.v. *ysuye* 'taste', base *ysūṣ-.*

ysvyāme 'pleasure', Bcd 46v2 *puñau ysvyāme jsa* 'with pleasure in merits', BS *modana-*. See *ysūṣ-.*

ysvye 'taste', Sid. 15v4 *ttye ysvye*, see *ysuye*, and III 100·10 *ysyai* 'savours' < **ysvye.*

ra 'even, also; for (his) part', see *rro*; with negative Sid. 104r4 *u ni ra.* At II 99·181 read *ra vä pā* (absent in the same text II 11·16); K 60, 38r4 *re.*

ra 'delightful (?)', III 104·32 *ra tcaiyāṣta kūysai nauhya* 'on the top of the delightful jar for a ceremony', from **rata-* to base *ram-*, see s.v. *ramanī.*

rakṣ- 'to guard, protect', 3 sing. Z 12·69 *aysmnū rakṣätä* 'he guards the mind'; participle Z 11·60 *rakṣäñi bodhicittä* 'the bodhi-thought must be guarded'; noun *rakṣā-*, K 140·994 *rakṣa yanumä u äysdai yane* 'I guard him and protect him', Tib. *srun-ba dan, yons-su bskyan-bar bgyiho*; K 141·1023 *rakṣa kiḍna* 'for protection', Tib. *bskyab-pa dan*; III 132, 423 *rakṣe kāḍäna*, BS *rakṣā-arthāya*; K 140·984 *rakṣāme kiṇa* 'for protecting', and frequently. Iranian had *raxš-* 'to make sure', preserved in Armen. lw *erašx-k'* 'guarantee' (E. Benveniste, TPS 1945, 71) but Av. *raš-* to injure; BS *rakṣā-*, *rakṣati* is frequent and the source of Khotan Saka *rakṣ-*; or possibly coalescent Iranian and BS.

ragai 'fermented liquor (?)', III 73·171–2 *ṣai tta hve sä nāra-ṃ ysä puṣṭaka va āṃ tsūṃ, dahaka-ṃ sattakä ṣṭe, khva-ṃ na hama ṣkūṭa ragai* 'he (the ant of the folk-tale) spoke to him (the king), saying, My wife has borne a young one; I am going to get a strengthener; for me it is a male child; how should I not have liquor in my throat?'. This conjectural meaning can be supported as follows. From the two ends of the Saka sphere of dominance are attested two words which may come from the same base as *ragai*. This *ragai* is from older **raka-* or *ranka-/ranga-* (with *-aka-* suffix). The one fermented drink of the nomads (such as the Saka were) was fermented mare's milk. This is known in the Avestan ritual text Nīrangastān 50a3–5 *hurā* glossed by *maδō aspya.payaŋhō* 'intoxicant of mare's milk', in Zor. Pahlavī *hur* explained as *asp-pēm* 'mare's milk'; in the non-ritual text Draxt Asōrīk (Pahlavi Texts 113·4) *anōšak hur* is 'immortal drink' (not here mare's milk), see below s.v. *hurā-*. From the east the Chinese (2nd century B.C.) reported that the western nomads had a drink called in archaic Chinese *glâk*, later *lâk* (and in modern pronunciation of an antiquated word *lau*, *lo*, K 411·13; the Japanese has *raku* for words in this series) made of fermented mare's milk. For this word *lo* see E. Pulleyblank, AM, n.s., 9, 1962, 249–50 who pointed out that it had been mistakenly connected with Arabic *'araq*. From the west in the Ossetic Nartä epic tales the heroes drink *rong* (<*ranga-*), now known as name for a fermented honey drink in the K'art'vel languages Svanetian, Megrel, and the Račinskij dialect of Georgian *rang-*. V. Abaev, Osetinskij jazyk i fol'klor I, 1949, 299, reported the K'art'vel words and ibid. 348–53 told the story of his discovery of *rang* in Svanetia. Since the nomads did not carry about bees with them, this Saka word *ranga-* has shifted its old meaning from fermented mare's milk to fermented honey, mead. These three words *glâk*, Khotan Saka *ragai* and Oss. *rong*, K'art'vel *rang-* illuminate one another.

If the derivation of *hurā-* from IE Pok. 912–3 *seu-*, O.Ind. *sūrā* 'intoxicant', Lit. *sulà* 'tree-sap', =Let. *sula*; O.Prus. *sulo* 'thickened milk' is noted, it makes reasonable a Khotan Saka derivation of *ragai* from **rahaka-* (with *-aka-* suffix) to IE Pok. 536 *res-* 'flow', in O.Ind. *rásа-* 'sap', *rasá* 'moisture'; Av. *raŋhā-* the river, later *arang*; Lit. *rasà* 'dew', O.Slav. *rosa* 'dew'. Note how the word for 'vein', M.Parth.T. *rhq* **rahaka-*, is Khotan Saka *rrā-*, Sogd. Man. *r'k* with similar treatment of *-aha-*. Note also BS *rasāyana-* 'elixir'.

The archaic Chinese *glâk* poses a problem with its *g-*. B. Karlgren had noted that archaic Chinese had no syllable *lak* for a foreign word and hence had to use *glâk* (DLZ 1926, Zu den frühesten Verbindungen zwischen China und dem Westen 1959–1962, on column 1961). But if the *g-* were intended for a foreign *g-* or *γ-* two cases arise. Firstly the *g-* may have no longer been pronounced when *glâk* was used for the foreign **raka-*; at some date the *g-* ceased to be sounded within Chinese, leading to *lâk*. Then the above origin of *ragai* will stand. But secondly if the *g-* represented a foreign Iranian *g-* (=fricative *γ-*) this sound may have been lost in middle Iranian Khotan Saka as *g-* was lost in *nag-* (see *banaj-* 'to gnaw') beside Av. *γnixta-*, IE Pok. 436–7 *ghen-, ghn-egh-*. A joint connexion of *ragai* from **glaka-* extends to Greek γάλα, γάλακτ-, γλάγος 'milk'. If these Greek words are associated with O.Ind. Vedic *jálāṣa-* and Hittite *galaktar-* (as proposed by T. Burrow, Henning Memorial Volume 89–97) assuming IE *ĝal-*, it would not suit Iranian **glaka-* since IE *ĝ-* is Iranian *z-*, but the connexions can be retained from IE *gal-*, when O.Ind. *jálāṣa-* has *j-* from palatalized *g'-*. Add to this O.Ind. *jala-* 'water' (secondary BS *jaḍa-*) retaining the unspecialized meaning (as Lit. *sulà* 'sap', against Av. *hurā-*, and O.Ind. *rása-* beside *rasāyana-*).

rraṃga- 'bank, ridge, shore', III 76·243 *mahā-samuṃdrä raṃgä vī āta* 'they came to the shore of the great sea'; II 117·125 *mihā-simuṃdrä raṃgä vī*; III 71·139 *mahā-samuṃdri raṃgä vī āva*; K 40·9–10 *auda mihā-simuṃdri raṃji burä* 'up to the shore of the great sea'; =K 43·130 *audä simudrä raṃja buri*; III 70·127 *biṃda ttāja raṃgä vistāva* 'he stopped at the river bank'; JS 15r3 *varadā rraga baṃhya caṃbva ysāya* 'tearing away the trees, bushes, herbs of the bank'; loc. sing. Z 17·16 *ku vātco rraṃja baysgä haṃgrīvi*... 'where then on the bank are gathered (plants?) thickly'; JS 15v3 (*rräja* for **rraṃja*) *ājiṃdai huṣkä vī rräja* 'you brought (the drowning man) to the dry bank'; JS 21r4 *rraṃjāṣṭa naraṃdą* 'they escaped to the shore'; III 108 (2933), 5 *gaga ñā raga baidä āva* 'they came upon the bank of the river Gangā'; ablat. plur. III 34·12 *aysdyäva ragā jsa* 'torn from the banks', =III 36·7 *aysdyūva ragyau jsa*, =III 40·15 *aysdruvą raṃgyau jsä*, =III 46·20 *aysdyūävi ragāṃ jsa*. From *ranga-*, Oss. D. *rängä*, I. *räy, räng* 'row', DI. *ray* 'ridge' (but Pašto *rāya* 'plain', see s.v. *rrai*), Balōčī *ray* 'ridge'.

raṃga- 'head', II 1·11 *raṃgya baida tcaṃjsa* 'hair on the head' gloss to Chinese *ttāṃ hwạra=t'ou-fa*, from *d'ɔu-piwat* (K 1015·5; 750·6) 'hair of the head'; K 42·117 *ragyi biṃda kṣipalai hwaste* 'upon the head he struck a blow', from **raṃgyi*; loc. sing. to *raṃga-* 'ridge' hence to *raṃga-* 'bank'.

rracye, Z 19·7, read *rravye*, see *rrai*.

rachanai 'neighing', III 72·158 *aśāṃ hīvī rachanai* 'neighing of horses'. See *bichān-* of horses and *bachadā* of trees. Possibly dialectal *ra-<fra-* (as Oss. *rä-* and Tumšuq Saka *ra-*=Khotan Saka *ha-*), with base *khand->kh'an-* 'make noise; laugh'.

rajs- 'rest on', see *pārajsā* 'support', BS *āśraya-*.

rajsāna 'reddening', I 189, 110r4 *pitta rajsāna* 'redness from bile', BS ⟨*pi*⟩*ttena ca*, in the context of *loha-linga-* 'abscess with blood', which is glossed by I 161, 76r1 *hija haśa* 'red swelling'. From base *rag-, rang-* 'to colour', see cognates s.v. *rrāṣa-* 'red'.

rraṃja loc. sing. on the bank see *raṃga-*.

raṇa 'part, portion', IV 3v9 *ū jsārina śā raṇa* 'and from corn one part'; IV 56b1 *ś⟨e⟩ hwaḍy⟨e⟩ śā raṇa śtāka* 'for one (each) man one part is necessary'. From *ar-:r-* 'to get or give a share' (see TPS 1959, 71–4), hence **r-anā-*, to Av. *rānya-* 'portion'; IE Pok. 61 *ar-*, Greek ἄρνυμαι, Av. *aši-* 'portion; fortune'. See also *hāra-*.

ratha 'tumult', see *rrantha-*.

rad- 'to tear, wrench', see *varrasta-*, and *ran-* 'to scrape'.

ran- 'to scrape', III 93·258 *gvīḷä: ṣū ranāñą* 'cow's horn is to be scraped'. See *haran-:harasta-, varrīttä:varrasta-*. From base *rad-, rand-* with *-nd->-n-* (see *band-, bañ-, basta-; hatcañ-, hatcasta-*), 3 sing. Z 2·137 *varrīttä* **radati*. With suffix *rranūṣka-* 'scraping'. To Oss. D. *rändun, ränston* 'to smooth', DI. *räs* 'file (tool)' (> Dargwa *ras* 'saw') from **rad-sa-* (as Oss. D. *ros* 'cheek' < **raud-sa-*); Waxī *zərənd-* to 'scrape', *zirānd-:zirest* 'to turn in a lathe' (**uz-rand-*), Balōčī *randay* 'to comb', *raδay, rasta* 'to tear up the ground', Zor.P. *randīt* (AVn 79·4) 'scrape', N.Pers. *randīdan*, IE Pok. 330 *red-* 'to raise', O.Ind. *rádati, raditá-* 'scrape, dig'; but Latin IE Pok. 854 *rēd-*, Lat. *rōdō* 'gnaw', *rādō* 'scrape', Celtic Welsh *rhathu* 'rasp', OHG *rāzi* 'sharp; wild' O.Engl. *rætt*, O.Saxon *ratta* 'rat'.

rana 'boundary, side', II 103·55–6 *tcūra-rane kvaiysą* 'in the four-boundaried side', like *tcūratasa-* 'quadrangular'; possibly II 103·55 *ranye* (rather than BS lw *(a)raṇya-* 'wilderness', as translated AM, n.s. 11, 1965, 111); from *ar-:r-* 'to move about', *rana-* 'place of movement', in form with O.Ind. *ráṇa-* 'fighting'.

ranīka 'skin-diseases', dyadic with BS *kuṣṭha-* '(all) skin-diseases'; I 171, 86v3–4 *khu ra va śūma rūṃ harśtä thaṃjāña ysūnāña kauṣṭä u ranīkāṃ biṃda pīsalyāña* 'so that only oil remains, to be drawn out, strained, to be smeared upon the skin-diseases', BS *kuṣṭha-hṛta-*, in the prescription *vajraka nāma rūṃ* for skin-diseases; III 91·203–4 *khu ra va rūṃ harśtä, thaṃjāñä rranīka-ṃ jsa gūmalyāña* 'so that oil remains, to be drawn out, to be smeared are the skin-diseases with it'; III 89·170–1 *tti vā ąsyāṃ va yaugä u peṃḍä ranīkä ttä cu jsiṇä ąsye sarbiṃdä, pijsa kyihāre* 'these are the treatment for itches; and the pastes; these are skin-diseases which arise from a slight itch; they itch severely'; III 89·177 *śe ranīkāṃ va yaugä* 'the second treatment of skin-diseases'; III 90·210 *rranīkāṃ bidä saṃkhalyāña* 'to be smeared upon skin-diseases'; III 89·179 *kuṣṭä ranīkāṃ bidä saṃkhalyāñä*; III 91·206 *kuṣṭä āstaṃna rranīkāṃ bidä saṃkhalyāñä jatte* 'it must be smeared upon skin-diseases the *kuṣṭha-*disease and the others; it heals'. From 'roughened skin', to base *ran-* 'to scrape', see *ran-*, and *ranūṣka-*. For *-īka-*, see *masarīka-* 'mattock'.

rranūṣka- 'scrapings', III 85·76 *būysīñä padī ṣū hīya ranūṣkä* 'scarpings of burnt goat's horn'; III 87·113 *aśä saḷä hīya ranūṣkä* 'scrapings of horse's hoof'; III 91·210 *hīśą hīyä rranūṣkä* 'scrapings of iron'; III 93·259 *gvīḷä: ṣū ranāñä cu pejsä haikä, ttye ranūṣkyänä padvāñä* 'the

cow's horn is to be scraped; what is severe hiccough (BS *hikkā*), with that scraping it is to be fumigated'. For *ran-* 'to scrape', see *ran-* (<*rand-*), participle *rrasta-*. For suffix *-ūṣka-* see *hīsūṣka-*. For 'burnt' stuff, note also III 90·187 *padīya gaysä* 'burnt reeds'.

rrantha- 'noise, tumult', III 72·157 *hvīyaṣāṃ hīvī rathā* 'tumult of men' (in context of noises, wolves, elephants, horses); III 66·34 *rathä dirye mista* 'he continued a great uproar'; III 72·162 *rathä nvāsä u dāṃmä* 'uproar, noise and smoke'; JS 34r4 *mista raṃthą pana* 'a great tumult arose'. Verbal *rrīnth-*, Z 24·415 *pale* (BS *patākā-*) *magarāmala* (BS *makara-. . .*) *rrīnthīndä bähīyu* 'the banners the *makara*-flags (?) flutter greatly'; Z 5·34 *rrīṃthīndä pale padamna* 'the banners (BS *patākā-*) move in the wind'. Noun, Z 17·17 *rrīnthai mästu uska sarbīndä* 'its swirlings rise vast, upwards'. With *pa-*, JS 27v2 *paraṃthaña verttai* 'in the uproar you turned away' (BS *vart-*). From base *ranθ-* to IE Pok. 866 *ret-*, *reth-* 'of swift movement', but not with *branth-* (proposed in KT VI 305). See also *raθ-* in *rraha-* 'chariot, wagon'.

ranye 'part', see s.v. *rana*.

rraph- 'attack', Sid. 104v2 *rraphai jsa* 'in fight', BS *yuddhe*, Tib. *stobs hgyed-pa* (*stobs* 'strength', *hgyed* 'fight'). Base *raf-*, *ramf-* 'to attack, fight', M.Parth.T. *rf-* 'to attack', *rf* 'attack', *rft*, *rfg* 'assailant', M.Pers.T. *rp'g* 'a kind of demon', *rfydgyh* 'attack'; Yazg. *rəf-*:*rəft* 'to fight', *rəfaġan* 'pugnacious'. Possibly the name in the poem Vēs u Rāmēn, *Rafēdā*, Georgian *Rap'ed*, may be an heroic name 'Fighter' from **rafētāka-*. So with nasal *ramf-* in Sogd. Bud. *rnβ-* 'to attack', P 3·184–5 *AYKZY ZK 'ywštry OM 'ywštr' pr'w rnβ'y ZY ZK 'spy δnn 'sp'* 'as the camel fights with camel, so horse with horse'. See also s.v. *rrāha-* 'pain'.

ram- 'rejoice' (distinguished by single *r-* from *rram-* 'to move'), V 111, 33r3 (dyadic) *ramāro hayirāro* 'they might rejoice', BS *abhirameyuḥ*; Z 3·58 *ramīndi hayärīndä*; Z 22·172 *nai ne mara ramätä satsera* 'it does not rejoice him here in migration'; Z 12·94 *ramäte* 'he rejoices'; K 138·918 *vaña rami herä haudāṃdä* 'now they gave a pleasant thing' (Tib. omits); participle present, K 8r3 (dyadic) *haḷisaṃdai ramaṃdai* 'rejoicing', K 14·111 *ramadai*; fem. III 95·42 *ramaṃca*; noun, K 26·129 *ramäme buśa haḍaraujsai tcarakye*, =K 34·68 *rimäme tcirkyāṃ hiyirāme būśä* 'pleasure, amorous sports (=BS *rati-*), delight, jests'; adjective, V 111, 33v3 *ramaṇīyä*, BS *ramaṇīya-*; SuvO. 56v3 *ramanī*, BS *ramaṇīya-*; JS 37r1 *cejelake* (for *vejelake*) *ramaña bravīya agaṃjsa* 'young, pleasant, happy, faultless (sons)'; V 65·14 *vṛkṣa vasva ramaña brūna* 'trees clean, delightful, splendid'; V 66·12–3 *kāṃjañe ysī⟨rrä jsa⟩ ramaña chaka* 'stalks delightful with *kāncana*-gold'; Manj. 414 *bīnāña . . .ramanī hvara* 'music delightful, sweet' (to Z 5·100 which differs); with *-ya-*, Z 20·11 *ku ttū dätändä ysamaśśandau ramyu biśśu* 'when they saw this world delightful, wholly'. From Iranian *ram-*, Av. *rām-*, Zor.P. *rāmišn* 'joy', N.Pers. *rām-*, *ārām*, *xuram* 'happy', M.Pers.T. *r'm-* 'rejoice', Yidγa *rīm-*:*rīmd* 'to please'. Note also Bcd 49v2 *ma vi[rā]rame* 'may I not displease', BS *na virāgayi* (the *-rā-* may be due to first intending to write *virāh-* 'displease', as in III 26, 30b2 *ārāhya u ni virāhya*, BS *ārāgitā ārāgya na virāgitā*). IE Pok. 864 *rem-*, O.Ind. *rámate* 'rest, be pleased', *ratá-*, OHG *rama* 'support', Got. *rimis* 'rest', Lit. *remiù*, *remti* 'support', *rimti* 'be at rest', Tokhara B *ram-*, *räm-*, A *räm-* 'incline'. See K 151·41 *hūrrāgye* from **hu-rāmaka-*.

rram- 'to move' with preverb *ati-*, V 184v5 *ttirandä vyata* 'entered', present *trām-*; with *pari-*, V 261b1 *parrāmate vātä*; V 95r2 *parrāme* (3 sing.), replacing lw *prracavāte* 'go forward' (BS *pra-cyav-*); III 26, 29v3 *parāmīdi* BS *paryavāpsyanti*. From *ram-* 'to move', Zor.P. causative *rāmēnēt*, with *aθi-* (<*ati*), DkM 343·8 *ahrāmāt*, *ahraftan*, Pāzand *aharām-*, M.Parth.T. *'hr'm-* 'raise', *nyr'm*, *nr'm-* 'lower', *r'm* (?) 'place of rest', M.Pers.T. *'hr'm*, *'hr'pt* 'raise', *nyr'm* 'lead down' *nyr'pt*, Pahlavī Psalter *'hl'm*, *'hl'pty*. See above *narām-*, *naranda-*< **niž-ram-* 'go out'. Base *ram-* variant with *rap-* 'move', Av. *rapta-*, Zor.P. *lwbyt* **raβēt*, *raftan*, N.Pers. *ravad*, *raftan*. IE Pok. 326–32 *er-*:*r-* with *r-em-*, *r-ep-* (not in IE Pok.).

raṃbina 'talk (?)', III 1, 6v2 *ā vā mästa-gvāroñä jsa*, *ā vā raṃbina*, *ā byaṃdīna* 'or through great business, or through talk (?), or through confusion', in a list of faults; =III 8, 16v2 *ā vā mista-gvārauñe jsa*, *ā vā raṃbina*, *ā byamdīna*. This is **raṃba-*, inst. sing. *raṃbina*; no bilingual text nor similar list has been found. Possibly nasal form to the base *lap-*, *rap-* 'to talk', M.Parth.T. *l'b* 'call, prayer' and *''l'b*, M.Pers.T. *r'b*, N.Pers. *lābah*; Pašto *lawdəl* 'to speak', Šuγnī *lúv-*, *lúvd*, Yaγg. *laf-*, *lafd* 'speak', *lafēk* 'teller of tales'; Yidγa *rov-* 'to bark', *rivd*, Khowar lw *reik-* 'to speak' (**rāpaya-*), Zor.P. *rap-* 'cry out'. IE Pok. 677 *lep-*, O.Ind. *lápati*, *rápati*, Slav. Russ. *lepetatĭ* 'to chatter', BS *ālāpayati* 'talk', *saṃlāpa-* 'conversation'. Hence possibly *raṃba-* 'ill-natured gossip'. For variant meaning note also O.Ind. *jalpati* 'chatter', Prakrit in Khotan Saka *jaṃph-* 'make a statement'.

rrays- 'to direct', II 48·113 *kamä-cṵ va viña būrikyä na ra raysde* 'for Kan-ṭṣou till now he is not giving directions' (SDTV 112); K 109·321 *khu kāma rraysda ttīnī hamye kṣaṇa* (BS) *dā vaiṣṭā* 'when thought directs, then indeed in the same instant the *dharma*-doctrine is established', K 111·348 *kāma kṣaṇa vī ttraida kāña kṣaṇa kāma raysde hamye kṣaṇa dā vaiṣṭā* 'thought in a moment has entered, it is to be thought a moment, thought directs, in the same moment the *dharma*-doctrine is established'; Manj. 46 *khu aysmva raysda vasūśta satva pā huvasva bvāña* 'when mind directs, it purifies, the being is then to be known to be well-purified'; II 96·92–3 *magāra hana hīyai pūrā naistą, bāḍa vä na ra raysdai*, = II 94·10 *maṃgārä hanä hīyai pūra naistą bāḍa vä na rä räysdyai* 'at the time of the seating of the son of the old *khan*-ruler the country is no more directed'. Participle *rraṣṭa-* 'directed; straight, right (rendering BS *samyak*)', Sid. 132v5 *rraṣṭą paṃḍą* 'right road', Tib. *legs-par*, Sid. 109r2 *raṣṭa*, Tib. *dran-ṅin* (*dran-po* 'straight'); K 138·931 *rraṣṭa-hvāñāka* 'rightly teaching', Tib. *de-bźin-gśegs-pa* (=BS *tathāgata-*); V 123, 2r2 *rraṣṭā-tsūkä* 'going rightly' ('faring, behaving rightly'); Manj. 160 *raṣṭāñai padāya* 'on the right path'; Manj. 391 *raṣṭa*, =Z 9·15 *abhāvi* 'non-existent'; K 109·311 *raṣṭa ga* 'right stage of life' (BS *gati-*); III 123·62 *raṣṭa na bījaiṣe* 'he does not speak truly',

BS *satyaṃ na kathayati*; v 123, 19r2 *rraṣṭa-tsūkä pajsamānä āṣaṇä* (=BS *tathāgata-, arhant-*); Manj. 111 *rraṣṭa-drraiṣṭī* 'having right views' (=BS *samyag-dṛṣṭi-*) with adjectival *-īya-*; K 151·35–6 *raṣṭyiṃ vasvą dāya prrarą vījsyānai* 'may I see the right pure *dharma*-nature', v 68, 8v3 *pīrmo rraṣṭye ⟨ba⟩lysūšte jsa*, =BS G 37 422–3 *anuttarāyāṃ samyak-saṃbodhau* (to 8r1); v 329, 7v6 *rraṣto tsūmatā*, BS G 36, 5v4 *sugata-*; abstract, Z 6·46 acc. sing. *rraṣtetetu, rraṣtatetu*. Causative *rrāś-*, participle *rraṣta-*, Z 14·67 *āch⟨ai⟩ hā rrāśäte bendā* 'he controls illness'; II 6·90 *pada rāsīda hamaga* 'they make the road straight, level'; Sid. 144v3 *bvākä vījä* (BS *vaidya-*) *rrāṣṭāñā* 'the trained physician must be directed', Tib. *čho-ga śes-pa sraṅ-žin* (*sroṅ-ba* 'to straighen'); III 58·8 *paṃda rrāṣṭṃdä hamaṃgä*; Manj. 161 *khu rāśe pade* 'when one guides along the path', See *ārasta-*, v 384·5 *pāraṣte* 'is raised over, exults over', *birays-, birasta-, birāṣ-, varāṣ-, varaysa-, harays-, harāṣ-*. Derivatives, *rrāysan-* 'director, owner', see below; *rrāśa* 'control', Z14·87 *viṣayä rrāśä*(dyadic) 'territory'; SuvP. 63v3 *rāṣṭna*, BS *-vaśena* ('under control of'); second component *-rāysa-* 'directing', III 9, 17v5 *paṃdā-rāysa-* 'director of the road, guide'; II 92·129 *kathi-rāysa-* 'governor of a city'; Z 2·201 *ham-rraṣṭu* 'always', see below. Adjective L 95·1 *rrāysanaunda-*, BS *īśvara-* 'owner, lord', see below. From *raz-*, Av. *raz-, rāzaya-, rāšta-, rašta-, -rāza-, ərəzu-*, O.Pers. *rāsta-*, Sogd. Bud., Man., Chr. *ršt-*, Bud. *ršty'kh* 'truth', *ptr'z* 'erection', *ptrz't, fr'yẓ't, fr'št'y, fryẓt* 'directs'; M.Parth.T. *rzwr* 'just; judge', M.Pers.T. *r'z* 'edifice', *r'zmyrd* 'builder', *r'z qrwg* 'skilled builder', Zor.P. *rāz* 'builder', *rāst* 'straight', N.Pers. *rāst*; Oss. D. *arazun*, I. *arazyn*, 'to erect', *arāzyn, arāst*; Balōčī *rāzēn-* 'to build'; compound Sogd. *rzkry'kh* 'rectitude' (**raza-kara-*). IE Pok. 854–7 O.Ind. *rāj-, rājan-, rāṣṭi, ṛjú-, rājiṣṭha-*, Greek ὀρέγομαι 'reach', Lat. *regō, rēctus, rēx*, Celtic O.Ir. *reraig* 'direxit' (**re-rog-e*), Got. *rahtōn* 'reach', *ufrakjan* 'reach up'.

rraysaa- 'empty', *rraysāva-*, SuvO. 241 loc. sing. *āvuto rraysauya* 'in the empty village', BS *śūnya-grāme*; K 15·117–8 *dīśą* (BS *diśā*) *auva paramai baiśa raysāva vīstauda* 'regions, villages, hamlets all are empty', = K 31·24 *phiri auva parmahe cva rriysāṃ vīstāve*, =K 23·68 *phara auva parama ca raysāṃva nvasta* 'many villages, hamlets, which lie empty', parallel Divyāvadāna 435·23 *grāma-nagarāṇi śūnyāni*; Z 2·23 *rrayso*, Z 6·24 *rraysvai*, Z 2·155 *rraysā*; dyadic, III 68·63 *raysau ttūśā*; III 125, 185 *rrayso*; K 109·307 *naiṣauda rraysā baiśa dharma asāra* 'quiescent, empty (=BS *śūnya-*) all *dharma*-elements without substance' (BS *asāra-*). Abstract, K 59, 32v1 *ṣa rraysāñāñä vyache yuḍa īdä* 'he has been able to realise the void', with abstract suffix *-auñä*. From base *raz-* 'withdraw, leave, leave empty' (as O.Ind. *riṇákti* 'leave', *riktá-* 'empty'), Av. *razah-* 'solitude' glossed *viškar* 'hunting ground', O.Pers. *rad-* 'abandon', Sogd. Bud. *r'zh* 'secret', Man. *r'zy'nt w'xšt* 'strange words', Chr. *r'z*, Zor.P., N.Pers. *rāz* 'secret', Zor.P. *rāzān* 'secret things' (Gr. Bd. (TD2) 1·13); adjective, DkM 599·4 *rāzīk giyāk* 'secret place', M.Parth.T. *rwštg* 'secretly', Balōčī *rādag* 'let go', M.Pers.T. *rh-* 'set free', Pahlavī Psalter *lsty* participle 'set free'. N.Pers. *rahā* 'liberated; liberation', *rastan* 'liberate, let go'; O.Ind. *rāhas-* 'place apart', RV *raha-sū-* 'bearing a child secretly'. For the suffix *-āva-*, note *hvatanau* 'in Khotan language', Oss. *-au* in the same use; Sogd. Bud. *-'w, kršn'w* 'having (fine) form, beautiful', abstract *-'w'k*, Chorasm. *-āwak*, Pašto *-āwī*. To IE *reĝh-* or *leĝh-* (absent from IE Pok.).

raysai 'official title', IV 66a3 *phemaja raysai rrvī ⟨vāra⟩* 'the royal portion of the *raysaa*-official' of (the city) Phema'. See also *rāysai*, from base *raz-* 'direct'.

rraysga- 'swift, light (not heavy)', Sid. 12r5 *rraysgä vīra* 'swiftly', Tib. *myur-du*, Z 24·241 *huṣṣāta rraysgai* 'he grew swiftly', parallel Divyāvadāna 441·26 *āśu vardhate*; Sid. 3r4 *vaskalyāmata mase raysga āstanuta gūnai* '(time) having the mark swift as only a moment and the rest', BS *nimeṣa-ādika-lakṣaṇa-*, Tib. *mig hdzum-pahi yud-ćam-la sogs-pahi mćhan-ma*; 'light' v 87, 5or1–2 *śamī vā rre pulśti biśu anujātä crāmī ārrä o garkhä o vā rraysgä* 'the king Yama asks him, he questions all what kind of fault of his, whether heavy or light' (BS *anuyuj-* 'to enquire'); Bcd 55a4 *rraysgä*, BS *kṣipra-* 'swift', Bcd 55r3 *raysgä vī thyau* 'swiftly at once', BS *na cireṇa* 'not after long'; K 151·37 *raysgą-t-ī*; K 152·16 *tcana byehīde rraysgana bąysuśti* 'whereby they get bodhi-knowledge swiftly', K 154·46 *rraysgi thyāṃ* (=*thyau*) 'quickly, at once'. Compound, Sid. 17r5 *rraysga-gvācha-* 'digesting lightly or swiftly', BS *laghutara-*, Tib. *yaṅ-po* ('light'). From **raju-ka-* (*-dž-g-* > *-ysg-*), to Av. *rayu-*, fem. *rəvī-*, comparative *rənjyah-*; *rənjišta-*, with component *rava-, -rava-*; M.Parth.T. *rg, rgydr* 'swift, swifter', Armen. lw *erag, arag* 'swift', Simnānī *raīk*. IE Pok. 660 *leg^{u}h-, leng^{u}h-*, O.Ind. *raghú-, laghú-*, Greek ἐλαχύς, ἐλαφρός, Lat. *leuis*, Got. *leihts*, O.Engl. *leoht*, Lit. *lengvas, lengvùs*, O.Slav. *lĭgŭkŭ*.

rraysdvyārā 'princesses', K 155·51 *raysdvyārā rrespū(rā) hatsi* 'with the princesses (and) princes', =K 150·33 *raiysdvarāṃ rrespūrāṃ hatsą*, see *rriysdutar-*.

rraysma 'array, rank', Z 24·424 *āphāḍe ni rraysma* 'their ranks are confounded'; Z 24·407 *rraysmo thaṃjāre u ākṣvīndä juvāre* 'they draw out the array and they begin, they fight'; II 86·41 *gūjsabaija saunau raysme* 'he scatters the ranks of the enemies'; loc. sing. v 107, 29v2 *gyastānu u aysurāṇu rraśma bvạlstānu* 'of those mounted to the war of *deva*-gods and *asura*-demons', BS *deva-asura-saṃgrāmam abhirūḍhānāṃ*. From *raz-* 'to direct', see above *rrays-*, to Av. *rasman-*, Zor.P. *razm, pātrazm* 'fight', N.Pers. *razm, razm-gāh, razm-yōz* 'seeking a fight', Armen. lw *ṙazm, ərazm, ərazmik, paterazm*, M.Parth.T. *rzmg'h, rzmg', rzmg'hyg, rzm'hyg, rzmywz*.

rarūya 'month name, second summer month', III 105·1 *rarūya māšta*; Sid. 1 bis r5 *rarūyi māšti*; Sid. 3r4 *rarūya*; II 27·34·15 *rarūye*, corresponding to BS *bhādrapada* 'month'.

ravi 'appointed time', III 42b3 *u śau ravi jsa pajsaṃ tcerai* 'and at one time the worship is to be made' (Kalparāja text), to Av. *ratu-* 'fixed time', see also *rutä, rve*.

ravīnaa- 'of the plain' adjective to *rrai*, K 14·108 *jīvajīvā ravīnā cāṣą* '*jīvanjīva*-birds, birds of the plains, jays', =K 22·61 *jīvajīvā ra cāṣa*, BS *jīvanjīva-* 'pheasant'.

rravyi pata 'southern region', III 22, 12a2 BS *dakṣiṇa-*; Sid. 3v4–5 *khu urmaysdi hauda rrichāṃ pa jsāte u rravye*

pa jsāte dvyāṃ paṃdāvāṃ paṣṭāme jsa 'when the sun goes northwards (to the seven sages) and goes to the southern region in moving on the two paths', BS *ravi-vartma-dvaya-āśrayaḥ*, Tib. *ñi-ma byan phyogs-su hgro-ba dan, lho phyogs-su hgro-źin lam-gñis-su hjug-pahi phyir*; II 56·12 *ravya pa*; II 56·14 *ravye pa hīdva kṣīrāṣṭā padi* 'south the road to the Indian land'; II 56, 17 *ravye pa vāṣṭa*; II 56·20 *ravye pa*; ibid. *ravye pa vāṣṭā*; II 56·23 *ravye pa dva haḍājsye śadi biṃdā* 'southwards two days' journey on land'; V 222·19·2 *rravye pana* 'from the south'; K 144, IV1 *ciga kṣīra jsa ravye pa ñūhuṃjsadā* 'south-west of China'; K 146, 3V4 *jabvī-dvīpa rrivye pa iḍārai hīdva kṣīra samattai nāmā kṣīra ṣṭe* 'to the south in Jambudvīpa there is another land by name Samantaka in the Indian land'. See *pa*, *pata* 'region' above. In *rravya* **rapitā*- is preserved part of the older name for 'midday' used for the south (as *nēm-rōč* in the Sasanian period). To Av. *arəm.piθwā*, *rapiθwā*- 'midday', *rapiθwina*- 'at midday', *rapiθwitara* 'southern', formed from *ara*- 'prepared' and *pitu*- 'food'; Oss. DI. *räftad* 'midday meal', D. *räftä* 'noon', I. *rivätdon, rivädon* 'place of noon rest', I. *rivät, rivät afon* 'time for daily rest'; D. *fäsa-räftä*, I. *fäsa-räfti* 'afternoon'; Sogd. Bud. *rypδβh* 'midday', M.Pers.T. *rbyh*. For *ara*-, IE Pok. 55 *ar*- 'to fit', O.Ind. *araṃ, alaṃ* 'enough', Greek ἀραρίσκω, Lat. *art*- (*ars, artis*). See above *araṃdīśś*- 'to overlook'; for *pitu*-, see s.v. *pa, pya*.

rravye adjective 'of the plains', see *rrai*.

rraśā 'ruling', II 54a17–8 *ayīkṣyaude rāści raudānä naumä viśāra rraśā pūrāṃysa* 'they exercised power (BS *adhiṣṭhita*-) on the sovereignty, the names of the kings, controlling the *vajra*-diamond, leaders', from **raxya*- (agent suffix *-ya*-) 'ruler, director', to base *rrays*- 'to direct'. Translated SDTV 68–9; see also s.v. *pūrauysa*-.

rraśma 'array; fight', see *rraysma*.

rraṣṭa- 'directed, right, straight', participle to base *rrays*-.

-ras- 'burst', base in Sid. 103r1 *nirasaṃdai* 'bursting out', see *rus*- (**ruxś*-) s.v. *narūj*-.

-ras- 'shine', K 153·18 *virasañi* 'shining' from *rus*- (**ruxś*-), see s.v. *rrus*- 'to shine'.

rraha- 'chariot, cart, wagon', V 15, 1a1 *⟨dī⟩ma-rraha-bāyā grata-hvāñā⟨ka⟩* 'tamer, chariot-driver, preacher of commandments', parallel to BS *damya-sārathi*-, as V 142, 13r1 *dīmā⟨k⟩ä grata-hvāñai*; =BS G 37, 7a2 *damya-sārathiḥ śāstā*, G 36, 5V4 *puruṣa-damya-sārathiḥ śāstā*, Tib. *skyes-ba hdul-bahi kha-lo bsgyur-ba* (*kha-lo* 'driver'); Z 13·149 *rraha-bārai* 'riding in a chariot'; III 74·212 *rahä: vahaṃdā* 'the chariot descended'; III 74·204–5 *rahä sarba* 'the chariot rises'; III 43·24 *rahą kāḍa* 'he drew the cart', =III 39·70 *rahä kāḍä* (story of Vyāsa-); K 25·117 *cadane raha* 'brilliant chariot', =K 17·181 *cadana raha*, =K 34·67 *bveyāṃstye rahä:*, 'the shining chariot'; adjective, *rahya* 'charioteer', Manj. 138 *beśa aśya hastya* (BS *hastin*-) *gūha rahya tc(u)ra-ysanya hīna* 'the whole four-divisioned army of horse, elephant, infantry, chariot'; K 33·62 *bveyāscye raha baidä* 'upon a brilliant chariot'; III 5, 11r5 *satvāni närvāñāṣṭa rrahä bāyāka* (voc. sing.) 'chariot-driver of the beings towards *nirvāṇa*-'. From *raθa*-, Av. *raθa*- 'chariot', *raiθī*- 'road', O.Pers. *raθa*-, Sogd. Bud. *r'δ* 'way'; M.Parth.T. *ryh*, plur. *rhy'n* 'chariot', *r'h* 'way'; M.Pers.T. *rhy* 'chariot', *r'h* 'way', Zor.P. *lyh* **rah* 'chariot', *rās* 'way' (*-s-*=*-θ-*), N.Pers. *rux* 'chariot', *rāh* 'way', Engl. 'rook (in chess)', Pašto *lyār, lār* 'road' (**raθī*-), Orm. *rāī* (**raθī*-), O.Ind. *rátha*- 'chariot', adjective *rathī*- 'charioteer', *rathyā*- 'road', Nūristānī Aškun *weriču, biriči* 'road' (**upa-rathyā*- or **vi-rathyā*-). IE Pok. 866 *ret*-, *reth*- 'run', Lat. *rota*, Celtic O.Ir. *rethim* 'I run'.

rraha: 'red (?)', II 85·18 *śau rraha: śīyi ttrihe:* 'one red, white radish'. From **raxa*- to **raxva*-, *rrāṣa*- **raxša*-, like *ttraha* 'draught (of liquid)', and *paha*- 'cooked', **paxva*-, hence base *rak*- (beside *rag*-) 'to colour', O.Ind. *rakta*- 'red'. See also *rajsāna*-.

raha- 'dress', second component in *ttī-raha* 'garment', IV 53a3 *ttīrahāṃ*, IV 68a1 *ttīrahä*, IV 39b1 *ttīraha*; IV 59a2 *pamūha u ttīrahä* (dyadic). From **taxta-raxθa*- (or *-raxa*-, *-raxva*-) 'woven cloth' to *tak*- 'weave', Oss. D. *taxun, taydton* 'weave, prepare, cleanse', *ändax* 'thread', Lat. *texo, textus* (IE Pok. 716); and base *rak*- 'to prepare clothes', Zor.P. *raxtak*, N.Pers. *raxt* 'clothes', Chinese lw *lo-t'i*<*lâk-tiei* **raxti*- (K 41I·12; Gram. serica 866h), O.Ind. *racayati* 'arrange', perf. RV *ānṛce*, IE Pok. 863 *rek*-, O.Ind. *racana*- 'arrangement'; Got. *rahnjan* 'to reckon', *ragin* 'counsel', O.Norse *regin* plur. *røgn* 'decisive powers, gods', O.Slav. *rokū* 'definite time', *rekǫ, rešti* 'to say', *raknǫti, račiti* 'to wish', Tokhara B *reki*, A *rake* 'word'. See also *rīma* 'cloth, dress' (**raxma*-?) and *rahada*. For *-ī*<*-īta-*<*-axt-*, note also *sāj-*:*sīta*- and as first component *śśī-phīsa*- 'white'. See also *rrīye* 'called'.

rahada 'clothes', Manj. 77–8 *ttrāma sa khu hvī ayula* (BS *ayo-gola*-) *ujadīśa js(ā) hadara satva sūśca jsa hīvī dasta padaśaja rahada pātca* 'just as a man throws an iron ball on other beings, he burns his own hand with it (*-ṃ jsa*), then he burns his clothes'. From **raxanti*- to base *rak*- 'arrange, dress' (see *rraha*-), with *-anti* like Av. *sāδayantī* 'dress'.

rahā 'notch', III 81·174 gloss to Turkish *keysä=käz* 'notch on an arrow'. From base *srak*-, Av. *sraxti, θraxti*- 'edge, corner', Pašto *rōx* 'side part', N.Pers. *rux* 'cheek', Yidya *rōxə* 'cheek', Waxī *rūk* 'forehead', Armen. lw *erax* 'mouth, muzzle', *eraxčan* 'muzzle', Balōčī *pa teγī rahā* 'with the sword's edge'. *rāh* 'edge' *rahnay* 'bank of river', *du-rāhen* 'two-edged'. IE Pok. 1001 *srakᵘ-to- -ti*- 'sharp-edged, sharp edge', O.Ind. *srakti*-, Av. *sraxti*-, *θraxti*-, Greek ῥακτοί·φάραγγες.

raḷi piṃṇä 'a medicament', III 90·192 *avaṣāyą, gvaṇi, raḷi piṃṇä, śīya baḷaṇyä* (four uncertain plant names).

rrahamūna inst. sing. 'by the washerman', with *rraha*- 'clothes' and base *mū*- possibly base *mau-*:*mu*- 'to beat', attested in *muṣṭu* 'fist' (IE Pok. 745 *meuk*-), O.Ind. *muṣṭi*- 'fist', BS *musala*- 'hammer', *mudgara*- 'hammer', Lit. *mùšti* 'beat', since the washerman beats the clothes on stones in the river (BS *upahata*- 'cleaned' of clothes). Then connexion with base *mau-*:*mu*- 'to remove' or *maud*-; or *mau-*:*mu*- 'to wash' would (see VI 301) fail. The word is in two passages Z 5·86 *trāmu hā pajsatä kho śśīyä rahamūna thonä pajsīnde* 'the king was so stricken as by the washerman the cloth is beaten white' and Z 19·58 *⟨kho thon⟩e kūleina pajsīnde rrahamūne handaru* 'as cloth with the beetle is beaten to another (colour, =white)

by the washerman' (where *-e* stands for *-a* inst. sing., or possibly with particle *ī* 'surely'). Note also Oss. D. *miūä*, I. *mi* 'thing, deed, work', Hungarian lw *mű* 'work', assuming that D. *miūä* is from **muva-* as D. *siūä* 'horn' is from **sruva-*, I. *siū*, *sy*, *syk'a*.

rrā 'veins', Sid. 150v4 *rrā-v-ī khāñä* 'his veins are to be opened', Tib. *rca gtar-ziṅ*, Sid. 103v3 *īñakä rrāṃ vīra huñą nirāme* 'from the adjacent veins blood issues', Tib. *rca-nas khrag hbyuṅ-ba*; Sid. 128v5 *sāmalā hīye re* 'veins of the shoulder', BS *sirā*, Tib. *phrag-pahi rca*; JS 18r3 *ttye jsa baṃda jīvaina hamagä huñä ttarūna, narä udiśāya narrvai hīvye re* 'from it vomited red blood equal to life; for the man you opened your own veins'; K 19·222 *ttyau hyai rri khauña* 'their veins must be opened', =K 27·146 *ttyau hīye re khauña*, =K 35·90–1 *re khūmāña* (translation BSOAS 29, 1966, 527); IV 17·14 *rāve jīye* 'he fails (becomes ill) in the veins'. From **rahā-*, Sogd. Man. *r'k*, M.Parth.T. *rhq*, M.Pers.T. *rg*, Zor.P. (Gr. Bd. TD2 66·11) *l'k'n* or *lhk'n* **rahakān*, **ra(h)kān*, Ind. Bd. *lg*, K 20 *lg̈* **rag*, Gr. Bd. (TD2) 110·8 *lk'n*, *lhk'n*, Ind. Bd. *lg'n*, Armen. lw *erak*, N.Pers. *rag*; (with *-ā*) Munjānī *rūgo*, Yidγa *rīγo* (**rākā-*), Simnānī *ria*, Sivandī *räge* (G. Morgenstierne, Volume dedicated to H. Taqizadeh, 207). To IE Pok. 336 *er-es-*, *r-es-* 'flow', O.Ind. *rásа-*, *rasā́* 'sap, juice', Lat *rōs*, *rōris* 'dew', Greek κατ-εράω 'flow down'. The Avestan river name *ranhā-* might represent **rasā-* 'flowing stream'.

rrā 'plain', see *rrai*.

rrā 'pain', K 23·80 *rrā vahana* 'pain descended', =K 15·134 *rā vahąna*, =K 32·34 *rrāhä: nāve rraṣṭä* 'pain took straightway' (translation BSOAS 29, 1966, 508), see *rrāha-*.

rrājā 'of the plains', adjective to *rrai*, Sid. 19v1 *rrājā namva* 'salt from the plain', BS *lomaka* (for *loṇaka-*, *lavaṇa-*), Tib. *ćha kha-ra* (ed. Pekin *khad*); III 85·74 *rājā namva*, III 87·118 *rrāje namvena*; III 17·14 *rājä namva*.

rrānāṃ gen. plur. to *rrāna-* 'fighter (?)', III 52·97 *ttena rrānāṃ haspūnaka* 'therefore the strivers among the fighters (?)' (see s.v. *haspūnaka*). To Av. *rāna-* 'fighter' glossed by Zor.P. *patkartār*, *rāna-* 'fighting', glossed by Zor.P. *patkār*. For the fighting ascetic, note Divyāvadāna 138·26 *yujyadhvaṃ buddha-śāsane*, =Z 22·276 *haspästa śśāśiña balysä*.

rrānä 'belt (?)', N 52·9 *pharāka-padya ratana nāste ysīrru āljsatu u biśūnya ratana u rrānä yande* 'takes jewels of many kinds, gold, silver and various precious stones and makes a belt (?)', with Sogd. Bud. *r'n'kh*, Oss. D. *ronä*, I. *ron* 'belt' adjective use of *rāna-* 'the thing at the thigh' from *rāna-* 'thigh', Av. *rāna-*, Zor.P. *rān-pān* 'protector of the thighs' (glossed *sparčak* 'small shield'); note similar use of *hurā* 'belt, scarf (?)' below, and Šuγnī *mīδ́*, Rōšānī *mīδ́ī*, Sarīkolī *miδ́* (**madyaka-*) 'sword' as 'the thing at the waist'.

rāṃdāṃ 'ravens, crows', I 173, 91r4 gen. plur. *rāṃdāṃ hīvī harīysna* 'from the (disease of) tremblings caused by crows', BS *kākanī-trāsaneṣu* ('*kākanī*'s causing to tremble'), the goddess name *kākanī*, *kākinī* translated as *kāka-* 'crow, raven'. Base *rāṃd-* or *rāṃda-* < **rand-*, from **rapant-* 'rapax', like *ṣṣund-* 'raven' < **xšuvant-*. The passage lists diseases caused by BS *bhūta-*, *yakṣa-*, *kākanī-*, *kuṃbhāṇḍa-*, *piśāca*-demons.

rāme 'be removed', Manj. 310 *hīṣṭā pyaucai vahaiśai arvai ttyā arvā vai prrabāvna ttye ttavai paitta rāme* 'eighty antidotic reducing medicaments, by the power of those medicaments his fever is reduced (*paitta* < **patati*), is removed'. See *rram-* 'move', *narām-*.

rrāyä 'times', Z 11·61 *drai rrāyä ṣṣīve haḍāya* 'three times, by night, by day', parallel BS Divyāvadāna 124·19 *trī rātres trir divasasya*, Sogd. Bud. *myδ 'yśpw wγwšw ẓmnw* 'day, night, six times'; V 88, 50r3 *ttye rrāyä* 'at that time'. From **rāti-* 'order, succession', Oss. D. *radä*, I. *rad* 'series' (*-d-* is from either *-d-* or *-t-*); with short vowel Zor.P. *ltk* **ratak*, N.Pers. *radah* 'order, rank', Tokhara B *retke*, A *rätäk* 'troop' for BS *sainya-*. Note *jūna-* 'times', N 158·31–2 *ṣṣavi haḍā raṣṭa drai jūna ṣṣīvi u drai jūna haḍāya*; Z 12·55 *ttṛ-kālä*; II 7·118 *hauda kāla* 'seven times'; and *tcīra* 'times', Sogd. Bud. P 7·173–4 *y'wr*.

rrāys- 'to make noise', Z 2·46 *suṭhṭha rrāysīndä u ṣṣundä* 'the vultures and the ravens make noise'; Z 20·30 *suṭhṭha rrāysīndä*; III 47·53 *ṣāṃdakyi rrāysārä*, =III 38·34 *ṣaudakye rāysāra* 'the (young) ravens make noise' Possibly *rāz-* with long vowel present to **raz-* or base *rā-*:*r-*, *ra-* with increment *-s-*, to IE Pok. 859 *rē-* 'make noise', O.Ind. *rāyati* 'barks', with increment *rē-k-*, *rē-g-*, *rē-t-* and here *rrāys-* IE *rēĝ-* with the frequent variation IE *g* and *ĝ*. Av. *ray-* 'recite' derives from *rā-y-* or *ray-*, but Oss. D. *rājun*, *rāid*, I. *rājyn* 'bark' is from IE *rei-*, O.Ind. *rāsati*, *rasat* 'roar' (placed under IE Pok. 852 *rās-*, *ras-*) could also derive from IE *rē-s-*. Note also *ggūrās-* 'to dispute' if 'noise' is basic, IE *rē-ḱ-*.

rrāysan- 'director', nom. sing. V 333, 27r2 *rrāyse*, BS G 37, 24a3 *īśvara-*, Tib. *dbaṅ-ba*; gen. plur. II 54·13 *rāysanāṃ hvāṣṭi* 'best of rulers', with adjective suffix *rrāysanonda-* 'dominating'. From base *raz-*, s.v. *rrays-* with professional suffix *-an-* (as Av. *maθran-*, O.Ind. *rājan-*).

rrāysanonda- 'directing', adjective *-onda-* suffix < *-ăvant-a-*, L 93·19 *dātä ve rrāysanondä*; L 94·39–95·1 *ūyāme vī rrāysanaundä* 'dominating the survey', BS *avalokita-īśvara-*; Sid. 1 bis v3 *ṇe biṃdä rrāysanaudä* 'controlling the *anauśa*-food' (=BS *amṛta-*); II 120·199 *jabvī dvīpa baida rrāauysanauda* 'ruling over Jambu-dvīpa'; K 54, 13v3 *samāhauña rāysināṃdä* 'master of trance' (BS *samādhāna-*), II 103·47–8 *ranījai janavai vīra rāysanauda* 'ruling over the Land of Jade'; K 60, 35r1 *dāvīneṃ* (*-eṃ*=*-ai*) *ttaraṃdarą vīra rāysanaṃdāṃ hame* 'becomes dominant over the *dharma*-body' (=BS *dharma-kāya-*); II 4·54 *dā baida rāysnādą* 'master of the dharma-doctrine', =II 4·57 *rāysdādą*. To base *raz-*, s.v. *rrays-*.

rrāysāyana- 'royal throne', with three anomalies initial *rr-*:*-ys-* for Prakrit *j'* (=Khotan Saka *ś*), and *-y-* for *-ys-* (after *-ys-*) from Prakrit **rājāzana-*, BS *rājāsana-*; once in JS 18v2 *rāysāysnä*, both *-ys-* are shown. Less likely in a technical term, Iranian **rāza-hadana-* > *rāysāyana-* could also be considered; II 85·2 *rrāysāyaṃ biṃdä* 'on the throne'; K 12·12 *rāysāya baida*; II 104·86 *rāysāyiña* 'on the throne' (loc. sing.).

rāysai 'gift', possibly 'earnest money', variant with *haṃbā* 'share', *vāra* 'portion' and *herä* 'thing, possessions';

IV 72a2 *kạrā va haṃbā̱* 'the share of the *kạrā* official', IV 33a2 *kạrā va rāysai va* 'for the *kạrā*-official for a gift'; V 3·1·6 *spāta sīḍaki va rāysai* 'gift for *spāta*-official Sīḍaka', IV 45a3 *rāysai hīvī vāra* 'the portion of the gift', IV 43b1 *rāysaina* 'with the gift'; IV 55a1–2 *kạrā va rāysai hī(vī) herā*. See *kạrā*. With *harays-*: *haraṣṭa-* 'to present', see IV 72a2, with *aharaṣṭa-* (IV 55a2). To base *raz-*, s.v. *rrays-*, with meaning 'give' as in Greek ὀρέγω. Note also for 'earnest money', BS *udranga-*, *avadranga-*, cited s.v. *drjs-* 'hold'.

rrāś- 'direct', causative to *rrays-*.

rrāśa 'control', K 6, 143v4 *rrāśu vātä*, Tib. *sa-la*, Chinese *ti* 'earth' (K 223·10); SuvP. 64r2 *cu drrāvai aysmū rāśạ, cu vā ysūrri brrīye rāśạ̄na* 'what under influence of fickle mind, or what under influence of anger (and) passion', BS *cala-citta-vaśena kāma-krodha-vaśena vā*; SuvP. 63v3 *kāṣci ysūrri rāśạ̄na* 'under influence of sorrow, anger', BS *śoka-roṣa-vaśena*; V 31, 86b3 *rrāśo*; K 69·225 *byaṃdi rrāśạ* 'under influence of confusion' (=BS *pramāda-*); K 148·64 *rāśa vaunīha*; K 148·50 *rāśạ vaunīha ni byehīde* 'they get no control, opportunity'; K 52·7·3–4 *jsīñi bidi byehūmä rāśạ̄* 'may I get control over life'; K 57, 24r3 *ttaraṃdarä vī rrāśạ̄ byehe* 'get control over the body'; K 153·20 *ca byādā pāraumvā hastimiṃ rāṣạ* 'who (fem. **byaudātä*) got best control in the *pāramitā* perfections'; Manj. 277 *ttī vasve byehe rāśạ ṣkauje*, =III 29, 43b3–4 *ttī vasve byehä, rāṣạ̄ saṃtsārä* 'then he gets pure control of the *saṃskāra*-acts' and 'of the migration'; with 'to go, come', III 128·5 *rāśạ tsūti* 'come under the control of'; K 46·35 *ṣị nadä hārū bāḍi rāśạ tsve khū muḍä* 'the merchant Nanda came under the control of time so that he died'; K 109·315–6 *tty(e) aysmva pūṣa rrāśạ jsāve* 'at once his mind comes to control'; with *yan-*, *padīm-* 'make', II 129·81 *rrāṣị pastāṃdū yuḍe* 'we deigned to bring into force' (translation AM, n.s., 11, 1964, 20); K 39·154 *yuḍāṃdai rrāśạ̄* 'they made him in control (set him free)' (translation BSOAS 29, 1966, 514); V 212, 46a3 *rrāṣị parī yuḍä*, V 211, 42·3 *rrāśạ parya yu⟨ḍe⟩* 'condescend to give control'; V 280, 5a3 *rāśu padīmäta kho sumīrä* (context lost); III 137·12·3 *nāri kṣạmī ne nä rrāśại* 'may it please the wife; it is not in their control (?)'; ibid. 4 *|||pātci rrāśạ*; Manj. 144 *rāśa reda vejsyāra* 'they see *ṛddhi*-power in control (?)'.

rrāṣa 'dark-coloured', Sid. 136r5 *cha haryāsa u rrāṣa u hiṭi* 'skin black and dark and red', BS *śyāva-lohita-*, Tib. *mdog gnag-pa dan, sno-skyar hdug-pa dan, dmar-ba dan*; Sid. 142r1 *henai u rrāṣa cha* 'red and dark skin', BS *śyāva-*, Tib. *mdog dmar-la sno-skyar hdug-pa*, Tib. *sno-skya* from *sno* 'blue, green' (plants), *sno-skya* 'pale blue' (of emaciated skin), according to Jäschke Dictionary; *skya-bo* (=BS *pāṇḍu-*) 'whitish, grey, yellowish white'; similar in the Das Dictionary; Mahāvyutpatti 2088 *śyāma-*, Tib. *sno-bsans*; 8814 *nīla-*, Tib. *sno*. Hence *rrāṣa-*, BS *śyāva-* 'dark', to **raxša-* N.Pers. *raxš* 'mixed red and white, between black and fusc', the colour of the horse Raxš of Rustam; Waxī *rakṣ* 'grey, brown', Kurd. *raš* 'black', Armen. lw *erašx* 'reddish', =*ašxēt* 'reddish, of a fiery colour', *ašxēt dzi* 'chestnut horse', Sogd. *ryš* 'bay horse', Rustam's horse *ryšw* '*spy* (Reichelt frag. III 22), to base *rag-*, *rang-* 'to colour', O.Pers. *āranjanam* 'decoration', Elamite spelling *ha-ra-an-za-na-um* (see W. Hinz, Acta orientalia hungarica 19, 1971, 23; M. Mayrhofer, Die Sprache 18, 1972, 53; H. W. Bailey, JRAS 1972, 106). From base *rang-*, *rag-* 'to colour', Sogd. Bud. *rnk-*, *pnć rnk'n pr'kh* 'five-coloured banner' (BS *patākā-*), Yayn. *rank*, Zor.P. *rag*, *rang*, N.Pers. *rang* 'colour', *razīdan* 'to colour', *rang-ā-rang* 'of various colours', M.Parth.Pers.T. *rng*, Armen. lw *erang* 'colour', *aparanjan* 'arm-band', N.Pers. *abranjan*; O.Pers. *āranjana-* 'decoration', Elam.Pers. *ha-ra-an-za-na-um*, N.Pers. *ārang*; Yidγa *rok* 'colour'; Yazg., Orm., Sanglēčī, Waxī *rang*, Parāčī *rŏng*, Balōčī *rang*; *havān rangīn* 'in this way'. To IE Pok. 854 *reg-*, O.Ind. *rájyati* 'becomes coloured or red', *rāga-* 'redness', *ranga-* 'colour', Greek ῥέζω 'to colour'. See *rajsāna*. For 'colouring' see also *nar-*, and *hvāraka-*.

rāstai 'prepared', Manj. 200 *kha jaḍa keda vāysanyau rāstai cetta ālabana āyīda* 'when the ignorant (BS *jaḍa-*) think, being influenced by *vāsanā*-impressions, they see the bases of thought' (BS *citta-ālambana*). Possibly base *rād-*, Av. *rād-*, *rāsta-* 'prepare, arrange', O.Ind. *rādhati*, *rāddhá-*; O.Pers. *rād-*, loc. sing. *rādiy* 'for the sake of', Zor.P. *rāδ*, N.Pers. *rā*; with *pati-*, Zor.P. *patrāδ-*, *patrāst*, N.Pers. *pairāy-*, *pairāstan*, Armen. lw *patrast* 'ready'; Zor.P. *ārāstan*, *vīrāstan*, N.Pers. *ārāy-*, *ārāstan*, Armen. lw *viray-*, M.Parth.T. *pdr'y-*, *pdr'y'd*, *pdr'st* 'prepare', *wyr'y-* 'arrange', M.Pers.T. *rd-* (from *rad-* and *raz-*).

rrāha- 'pain, ache, disease', Sid. 111r1 *kamala rrāhā* 'headache', BS *śiro-'rti-*, Tib. *klad-pa na-ba*; Sid. 124r1 *ysira rāhā* 'heart disease', BS *hṛd-roga-*, Tib. *sñiṅ na-ba*; I 187, 106v1 *garśa rāha ächā jiṃdi* 'cures illnesses, throat disease', BS *gala-*. Compounds, N 76·21 *arrāha jäta-ächā himäta* 'become without disease, with illnesses destroyed', BS *aroga-*; N 76·27 *batä-rrāha* 'with little disease', BS *alpa-vyādhi-*. See also K 23·80 *rrā*, =K 15·134 *rā*, =K 32·34 *rrāhä:*. From base *raf-* 'to attack', see s.v. *rraphai* 'fight'; Sogd. Bud. *r'β* 'illness', *r'βkw*, *r'βkyn* 'ill', *rβny* 'wounded', Man. *r'f*, *r'fkw*, *r'fqyn*, Yazg. *rūvn* 'pain', *ravnagig* 'ill'; Oss. D. *run*, I. *ryn* 'illness'. Possibly RV 10·117·2 *ādhrāya...raphitāya* 'weak... depressed (?)'. IE *rep(h)-* Pok. 865 *rep-* 'seize', O.Ind. *rápas-* 'bodily harm', *raphitá-* 'injured', Greek ἁρέπτομαι 'tear off', Lat. *rapiō*, *raptus*, Lit. *ap-rẽpti* 'seize', Germanic **rabh-*, O.Norse *refsa* 'to punish', O.Engl. *refsan* 'blame'. But Iranian *rf-* 'to attack, fight'. See also *rrautte*.

rrāha māśta 'month *Rrāha*', second month of winter's end (=fourth winter month, corresponding to BS *phalguna-*), elsewhere *rrāhaja*.

rrāhaja 'month name' see s.v. *rrāha*, Sid. 3r5 *rrāhaji māśta*, II 72·18·1 *māśta rrāhaja*; V 227·65a1 *rrāhaji 22mye ha⟨ḍai⟩* '(month) *Rrāhaja* 22nd day'.

ri 'even, also, on the part of', latest form of *ra=rro*, *rru*.

rri 'veins', see *rrā*.

rrīj- 'surpass' from 'leave behind', V 355, 294v1 *kho būma ātāśiya rrījāre pharu* 'as things of the sky (BS *ākāśa-*) surpass by much things of earth (BS *bhūmi-*, *bhauma-*)'; Z 22·165 *brahmānu rrījite dätena laksaṇai drāvaredirsa* 'he surpasses Brahmāna- in appearance; his marks are thirty-two' (BS *lakṣaṇa-*); II 61b9 *tti cu burą āṃ maṃ*

rrījāmi (no context). See cognates s.v. *parrīj-* 'to deliver', base *raiḱ-*.

rrījā 'queenly (?)', JS 12v2 *tta khu purra spāśa puṛṇa paṃjesą̄ vīra ttalottama raṃba sūja rrījā ttīśṇą* 'as the moon shines full (BS *pūrṇa-*) on the fifteenth day with the queenly splendour (BS *tejas-*) of Tilottamā, Raṃbā, Śūjā' (=BS *Śacī*, wife of Indra). It can be traced to **rīṇja-* adjective to *rrīṇā-* 'queen', rather than connected with *rijī* 'of *rijī*-colour'.

rijī-juṃ 'of *rijī*-colour', II 72·4 *rijī-juṃ hulyega* 'a hand-cloth of *rijī* colour'; in form like *mījī-jūna-* 'of red colour'. Basic form ambiguous, **raiči-* > **rīj-* > *rij-*, or **ričī-* > *rij-*, or nasalised **rinči-* > **rīṃj-* > *rij-*. Since *mījī* can be connected with O.Ind. *mecaka-* with base *mai-*:*mi-* (see above s.v. *mījī*), here a base *rai-*:*ri-* can be accepted, a colour name, like IE Pok. 859 *rei-* 'speckled, variegated', Lit. *raīnas, raīmas, raības* 'grey' and 'variegated', Slav. Russ. *ribyj* 'variegated'; **roi-ḱo-* in O.Engl. *rā, rāha* 'roe-deer', OHG *rēh* (as OHG *mēh* 'mew' has been connected with *mai-*). This seems preferable to tracing *rij-* to **raji-* and connecting with *rajsāna-, rrāṣa-* above, base *rag-* 'to colour'. For 'variegated', see also Iranian *pard-* (Kroraina lw *palaǵa-*), see *palaiga-*.

rrājsaa- 'sharp', fem. *rriscya*, V 70, 8v3 *rrājseina kāḍarna* 'with sharp sword', BS G 37, 12b1 *tīkṣṇena śastreṇa*, Tib. *mčhon rnon-pos*; V 263, 89r1 *rrājsā pihāka paḍe* 'sharp splitting axes', BS G 37, 76b1 *dāru-pāṭakāni kuṭharāṇi*, Tib. *śiṅ gśegs-pahi sta-re rnams*; JS 13v2 *rriscye guhaiñā* 'sharp knife'; Sid. 17r2 *u tciña rriṃjsai* (*-iṃ-*=*-ai-*) 'and (makes) the eye sharp', BS *dṛg...śukra-prada-*, Tib. *mig rno-ba...byed-do*; Sid. 19v1 *bida-lūṃ* (BS *viḍa-, lavaṇa-* 'fossil salt') *ṣī grāma u rriscya* 'fossil salt is hot and sharp', BS *uṣṇa-haraṃ tīkṣṇaṃ viḍaṃ*, Tib. *ćabs-ru ćha ni drod ćhe-žiṅ rno-ba yin-te*; Sid. 104v4 *ṣi rriṃjsāṃ* (*-iṃ-*=*-ai-*) *hvaḍā khaṣṭā āstaṃna* 'this (*pāṇḍu-roga-* disease arises) from sharp foods (and) drinks and the like', BS *tīkṣṇa...-niṣevaṇā*, Tib. *kha-zas-la sogs-pa rno-ba dan*; Z 2·75 *parvacha ni bvāmata rrāsca* 'their ripening, their bodhi-knowledge is sharp'; K 64, 82r1 *tvā raiscya satsārva gaumaña ttāja* 'that sharp swift river of *saṃsāra*-migration'. From **ričaka-*, fem. **ričačī-*, to base *raiḱ-*:*riḱ-*, IE Pok. 858 *reiḱ(h)-* (from *rei-* 'cut'), Greek ἐρείκω 'break up', Lit. *riekiù, riẽkti* 'cut'; O.Ind. *rikhāti, likhāti* 'scratch'; from *reiḱ-*, O.Ind. *riśāti, liśāti* 'tear off'. See JS 16v1 *rraisvi gvahaiñā* 'sharp knife'; III 42·4 *haṣḍą raisvai* 'sharp message', to base IE *reiḱ-*.

rīña 'of the queen', see s.v. *rrīṇa, rīna*.

rrīṇa 'queen', K 52·76 *mista ciṃgāni ṣi rrīna* 'this great queen of the Chinese' (or adjective 'Chinese queen'); plur. SuvO. 36r3 *rrīṇe u rrāspūra varā u rrā⟨ysduīrā⟩* 'queens and princes there and princesses', ibid. 4–5 *rrī⟨ṇe u rrāspū⟩ra u rrāysduīrā*, BS *agra-mahiṣī rājaputrāś ca rājaduhitaraś ca*; gen. sing. V 112, 34v4 *rrīñe*, BS *agra-mahiṣyāś ca*, III 73·176 *rrīne*, JS 3r2 *rrīna*, K 155·51 *jaśte rīña*; with *yi* 'him', K 40·19 *rrīnai ṣä hāḍikaña biysīyā* 'the queen took him in the clothes', =K 43·137 *rīnai hāḍikaña biysīyā*; K 42·97 *rrīnai tta tta hvā* 'the queen spoke so to him'; K 40·14 *dvī rrīna ye* 'there were two queens', =K 43·133; K 40·15 *paḍauysä rrīna* 'the first queen', =K 43·134 *paḍauysi ri⟨na⟩*; later oblique K 42·105–6 *rrīña pejsā amanā himyeṃ* (*-eṃ*=*-ai*) 'to the queen strong displeasure arose'; K 155·51 *jaśte rīña raysdvyārā rrespū⟨rā⟩ hatsi*, =K 150·33 *gyaśtā rīñā raiysdvarāṃ respūrāṃ hatsą* 'with *devī*-goddess queen, princesses, princes'; K 40·20 *rrīña āhāṃrrji hvę* 'delighted he said to the queen', =K 43·138 *rīña āhauja hve*; III 117 (line 2)·8 *mastye janava-kaḍyānye rīña jastūña aysmū* 'the royal mind of the queen great beauty of the land' (BS *janapada-kalyāṇā*); III 68·62 *rrīña jsa hvāṣṭye* 'from the chief queen'; K 42·100 *mera rrīña vīra brrīyā* 'love for my mother the queen'; K 42·100–1 *jaśta rrīña vīra* 'for the devī-goddess queen'. With *-ka-*, III 73·173 *rruṃda kṣāśā, rrīnaka ya* 'beside the king was the queen'. From the base *raz-* 'to direct', hence **razinī-* 'wife of the director' > **raiśnā-* > **rainā-* > *rrīṇā-*, beside *razi-* > *rrāys-, rrās-* see *rrāysdutar-, rrāspūra-*; see *rrāysan-*, and base *rrays-*. Suffix feminine *-inī*, see Šuγnī, Rōšānī *wirdzin* 'she-wolf' (**vṛčīnī*), Chorasmian *'wrk'n* 'she-wolf' (**vṛkānī*), and Av. *-ānī, ahurānī*.

rrātu 'cleft', Z 22·281 *hamata śśandā rrātu yande* 'of itself the earth makes a fissure' (into which Mahākāśyapa entered); adjective, N 50·30–1 *butta haḍe ttye nvye gaṃjso cu khūṇājsa o rrātąjsa* 'he would know however the defect of the boat which was full of holes or of rifts'. Note also Tokhara B 12a3 *ṣlyīye leṅke* 'mountain cleft'. From base *raiš-* 'to tear, split', see s.v. *bärāta*, participle *birṣta-*.

rrīna 'queen', see *rrīṇa* with *-ṇ-*.

rrīnth- see s.v. *rrantha-*.

-rīph-, see *pārīph-*, BS *sthāpaya-* 'establish'.

rim- 'rejoice', see s.v. *ram-*; K 41·45 *kūnāla rrimą upagauptā sthī(ri) vīra*, =K 43·163–4 *kūnāla rrima upagauptti sthīri vīra* '(the boy) *Kunāla* was delightful to the elder (BS *sthavira-*) Upagupta'.

rīma 'cloth', II 77·36 *mūṣaka va rīma gīryāṃdu* 'we bought cloth for clothes'. From **raxma-* to base *rak-*, Zor.P. *raxtak*, N.Pers. *raxt* 'clothes'. An alternative would be **raišma-* base *raiš-* beside *rais-* 'to spin', N.Pers. *rištan, rēs-*, Balōčī *rēsaγ, rēsag* 'spin, plait' but the lost *-š* would normally be indicated by a subscript hook. IE Pok. 858 *reik(h)-*, O.Ind. *rikhāti, likhāti, rekhā* 'line', and *reiḱ-*, N.Pers. *rištan*. For **raišma-* note Zor.P. *aβrēšm* 'silk', N.Pers. *abrēšum*, Tib. *par-śa ris-ma* (MT a III 001) and Tib. *par-śa re-śi-ma* (MT a VI 0056, quoted F. W. Thomas, Tibetan literary texts II, 201) may belong here, with *par-śa* for *parša-* 'variegated (?)'. See s.v. *raha-*, for base *rak-*.

rrīma 'faeces, filth, dirt', Sid. 121v1 *rrīma*, BS *viṭ*, Tib. *dri-ma*; SuvP. 66v4 *rrīme*, BS *malaṃ*; III 134·85–6 *rīma maṃ naiśta* 'here is no dirt', BS *malina na asti*; V 134a5 *rīmañi*, gen. plur. Sid. 4r4 *rīmañāṃ*, N 52·12 *rrīmañyau*. Adjectives, III 124·85 *rrīmajsa*, BS *malina*, Z 4·96 *rrīmajsa-*, with negative, K 62, 76v1 *arīmä*, Z 22·244 *arrīmajsa-*; with *naṣ-*, Bcd 48r1 *naṣirrīma*, BS *vimala-*, SuvP. 68v3 *niṣirrīma*, BS *sunirmala-*. From base *rai-*:*ri-* 'to flow, defecate', Av. *irita-*, Zor.P. *riyēt, rīt, rēman, rēmantom*, N.Pers. *riyad, rīdan, rēm, raiman*, Sogd. Bud. *rym, rymh, rym-γw'r'k*; adjective *rymn'k*, Man. *rymnyy*, Yaγn. *rēm*, Oss. D. *lijun, lid*, I. *lijyn, lyd*, D. *läxä*, I. *läx* 'excrement', Kurd. *lävä* 'slag', Pašto

rəma, *rima* 'mucus, dysentery', plur. *ramē* 'mucus, bile'. See also *rīyai*.

rrīye 'he called, summoned', Z 5·96 *hā paḍā hāruva rrīye* 'thither first he called the merchants (=BS *śreṣṭhin-*)', parallel to BS G 37, 75 bis b2 *sa rājā triṃśat koṭyo amātyānām āhūya* 'the king summoning 30 *koṭi-* millions of his intimates'. Possibly to base *rak-* (see above s.v. *raha-* 'dress'), O.Slav. *rekǫ*, *rešti* 'speak', Tokhara B *reki*, A *rake* 'word'.

rīyai 'anus', Sid. 102v1 *u rīyai puṃvāñā* 'and is to be inserted into the anus' (BS *guda-*), Tib. *rkub-tu brdzaṅs-la* (*rdzoṅ-ba* 'send, put'). From **raitaka-* to *rai-* 'defecate' (see s.v. *rrīma* 'dirt') or **raikaka-* to *raik-* 'pour out, leave', see s.v. *parrīj-*.

***rrīys-** 'to lick' (or possibly **rrīs-*), present 3 sing., III 43·18 *ā vā rīṣtä raijsai kāḍarä dairä mākṣī* 'or he licks honey upon the edge of a sharp sword', cliché BS Śikṣā-samuccaya 204·12 *madhu-digdhā iva kṣura-dhāra-samā*; Sanskrit Nīti-śāstra (5748) *asi-dhārā-avalehanaṃ*; preterite, 3 sing. Z 5·44 *biśāna nä biśśä rrāṣṭe* 'he licked them both with his tongue'. Base *raiz-* or *rais-* 'to lick', Av. *raēzaēte*, Zor.P. *lēšēnd*, *lištak*, Sogd. Bud. infinitive *rys'ty*, Yaγn. *les-*, *lis-*, *lesta*, N.Pers. *lēs-*, *lištan*, Sanglečī *lēs-*, *let*, Iškāšmī *lēs-*, *lišt*, Waxī *liš-*, *lisetk*, *lišt*, Yidγa *nərīz-*, *nərīzd*, Pašto *līt* 'smooth' (**lišta-*). IE Pok. 668 *leiĝh-*, O.Ind. *leh-*, *līḍha-*, Greek λείχω, Lat. *lingō*, *linctus*; *ligula* 'spoon', Celtic O.Ir. *ligim*, Welsh *llyfu*, *llyw*, Got. *bi-laigan*, O.Engl. *liccian*, O.Saxon *likkon*, Lit. *liežiù*, *liẽžti*, O.Slav. *ližą*, *lizati*.

rrīys- 'tremble', III 76·237–8 *ysīra-ṃ ṣṭāṃ biśä tta tta rīysde*, *khu ja kattalä bahyä bāgara rīysde* 'my heart so trembles altogether as the leaf of the *kadalī*-plantain tree trembles'; participle present, N 75·26 *rrīysaṃḍai pataṃḍai* 'trembling, stumbling', BS *pravepa-māno*, see s.v. *tcāraṃpha-*. With preverb *bi-*, K 5, 144r2 *lovadāti* (BS *lokadhātu-*) *kṣei-padya bärrīysätä* 'the cosmos shakes in six ways', Tib. *hjig-rten-gyi khams hdi rnam-pa drug-tu g-yos-so*; parallel to V 338, 62r4 *kṣei-padya ārotta* 'it shook in six ways', BS G 37, 58a6 *ṣaḍ-vikāraṃ prakampitaḥ*; Sogd. Bud. *z'yh wywšw znk'n šn'*; preterite, III 72·158–9 *bīrīysya śaṃḍä mista* 'the great earth shook'. See also *harīys-*. Noun, *rrīysai* 'trembling', Z 2·57 *āhusäte rrīysai nāte duṣdarrau* 'he sweats, trembling seizes the coward'; I 145, 54r4 *ysīra-rīysai* 'trembling of the heart', BS *hṛd-roga-*; SuvO. 4v2 *puvaṇä o alva-rīysä* 'fear or trembling of the belly', BS *bhaya-vyasana-*; V 113, 35v1 (contaminated words) *alarīysätä* 'not trembling', BS *anupāyāsa-*, with variant *alva-rīysätä* (with *-tä* from preceding word *alhaysgamatä* 'not anxiety'). From base *raiz-*, Oss. D. *rezun*, I. *rizyn*, *ryst*, D. *nirristæj* 'shake'; Sogd. Man. *'wryzt* '(the fruit) drops'. IE Pok. 667–8 *leig-*, O.Ind. *réjate* 'jump, shake', *réjati* 'make shake' (*-j-*=IE *-g-* or *-ĝ-*), N.Pers. *ālēxtan* 'jump, kick out', Kurd. *belezium* 'dance', *līzim* 'play', Greek ἐλελίζω 'make tremble', Got. *laikan* 'jump', *laiks* 'dance', O.Engl. *lācan* 'move quickly', Lit. *láigyti* 'will run around'.

rriysāṃ 'empty', see *rraysaa-*.

rrīysū 'rice', Sid. 9v1 *rrīysu* 'rice', Tib. *hbras-bu*; Z 22·126 *rrīysū rrvīttä* 'the rice grows'; III 73·183–4 *hvaḍāṃḍä rrīysū tte* 'they were eating rice'; I 159, 72v3 *rīysū*; I 161, 76r5–v1 *rīysū*. Adjectives, I 191, 111r2 *rīysva gūrvä* 'rice grains ground', BS *taṇḍula-*; I 147, 57 *rīysvä gūrva*, BS *mahauṣadha*; Sid. 9v1 *rrīysvanai ṣapā*, BS *kṛsara-pāyasa-*, Tib. *hbras-kyi ho-thug* (*ho-thug* 'rice, boiled'); Sid. 101v1 *rrīysutcä* 'rice-water', Tib. *hbras-bu*, Sid. 101v3 *rrīysutcą*, BS *taṇḍula-ambhas-*, Tib. *hbras bskus-pa*. From *ṛrīz-*, Pašto *wrize* (plur.), Orm. *rīdzan*, *rēzan*, Yaγn. *rijan*, Zāzā *res*, possibly Sogd. *ryz'kh 'stny* 'rice-field'; with nasalized *-nj-*, Zor.P. *brinj*, N.Pers. *birinj*, *gurinj*, Simnānī *varinj*, Uigur Turkish lw *kürüč*, *krünč*, *krüč*, Sīvandī *birji*. To O.Ind. *vrīhi-*, Nūristānī Kati *r'ic* (*c*=*ts*) 'barley', see M. Mayrhofer, Sanskrit Etymological Dictionary, s.v. *vrīhi*; Greek ὄρυζα.

rräysga 'quick', Sid. 17r1 *gvaña rräysga padīme* 'makes ears quick', BS *śrotra-prada-*, Tib. *rna-ba gsaṅ-ba*. See *rraysga-*.

rräys-dutar- 'daughter of the director, princess', V 112, 34v4 *rrīñe rräspūrāṃu rrāysduīränu* 'of queen, princes, princesses', BS *agra-mahiṣyāś ca rāja-putrāṇāṃ*; V 113, 35r4 *hvāṣṭye rrīñe u rruspūrāṃu rräysduīrāṃu* 'of queen, and princes and princesses', BS *agra-mahiṣyāś ca rāja-putrāṇāṃ ca rāja-duhitṝṇāṃ ca*; SuvO. 36r5 *rräysduīrä* 'princesses', BS *rāja-duhitaraḥ*; K 52·7·7 plur. *rrīysdvarä*, K 148·56 *rrīysdvīre*, K 155·51 *raysdvyārā*, II 128·62 *rriysdvarāṃ*, K 150·33 *raiysdvarāṃ*, II 103·64 *raiysdyūrāṃ*. From **razi-dugdar-*, as *rräspūra-* from **razi-puθra-*. See base *rrays-* 'to direct'.

räysdyąi 'he directs', II 94·10=II 96·93, *raysdąi*, see s.v. *rrays-*.

rrivye 'south', K 146, 3v4 *rrivye jsa*, see *rravye*.

rīśą̈ 'appetite', Sid. 14r1 *rīśą̈ prahāje* 'opens the appetite' (=produces), BS *ruci-*, Tib. *yi-ga hbye-bar byed-la*; Sid. 5v2 *rrīśį prahājākä* 'inducing appetite', BS *rocana-*, Tib. *yi-ga hbyed-par byed-do*; III 87·130 *khāysä vī raiśą̈ padīme* 'produces appetite for food'; with negative, Sid. 140v2 *arīśai va bauśä* 'stinking smell', Tib. *kha-dri mi źim-pa*. See adjective *arīśa-*. From base *raiz-*, **raizya-*> *rrīśa-* 'desire', Sogd. Bud. *ryz* 'desire', *ryzy'n* 'at will', *ryz't* 'he may desire', *kβny r'z'k* 'desiring little', *ryz-kr'k* 'sovereign', *ryz-kry'kh* 'sovereignty', Man. *ryž* **rēž*, N.Pers. *rēž* 'desire'. The Sogd. *z*, *ž*, N.Pers. *ž* may derive from *-z-* or *-j-*. To an IE base *reiĝh-* or *leiĝh-*, not with Indo-Aryan Prakrit *rijjhaï*< **ṛdhyati*.

rīśtä 'he licks', see **rrīys-*.

rriscya 'sharp', fem. to *rräjsaa-*.

rräṣṭa- 'licked', see **rrīys-*.

rrista- 'distracted', SuvP. 63v2 *kleśāṃ jsa rristāna aysmīna* 'with mind distracted by *kleśa*-afflictions', BS *kleśa-vyākula-cetasā*; BS *vyākulaṃ manaḥ* is rendered V 123, 3b3 *bätamä* 'confused', Tib. *hkhrugs-pa*; verbal, III 69·89 *raistāṃḍä kūysdāṃḍä biśä* 'they ranged, searched everywhere'; K 58, 29r2 *cu biśvā dāvañvā samāhānvā rristya dyāma ī*, *varai hajvattivīja pārāma haṃbīḍą* 'what is discursive vision in all *dharma*-religious trances (BS *samādhāna-*), there by him is fulfilled the perfection of wisdom' (=BS *prajñā-*). See also *pärsta-* 'shaking', and JS 20v1 *hārīscya* 'abandonment'. From base *rait-*, Av. *raēθ-*, *irista-* 'depart', IE Pok. 672 *leit(h)-* 'go, die', Got. *ga-leiþan* 'go', O.Sax. *līthan* 'go, wander', O.Engl. *līþan* 'go, travel', *lād* 'waterway'; *lædan* 'to lead', Tukhara A *lit-* 'go away, fall off'.

rräspūra- 'son of the director, prince', *rruspūra-*, *rrispūra-*, V 113, 35r4 *rruspūrāṇu rräysduīrāṃu* 'of princes, of princesses', BS *rāja-putrāṇāṃ ca rāja-duhitṛṇāṃ ca*; V 112, 34v4 *rräspūrāṇu*; SuvO. 30r3 *rräspūra*, BS *rāja-putra*; Z 22·214 *tcohorehaṣṭātä ysārä haṃdara rräspūra* '84,000 other princes', V 131, 52b1 *rräspūrä bvākä hajū* 'intelligent, wise prince'; II 90·77 *rrispūra āta* 'princes came'; II 128·62 *rriysdvarāṃu rriṃspūrāṃ* (*-iṃ-=-ai-*) 'of princesses and of princes', II 129·72 *mājā rrispūra* 'our princes'; II 103·64 *jaśtā rīñāṃ raispūrāṃ rraiysdvyūrāṃ* 'of *devī*-goddess queens, princes, princesses'; K 150·33 *rrespūrāṃ*; JS 35r2 *rrespare*; V 197, 43a2 *jīta rruspu⟨rä⟩* 'Prince Jeta'. With *-ka-*, JS 3r2 *rriṃspuraka-*. With *-rr-*, K 62, 77r3 *rraispūrrä*. Named K 148·57–8 *mista rriṃspūra tcūsyau*; K 48·2·1–2 *rrispūrä tcūṃ ttehi:*; III 144, 46c2 *mista rraispūra pūyaṃ śīkvaina* (Turkish *buyan*<BS *puṇya-*). Tumšuq Saka *respū⟨r-⟩* in the fragment of the tale of Prince Uttare (unpublished). From **razi-puθra-* as *rräys-dutar-* **razi-dugdar-* to base *rrays-* 'to direct'.

rruïya- 'royal', see *rre*, V 107, 30r2 *rruïyä kūṣḍä* 'royal palace'.

rrū 'oil', Manj. 310 *gvīha rrū* 'butter', see *rrūṇa-*, *rruṃ*.

rūkīja 'food', K 15·123 *rūkīja ttära paj(ā)mi phara thaga* 'foods exist, begging, much exaction (=tax)', =K 31·26 *rrūkīji ṣṭāre pajāme phari thāgä* (*thä-* for *thaṃ-*) 'foods exist, begging, great taxes', =K 23·72 *naiśta khuysa ttī jsāṃ buga* 'there is not food (*khāysa-*), then also provisions' (BS *bhoga-*). Hence *rrūkīji* 'food', equated with *khāysa-*, *bhoga-*, can be traced to base *rauk-* 'to desire, please, satisfy' (see s.v. *rrauṭā* 'desire'). Connexion with 'food' in Zor.P. *rōčīk*, Armen. lw *ṙočik* 'food, victuals', *patroučak* 'sacrificial animal', Georgian lw *roč'ik'-i*, N.Pers. *rōzī* 'food, provision, goods' (reinterpreted as connected with *rōč-* 'day'). In *rrūk-* the intervocalic *-k-* indicates secondary contact of *k-k* (or *-t-k-* or *-p-k-*). Tokhara B *rok-* 'to please' (if not from BS *rocate* 'it pleases') would give IE *reuk-* distinct from IE *leuk-*, in Iran. O.Pers. *rauča-* 'day'. But it would also be possible to trace *rrūk-* to IE *lau-* 'enjoy', Greek ἀπο-λαύω (IE Pok. 655), O.Ind. *lota-* 'booty', and hence distinct from *rauk-* 'to please' and *rauk-* 'to shine'. For *rrūkīji*, *rūkīja* the origin would be *rauka-* with *-ka-* and adjective suffix *-īnaa-*, fem. *-īṃjā-*. See also *ārrji* 'provisions (?)' from **ā-ruča-*. For the double suffix *-akaina-* one can point to Oss. D. *nomgin* **nāmakaina-* 'having a name'. Translation BSOAS 29, 1966, 507; 519.

rūkyāṃ 'official title', gen. plur., II 77·6 *bīrūkāṃ śā u rūkyāṃ va śā* 'for the *biruka*-officials one and for the *rūkya*-officials one'. The title *bīrūka-* is Turkish *buiruq*. The association of the two titles *rūkya-* (from older **raukya-*) and Turkish *buiruq* may indicate identical bases. Turkish *buyur-* 'to command' can be set beside Khotan Saka *rau-:ru-* 'to command' (see s.v. *parau*, *parsta-* and *rre*, *rrund-*) from the base *vrau->rau-*. Note also *rautcū* variant to *rruud-* 'ruler'. In form *rūkya-* is from **(v)rauka-* with adjective suffix *-ya-*, of agent, rather than gen. plural *-yāṃ*. Since the Saka title *karalranga*, *kanārang* and *barmak* (Saka from BS *pramukha-* 'prior of a monastery') are found in the Persian Islamic sources, this title *rūkya-* may be traced in the title *rwḥ'* in Arabic script for *rwj'* or *rwč'* or *rwx'* (*rōjā*, *rōčā*, *rōxā*) assumed by Vīrō in the poem of Vēs u Rāmēn of Gurgānī (ed. M. Minovi, 54·42 and ed. M. J. Mahjūb, 41·42), commented upon by V. Minorsky (BSOAS 11, 1946, 24–5). From a Saka **raukya-* a later form would yield **rōča-* (as *-gy-* became *-j-*). The long *-ā* of such a *rōjā* or *rōčā* would assimilate it to adjectives in *-ā* (from older *-āka-*). For the variation of *-k-* and *-c-*, note also the two words *mvakalai* 'glove' (base *mauk-*) and *baucạ-* 'hat' (base *bauk-* varying with *mauk-*). The older base *rauka-* of *rūkyāṃ* is attested in the ethnic name Σακαραυκοι (variants Σακαυρακοι, *Sacaraucae*, *Saraucae*), see recently K. W. Dobbins, Antichthon 8, 1974, 77, corresponding to the Chinese *sai-uang* 'Saka-ruler(s)' (K 773·2 *sə<sək*).

rūjai 'bursting, ejecting', Sid. 8v1 *rūjai*, BS *udgāra-*, Tib. *sgregs-pa* ('belch'). To N.Pers. *ārōγ*, Pašto *arẓ̌ai* (**ā-ruxš-*), Munǰānī *yōruya* 'eructatio', Yidγa *ararōγ*, Sanglēčī *arək*, Sarikolī *rēγ*, IE Pok. 871 *reu-g-*, Greek ἐρεύγομαι, Lat. *ērūgō*, *-ere*, *ructō*, *ructāre*, O.Engl. *rocettan*, Lit. *rjáugmi*, *raugiù*, *rúgiu*, *rúgstu*, *rúgti*, O.Slav. *rygajǫ sę*. But *rauśtā* 'bursts', *narūj-* 'burst' from IE *leug-*.

rruḍarū 'shining', V 118, 67v6 (*rru* not quite clear) *u ratnaucayu rro dāta-hvāñau dharma-bh(āṇaku⟩ däte hūña se rruḍarū myāno urmaysdānä dästā* 'and he saw Ratnoccaya the *dharma*-preacher (dyadic) in a dream, thus shining he appears in the middle of the sun', BS *ratnoccayaṃ paśyati dharma-bhāṇakaṃ sthita sūrya-madhye ca virocamānaṃ*. Here *se* introduces speech or thought. The word *rruḍarū* renders BS *virocamāna-* 'shining all around', from older **rruṣḍa-*, that is, **ruxšata-* 'shining', comparative **ruxšatatara-* or adjective suffix *-ara-*, hence **ruxšatara-*, beside Manj. 207 *rrūḍai* **rauxšatai* 'shines', base *rauk-* with *raux-š-* attested in Av. *raoxšna-* 'shining', Zor.P. *rōšn*. The *-ū* may contain *u* (<*uta*) as emphatic particle or form part of a suffix *-arū*, then **ruxšatarū-*. For **ruxšata-*, note also Av. *hušata-* 'dried', *γəmata-* 'gone', *yazata-*.

rrūḍai 'shines', III 109·9 *khū byava rauḍai* 'as lightning flashes'; Manj. 190 *byave rauḍaina hamagye* 'like the flashing of lightning'; Manj. 207 *gadharva-nagara uce pūra rrūḍai chaya* '(non-existent) city of Gandharva (celestial) beings, moon in the water, shadow in light' (BS *chāyā*). Verbal *rauḍai*<**ruxšatai*, nominal *rrūḍai*<**ruxšataka-*, to *raux-š-* in Av. *raoxšna-* 'shining', Zor.P. *rōšn* from base *rauk-* 'to shine', IE *leuk-*, see cognates s.v. *rrūndātä*. See also *rruḍarū*. For *-ṣḍ->-ḍ-* see s.v. *mäṣḍāna*, *kūḍai* 'hole', *mvaḍai* 'puts on'.

rrūṇä 'oil', K 6, 144v2–3 *o gvīhu rrūṇu, o kuṃjsatīnau rrūṇu būṣā* 'give either cow's oil (=butter) or sesame oil', Tib. *mar-ram hbru-mar-gyi sbyin-pa*; K 7, 147r3 *gvīhä rrūṇä*; V 69, 8v2 *gvīhu rrūṇu*, BS G 37, 12a5 *ghṛtena*; Sid. 15r2 *rrūṃ*, Sid. 9r1 *rruṃ*, Sid. 106v2 *rūṃ*, Sid. 15r2 *rrū*, Sid. 109v2 *rru*, loc. sing. Sid. 153r1 *rrūña*, inst. sing. Sid. 105r5–v1 *paha rruṃna khāśāṇā* 'to be drunk with boiled oil', BS *snehita-sarpiṣā*, Tib. *sman mar btus-bas*; Sid. 152v5 *gvīhą rrūnaña*, Tib. *mar-gyi nan-du*, gen. plur. Sid. 137r1 *pahāṃ rrūnāṃ*, BS *sarpis-*, Tib. *sman mar*; inst. plur. Sid. 129r3 *rrūnāṃ jsa*. From **raugna-*,

Av. *raoγna-*, Zor.P. *rōγn*, *rōβn*, *rōn*, N.Pers. *rauγan*, Sogd. Bud. *γ'w rwγn* 'butter', Yidγa *rūγən* 'clarified butter', *rūγna* 'resin', Yazg. *rōγn*, Waxī *rūγn*. IE Pok. 873 **reugh-men-*, O.Engl. *rēam*, OHG *roum* 'cream'.

rutā- 'season', plur. V 56, 115r3 *rutā*; ibid. VI *ruti*, V 111, 33v4 *rutā*, BS *ṛtu-*, loc. plur. V 56, 115r2 *biśvǫ ruto* 'in all seasons', BS *ṛtu-*, =N 75·40 *biśvo rvǫ*; inst. plur. N 75·41 *rvγau jsa*; nom. sing. Sid. 3r5 *rva*, plur. Sid. 3r4 *rve kṣa* 'seasons six', BS *ṣaṭ...ṛtavaḥ*, Tib. *dus-ćhigs rnams drug-tu*; gen. plur. Sid. 4r1 *rvāṃ hīvī haṃkhīysä* 'the number of the seasons'. From Iranian *ratu-* 'period of time', > **rutu-* > *rutā-*, Av. *ratu-*, *raθwya-*, Zor.P. *rat*, *raspīk*, Parāčī *-ur*, *sámur* 'autumn' **sāma-rtu-*, not Prakrit lw to BS *ṛtu-*, Pali *utu-*, Ardha-māgadhī *uḍu-*. For *-u-* note also s.v. *huto* 'thigh', *hutā-*, Av. *haxti-*, Oss. *ayd*.

rrūta- 'intestines', Sid. 121r4 *rrutāṃ jsa*, Tib. *rgyu-ma*; K 18·216, K 26·142 *rrūva*, K 35·87 *rūva*, parallel Divyāvadāna 447·30 *antrāṇi*; Z 2·25 *rrūva*, Z 20·58 *śpuljei rrūva śyī jatārrä* 'spleen, intestines, lungs, livers'. From *rauta-*, Av. *uruθwan-*, Zor.P. *rōt*, *rōtīk*, N.Pers. *rōdah*, Oss. D. *rod*, I. *rud*, Balōčī *rōθ*, Yidγa *rūī*, *rūyei*, Sarīkolī *rawd*, Yazg. *rəd*, Nūristānī Aškun *źō*, Waigalī *wṛ́ū*, *zū* 'entrails', Kati *ŕū* 'hip, waist'. IE Pok. 873–4 *reut-*, O.Engl. *rēada* 'belly of animals, read'.

rrudā 'light', see *rruṃdā*, *rrūndātā*.

rrudi 'king', see *rrund-*, *rre*.

rrūnai 'madder, red dye stuff', II 18, 8r3 *rrūnai*, Sid. 126r4 *rrunai*, BS *manjiṣṭhā*, Tib. *bčod*; Sid. 104r3 *rūnai*, Sid. 130r3 *rrunai*, IV 47b1 *rrunai*; III 19·42 *rūnai*; compound, III 86·102 *rrūnā-ttīṃ* 'madder seed'. From **raudana-*, Balōčī *rōdan*, N.Pers. *rōdan*, *rōnās*, Pašto *lwaṛən*; Waxī *urudán*, Sarīkolī *araden* (Shaw). From **raudana-* 'reddening stuff' to IE Pok. 872–3 *reudh-* 'be red', Av. *raoδita-*, O.Ind. *rohit-*, *róhi-*, *róhita-*, *loha*, *rodhra-*, *lodhra-* 'tree from whose bark red powder comes', *rudhird-*; Greek ἐρεύθω 'redden', ἐρυθρός, Lat. *rūbidus*, *rubeō*, Celt. O.Ir. *rūad*, Welsh *rhudd*; Germanic O.Engl. *rēod*, *rēad*, Lit. *raũdas* 'red', O.Slav..*rudŭ* 'red', Tokhara B *rätre*, A *rtär*. See also *rrusta-* 'red' and III 47·54 *rrvana* 'reddened (?)'.

rrund- 'king', see s.v. *rre*.

rrūndātā 'light', Z 24·193 *rrūndātā...ttāru...jändā* 'light removes darkness'; acc. sing. Z 5·93 *rrūndetu*, V 342, 84v5 *rrūndetu yäḍāndä* 'they made light', BS G 37, 79a6–7 *avabhāsya*; gen. sing. V 342, 84r2 *rrūndete yanākä*, BS G 37, 78b1 *loka-pradyota-* 'lamp of the world', inst. sing. Z 24·152 *rrūndete jsa*, K 5, 144r2 *miśtīñe rrūndete jsa* 'with great light', Tib. *snaṅ-ba čhen-pos*; K 136·866 *rruṃdā yuḍa hime* 'light is made', Tib. *snaṅ-ba bgyis-par hgyur-ba daṅ*; K 138·917 *rruṃde yanāka*, Tib. *snaṅ-ba byed-par hgyur-ba daṅ*; K 138·929 *rruṃde yanākä*; III 5, 11r4 *brūñaṃdā rrūṃde yanāka* 'brilliant makers of light'; Manj. 76 *ca rrudā ttāra na butte* 'who does not know light (and) darkness', K 66·145 *ttye tciña rūdā miśti* 'in his eye is no light' (ibid. 147 *rruṃdā*, K 67·149 *rruṃde*), Manj. 158 *dāvīja rrūdā* 'the light of the *dharma*-doctrine', Manj. 159 *rrūde jsa dai va payseda* 'by light he knows fire there'; K 153·19–20 *rrude jsa añaṣṭi* '(the *vajrālokā-devatā*) not deficient in light'; allative, K 151·1 *rrūdautāṣṭā* 'towards the light', =II 53·1 *rūṃdātāṣṭā*. With suffix *-kya*, III 67·48 *rrūṃdakyā* 'light'. From **rauxśnatāti-*, Av. *raoxšna-*, Zor.P. *rōšn*, *rōšnēnūtan*, N.Pers. *raušan*, Yazg. *roxn* 'white; dawn', *rəxan* 'bright', Šuγnī *rixšnōgi* 'light', Bartangī *ruxn*, Yidγa *ārunγo* 'light' (**ā-rauxšna-kā-*), Sogd. Bud. *ryw'šn*, Man. Chr. *rwxšn-*, M.Parth.T. *wrwšn-*, Balōčī *rōšanī*, Oss. D. *roxs*, *roxsag*, *roxsnag*; I. *ruxs*, *ruxsag*, Pašto *rūṇ*, *brēšṇā*, Orm. *rūṣana*, Parāčī *rušān* (Pers. lw), Sanglēčī *ṣənāī*, *rəšnāī*, Waxī *rəxnīg*, *ruṇā*, Parāčī *rhīnē*. To base *rauk-* 'to shine'; *ruxś-*, see *rrūḍai*, *rruḍarū*; Av. *raoćah-*, *raoćane*, O.Pers. *raučah-*, Zor.P. *pylwk* **patirōk*, *aβrōxtan*, N.Pers. *afrōz-*, *afrōxtan*, Sogd. Bud. *wyrywś't*, Chr. *wyrwxśd'rt*, Greek ἔλαμψεν, *rwčyn*, *rwč'yn*, Man. *frwwq*, M.Pers.T. *"brwxt*, *'brwć*, Balōčī *rōć*, *rōś*, *rōk kanag* 'make light', Pašto *wradz* 'day', *brēṣēdəl*, Orm. *bruẏēk*, *ryōk*. See also *birūñ-*, *harūñ-*, *rruśtā*, *rrus-*, *brrūka* 'window (?)'.

rruṃdūni 'joy' or 'power', SuvP. 66v2 *rruṃdūni hirṣṭai niśtā* 'there is no joy (or power)', BS *na ca∪asti rati me kvacit* (with variant *bala-*), Tib. *dgaḥ*. Possibly *ram-* 'rejoice' > *rum-*, with *-ta-* **rruṃda-* with *-ūna-*; or *rrund-* with *-ūna-* to *rre* 'king', gen. sing. *rrundä*.

rrumä 'dust, mud', V 97r4 *mīysai khārggä rrumä ⟨ba⟩ṣṭarrāña* 'urine, mud, dust must be spread'. From base *rau-*:*ru-*, **rumi-* > *rrumä*, to Oss. D. *rugä*, I. *ryg* 'dust'; Zor.P. *ālūtakīh* 'pollution', N.Pers. *ālāy-*, *ālūdan* 'to foul'. IE Pok. 681 *leu-*, Greek λῦμα, λύθρον, Lat. *polluō*, Celtic O.Ir. *loth* 'dust', Lit. *lutýnas* 'pond', *liū̃nas* 'swamp' (for the Ossetic form note also D. *mugä*, I. *myg* 'seed', base *meu-*).

rūmai 'pulled out', K 100·297 *tcajsa rūmai nera hvastai* 'you pulled out her hair, you beat your wife'. From base *rau-*:*ru-* 'pull out', with *-m-* (as *phū-m-*, *khū-m-*, *tsum-*) to Zor.P. *rūnēt*, *rūt* 'pull out (hair)', Balōčī *runag*, *ruta*, Judaeo-Pers. *rūdan*, N.Pers. *rut*, *rūt* 'bare', Arab.-Pers. *rauδaq* 'skin', IE Pok. 681 *leu-*, O.Ind. *lunāti*, *lunóti*, *lūna-*, *lāvaka-* 'cut off, reap', Greek λύω, Lat. *luō* 'pay off', Celtic O.Ir. *loē* 'wool', Got. *lun* 'ransom', *fra-liu-s-an* 'to lose', *fralusnan* 'be lost'.

rrūy- 'to lose', participle *rrusta-*, *rausta-*, III 106·31 *bū raustai* 'he lost consciousness', K 27·162–3 *jīyaka rūya* 'lose life', =K 36·98 *bījevāṃ* 'we destroy'; III 74·198 *hajsaiṣḍi jīyakā rrūyä* 'he was about to lose life'; II 107·163 *jīye rrustāndä* 'they lost life', Z 2·29 *rrūyäte*; Z 20·66 *rrustā*; II 49·32 *byātarji harbaiśä rūye* 'he loses all memory'; K 45·21 *jīwye rūya* 'I lose life'; K 68·189 *paṃdā rruye* 'lose way', =K 71, 101 *padā ruyi*; Manj. 22–3 *ttī rūye nauma* 'then lose name', JS 18v4 *śera nāma rrustai* 'you lost your good name', K 61, 41v1 *khu ttū hvī ysaṃtha rūyīde* 'if they lose this human birth'; Z 5·4 *jīvātu rruste* 'he lost life'; II 20, 11b2 *biysīyāṃdä u rrustāṃdī* 'they took and lost it'; participle present, K 109·324 *pārahā rrūyada baiśa saña ālabana ṣk(au)jai bāñada* 'losing all the support, binding up the *saṃskāra*-acts of the basis of the concept' (BS *saṃjñā*, *ālambana-*). From *raud-*:*rusta-*, present *raudya-* > *rrūy-*. Since Got. *fra-liusan* 'to lose' is IE *leu-s-* beside Greek λύω 'to loose', this *raud-* may be IE *leu-d(h)-* rather than IE *reudh-* 'to block' of Av. *raod-*, *uruzda-*, *urusta-*, O.Ind. *rodh-*, *rudh-* (not in IE Pok.), see *harūyą*.

-rūya, *-rūvya* loc. sing. to *-rūvai* 'opening', see s.v. *-rūvai*.

rruv-, *rrv-* 'grow', Z 15·4 *rrvīttä* 'grows', Z 293·25 3 plur. *rrvīndä*, participle *rrusta-*, SuvO. 36r1 *hārrusta-*, BS *uccaiḥ* ('up, high'); with negative Z 7·22 *arrusta-*; v 64·3 *cu rrustai jva kṣīra brī braudama* (**briyāndama*) *pū⟨rā⟩* 'who, being young, grew, dear to the land, dearest son'; v 263, 89r2 *banḥya rrusta* 'the trees grew', BS G 37, 76b3 *vṛkṣāḥ prādur bhūtāḥ*; K 23·68 *hārasta maśapa* 'the paths overgrown', Z 4·61 *hārsta* 'overgrown'; SuvO. 56r6 *hāruvīndä*, BS *prarohiṣyanti*; Manj. 275 *hārveda*, =III 29, 43b1 *hārvaidä*; noun, Z 22·116 *hāro* 'vegetation', SuvO. 56r5 *biśśūnya hāro* 'all kinds of vegetation', BS *nānā-tṛṇa-gulma-oṣadhi-vanaspatayaḥ*; v 146, 71v6 *u ysīra hārau pharāka* 'and many rough plants'; plural, K 73·50 *hārūva* 'plants'; with *ham-*, Z 22·128 *haṃbruittä*, *haṃbursta-* see below. From base *raud-* 'grow, mount up', Av. *raod-*, Zor.P. *rōδ-*, *rustan*, *ārōδišn'ōmand*, N.Pers. *rōy-*, *rustan*, M.Pers.T. *'rwy* 'growth', M.Parth.T. *rwd-*, 'grow', *'brwd*, Sogd. Bud. *rwδtt* 'grows', *rwδ'y ẓmnyh* 'times of growth', adjective *rwδ'k*; *wn'βr'wδ* 'tree growth', Man. *rwδ'nd*, causative *rwδn-*, *ptrwδ* 'growth', *rwd-*, *rwwδ*, *'βrwδ*, Parāčī *rust* 'high'. IE Pok. 684–5 *leudh-*, O.Ind. *ródhati*, *róhati*, *róha-* 'rising, height', Greek ἐλεύθερος 'free', Lat. *līber*, *līberī* 'children', Celtic O.Ir. *luss* 'plant' (**ludh-stu-*), Welsh *llysiau*, Got. *liudan*, O.Engl. *lēodan* 'grow', *lēod* 'people', O.Slav. *ljudĭje* plural 'people', Lit. *liáudis* 'people'.

-rūv- 'flow', Z 17·10 *vañi varūvändä ggaryau* 'the streams flow down from the mountains'. To Av. *frāraoδayeite*; *raoδah-* 'stream' (Zor.P. gloss *rōtak*); *urūiδi* (Zor.P. gloss *rōt*), *uruzdi-* 'liquid'. Base *raud-*:*rud-*, Yidγa *lūr-*, *rul-* 'flee', 3 sing. *lūrd*, 1 sing. *rul-am*, to Old Ind. *vírudra-* of the 'flowing' soma-juice (Sāyaṇa's alternative *drāvaṇa-*). See *rauvä* 'stream'.

rrūv-, *rrv-* 'remove', Z 7·33 *ne jāta-rangä kūlaina rrvāñi karä* 'the natural colour (BS *jāta-ranga-*) is not removed by the beetle at all'. With preverb, Manj. 411 *śī vāsta burrvai* 'clothes are beaten white', see *burūvāñi* above and *prrārū* 'grasping'. From base *raup-*:*rup-* 'to remove, sweep away'.

rrūvāsa- 'jackal', Z 13·35 *rrūvāsä*, parallel BS *śṛgāla-*, plural III (ed. 2) 142, 1r4 *rrūvāsa*, =Z 20·33 *birgga pahīya śvānä rrūvāsa biśśä* 'wolves fled, dogs, jackals, all', parallel BS *śva-śṛgāla-* 'dogs, jackals', Sogd. Bud. *rwpsh* 'fox', M.Parth.T. *rwb's*, Zor.P. *rōpās*, *rōpāh*, Pāzand *raobāh*, N.Pers. *rōbāh*, *rōs*, Oss. D. *robas*, I. *rubas*, *ruvas*, Orm. *rawas*, Šuγnī *rupsak*, Yidγa *rūso*, Sanglēčī *vərvēs* (*ē*<*ā*). IE Pok. 1179 O.Ind. *lopāśa-*, Armen. *aloues*, Greek ἀλώπηξ, ἀλωπός, Lat. *uolpēs* 'fox', *lupus* 'wolf', Lit. *lāpė* 'fox', *vilpišỹs* 'wild cat', Let. *lapesa*; to Av. *urupi-* 'dog', *raopi-* 'fox, jackal'.

-rūvai 'orifice, mouth, hole', as second component, Sid. 103r1 *krriṃga-rūvai* 'anus', BS *guda-*, Tib. *rkub*; Sid. 4v3 *krriṃga-rūvya* (loc. sing.), BS *guda-*, Tib. *gźan*; Sid. 121v4–5 *krreṃga-rūvya*, III 89·163 *krreṃgä-rūyä*, I 175, 93r5 *krriṃga-rūya vīni* 'pain in the part'; dyadic of the *-rūvai*, Sid. 103r1 *krriṃga-rūvai hīyai ttaurä.vī* 'in the orifice of the part', Tib. *rkub-kha-nas*. To Sogd. Bud. *rwβ* 'mouth', adjective *rwβčyk* 'oral'. From **rauf-* to base *raup-*: IE Pok. 870 *reup-* 'tear out', O.Ind. *ropáyati* 'breaks off', *rúpyati* 'have fracture', *ropa-* 'hole', Lit. *raupaĩ* 'pock-mark', Slav. Serb. *rŭpa* 'hole, pit'. For the *-f-*, note also O.Pers. *kaufa-* 'mountain', Zor.P. *kōf* to base IE Pok. 591 *keu-p-*, with Lit. *kaūpas*. Here too can be placed Munjānī *yurv* 'mouth' through **uruv-*. See also s.v. *pīlī-rūvī*.

rūś- 'ovis Poli, wild sheep', II 60·20 *u kabalīnai rūś-kagä thūḍa-pa śau* 'and one blanket-cloth sheep-skin cloak' (Tib. *thul-pa*). To Waxī *rūś*, Orošorī *rās*, Sarikolī *raos*, Burušaski *rūś* 'ovis Poli' (Waxī being the nearest Iranian dialect to Khotan Saka) rather than Yidγa *lū*, *luū*, Khowar *ruṣk* 'marten' whose skins are used. Base *el-* of red, brown colour, IE Pok. 303 O.Ind. *ŕśya-* 'antilope', =*ŕśa-*, with Waxī *rūś* 'wild mountain sheep'.

ruśe 'barley' oblique to *rrusā-*, Sid. 135r3 *ruśe*, II 18, 7a5 *rruäśä*, II 23·19·2 *rruśi jsa āḍi* 'flour from barley', Sid. 144v5 *rruśi jsa*.

ruśtä 'shines', see *rrus-*.

rruśtu acc. sing. 'sovereignty, rule', v 176·18, 2r2 'royalty'; II 128·44·48 *rruśti*; K 154·39–40 *byehīne pīrmāttamą dhāyą rrāśti* 'may I attain the supreme *dharma*-rule', oblique to *rrustä*. See also *rrauśtä*.

rruṣṭāra- 'the plant name, BS *arka-*', III 90·201 *rruṣṭārānä*; ibid. 92·240 *rrustirānä*, see *rrustara-*.

rrus- 'to shine', Z 3·35 *kho ysīrrä rruśtä tterä rrusana* 'as gold glitters, so brilliant'; Z 3·37 *ttrāmu rrusindä kho ju vasutä ysīrrä pahä* 'so they shine as pure refined gold'; v 57, 116v4 *rruśtä*; Manj. 250–1 *cu ā vā harrūnā ruśta vara drravya(sta)na hīra* 'or what shines brightly there, the things of material stuff' (BS *dravya-* 'matter'). With *pari-* Z 24·417 *tta tta nä parrusīndä dīśta ṣṭānye hälśtä* 'so shines their spears in the hand'; with *vi-*, K 153·18 *vīrasañi* 'shining' (*-ras-* from *-rus-*). Adjective, Z 3·35 *rrusana-* 'bright'; Sid. 136v3 *rrūsena rrīma jsa pvīsta* 'covered with shining filth', BS *mecakī* 'dark', Tib. *gnag-čin hčher-te dri-mas g-yogs-pa*. With *ha-*, Z 4·63 *harśśäñi* (**fra-rusani-*). From *rauk-*, *rux-ś-*, IE *leuk-*, *luk-sḱ-* (see cognates s.v. *rrūndātä*) or IE *leuk-*, O.Ind. *ruś-*, Armen. *loys* 'light'. For *-xś-*>*-s-* see *vasus-* 'be pure' (**avasuxś-*). See also *rūsana-*, s.v. *śair-chä*.

rrusā- 'barley', Sid. 16r1 *rrūsa*, BS *yava-*, Tib. *nas*, Z 13·91 *rrusa aśpari vaska* 'barley for horse fodder'; acc. sing. Z 13·93 *rruso hvīra* 'would eat barley'; Sid. 137r2 *rrusa*, BS *piṣṭa-*, Tib. *nas*; oblique, Sid. 135r3 *rruśe jsa*, Sid. 144v5 *rruśi jsa*. Compound, Sid. 143r2 *rrūsāḍä* 'barley flour', *nas rjen-par btags-kyi phye-ma*; III 85·76 *rūsāḍä*, see *āḍa-* 'flour'; v 6·1·2 *rrusa-parānä* 'sale of barley (?)'. To Chorasmian *rsy*, Sanglēčī *urwəs*, Yidγa *yɛršio*, Waxī *arbəsi*, Pašto plur. *ōrbašē*, Wanetsī, sing. *urbūsa*; plur. *arbaśi*, *arbusi*, *arbəsē*. From basic **arbusa-*, possibly *ar-* 'to cultivate' with suffixes, see TPS 1960, 79–81.

rrusta- 'lost', see *rrūy-*.

rrusta- 'grown', see *rruv-*, K 67·162 *ttī āśi cuḍi ni rrusta* 'then why has (the tree) not grown in the sky?'.

rrusta- 'red', Z 22·309 *rrusta-vrahauṇa hvaständi* 'they beat the red-clad ones', parallel to Z 3·82 *kāṣāya-vastra-* of the Buddhist robes, Z 22·329 *rruṣto cilo* 'red dress', K 41·50–1 *rrusti-vrrāhāṃ satti* 'person clad in red', parallel Divyāvadāna 382·7 *sarva-varṇa-pravrajita-*;

III 69·84 *hūña jsa rausta* 'red with blood'. From base *raud-*:*rud-*, Av. *raoδita-*, see cognates s.v. *rrūnai* 'madder'.

rrustä 'sovereignty', obliq. *rrusṭu*, *rrusṭe*, see s.v. *rre*.

rrustara- 'plant name, BS *arka-*, calotropis gigantea', Sid. 104v1 *rrustira hīvī baurkhā* 'yellow leaves of the plant', Tib. *arka*, Sid. 156r5 *rrustirāṃ hīye ysīce pera* 'yellow leaves of the plants', BS *jātī-patra-*, Tib. *sna-mahi lo-ma* (*jātī* 'jasminum grandiflorum'); Sid. 153v1 *rrustiri hīyvā ysīcvā pervā* 'in yellow leaves of the plant', BS *pīta-arka-*, Tib. *arkahi lo-ma ser-pohi nan-du*; III 92·240 *rrustirānä*, I 181, 100v3 *rūsthara*, BS *nīla*(*ka*); III 18·31 and 19·38 *raustarā*; with *-ṣṭ-*, III 90·201 *rruṣṭārānä*; adjective, Sid. 153v1 *rrustarineṃ* (*-eṃ*=*-ai*) *bāgaraṃ*, BS *arka-patra*, Tib. *arkahi lo-ma*. Possibly a colour-name to *rrusta-* 'red', see also *rrustāḍa* 'bright'.

rrustäḍa 'bright' in triadic phrase, II 102·27 *vasva brrūñadā rrustäḍa klaiśiṇāva pahaiṣṭa pasvaṇa pavana nīhāra dūma* 'pure, shining, bright, freed and purified from the *kleśa*-afflictions, their dust, mist, smoke', translation AM, n.s., 11, 1965, 103. From *rrusta-* 'red' and *-aḍa-*< *-akṛta-*, see *pajsamaḍa-*, *āysdaḍa-*.

rruspūra 'son of the director', see *rräspūra-*.

rrūh- 'attack, move (to=) against', Z 24·409 *kāḍaryau śśūjätu rrūhārā* 'they attack one another with swords'. From base *rauf-*, see *ārūhäte*, *ārotta-* (*-otta-*<*-aufta-*), *harautta-*.

rre 'possessing power, lord, king', nom. sing., V 303, 2a1 *śśakrā gyastānu rre* 'Śakra, king of *deva*-gods', V 330, 20r4 *śakṛ gyastānu* ⟨*rre*⟩, BS G 37, 17a6 *śakro devānām indraḥ*, Tib. *lḥahi dban-po brgya-byin* (*dban* 'power'), II 103·60 *śakrrą gyastāno rai*; V 341, 80v1 *rre pyūṣṭe* 'the king heard', BS G 37, 75b2 *rājā aśrauṣīt*; voc. sing., V 341, 83r2 *rre*, BS G 37, 77a6 *mahārāja*; acc. sing. V 263, 89v1 *ttu rruṃdu*, BS G 37, 77a1 *rājā* (different collocation); Z 5·111 *rrundu*; gen. sing. V 341, 83r1 *ttye rrundä*, BS G 37, 77a5 (differt); V 341, 80v5 *baña rrundä* 'before the king', BS G 37, 75b7 *rājñaḥ puarataḥ*; nom. plur. V 335, 33r1 *rrunde hämāro* 'become kings', BS G 37, 29b7 *rājānaś cakravartino bhaveyṇḥ*; V 303, 2a1 *tcahaure mistä rruṃdä*; voc. plur. V 108, 30v5 *mästyau rrundyau* 'O great kings', BS *mahārājānaḥ*; gen. plur. V 108, 31r1 *hvaṃdänu rrundänu rre* 'king of kings of men', BS *manuṣya-rājā*; V 72, 39v2 *rrundinu*; I 250, 33a4 *rrundunu*, SuvO. 3r6 *rrundunu-ṃ jsa*; inst. plur. V 108, 30v4 *biśyau rrundyau*, BS *sarva-rājebhyaḥ*; ablat. sing. V 118, 67r6 *rrundänu rrundäna*. Later forms, nom. sing. *rre*, K 52·7·4 *rruṃdänä rre*, Manj. 358 *jīvai vījā re* 'Jīvaka king of physicians' (BS *vaidya-*); K 58, 27v2 *paḍāṃysa rai* 'first king'; II 103·60 *rai*, II 57·34 *rre-v-a* 'their king'; gen. sing. K 150·33 *rrudi*, V 64·40 *rāda*, II 103·49–50 *śakrrą jastāna rūda*, K 151·46 *rāṃdānä rrādi*; Manj. 127 *dhāraña rradha* 'of the king of the *dhāraṇī*-formula', beside nom. sing. *dāraña rre*; inst. sing. Sid. 145r1–2 *rruṃdä jsa*; plural, JS 111·3 *rruṃdi*; gen. plur. III 66·29 *rruṃdāṃ rre*, K 52·7·4 *rruṃdānä rre*, K 151·46 *rrāṃdānä rrādi*, II 104·86–7 *raudau ggūttaira vī ysatha* 'birth in the family (BS *gotra-*) of kings'; K 39·159 *raudāṃ re dhanä* 'Dhana king of kings'; inst. plur. II 103·56 *nāvānyāṃ raudyāṃ* 'by *nāga*-kings' (adjective, *nāvāna-* to BS *nāga-*); K 76·202 *rruṃdyau*. With suffix *-aka-*, III 43·26 *raudākä raumä* 'Prince Rāma', =III 39·72 *ādrrakä rāma*. Adjectives, *-āna-*, V 111, 33r4 *rruṃdānāna iśvariṇa* 'with royal authority', BS *rājya-aiśvaryeṇa* (Prakrit *iśvarya-*). SuvO. 36r1 *rrundāñe māye jsa mästä* 'drunk with royal intoxication', BS *rājya-mada-mattena*; K 14·101 *raudaunau bvaijsyāṃ jsa samatta* 'possessed of royal virtues', =K 22·57 *rradaunai bvaijsyā samatta*; K 25·121 *rraudaunai vyauhana* 'with royal pomp' (BS *vyūha-*), =K 17·186 *rraudau*⟨*n*⟩*ai vyauhana* (K 33·62 *vyūhä:na* differt); *-īnaa-*, V 118, 67v5 *rrundīnei hast*[*am*]*ä* 'royal elephant', BS *rāja-kuṇjaraḥ*; *-īya-*, V 341, 83r6 *bando jjaṣṭumä rrvīya* 'I go into the royal prison', BS G 37, 77b6 *rājño bandhanam āgataḥ*, Tib. *bcon-rar phyin-par gyur*; V 107, 30r2 *rruīyä kūṣḍä* 'royal palace', BS *rāja-dhānīṣu*; V 109, 31v4 *rruīyānu kūṣḍānu*, BS *rāja-kulānāṃ*; N 76·9 *rruīyvau kūṣḍuau*, BS *rāja-dhānīṣu*; *-īya*, *-ī*, II 21, 15a4 *pharāka rrvīya kīrä ṣṭārä* 'there are many royal affairs'; II 100·225–6 *rrvīyą ysīḍai parau hīyą mvaiśäą* 'the donation from the royal yellow (=imperial) command'; II 99·189 *rrvī śkyaisą* 'royal donation' (Tib. *skyes*); *rrvī vī* 'to the court', II 100·212 *rrvī vī haṣḍä yuḍai* 'he made report to the Court'; II 100·232 *rrvī vī varāṣṭa* 'towards the Court'; Sid. 1 bis r3 *rrvī vī haiṣṭe* 'sent to the Court'. Abstract, *rrusti-* 'rule', V 115, 63v7 *rrustä*, BS *rājatvaṃ*; acc. sing. V 108, 30v7 *rrusṭu yanda* 'you make rule', BS *rājatvaṃ kārayatha*; gen. sing. V 111, 33r5 *rruśte*, BS *rājatvaṃ*; K 42·120 *haṣṭāṃdä hīya ysäta śaṃdä rruste* 'they sent him to rule his own native land'; see above *rusti*. Derivative uncertain from various possible older forms. If the word is 'expressing one's own will, autocrat' the base *var-*:*vr-* 'to assert' could give **vravant-* **vruvant-*, >*rrund-* to Av. *urvāta-* 'command' (as proposed KT VI 311). The base *rau-*:*ru-* 'to make noise', *paru-*: *parsta-* 'to command' could also be considered. The connexion with inscriptional Saka *muruṇḍa-* from *mrau-*: *mru-* 'to speak' seems excluded by the absence of initial *m-*. The meaning of **rai-vant-* 'rich' hardly suits and *-ai-* would hardly disappear without trace. The forms are **rva-* with suffix *-īya-* *rruīya-* 'royal', nom. sing. **rvānh* (base **rvan-*)>*rre*; the oblique *rrund-* is from **rvant-*; *rrustä* from **rvat-ti-*. If one assumed a meaning 'possessor' (like the royal Vedic title *bhoja-*) the base could be *ar-*:*r-* 'to get, possess', for which see TPS 1959, 71 ff., with Vedic *árya-* glossed by *īśvara* 'owner, lord' (with suffix of agent *-ya-*). See also *rrāsti* (s.v. *rrusti*) and *rraustä*. With pronoun K 44·178 *rre-t-ū pasti* 'the king ordered them', =K 41·59 *-rre-t-ū pasti*, K 41·56 *rre-t-uṃ*, =K 43·174 *rre-t-ū*.

re 'veins', see s.v. *rrā*.

re particle, K 60, 38r4 *cu bura re maṃ*, see *ra*, *rru*, *rro*.

rrai 'plain', Manj. 256 *ttarrā rrai vī äska gāma kṣejīda marīcye* 'the swift antelopes on the plain long for the *marīci*-mirage'; Manj. 196 *sa khu rai vī mīrīce jaḍa utca saitta* 'as on the plain the *marīci*-mirage to the fool seems to be water', Z 3·16 *khu äska rro vīrā*; Z 6·52 *kho rrau vīrä marīca*; plural, Z 14·49 *kye vā rrā daindä* 'who see the plains'; parallel, BS (references KT VI 311–2) *mṛgān iva vilobhayate marīciḥ*. Adjective Z 19·7 *kho rro vīri rravye sphande ma*⟨*rīca*⟩ 'as on the plain trembles the

marīci of the plains'; *rājaa-*, Sid. 1911 *rrājā namva* 'salt of the plains', BS *lomaka-* (for *loṇaka-*), Tib. *ćha kha-ra*; III 87·118 *rrāje namvena*. From **rāga-* (possibly **raṷāgā*), Sogd. Bud. *r'γh*, Man. *r'γ*, plur. *mrx' r'γṯ* 'flat plains', Chr. *r'γ* πεδίον; Zor.P *l'g *rāγ*, N.Pers. *rāγ*, Pašto *rāγa* 'stony plain at foot of a mountain'. For *rav-*, Av. *ravas-*, *ravas-ćarāt-* 'living in the open spaces', *ravan-*, Sogd. Bud. *r'w'th*, O.Slav. *ravīnŭ* 'equal', Russ. *ravnyj*, *rovnyj* 'like', *ravnina* 'plain', IE Pok. 874 *reu-*, Lat. *rūs*, Celtic Mid.Ir. *róe* 'level field'; Got. *rūms* 'wide', O.Engl. *rūm* 'roomy', Tokhara AB *ru-* 'to open'. See *raijsai*.

rrai- 'to make noise' Z 2·13 *ci ne pätāyīndä ci rrai⟨ndä⟩* 'some do not speak, some cry aloud'. From *rai-*, *rāi-*, Av. *ray-* (from *rāy-* or *rāy-*) *gāθrō.rayant-* 'reciting songs', *rayō.nāmanā* (v.l. *ravō.*) 'reciting names'; Sogd. Bud. *r'y-* 'weep', Man. *r'ynyh* 'weeping', *r'yyṯ* 'weeps', adjective *r'yyčyq* (translating M.P.T. *brmg*); Waxī *ruy-* 'howl', Oss. D. *räjun*, I. *räjyn* 'bark'. IE Pok. 650 *lā-*, *lāi-*, O.Ind. *rāyati* 'barks', Lit. *lóju*, *lóti* 'bark, scold', Greek λαίω, Lat. *latrō*, *latrāre* cannot be distinguished in Iranian from IE Pok. 859 *rei-* 'cry out', Lit. *rieju*, *rieti* 'cry', Russ. *rajatĭ*.

rejsaa-, *rreṃjsaa-*, *rraijsaa-* 'sharp', II 4·49 *mista raijsai ṣadū dadą-idrai śakalaka* 'great, acute, faithful, with tamed faculties (BS *indriya-*), excellent'; and ibid. 50; Sid. 19v3 *rreṃjsai* (*-eṃ-=-ai-*), Tib. *rno-ba* ('sharp'); Manj. 117 *vara rejsā haharka tc(e)ra* 'there keen inclinations must be made'; see *rräjsaa-*, fem. *rriscya*.

raijsai 'of the plain (?)', II 99·179 *raijsai mā pada hīye tsūmą na yą* 'for me going on a way over the plains (?) was not possible', =II 11a14 *raijsai ma pada hīya tsūma na ⟨ya⟩*. Possibly adjective to *rrai* 'plain'.

raiyai 'proper name (?)', II 100·224 *gubai raiyai hīyāṃ stūrau baida* 'on the large beasts (horses) of the guardsman (BS *gulmaka-*) Raiyai'.

rreysāte 'feel (?)', *-ys-* uncertain, V 3·1·8 (*-spā*), see SDTV 57. See *raiṣṭai*.

raiysdyūrāṃ 'of princesses', see s.v. *rräysdutar-*.

raiśą 'appetite', III 87·130, see *rīśą*.

raiṣṭai 'showed', II 10b4 *dāda ṣada raiṣṭai* 'he showed so great a faith'. Base *raiz-*, see *rreysāte*.

raiscya 'sharp', fem. to *rrājsaa-*, Sid. 1311r3 *rrestye*.

rresta- 'distracted', Manj. 72 *kāma rreste h(ā) tta ṣṭāve* 'the thought (*ḳāmata*) so becomes distraught'. See *rrista-*.

raista- 'wandered', III 69·89 *raistāṃdā kūysdāṃdai* 'they roamed about, they searched', see *rrista-*.

rrestye 'sharp', fem. *raiscya* to *rräjsaa-*, Sid. 1311r3 *grāma arve rrestye haurāñä* 'hot, sharp, medicaments are to be given', Tib. *sman drod ćhe-źiṅ rno-ba rnams btan-no*. Here *-sty-* from *-scy-*.

rraisva- 'sharp', JS 16v1 *rraisvi gvalḳaiñä* 'sharp knife'; *raisvai*, III 42·4 *sa khu ja hvāṣṭą pyatsą hāysą haṣḍā raisvai dakhaviyą* 'like a sharp painful message from afar to the presence of the chief (=lover)'. With *-v-* in two separate texts a graphic error of *-v-* for *-c-* seems less likely. Hence to base *rais-* (beside *raik-* in *rräjsaa-* 'sharp') giving **risva-*, with O.Ind. *riśāti*, *liśati*, see IE Pok. 858 *rei-k-*, *rei-ḱ-*, s.v. *rräjsaa-*.

rro 'also, even, on one's part', *rru*, *rra*, *ru*, *ra*, *rä*, *ri*, *re*, V 7ov4 *ṣai rro haḍe* 'just that however', BS *atha ca punar*; SuvO. 5v2 *rro vā*, BS *khalu punar*. The final *-o* can replace older *-āu*, *-au* or *-āṃ*; if from **rau( )-*, note also *anau* 'without', like Greek ἄνευ, hence possibly to IE Pok. 62 *ar-*, Greek ῥα, Lit. *ar̄*.

rraukyo 'calculation (?)', an art taught to a prince, Z 24·241 *iṣvastu cakṛṇa kąu rraukyo haṃkhīysgyo* 'archery, discuss-throwing, calculation, counting' possibly parallel to Mahāvyutpatti 4976–7 *saṃkhyā*, *gaṇanā*. From *ar-:r-* 'fit together' attested in IE Pok. 60 *r-ei-* Greek ἀριθμός 'number', Celtic O.Ir. *rīm* 'number', O.Engl. *rīm* 'number', hence *r-au->rāu-* with *-ćā-* suffix, retaining the *-ć-*. See also s.v. *ṣumār-*, *⟨ṣu⟩murjo*.

rrauṭā- 'desire', Z 22·163 *ne ne ju hā orsi nä rrauṭa* 'there is no wish, no desire'; oblique, III 69·84 *rauṭe jsa* 'greedily'. From base *rauk-* 'to please', *rrauṭā-<*rauxtyā-* (see also *bekhauṭe* 'by digging in'), Sogd. M. *"rwγṯky'* 'greed', *rwšγwn* 'desirable'. See also *parruṣṭe* 'desires' **pari-ruxš-*. To O.Ind. *rócate* 'pleases', Tokhara B *rok-* 'please (?)', hence IE *reuk-*, see also s.v. *rrūkīji*. For *-ṭ-* see also *ṣkuṭa* 'throat'.

rrauṭā 'plant name', III 88·149 *ḅā ttīma sauhīya rrauṭā*, from **rāuxtyākă-*.

rrauḍa- 'fevered (?)', III 14·16 *muysga-jsīnī hime u rrauḍi* 'he becomes short-lived and fevered (?)'; III 15·52–3 *pūra. . . biśī muysga-jsīñya himāre u biśāyina u haphāra-sa⟨lāta u⟩ rrauḍa* 'sons (are born) for him; they all become short-lived and tongue-tied and confused in speech and fevered (?)'. From **raur-*:**rūr-* secondary base to *rau-*: *ru-* 'to burn', Oss. D. *araun*, *arud*, I. *arauyn*, *aryd* 'to burn' (trans.), D. *arujun* 'burn' (intrans.), *arud*. With suffix *-ra-*, O.Ind. AV (and Brāhmaṇa) *rūrd-* 'hot' (of fever and fire). From **raur-*, **rūr-*, participle **raur-ta-* **rūr-ta->rrauḍa-*. See also *mūr-*:*mūḍa-* (s.v. *vamūḍa-*); and *ārva* 'burnt', and *phūḍe*.

rauḍai 'shines', see s.v. *rrūḍai*.

rrautte 'is ill (?)', K 110·338 *khu śāna rrautte* 'when lying down he is ill'. From **rāf-*, in *rrāha-* 'pain, illness', see cognates *rrāha-*, base *raf-*. Here *rrautte<*rāfatai*.

rautcū 'ruler', K 155·51 *śiṃ-kūnä rautcū bveysa-jsīña hamāve* 'may the sacred lord, the ruler, be long-lived', parallel to K 150·33 *śena tcūnä rrudi bveysą-jsīnä hamāve*; hence *rautcū* (*tcū* certain)=*rrudi* 'king'. Chinese *śiṃ kūnä=śəng-kün<śiäng-kiuən* (K 1205·4; 507·1) and *śena tcūnä=śəng-tsun<śiäng-tsun* (K 1205·4; 1112·1). From **raudaćā-* with adjective suffix *-ūna-* (*<-auna-*), as *mulysdyūna-* 'pitiful', to **rauda-* 'commanding', **raudaći-* 'commandant', and thence *rautcū* 'ruling person, commander, king', to base *rau-* 'to command' in *rrund-* 'ruler, king', and *rūkyā-* 'commander', attested as *rauka-* in the ethnic name Σακαραυκοι, *Sacaraucae*. See s.v. *rūkyāṃ*.

raudäka- 'prince', see s.v. *rre*.

raudaṣai 'king's son', III 105·12 *raudaṣai māñada dyena* 'like a king's son in appearance'. From *rre*, *rrund-* with suffix *-ṣṣai*.

-rauys- see *paroys-* 'to sink' (**para-vaz-*).

rauvä 'stream', III 79·12–3 *hauśą rauvä bvaiysa sūnāhe* 'the long stream carries away the *sūnāha*-bushes', where *sūnāhā-* is the BS *aruṣka-*, *bhallātaka-*, Tib. *go-byed*,

semecarpus anacardium, Zor.P. *balūtur*. From *rau-*: *ru-* 'to flow', noun *rauva-*, to Av. *θraotah-*, O.Pers. *rautah-*, Zor.P. *rōt* 'river' with suffix *-tah-*, O.Ind. *srotas-*, for IE Pok. 1003 *sr-eu-*. For *-uv-* note also *dyūva-* < *daiva-*, *syūta-* 'orphan' < **saiva-*. See *rau-*, above *-rūv-* in *varūvändā* 'they flow down'.

rauśą 'control', see *rrāśą*, K 155·55 *cu tvā sa deśani śustą pīḍai kṣa-gavī ysama-śade vī byehīdai tvāka būaima rauśą deka ra jsā pāraume* 'because I have prepared, have written this *deśanā*-confession, in the six-stage world (=BS *ṣad-gati-loka-*) may they get control of bodhi-knowledge, such also the perfections'.

rauśtä 'bursts', Sid. 132r3 *rauśtä u ysauttä* '(the wound) opens and oozes', Tib. *rma rdol-cin hdzag-te*. To IE Pok. 686 *leug-* 'break', see s.v. *narūj-*, distinct from *rūjai* 'belching' to IE Pok. 871 *reug-*.

rauśtä 'rule', older *rrusti*, see *rrustä*, s.v. *rre*, K 39·157 *rauśtä nāve* 'took the rulership'; K 148·49 *ṇe vī rauśta* 'control over *anauša*-food', parallel Sid. 1 bis v3 *ṇe biṃdä rrāysanaudä* 'controlling the *anauša*-food'; see *rrusti*.

rausta- 'lost', see *rūy-*, *rusta-*.

rausta- 'red', see *rrusta-*.

rausta 'he carried off', III 66·26 *rausta tvā braṃma gūha:* 'he carried off the brāhmaṇa's cow', parallel ibid. 29 *gūha: ysye* 'he took the cow', and ibid. 67·39–40 *ysyai mūnā gūha:* 'you took our cow'. From base *raud-*:*rud-* 'to tear off, rob', IE Pok. 869 *reu-d-*, O.Norse *rydja* 'clear (ground), remove', O.Engl. *āryddan* 'rob' (>*rid*).

raustarä, see *rrustara*.

rya 'youths', V 5·2·2 *u hālai rya hvaṃdä ṣīka u ysāḍa hvaṃḍi* 'and half-grown men, children and old men'; ibid. 7 *u hālai rya hvaṃḍä 5 mūra hame 2000* 'and half-grown men 5 *mūrā*-coins amounts to 2000'. To base *rai-* in **raita-*, Armen. lw *erita-sard* 'young man', Zor.P. *rētak*, N.Pers. *raidak* 'youth, beardless youth'; Sarīkolī *reydz* 'he-goat 3–4 years old (**rai-ča-*)'; see also *hūrī* 'page at court' from **hu-raita-*. IE Pok. 330 *rei-*, O.Ind. *riṇâti*, *rīṇa-*, *rītí-* 'stream', *rétas-* 'pouring, stream', Greek ὀρίνω 'move', ἔρις 'strife', Lat. *orior*, *orīgo*, *rīuus* 'stream', O.Engl. *rīd* 'stream', O.Saxon *rīth*, Lit. *rýtas* 'morning', O.Slav. *iz-rojiti* 'pouring out', *réka* 'river'.

ryāna 'with young body', *-na* inst. sing. to **ritāka-*, K 73·29 *biśa ysatha ni j(ī)yi lakṣaṇyau ryāna u khiṇḍina* 'in every birth he fails not in (distinguishing) marks, in youthful stature and (fine) appearance'. From **raita-* or **rīta-* 'youthful; a youth', with *-ā-* < *-āka-*, see s.v. *rya* 'youths'; *hūrī* 'page at court'. To change the translation, Studies...Horner 16 'with (fine) dress' (as if with *raha-* 'dress').

rva 'season', see *rutā-*, plur. *rve*.

-rrvą, see *pīlī-rūvī*.

rrvana 'red', III 47·54 *cha-rrvana pā u gesaca rūsanakyi*, III 35·37 *cha-rrvana pā u gesaca rrvasanakye* 'feet with skin reddened and gyrating, brilliant', to **rrūna-* 'red, made red', with *rrūnaa-* 'madder' named from its redness of dye, from **raudana-*, see cognates s.v. *rrusta-* 'red' (**rud-ta-*).

rrvāñi, see *rrv-* 'to burst'.

rrvī, *rrvīya-* 'royal', *rrvī vī* 'to the court', see s.v. *rrvīya-* to *rre*.

rve 'seasons', plural to *rva*, loc. plur *rvọ*, *ruto*, inst. plur. *rvyau*, gen. plur. *rvāṃ*, see s.v. *rutā-*.

laka 'little, small amount', II 126·8 *u laka va khāysā dauṣka* (BS *duṣkara-*) *tsve* 'and the little food became scarce'; II 128·48 *maṃ lakā hīna-bāyāma pattīya* 'here only a little conducting of the army took place'; II 99·205–6 *khu vā kama-cū vāṣṭa lakyai śkyaisa hīyą mvaiśdą haraysdai* 'when towards Kan-ṭsou he offers only small favour of donation (Tib. *skyes*)'; II 120·210 *khū vā haḍa tsīda khū vą lakyai īra hīya mvaiśda haraysdai* 'when the envoys come, when he offers only little favour of jade'; II 121·224 *khu vą haḍa tsīdai laka vā īra parya hajsūdai* 'when the envoys come deign to send a little jade'; III 122·47 *laka kīra aśta* 'there is little work (with it=need of it)', BS *kīja karma astī* (*kiṃcit karma◡asti*). Suffix detached as separate word from pronouns *ttilaka-*, *dilaka-*, *vilaka-*, *cilaka*.

-laka-, suffix to pronouns, *ttilaka-*, *ttīlaka*, *dilaka*, *vilaka-*, *cilaka*, as meaning 'amount' or 'size'. Thus III 93·262 *u ttilakä|||*; III 92·239 *ttilakä hā gyṭha rūṃ tcerä* 'so much cow's oil (=butter) is to be used'; III 84·38 *ttīlaka hā haumai vimathāña* 'so much barley is to be pounded up' (like III 93·262 *hāmai vamathāñä*); II 91·93–4 *ciṃga kṣīrāṣṭä vā rrvīyi muṣḍä cilaka āva* 'to the Chinese land how great a royal favour (=donation) came'.

-laka-, suffix to nouns and adjectives; 1. to nouns, Sid. 147r1 *ysuhalakä jsa* 'by the filter', Tib. *ćhags-las*, beside *ysunä jsa*, *ysunakä jsa* and *ysve jsa*; III 108·7 *paijalakvā* 'in the breasts', with *piṃja-*; III 102·49 *āṣkālakyau jsa* 'with tears'; II 75·63 *agalakvā* 'in limbs', with *aṃga-*; 2. to adjectives, Sid. 151r1 *śikalaka* 'good', with *śśirka-*, Tib. *legs-par*; Sid. 145r2 *bakalaka* 'small', with *bata-*, *bataka-*; III 84·38 *hugalakä* 'soft', with *hulga-*; III 84·39 *ttaṃgalakaña* (loc. sing.) 'thin', with *ttaṃga-*; II 107·170 *ṣīkalakau* 'young', with *ṣīrka-*; Sid. 143r3 *naukalaka u haugä* (dyadic) 'soft', to *nauna-*, *naunika-*, Tib. *hjam-źiṅ snum-pa dan* 'soft and fat'; to loan word, II 60·b1 *thavalaka* 'bag', BS *sthavika-*. The same suffix occurs in Orm. *hanwalk* 'egg' (**āvyalaka-*), Kurd. *hilka* 'egg'.

lakāna 'basin', III 89·175 *dīnai hā grīṃja lakāna vīśtāña* 'under it a clay basin is to be placed'. Loan-word from Greek λεκάνη, Λακάνη, Armen. lw *lakan*, *lekan*, *lekan*, Syriac *laqn-ā*, N.Pers. *lakan*, *lagan*, Arab. *lakan*, *laqan*, O.Russ. *legin*. Here *lakāna-* associated with words in *-āna-*. Note also, though not in Khotan Saka, the Greek μηχανή 'machine', in Pašto *mēčan* 'handmill', Orm. *mučin*, Armen. lw *mek'enay*, *mek'anay*, *menk'enay*, adjective *menk'enauor*, plur. *mek'enay-k'*. Yidγa has *lingōn*, Munjānī *langōn* 'hand-mill', Yidγa *lungōn*. For 'dish', see also K 100·295 *phalau* with Greek φιάλη, φιέλη.

-laga- 'man (?)', as second component, II 85·16 (miscellany) *baga-lagvā śśpaka-jsiṃma* (*-iṃ-*=*-ai-*) 'among true men (heroes) with amour-inducing eyes'. Conjectural, to M.Pers.T. *bg* 'sure', M.Parth.T. *'bg* 'unsure', Oss. D. *bägu*, I. *bägū* 'surely, truly' (*-g-* < *-k-*), I. *bägūdärtä* 'most sure, true heroes' (epithet of the Nartä heroes); Ossetic Zelenčuk inscription πακαθαρ, Georgian lw *baqat'ar* 'hero', see Acta Iranica 1975, Monumentum H. S.

Nyberg, I, 35. For *laga* 'man (?)', note Oss. DI. *lāg* 'man', *lāg-amad* 'manly, brave', and loan-word in Caucasian languages, cited TPS 1959, 108, Abxaz *a-lâg*, Čečen *laj*, gen. sing. *lēn*, plur. *leš* 'slave', *lolla* 'slavery', Inguš *laj*, plur. *lāš*, *loal*, Batsbi *lag*, Avar *laɣ* plur. *laɣzal* (like an ethnic), Lakk *lak*, Darga *laɣ*, plur. *luɣti*, *laɣdeš*, Lezgi, Tabarsarani *luk'*, *luk'val*. Further connexion remains conjectural: if **dahaka-* is taken as an older form, then *laga-* here would have *-a-* < *-aha-*, see s.v. *ragai*, *rrā*, and *bagalagvā*.

laṃgara 'plant name', Sid. 109v5 *laṃgara bā* 'root of the plant', BS *rāsnā*; III 91·209 *laṃgāra bāvā*, BS *rāsnā* (of various plants) translated by vanda Roxburghii in the Bower MS (where it is frequent), of the orchidaceae. Possibly to **ranga-* 'red colour', see s.v. *rajsāna-*.

laphūṣa 'female monkey's folklore name', III 70·114 *laphūṣa śā makala panava* 'one female monkey rose up'; ibid. 120 *phūṣa* (read *(la)phūṣa*?); possibly 'the snatcher', to *laph-* in *ttralapha-* 'rapacious' of the wolves (III 72·157).

labudāṃ 'proper name (?)', V 269 Dum. I, 121.

-laṣka-, see II 51·55 *ālaṣkau*.

laṣṭa- 'staff', in the cliché with *pāttara-* 'bowl', K 46·27 *laṣṭa pāttarä asthīye* 'he took up staff (and) bowl', III 74·204 *pātte laṣṭāna vā* 'he held (*vāta-*) bowl (and) staff' (plural for lost dual); III 69·85 *laṣṭa pāttara dīśta biysīye* 'he took in hand staff (and) bowl'. Note Pašto *laṣṭa* 'stick, staff', Wazīrī Pašto *lašta* 'thin stick'. Dardic Pašai (Areti dialect) *lāṣṭ* 'fathom', elsewhere Pali *laṭṭhi-* 'stick' (R. L. Turner, Compar. Dict. no. 10991), but O.Ind. *yaṣṭi-*.

lātrūysa- 'plant name', Sid. 18r2 *lātrūysāṃ hīyāra* 'fruits of the plant', BS *kalinga-*, Tib. *kalinkahi hbras-bu* ('fruit of *kalinka*'), Bower MS *kalinga-* 'holarrhena antidysenterica' and other plants. Possibly from **alāta-* 'red' beside Zor.P. *alālaka-* 'anemone', N.Pers. *lālah* (see TPS 1955, 80–2), O.Ind. *alāta-* 'torch', Iranian *āla-* 'red'. The second component recalls *ttrūysa-* for BS *trapusa-* 'gourd', possibly 'with reddish round fruit'; for *ttr-*, see also *ttralo* 'tin' and *trahā-* 'radish'.

lāysgūrya- 'adorned, equipped', V 118, 67r2–3 (dyadic) *ce ṣṣahānyau āysäta lāysgūrya* 'who is adorned with virtues', BS *yo guṇaiḥ samalaṃkṛtaḥ*; Z 5·21 *myānu vāte kāḍaru lāysgūrya* 'equipped with sword at waist'; V 348·11·6 *⟨lā⟩ysgūrī*; Z 23·137 *lāy⟨sgū⟩rya āysäta. . . aśśa* 'horses equipped'. From base *lazg-*, *razg-* 'covering' and *bar-* 'carry, wear' or *var-* 'cover' (see s.v. *bīḍa-*), to Yidya *rozɣ* 'cloak', N.Pers. *rayzah* (**razga-ka-*) 'woollen cloth'. IE Pok. 874 *rezg-*, Lit. *rezgù*, *rèzgti* 'plait, bind', O.Slav. *rozga* 'branch', O.Ind. *rájju-* 'string'. Here *-ūr-* < *-a-var-* with *-ya-*, nom. sing. *-ī*. See above *prraiysge* 'covering' (**pi-razg-* or **pari-razg-*).

lāṣīkau 'proper name (?)', II 100·208 *ca lāṣīkau sagīna yai ṣa āśī yai* 'he who was Lā Ṣī-kau [? *lang śi-kau*) from Saga, he was an *ārya*-monk'. For *-īna-* to a place name note II 73·22 *argīīvā* 'among the men of Argi'; Bud. Sanskrit *kucīna*, hence *sagīna* may mean 'from Saga' in which one could see either (more probably) the ancient name of Yarkand or the ethnic name *Saka-* used as a place name (for the name *Saka*, see H. W. Bailey, Languages of the Saka, Handbuch der Orientalistik, Iranisch I, 131–3).

lāstana- 'dispute', Z 12·81 *lāstanu yīndā* 'he disputes', parallel BS *bhaṇḍayati*; V 340, 80r6 *ākṣutte lāstana yanä u jvānä* 'he begins to dispute and to fight', BS G 37, 75b1 *kalaha-bhaṇḍana-vigraha-vivādaṃ kuryāt*, Tib. *hthab hbreg rčod-pa* ('fight, cut off, dispute'); Kroraina *lastana-*. By normal development *lās-* with *-tana-* suffix of action (see *tvaṃdanu*, Tumšuq Saka *pyerdanu* = BS *saṃcintya* 'deliberately', O.Pers. *-tana-* in infinitives). Variation *l-* and *r-* in *lāysgūrya-*, may be dialectal or archaic Saka (note *rrīys-* 'to lick' with *r-* in *rīśtā*, *rrāṣṭe*). From *rā-* with IE *-s-* increment **rāstana-* > dialectal *lāstana-*, which, since *lāstana-* renders spoken injury (like BS *bhaṇḍana-* and *vivāda-*), would connect with Av. *ray-* in *gāθrō.rayant-* 'reciting verses' (see s.v. *rvai⟨ndā⟩*) to IE Pok. 859 *rē-*, *rēi-*, *rei-* of noises, Lit. *rieju*, *rieti* 'cry, scold', Russ. *rájatī* 'to sound'. There is no reason to seek a loan-word here. See *rrai-*.

līka- adjectival adjunct to participle, either as a compound or with separate inflexion, Sid. 155r1 *basta-līkaña padānaña* 'in a closed pot', Tib. *snod-kha sbyar-gyi nav du*; Sid. 103v3–4 *jiṣṭa-līka kaṣā* 'boiled decoction'; Sid. 126v5 *biysī-līkä*, Sid. 102v2 *hamya-līka*, II 60·11 *haysnā-līkä*, Sid. 104v5 *saṃdviṃnä haṃbirstāṃ dūṣāṃ jsa hamye līkä hīya piṣkici* 'section concerning (the disease) arisen from *saṃnipāta-* combined *doṣa*-states', Tib. *kun-hdus-pa-las gyur-pahi bye-brag*. Inflected forms occur *līkä*, *līka*, *līkye*, *līkyi*, *līkya*, *līkaña*. The use is like *hīvī* after a genitive and *bisai* after a locative (see AM, n.s., 2, 1951, 11).

le 'epithet of cloth', II 85·26 (miscellany) *ūstaṃ vī le thau jsiṃṇä* (*-iṃ-* = *-ai-*) 'finally *le*-cloth, fine (stuff)'. If *le* replaces **leṃ* < **lenä*, it could come from **laina-* adjective to **līna-* 'flax', hence *le thau* 'linen cloth'; or, assuming the latest form (hardly satisfactory in this text), *le* could come from **laiṃ* replacing **lina-* or *līna-*. This proposes to connect IE Pok. 691 *lino-*, *līno-*, Lat. *līnum* 'flax' (Celtic Welsh *llin* < Latin), Got. *lein*, O.Engl. *līn* 'flax, lin(seed)', Greek λίνον, Lit. *linas* 'flax-stalk', plur. *linaĩ* 'flax', O.Slav. *lĩnĕnŭ* 'linen'. Tib. *ras lhe* 'a kind of cotton cloth' could be traced to this Saka *le*, rather than to trace Saka to Tibetan. For 'flax' see *kuṃbā*, BS *atasī*.

le 'well', Sid. 15r4 *arvāṃ hīye kaṣi le haṃbaḍāre* 'the *kaṣāya*-decoctions of medicaments are well compacted', BS *saṃvartita-oṣadhaḥ pāko*, Tib. *sman-gyi phye-ma legs-par hdres-pa gyur-na* (*hdres* 'be mixed'). Here *le* 'well' may be from Tib. *legs* 'good', as IV 3·14 *lyibä* from Tib. *lib* 'all'.

lyāṃ 'provisions', II 127·29 *u khve maṃ lyāṃ āstaṃna. . . ni bīdāṃdā īye* 'if the provisions and the rest were not received by you here', translation AM, n.s., 11, 1964, 18. Possibly Chinese *liang* 'grain, rations' (K 541·2).

va 'and', K 43·166 *haṃgve va tteri jsai pākā aurgi tsve*, = K 41·47–8 *haṃgve u ttarä jsai pākā aurgi tsve* 'he met (the *ācārya*-teacher) and with forehead did honour to the feet'; K 136·869 *va-t-īṃ vaska asidä ceṃdīde* 'and for them they meditate evil' (BS *cintaya-*, *asiddha-*); Sid. 141v3–4 *arvīnā ḳṣārā jsa tcerai avī kuhaṃ thau jsa ā vā perāṃ jsa hā hagunāñą* 'it is to be treated with medicinal alkalis and it is to be covered with an old cloth or with

leaves', Tib. *sman-gyi thal-bas gdab-pa rnams kyaṅ bya-źiṅ, ras-ma haṃ lo-mas g-yog-par byaho*. See *vai* and *au*.

va particle, v 330, 13v6 *kye va ju āya...uysnorä kye...* 'who may be the being who...', BS G 37, 11b4 *yaś ca*; v 334, 32v6 *kye va ju ṣä uysnorä āya kye...* 'who may be the being who...', BS G 37, 29b5 *yaś ca*; v 336, 34v5 *kye va da⟨rr⟩au ⟨jsa⟩ mahāsamudro vahīysānä* 'who is brave to descend in the great sea', BS G 37, 31b5 *santi kecit...sattvā ye śaknuyur mahā-samudre gādhaṃ labdhuṃ*. Also *cu*, *ka*, *kau* in the E Glossary with *va*. Possibly **avā* 'with this' as *tta* 'so' < **tā* 'with that'.

va 'for', older *vaska*, Sid. 136v4 *jehume va nvaśtä* 'to cure is easy', Tib. *gso sla-ba yin-no*, beside Sid. 139r1 *jehāme vaska nvaśta*, Tib. *gso sla-ba yino*; Sid. 150v4 *jihāme vaski*. See s.v. *vaska*. Lost final syllable, as *pātcä* > *pā*, *aysu* > *a*, *vara* 'there' > *va*. See also *vai* 'for him'.

va 'there', older *vara*, III 106·20 *va na ye hīña bīśa* 'there he was not in his own house'.

vaka, *vākä*, older *vaska* 'for', K 24·101 *ṣa vaka*, = K 16·160 *ṣa vaka* 'he for them' (*ṣa* -⟨*ṃ*⟩), II 95·66 *mūñāṃ vākä* 'for our men' (see in full s.v. *māñāṃ*).

vakṣāvī 'trouble (?)', v 62·9 *ṣi sūttrā pīrāñä vakṣāvī bisāṃ (y)sāḍāṃ ⟨ci ṣi⟩ hvi hemāti, ci ttū sūttrā vijsyāti...* 'this *sūtra*-text must be written; who the man may be of the old men (?) involved in trouble (?), who may see this *sūtra*-text...'. From base *xšau-* 'be agitated' to base with increment *-b-* in *xšaub-* (see s.v. *kṣāv-*), hence **ava-xšāva-* with *-iya-* or *-īya-*.

vakṣīvä 'giving', SuvO. 54r2 *varata vakṣīvä tcerä* 'there giving must be practised', BS *nikṣeptavyāḥ*, variant with *vi-*; Tib. *hbul-na* (rendering *dātavya-*, *nikṣeptavya-*, *niryātita-*). See s.v. *kṣāv-*, but possibly BS lw *vikṣepa-* 'putting off, deferring' (as variant reading), for 'giving'.

vakṣesaca 'tossed out' III 38·47 *nvākaka nvārīda u vakṣesaca brrāsakye* 'they bring out songs and idle (?) questions', =III 48·69 *vakṣisacą brrāsakyiṃ* (*-iṃ* =*-e*). From **ava-xšaid-*, see *vakṣaista-*.

vakṣaista- 'thrown, tossed', K 16·164 *vakṣaista hā ahą* 'he threw the noose', =K 24·104; beside K 33·53 (of the *ahä* 'noose') *khū uspūste āśą haṃ bāḍi panave* 'when he threw, it rose at once to the sky' (*āśą* =*āśāṣṭä*, BS *ākāśa-*). See s.v. *kṣista-*.

vach- 'realize', L 93·17 *hamaṃg⟨t⟩e vachākä* 'realizing impartiality'. See *vyach-*.

vachīśą 'situated', K 26·136 *dada khu hā gara-vachīśą sauna narada* 'when the enemy dwelling in the mountains went out'; = K 18·207 *dada khu va gara-vachīśą sauna narada*, beside K 35·84 *ttī haṃdañi beḍi garä-vadade śi kīthi parau pihīyāṃdä* 'then at another time in one town situated in the mountains they rejected the (royal) command', parallel to Divyāvadāna 446·26 *kārvaṭika-* 'mountain-village'. Here *vadada-* =*padanda-* 'created, made', base *dam-* 'build'. Similarly *vachīś-* =*pachīś-* 'to make'.

vachauste 'he dropped', III 106·38 *ttanī dva pajūṣṭą vachauste* 'then he let fall two finger-rings'. See *vichuste*, *pachus-*, *parchuta-*.

vachvāñe 'cover (?)', v 223·23·7 *///sta vachvāñe haṃguṣṭi///* 'to be covered (?), the finger (=signature)', see SDTV 84. From *-chva-* in *pechvāmę* 'covering' to base *khaud-* (*xaud-*), **pati-kh'aud-*, see s.v. *khoca*.

vaj- 'move', v 153·2·122 */// ne vajāte ne gyastuvo ne hvaṇdvo ne ///* 'does not move, not among *deva*-gods, not among men, not...' (lost context). See *vajāma*, *valj-*.

vaja 'hold', Manj. 314–5 *mvaśja ṣai baysūña vaja hanāsi satvā vaska* 'holding (*v(ā)ja*), grasping, the Buddhas' favour on behalf of the beings', see *vāj-*:*vāta-* 'hold'. See also *drau*.

vaja-, 'with wandering (?)', v 346 b2 ⟨*ce*⟩ *buru vajāna saṃkhāramyau hāysyau ku vā tta gyasta balysa pa⟨dīmātä⟩* 'whoever with moving from distant *saṃghārāma*-monasteries where he does (honour) (?) so to the *deva* Buddhas'. See *vaj-*, *vajāte* and *valj-*.

vajāma 'movement', Manj. 28 *vajāma hamarau aga āśvāsa prraśvāsa bā* 'moving in the limbs (dyadic), breathing in, breathing out the wind (element)'. See s.v. *valj-*, and *vaj-*.

vajāysa 'stages (?)', II 5·71 *paryāvą jsāṃ sīyai raysgą vī vajāysa vyachāva jsāṃ bęysūśtą narāṃda narapadaśaiṣāṣta* 'deign to learn swiftly the stages, realize the bodhi-knowledge, set out to *nirupadhi-śeṣa* (*nirvāṇa*)'. Three stages of a Bodhisattva's career (after turning the *Dharma*-wheel, and saving the beings towards nirvāṇa). Hence the *pāramitā*-stages, here the places to be grasped. From **ava-gāz-*, to *pajāys-* 'accept', with cognates. The form *vajāys-* beside *pajāys-* as *vadanda-* 'made' beside *padanda-*, and *vachīś-* beside *pachīś-* 'make'.

vajāṣte 'he knew', K 3, 139r3, Tib. *mkhyen-nas*; 'see', v 344, 87v6 *aysu...ne vajātę* 'I do not see', Tib. *mi mthoṅ-bar gyur* (BS lost); v 71, 145r1 *vajiṣde* 'he sees', Tib. *mthoṅ-bas-na* (BS lost), III 25, 27b3 *vajiṣḍi*, BS *paśyet*; Z 5·101 *vajiṣṭāndä*. See *vajsāṣ-* (*-js* > *-j-*).

-vąjū 'observe', v 99r8 *natu suṣumu duṣvąjū dātu* 'the *dharma*-doctrine profound, admirable (BS *suṣama-*, reverse to *viṣama-*), hard to conceive'. From *duž-* and **ava-čyūka-* beside *hajū* 'wise' **fra-čyūka-* to base *kau-*:*ku-* 'observe'. IE Pok. 587–8 (*s*)*keu-* 'to notice', O.Ind. *kaví-*, *ā-kuvate*, Greek κοέω, Got. *hau-s-jan* 'hear'. See also *bātcūśś-*, *hajūva-* (with cognates). If the first subscript hook indicates a recent loss of *-l-*, the base may be *valj-* (below 'to move' =BS *īraṇa-*) but with a meaning 'grasp', like BS *acintiya*.

vajya 'formula', v 203, 79a5 *nūvarä hīñai vajya daśte* (space) '(recipient) the new member of a hīnā-group skilled in formulae', BS *vidyā* 'formula, charm', see K 139·955 *jsīñi ḳāka vījya* 'formula, protecting life'.

vajsase 'you survey', III 10, 19r1 *tvī ṣṭāṃ hamaye gyastūñyau tcęmañyau biśye dri-haṣkalī ysama-śśaṃdai benda vajsase* 'you survey, of yourself, with celestial eyes this threefold world'. From *čas-* in *pacase* 'I make known' from **čaśś-*.

vajṣāmata 'knowledge', N 75·25 *jsīñe vajṣāmata ve hvanaï* 'treatise on the science of life', BS *āyur-veda-śāstreṇa*. See *vajsāṣ-*.

vajsāre 'they see', Manj. 148. *dharma attāherā deda vajsāre* 'they see, know the (*saṃvṛti*) *dharma*-elements to be wrong (*ttāhiraa-* =BS *samyak*)', =Manj. 232 *vajsyāre*; Manj. 149 *khu vajsyāre ttatva artha* 'so that they know the meaning (BS *artha-*) of reality'. See *vajsāṣ-*.

vajsāṣ- 'know, see', Z 24·209 *vajsāṣiru*, Z 22·306 *vajsiṭāre*, Z 2·113 *vajsiṣde*, III 29, 41b4 *vajseṣde*, Z 23·99 *vajṣīru*, Sid. 10515 *cvai hā śīyi śīyi lura āyīṃde u vajsyāte ṣi mīde* 'he who sees various white things of it (the disease), he dies' (with dyadic *ā-dai-* and *ava-čaš-*), Tib. *snan-no-čog dkar-po mthon-ba ni hčhi-bar hgyur-ro*; preterite, *vajsiṣṭa-*, Z 2·62 *vajsiṣte*; participle present Z 2·134 *vajsātaṇdai*, with negative K 46·49 *avījyadai*; adjective, Z 5·70 *vajṣāka-*. From **ava-čaš-*, see s.v. *tcāṣ-*.

vajsya 'afflicted', K 46·49 *khauysa byāṃdā* (=*byaudātä*) *u acā ū ttu vajsya avījsyadai pūrakä ñūṣtyā* 'she found a piece of cloth and sewed it and wrapped in it the afflicted blind son'. From **ava-jata-* 'struck down', see cognates, s.v. *jsan-*.

vaṃña, *vaña*, *vañą*, *veña*, *viña*, *vaysña* (in E Glossar *vaṃña* 7 times), 'now'.

vañā 'yet', III 22, 14b4 *na vañā drrāysä puṣa paśe khu traṃdä hame* 'he cannot yet abandon the raft till he has crossed'; III 23, 1521 *ni vañā śarā vamaśtā* 'he does not yet realize the fortune', parallel to III 23, 1521 *na ra śirā butti* 'he no longer knows the fortune'. From *vaysña*, *vaña* with *-u* (<*uta*).

vañāṃ 'now for them', III 76·253 *vañāṃ mī udvīya śtāka baysūśtāṣṭā ġusa yanūrau* 'now for them revulsion is needed, they would get a desire for bodhi-knowledge'.

vañi 'streams', Z 17·10 *vañi varūvändä ggaryau* 'streams flow down from the mountains'. See *vāma-* 'sea' from IE Pok. 78 *au-:u-* (of water), O.Ind. *avánī-* 'stream'; either **u-an-* or later loss of initial *a-* (as in *näṣą-* '*anauša*-food').

vaṃj- 'to dispute', K 136·879 *vaṃjāmayyau* 'from disputes', Tib. *rćod-pa* ('dispute'). From base *vank-* (or *vang-*) 'make sounds', Zor.P. *vāng* 'voice, sound', N.Pers. *bāng*, *vang*, Balōčī *gwānk* 'sound', *gwanjag* 'to call'. See also *pyūṃjäte* 'deny', *byūṃgga-* 'abuse'. The initial *v-* is then unchanged, but possibly **abi-vank-* passed to **vvank-*.

vaṭākye 'distortions of the face' (=BS *vikāra-*), III 50·46 *khanā būśä vaṭākye* 'laughs, jests, grimaces', =III 38·46 ⟨*kha*⟩*nai būśa vaṭākye*, =III 46–7 *khiṃnai būśä vaiṭākye*, =III 48·68 *khanai būśa viṭākyi*; III 38·48 *stiñe vaṭākye* 'feminine grimaces', =III 48·69 *staiña vaṭākye*; III 73·174 *buśarā buśa vaṭākye* 'jesters, jests, grimaces; III 38·44 *brraukalakīje vaṭākye* 'contortions of the brows', =III 47·65 *brraukālakīja dunaka*. Iranian from **vi-vart-* or **vi-kart-*, with *-ṭ* maintained.

vaḍāṣṭā 'therefrom', Sid. 711 *u vaḍāṣtä hodāta salä vī hure myānai gūrśte* 'and from then up to 70 years is called middle age', =V 316·20 *viḍāṣtä*, BS *madhyamaḥ saptatiṃ yāvat*, Tib. *de-nas lo bdun-čuhi bar-du ni bar-ma źes-byaho*; II 64·6 *u cvai vaḍāṣta pamūhi tsī ttū-t-ī sīḍakä yīdä* 'and what from him dress comes, that for him Sīḍaka makes (supplies?)'; K 41·62 *viḍāṣti viḍāṣti jsa pihaisīra* 'they were fleeing from the various places', =K 44·181; II 89·44 *cū āna viḍāṣtä nä hajsāṃdä yinīme* 'what I cannot collect from there'; II 91·98 *u viri āna viḍāṣtä hāysi tsve* 'and thence he went far away'; III 67·58–9 *vaḍāṣtai pūṃna jsa uhya:ste* 'thereafter he shot him with an arrow'. From *ava-* 'that (distant)', Av., O.Pers. *ava-*, O.Ind. *ava-*, O.Slav. *ovŭ* (IE Pok 73–4), or rather IE Pok. 72–3 *ava-* 'down', hence **ava-rta-*.

vataysde 'flows down', Z 17·12 *ggaryau vataysde ūtca* 'the water flows down from the mountains'. See s.v. *ttajs-* 'flow' (**ava-tačatai*).

vatu, N 141·22, read *natu* 'profound', quoted s.v. *duṣvajū* and *-vajū*.

vattala- 'excrement', Sid. 109r4 *ṃāta-vattala* 'excrement of bees (or flies)', BS *mākṣikā-viṭkā*, Tib. *sbran-mahi rtug-pa*. From base *vai-:vi-* with **vita-* preserved as *vatta-* and suffix *-la*, to O.Ind. *viṭ*, *viṭkā*. For *-i-* >*-a-* note *nana-*, *phajsa-*, *spavi*, *spata-*. IE Pok. 1134 *ųei-s-* 'flow', O.Ind. *viṣ-* (nom. sing. *viṭ*), *viṣṭhā* 'excrement'. See also *biṣka-*, *patābātāña-*.

vatca 'hair', III 81·175 *vatcä* gloss to Turkish *yūṇakä* (*yūng* 'hair, wool, cotton'); III 38·46–7 *vatcakya paysaṇvakyä khiṃnai būśä vaiṭākye* 'hair on the cheeks, laughs, jests, grimaces', =III 48·67–8 *va*⟨*tca*⟩*ka paysaṇvakye khanai būśa viṭakyi*; E p. 357 *kūrca vatcai* 'hairs (between brows), hairs (on cheeks)'. From **vačča-* or **vasća-* >*vatca*, to set with Oss. D. *becukkä*, I. *becykk* 'forelock', Georgian lw *bec'v-i* 'hair, fur'; Oss. I. adjective *becykdžyn*, *becauag* (translation, Staji carmdaräg, 177).

vatcasta 'broken', Z 24·249 *ysāḍu däte hvaṃdu biśśī aṅga vatcasta* 'he saw an old man all his limbs crippled'. See *gatcasta-*, and cognates, s.v. *hatcañ-*.

vatcīṃph- 'cast down', III 6, 13r2 *ma ma vatcīṃpha usthaṃ*⟨*jī*⟩ 'do not cast me down, (but) raise me up'. See s.v. *tcaṃph-*.

vatcāṣṭe 'sprinkled', SuvO. 68v1 *buśśāgye ūce jsa vatcāṣṭe* 'he sprinkled with perfumed water', BS *gandha-jala-ambu-sikta*; Z 22·140 *hārū vātä ūtco vatcisde* '(the *yakṣa*-goblin) sprinkles the citadel with water' (Chinese parallel 'cleanses the city'); V 113, 35v4 *huvatcāṣta-* 'well-sprinkled', BS *susikta-*. From base *čaiš-:čiš-* (or *sč-*) if the *-ä-*, *-i-* is older Iranian *-i-* or base *čaš-* if *-ä-*, *-i-* is from *-a-* (as in *tcāṣ-* 'to see' <*čaš-*). For *čaš-* concerned with liquids, note, Pašto *čašəl* 'to drink' Sogd. Bud. *čš'nt* 'beverage', *čš'nt-γw'r'k* 'drinker', Man. *čšnnd'k* 'beverage', Armen. lw *čašak* 'cup', O.Ind. *caṣaka-*. See *cāśa*.

vatva 'non-persistent', K 156·62 *bakyi ra edre vatra vapattye ysīra* 'weak faculties, sudden misfortunes (BS *vipatti-*), harsh'; K 107·268–70 *ttā baysūśta prrara jsa drāma sa khu vina pyaurā āṣą haḍai hūsīda hāṣta byava ā vatve pyaure tta tta jaḍ(ī) brrīyī ysūra kīḍaiṣą āśą*ya* (blurred *ha*) *vatva* 'now the bodhi-knowledge by nature (=BS *svabhāva-*) is just as when into a sky (BS *ākāśa-*) without clouds by day come lightnings or fleeting (sudden) clouds; so the *kleśa*-afflictions, folly, hatred, passion (=BS *moha-dveṣa-rāga-*) fleeting into the mind (BS *āśaya-*)'. From **avatuta-* to base *tau-:tu-* 'be strong', see cognates s.v. *tv-*, *tvāñ-*, Zor.P. *pattūk*, *pattān* 'persistent' (**pati-tavaka-*, **pati-tavāna-*).

vatsa 'breast', K 144, 2r4 *ysaira jarä svī dī vatsa thajīdä* 'they draw heart, liver, lungs from under the breast'. If Iranian, from **vačya-* (*čy->ts-* as in *tsuta-*<**čyuta-*) to *vak-* 'pointed'; *vaxš-*, Oss. D. *usqä*, *üäsk'ä*, I. *üäxsk* 'shoulder', Oss. D. *uxst*, I. *üäxst* 'spit (tool)', O.Ind. *vákṣas-* 'breast', later *vaccha-*, *vatsa-* (see BSOAS 23, 1960, 32), below s.v. *hūṣa-* 'groin', BS *vankṣaṇa-*. A loanword from BS *vatsa-*, *śrī-vatsa* is also possible.

vatsāre 'they descend (?)', V 39, 54r2 *kho jsa vatsāre///*, to *vatsv-*.

vatsv- 'descend', N 50·30 3 sing. optative *vatseiya nvye jsa mahāsamudro* 'he would go down with a boat to the great sea', BS *avatīrṇa-*. From **ava-ćyau-*, see *tsv-*:*tsuta-*; Tumšuq Saka *śakyanā ṛṣe dātya vatsyu* 'I have descended into the *dharma*-law of the sage (BS *ṛṣi-*) of the *Śākyas*'.

vathaṃj- 'pull down, remove', II 74·40 title *drau-vathaṃjai* 'barber (?)', *drau-vathaṃjai khrri-rttanānā* 'with the barber Khri-brtan'. See *thaṃj-* 'draw'. To Tibetan name 'seat-firm'. Participle see *vathīya-*.

-vathāva- 'equipped', see *huvathāva-*, *huvathāta-*, and *pathāña-*, *pathūnā-*; from **pathāta-* as second component.

vathīya 'drawn', K 22·47 *ysīra ttā vathīya* 'he drew hearts to him', =K 14·85 *ysīra ttā thīye*. See *vathaṃj-*.

-vadā 'path, way', II 120·205 *ttāṃhtta-vadāṃ pada* 'the road of the Tibet road'; II 56·29 *nāṃva-vadāṃ padā* 'the road of the boat-route'; K 65, 84r2 *kīra-vadāva dasau* 'the ten paths of *karma*-action', =BS *daśa, karma-patha-*, II 102·33–4 *jasta-kṣīra-vadāva ū bāṃdha-kṣaittra-vadāvau nījsāñāka* 'shower of the path to the *deva*-gods' world and the buddha-fields (BS *buddha-kṣetra-*)'; *-vadī*, JS 26r1–2 *ysama-śaṃdai tcema-vadī tva ttā orga* 'before the eyes of the world; hommage to you'. See *pande, padya-*.

vadanda- 'made', Sid. 151r5 *tte ṣvakye daṃdāṃ jsa vadeṃda nāma* 'these pills made from teeth by name', BS *danta-vartir iti śrutā*, Tib. *sohi ri-lu śes-bya-ste*; K 35·84 *garä-vadade śi kīthi* 'in one village built in the mountains', BS Divyāvadāna 446·26 *kārvaṭika-*; Sid. 144v5 *rrusi jsa vadida* 'made from barley', Tib. *nas-las byas-pa*; III 137·8 *parīyastāṃ jsa vadīda* 'made by *ārya*-(monks)'; K 12·11 *raysāya jsa vadaida* 'made from the elixir', =K 14·95–6 *⟨ra⟩ysāya jsa vadīda*, =K 22·54 *raysāya jsa vadeda* (BS *rasāyana-*); Manj. 148 *kūre kāme jsa vadeda* 'made from false thought'; III 109·36·9 *kauthaira hīśaṃ jsä vadaidi* 'axe made from iron'; II 55·33 *dāṃskare jsa vadedä* 'made from admirableness'; JS 10r2 *raysāyana vadida* 'made of the elixir'; III 66·35 *vadiṃdä* 'he made (noise)'. From **ava-dam-* 'make', as *pa-dam-* 'make' with cognates. Only participle so far noticed.

vadṛta- 'oppressed', I 25or5 *yseryau vadrravyau vadṛta häm⟨ā⟩nde* 'they will be oppressed with 1000 oppressions'. Note also SuvO. 4v2 and 27v7 *vadrava-*, and V III, 33r1 *uvadrava-*, BS *upadrava-*. From *avadruta-* (by extruded *-u-*) > **avadṛta-* (see *pati-muć-* > *paṃjs-*) and coalescent with BS *upadrava-*, *upadruta-*, Prakrit *va-* < *upa-*.

-vadya 'way', adjectival second component for *padya-*; *-vadī* JS 20r1 *tcema-vadī* 'in the path of the eyes, before the eyes'. See *padya-*.

vadrramai 'deserted (?)', III 100·11–2 *vadrramai paṣvīnaca jīyai vī* 'deserted in a wretched (?) life'. From **ava-drama-ka-*, to base *dram-* 'move', causative *drem-* 'drive away', see s.v. *dram-*, IE Pok. 204–6 *der-, drem-*.

van-, vaṃn- 'honour', SuvP. 68v1 *vaṃnumä* 'I honour', BS *vandāmi*; III 26, 29b1 *vaṃnavīya-*, BS *vandanīya-*, I 253v3 *balysu vaṃnīmä* 'I praise the Buddha', BS *jinaṃ namasyāmaḥ*; N 166·6 (dyadic) *namasūṃ vanūṃ*; III 51·69 (triadic) *namasū vanū aunū*. Preterite K 76·77·217–8 *kāmä hālai gyastä baysä vye hāṣṭä tsve, u gyastä baysä pyā tterä jsa vaṃne u ttai hve* 'where the *deva* Buddha was, there he went, and he honoured the *deva* Buddha with the forehead at his feet and so he spoke to him', from **vanuta-* > **vanya-* > *vaṃña-*. (Note *u parśeṭūṃ* displaced from the previous line after *pyūṣde*.) See also *tvandanu*. From *vand-*, Av. *vand-*, Zor.P. *vandēnītan*, M.Parth.T. *wynd-*, *wynd'd* 'praise, pray', *prwnd-* supplicate', M.Pers.T. *wnd-*, *wynd-* 'praise'. IE Pok. 76·7 *au-, au-ed-, au-en-d-*, O.Ind. *vadati*, *vandate*; Greek γοδᾶν·κλαίειν, ὑδέω, αὐδάω, ἀείδω, Lit. *vadinù*, *vadinti* 'call, name'.

vana 'except', Manj. 357–8 *āsp(ā)va hadara naiśta vana bauda-satvā gvāna* 'there is not another refuge, except the bodhi-sattvas, at all', see *vina* 'without, except'.

vanās- 'shake', Sid. 134r3 *mau jsa ūchai hīya gūnā yserī vanāśtä* 'the marks (symptoms) of the alcoholic disease: his heart shakes', BS *hṛd-lāsa-*, Tib. *ćhan-nad-kyi mćhan-ma ni, mer-mer-po dan*; III 6, 13r4 *ma vanāsa* 'do not shake'; Sid. 122v4 *ysīri rrāhā: hame vanāsāma* 'heart disease, shaking occurs', Tib. *sñiṅ na-ba dan, dan-ka mer-mer-po dan*; participle present, II 76·71 *vanāsacau uṣṭśkyāṃ* 'with quivering wits' (translation AM, n.s., 2, 1951, 42). Adjective, II 40·41 *naḍāna* (older *naḍaunä*) *bvaysa haysga vanāsa* 'men intoxicated (?), violent, agitated' (SDTV 121 to emend). From **ava-nās-* 'shake', possibly *nā-* beside *nau-* 'to shake' (see *vanuta-*) as IE Pok. 971 *snā-* beside *sneu-* 'flow', and IE Pok. 104–5 *bhā-* 'shine' beside Greek φαν-; then with increment *-s-* (IE *-ḱ-*, or *-sḱ-*).

vanuta, *vanauta-* 'rendered inactive', see *vanv-*.

vanda- 'small', V 329, 13r1 *nai ju ne vändäk⟨u . . xxx⟩ ḍī va harsāro* 'not (even) small evil acts. . . remain over', BS *na kiṃcit pāpakāni karmāṇi saṃvetsyante*, Tib. *sdig-pahi ćuṅ-zad kyaṅ* 'evil action even a little'; Z 13·34 *bataku vindäkä pāsä* 'small, little load' (dyadic); Z 13·15 *pharu buljse mäśtä dīrāṇu tsūmata vanda* 'many great virtues; little the career of the evil ones'; Z 13·33 *duṣpä vaṃdä* 'weak, small'; Z 22·146 *vanda gguva pārrai vanda* 'small ears, his fetlocks small'. From **vanda-* or **vanta-*, Balōčī *gwand* 'short', Parāčī *yanōkō* (**vandaka-*), *yanukō* 'short', hence older *v-* initial, to *vā-*:*u-* 'be deficient', Av. *uyamna-, ūna-, una-*, glossed by Zor.P. *abavandak* 'incomplete', *kam* 'less', O.Ind. *ūnd-*; with *-ra-* suffix *vāra-* 'deficient' below, Sogd. Bud. *w'r'k* 'empty', *''w't'k* 'emptied', N.Pers. *vang* empty, poor', IE Pok. 345–6 *eu-, ūā-*, Armen. *ounain* 'empty', Greek εὖνις 'lacking', Got. *wans* 'lacking', O.Engl. *wan* 'lacking'. This is preferred to **avant-* 'only so much'.

-vaṃdāna 'path', second component, K 39·155 *āśā-vandāna* by way of the sky (BS *ākāśa-*), =K 33·59 *āśa-vaṃdāni*, as K 33·61 *āśa-haṃdrrāysī*. See *pande*.

vanv- 'become inactive', participle *vanuta-*, Z 7·25 *vanutai samu bvāmata* 'his bodhi-knowledge is precisely inactive (*vanuta* with *yi*); Z 4·75 *vanautai ttaṃdṛṇa saṃña* 'his *saṃjñā*-knowledge is inactive through fatigue'. Causative *vanvāñ-*, Sid. 19r3 *cu mīriṃjsa ṣe kūri vanvāñe* 'what is marica-pepper, it makes the *kūri* member inactive', BS *avṛṣyaṃ maricaṃ*, Tib. *na-le-śam ni ro ća-bar mi byed-do*. From *nau-*:*nu-* 'to move', Sogd. Man. *n'w-*, *'βnw-*, *'βnwtyy*, Bud. *β'n'w* 'agitate'; Man. *n'w-* 'shake (the head)', *n'wδ'r*, optative *nwynd*, M.Parth.T. *nw-*, *n'w-*

'go', N.Pers. *navīdan*. With increment *-d-*, *nau-d-*, and *-s-*, *naus-*, see s.v. *puṇv-* 'insert'. IE Pok. 767 *neu-* 'push', O.Ind. *nauti, navate, nāvayati* 'move', *anu-nūta-*; *nudáti-, nuttá-, nunna-, noda-*; Greek νεύω 'nod', Lat. *nuō, nūtō*.

vaphaśtāte 'makes tremble', Z 291·6, see s.v. *phastāre*.

vaphūste 'drive out', Z 273·26 *uska ṣṭāna vaphūste*; Z 24·267 *jāte kleśa-māru gyastu māru vaphūste* 'he removed the *kleśa-māra-* (the personified *māra* of *kleśas*), he drove out the *deva-māra-* (=*devaputra-māra-*, personified *māra* as a *deva* (*-putra-*)'), see Edgerton Dictionary, s.v. *māra-*. From *paud-* (*faud-*) 'drive', see s.v. *naṣpūste, pūsta-* (with cognates).

vabār- 'to rain down', V 338, 61r6 *bāra vabāḍe* 'poured down rains', BS G 37, 57b2–3 *candana-cūrṇaṃ pravarṣitaṃ*; Z 17·10 *vabeḍā* 'rains down'; preterite, Z 23·155 *vabāḍe*. See *bār-* 'to rain'.

vamath-, *vimath-* 'churn, pound up', Sid. 100v2 *tta arve vimathāñą* 'these medicines are to be pounded'; III 84·38 *ttīlaka hā haumai vimathāña* 'so much barley is to be pounded'; III 87·118 *u hāmai hā vamathāñā*; III 85·84 *hāmai hā vamathāñā*; III 93·263 *hāmai vamathāñā*. See cognates s.v. *maṃth-*.

vamas- 'realize, concentrate on', III 23, 15a1 *tta tta baysūñavūysai ku na ra śirā butti ni vañā śarā vamaśtā nai na hamadā dā vīra hīyauṣṭyai tcairai* 'so the bodhisattva while he still does not understand fortune (=BS *śrī*), does not yet realize fortune (=BS *śrī*) must not indeed make an appropriation upon the *dharma*-doctrine' (*-i... tcaira-* 'by him to be made'), BS (partly differs) *bodhisattvena dharma udgrahītavyo na∪adharmaḥ*; V 336, 35r3 *ce vamasāmata vā⟨rū⟩ḍya ne hautāre ttā t⟨tu⟩ dāt⟨u⟩ py⟨ū⟩ṣṭe* 'who have defective realization, they cannot hear the *dharma*-doctrine', BS G 37, 32a2 *ye hīna-adhimuktikāḥ satvāḥ na śakyaṃ tair ayaṃ dharma-paryāyaḥ śrotuṃ*, Tib. *dman-pa-la mos-pahi sems-čan gan-gis kyan čhos-kyi rnam-graṅs hdi ñan mi nus-so*; III 21, 6b2 *biśānä hirānä vamasākä* 'realizing all the dharma-elements', BS *saṃbuddha-*; Bcd 58r1 *vamasīme aysä* may I realize'; 3 sing. present, K 58, 28r1 *śi kṣaṇāna* (BS *kṣaṇa-*) *vamaśtā ṇehvettā* 'in one moment realizes, triumphs'; K 57, 23v1–2 *ahaṣṭą bhādā vamaśtā u prrīyāṃga* (BS *prayoga-*) *na nvīthe* 'realizes uninterrupted bodhi-knowledge and does not swerve from the course'; K 108·290 *ṣai dā vamasāma vamaśta* 'he realizes the realization of the *dharma*-doctrine'; Manj. 249–50 *nairāmā ṣā ttī vamaśta* 'the issue, he then realizes'; Manj. 299 *cu tta tta baysūśta vamaśta* 'who realizes so the bodhi-knowledge'; 3 plur. optative (irrealis), K 4, 141v3–4 *ne gāvu vamasīro tto dāti hvāñāmato* 'they would not at all have realized this preaching of the *dharma*-doctrine', Tib. *de-dag čhos bśad-pa-la mos-par mi hgyur-te*, translation E. Lamotte, 243 'ils n'auraient pas cru et ne l'auraient pas reçue'; preterite, K 61, 40v1 *dharma-kṣāṃttä vamasyāṃdi* 'they realized the receptivity of the *dharma*-doctrine'; participle, dyadic, II 102·21 *vyachai vamasyai* 'being devoted, having realized' (translation AM, n.s., 11, 1965, 102); noun, V 336, 35r3 *vamasāmata*, BS *adhimukti-*, Tib. *mos-pa*; V 135, 82a3 *vamasemät⟨e⟩*; K 69·225 *ṣi pātci vamasāma* 'this then is realization'; III 128, 29v4 *gambhīrye dātä vamaseme käḍäna* 'for the sake of realization of the profound (BS *gaṃbhīra-*) *dharma*-doctrine', K 70·8r1 *vamasauma*, K 67·173 *vimasāma*. From present *vamas-*, preterite *vamasya-* (<*-ita-*), to base **ava-mas-*, older *m-as-* to *mā-*:*m-* 'measure' with *-as-* (IE *-ḱ-* or *-śḱ-*) or to base *mad-* 'measure', Av. *vimāδaya* 'to treat (illness)', *vīmad-* 'healer, physician' (Zor.P. *āzmāyišn*), with IE Pok. 705 *med-*, Greek μέδομαι, μέδων 'ruler', Lat. *meditor, -ārī*, Celtic O.Ir. *midiur* 'cogito', Got. *mitan*, O.Engl. *metan* 'measure', hence *mad-s-* >*mas-* 'measure in thought' with preverb *ava-* 'deeply'. To Oss. D. *-mis-*, I. *-mys-*, in **abi-mas-*, D. *imisun*, I. *mỳsyn, mysydtän* 'remember, think out, invent, create; I. *ūacymys* 'inventive; creative work', D. *ūadz-imis*, I. *ūadzymys* 'skilled; skilled work, poetry' (for second syllable *-i-*, *-y-* <*-ä-*, note also D. *äntäsun*, I. *äntysyn* 'succeed'; D. *änt'irun* I. *änt'äryn* 'drive away'). See also *hamas-* 'to enjoy' (K 73·38).

vamāḍa 'weary', II 5·75 (see *vamūḍa-*) dyadic, *stā vamāḍa* 'tired, weary'. See also *pūmūḍa-*.

vamū (or *va mū*), JS 29v1 *śirkä vamū valmīkä āste ysūrrī* 'well (the poet) Vālmīki praised the golden bone (=body) of the golden goose (Pali *suvaṇṇa-vaṇṇa haṃsa-*)'. See s.v. *mū* for cognates.

vamūḍa- 'move away from', Z 24·116 *biśśä vamūḍāndä cakkrä pvaṣtañä* 'all evaded the terrible discus', to base *mūr-* 'move', see *mvīr-* <**mūr-y-*, with *-r-* to base Av. *myav-*.:*mīv-* 'remove', O.Ind. *mīvati*. IE Pok. 743 *meu-* 'thrust away', O.Ind. *mīv-*:*mū-, mīvati, mūta-*, Av. *amuyamna-*. O.Ind. *mūrá-* 'pressing, hastening', Greek ἀμευ-, ἀμεϝυ-, ἀμύνω, Lat. *moueō, mōtus*, Lit. *máuju, máuti* 'put on (ring on finger)'.

vamur- 'destroy, remove', dyadic, JS 32v2 *sānināṃ khenāṃ vamurāke jenāke* 'destroyer, annihilator of enemies' laughs'; II 54·13 *harbīśāṃ rrāṃdāṃ hye vamurākä* 'destroyer of all kings'. See base *mūr-* in *vamūḍa-*.

vamurr- 'crush', Bcd 52v1 *kleśāṃ hauva tvā biśä vamurrdä yinīme* 'I can crush the whole power of the *kleśa*-afflictions', BS *kleśa-balaṃ parimardayamānaḥ*. From base *mar-* 'crush' with present *-na-* : *mṛna-* >*murra-*, retained in participle *-rrda* (as *purrda-*). IE Pok. 735 *mer-* 'rub', and IE Pok 716–9 *mel-* 'press to pieces' Armen. *malem* 'bolt, sift', Greek μύλλω 'grind', Lat. *molo, molere*, Celtic O.Ir. *melim*, Got. *malan*, Lit *malù, málti*, O.Slav. *meljǫ, mlěti*, O.Ind. *mar-mṛṇâti, mūrṇá-* 'crush' and *mṛṇâti* 'rub, rob'. See above *mur-* 'to crush'.

vameys- 'massage, twist', Sid. 135v1 *aṃga makṣāñā u vameysāñā u ysīnāhāña* 'the limbs must be rubbed and massaged and bathed', BS *abhyanga-utsādana-snāna-*, Tib. *lus bsku-žin dril-ba dan, khrus bya-ba dan*. Note also V 92, 61Iv7 *abyaṃga-usbrutẹmāte haysnānä*, BS *anga-udvartana-snātra-*, where **usfruś-* corresponds to *vameys-*. But *-meys-* is of uncertain origin, either *maz-*, **māz-* >*mez-*, or *maiz-* >**māiz-* >*mez-*, instead of *maiz-* >*mīz-*. Assuming *maz-*, see connected words in BSOAS 21, 1958, 522–6: Orm. *maz-, maštak* 'break', causative *mizaw-*; Pašto *māt* 'broken (*-št-* >*-t-*), Yidya *maz-, mošk'əm* 'kill'. Orm. *maz'ek* 'twist', Pašto *mazai* 'twist; thread', Wazīrī Pašto *məzzai* 'thread, cord', adjective 'twisted'. IE Pok. 696–7 *mag-* 'press', Greek μαγ-, μάσσω

'knead, mould'; O.Saxon *makōn* 'to make'. See above *māṣṭaa-* 'oppressed', and *maśą̄*.

-vamye 'clothed', second component, to *pamāta-*, present *paṃjs-* (**pa(ti)muč-*).

vaysān- 'recognize', Z 5·38 *tterī śśāru dīmu vaysānīro* 'you might know the excellent knot on his forehead'. See *ysān-*, *paysān-* with cognates.

vaysgasta 'dismounted, descended', II 41·8 *kuṣṭi saṃ vaysgede* 'where precisely they dismount' (**vaysgaindā*); Z 5·37 *rre śśāyyo haṃtsa käḍe duraṇa ṣṭāna vaysgastä* 'the king with the Śākya men, being very far away, dismounted'; II 108·175 *bāraina vaysgaista* 'he dismounted from the horse'. See also Z 5·101 *āchānā haysgasta* 'and the sick rose up'. From base *zgad-*, see cognates s.v. *ysgad-*.

vaysña 'now', Z 2·135 *vaysña vā ārru paysāni* 'now I avow the fault'; V 247, 17b1–2 *haurīje haura bijāṣa pṿāmana vaysñą* 'may we now hear the sound of the power of the gift', BS *dāna-balasya śruṇīyata śabdaṃ*; K 39·159 *aysa bvāñū vaysñi* 'now I make known'; K 38·137 *dvāsimai vaysñi salī khū ji vā āvä* 'it is the twelfth year now since she came back', =K 29·200 *dvāsamai salī khū vā āva*; II 101·1; 9 *vaysña*; V 330, 20v1 *ne ne ju muhu vaṃña ttattīka māta pāte trāstu yanīndä* 'mother (and) father cannot save me now', BS *na◡asti kaścid iha trāṇaṃ na mātā na pitā tathā*; V 70, 8v5 *vaṃña mä jīvätä nägatä hämätä* 'now (I know that) my life is sure (BS *niyata-*)', BS *aham idānīṃ jānāmi*; Sid. 2v4 *viña*, Tib. *de-la*, Sid. 16v2 *veña*, Tib. *da ni*; Sid. 17v3 *viña*, Tib. *da*. See also *vañā*; V 268, 48a4 *vamñā ṣṭe* (no context). From *ava-* 'this' (as Waxī *wu-serd* 'this year') and *-znya* 'day' (loc. sing.), to Av. *azan-:asn-*, Yidγa *žirizen* 'day before yesterday' (*θrita-azanya-*), Munǰānī *čirgyīzen* 'three days ago' (*čaθru-azanya*), Orm. *inžān* 'day before yesterday' (*anya-azn-*), Wanetsī *pārənd*, Pašto *parūn*, Orm. *prān*, Sanglečī *parūzd* 'yesterday' (*pāra-azna-*), *āluzd* 'day before yesterday, to-morrow' (*ā-uša-azni*). IE Pok. 7 *aĝh-er,-en,-es* 'day', O.Ind. *áhar, áhan-, dhas, aha-*. For *-a* (<*-ā*), see also *āysda, tta, ma* ('not'), *vaska, paska, huṣṣa*.

vaysñą̄ṃjsya- 'present, of present time', SuvO. 54r4 *gyasta balysa hatāḍarāṃjsya vaysñą̄ṃjsya ustamāṃjsya* 'Buddhas past, present, future', BS *buddhānām atīta-anāgata-pratyutpannānāṃ*; Z 13·160 *vaysñą̄ṃjsiya*; V 91, 611r3 *haḍarāṃ⟨jsī bāḍä⟩* 'past time', V 91, 611r4 *vaysñājsī bāḍä*. Adjective temporal suffix *-ą̄ṃjsya-* to *vaysña* 'now'.

vaysdānī 'security (?)', II 64, F11 *hiri pajitta u pāra-vaysdānī hauḍa thyau* 'ask (2 plur.) for the thing (=money) and give at once security (?) for the debt'. See *vaysnä*.

vaysnä 'security (?)', II 34·5·6 *khu vā spāta budarmä pāra-vaysnä ājäme* 'when the official Budarma brings the security (?) for the debt'. Conjectural, possibly **ava-zd-* 'put down', and *vaysna-* <*ava-zdna-*.

vaysvarnä 'of low condition', Z 23·131 *vaysvarnä ṣṣamaṇä* 'ascetic of low state' (BS *śramaṇa-*); Z 22·329 *rrusto cilo vīri ni yīndi cu va ne vaysvarnno vīri* 'he does not act against the red dress (BS *kaṣāya-*), much less to a man of low condition'. The first component *vays-* 'low' can be traced to *ava-* 'down near' (as in *vaysña* 'now'), Av. *avarə*, glossed by Zor.P. *avāk*; the second component may be seen also in V 115, 64v3–4 *āmāca rrundi naysda-varṇa* 'the intimates, attendants of the king', BS *amātyāḥ parṣadaś ca*. Medial *-v-* replaces older *-v-* or *-p-*, hence *-varna-* with secondary *-rn-* from *varana-*, or *parana-*, of *var-* 'to surround' or *par-* 'to form a boundary' (as Zor.P.*pl* **parr*, DkM 816·12 *parr ī tam* 'edge of darkness'). O.Pers. *duvitā-paranam* is still disputed in origin but referring to two lines of the Achaemenid family.

vara 'to, towards', and *varata*, V 343, 85r5 *muhu varā* 'towards me', BS G 37, 79b5 *mama◡antike*; in letters frequently, II 38, 17b1 *sāṃdari vara* 'to Sundara'; II 62 Ačma 1 *hiyaudā āmācā ṣṣau viṣṇadattā vara tta haṣḍi yane* 'so I make report to the Lord Minister (BS *amātya-*) Viceroy Viṣṇudatta'; III 134·5·1 *mäḍāṃ jasta varata haṣḍi yane* 'I make report to the bounteous *deva*-god (=king)'. From *varah-* 'breast', Av. *varah-* (glossed by Zor.P. *var*), Zor.P. *var*, N.Pers. *bar*, *bar-ā-bar*, Balōčī *gwar, gwarā, gur* 'near, with'.

vara 'there', and *varata*, *var* (*var ju, var buro, var ttī, var ṣṭāni*), Z 24·494 *varä*, Z 12·57 *varätä*, with *-ī varī* 'just there', with *-alstu, -āṣṭa*, III 27, 33a4 *na ra vara haṭha na drrūjä* 'not there truth, not lie', BS *tatra na satyaṃ na mṛṣā*; V 340, 80r3 *varī*, BS G 37, 75a4 *tatraiva*; V 332, 24v4 *vara ṣṭānä pastātumä* =V 381, 3a4 *varī pastātūmä* 'I set out thence', BS G 37, 21b5 *prakrānto 'smi*'; V 336, 34v3 *varä*; V 380, 2r2 *varata ttiña miśta paśta* 'there in the great pond', BS *tatra mahā-puṣkariṇyāṃ*; Z 11·49 *varālsto*, K 3, 139r4 *hastamo rraṣṭo balysūśtu varālstu* 'to the best right bodhi-knowledge'; III 134, 23a2 *balysūśtu varāṣṭo*; JS 4v2 *thu byaudeṃ (-eṃ =-ai) aysmu bąysūśtä varāṣṭa* 'you gained a mind towards bodhi-knowledge'. From **avaθrā*, with Yidγa *huro, ūro* 'there' (**avaθra*). IE Pok. 73–5 *au-* 'that (distant)'.

vara 'court, courtyard', Z 2·90 *badṛ vara vīra vistātä* 'Bhadra stood in the court'; III 42·1–2 *hīsīdä vīrä vara* 'they come into the court'; K 47·56 *hvą̄ si vīri vara hīśi* 'she said, you come into the court'; Z 22·135 *kīnthe vara ysarrnā* 'the city's courts are golden' (for the Chinese parallel see KT VI 320); III 66·34 *vara vīra kūṣḍi vistā* 'he stood in the court of the palace'; III 68·76–7 *khu ṣä vistīya, vara vīra* 'when he was standing in the court'; II 104·91 *kārānū vara mäñadi* 'like a court with wards' (see s.v. *karāna-*). From *var-* or *vara-*, possibly *vara* <**varā* inst. sing. (as Balōčī *gwarā* 'near' to *gwar* 'breast'), to Av. *var-*, *avrāi vairi* 'in the hostile court', M.Parth.T. *'hrywr*, *'hrywwr*, Pāzand (Aogəmadaēča 28) *ganā var*, Zor.P. *yam-kart var* 'the enclosure made by Yam'. IE Pok. 1160–2 *u̯er-* 'surround', O.Ind. *api-vṛṇoti* 'covers', *apa-vṛṇoti* 'opens', Lit. *ùžveriu, užvérti* 'close', *atvérti* 'open', Lat. *operiō* 'close', *aperiō* 'open'.

vara 'vessel, cup', III 42b12 *u bvąsca vara viśtāña u surā vara bājana viśtāña* 'and perfume-jars are to be set and clean vessels (dyadic, BS *bhājana-*) are to be set' (a text of the Kalpa-rāja); V 303, 1a1 *drraya vara raysa śśīya u drraya śśī⟨ya⟩///* 'three bowls with juices, white and three white...'; ibid. 1a3–4 *tcahaura vara khāysa///upakaraṇa viśtāña* 'four vessels of food...utensils are to be set'; V 42, 87r5–6 *tcahaura vara ṣvīdīnā raysa viśtāña* 'four bowls of milky liquid are to be set'; II 129·76–7

ttaṣīkä tcūṃ hyai:nä hīya vari pastāṃdū hajsāṃde śä 'we have deigned to send one *vara*-vessel of the Taẓīk Tcūṃ-hyai:na' (with parts made of silver), translation AM, n.s., 11, 1964, 20 (notes, p. 26). Ardha-māgadhī Prakrit *varaga-* 'a vessel covered with gems' and Khotan Saka *vara-* together indicate a base *var-* to name a vessel. If *v-* is here a replacement of *b-* (as *vāta-* from *būta-*), Chorasmian *b'r* **βār* 'bowl' may be compared. The Prakrit *vara-* can be a loan-word. Note **varaθyā-* 'receptacle' in Rōšānī *wērθ* 'corn-bin', Xūfī *wirθ*, suffix as Av. *varaiθya-* 'containing, imprisoning'. Possibly base *var-* 'to enclose', whence above *bārman-* 'prison; reservoir', cognates s.v. *baṭha-*, and *vara* 'court', hence *vara* 'container'.

vara 'enclosure, bank (?)', JS 37v4–38r1 *ṣi tvānai ḅājsīnai mahāsamudrre ano vara nauhą ce bāṃne paśte na byaide* 'this your great sea of virtues without enclosing bank (see also *tcalcā-*), (and) top, of which is not found bottom (or) enclosing wall'.

vara- 'excellent, strong', Bcd (prologue with etymologies of Manjuśrī and Samantabhadra) 43v3 *hamaṃgte dyāma vara samaṃttabhadra* 'Samantabhadra (whose name means) excellent vision of universality'. Tibetan renders Samanta-bhadra by *kun-tu bzaṅ-po* 'altogether good', similarly Chinese *p'u-hien* (K 765·1; 369·3). This Saka *vara-* may lie at the base of the name Greek οὐαρ of the Heftal (noticed JRAS 1972, 106) To Av. *vərəθra-* 'strength' (Yasna 71·8 *aojas ča vərəθrəm ča*), Yasna 68·11 *tanvō vərəθrəm* (glossed by Zor.P. *pērōzkarīh*); IE Pok. 1111–12 *u̯al-* 'be strong', Lat. *ualeō*, Oskan *ualaemom* 'optimum', with increment *-d-*, *u̯al-d-* 'rule', Celtic O.Ir. *fal-n-* 'to rule', *flaith* 'lordship', Lit. *veldėti* 'to rule, possess', O.Slav. *vladǫ*, *vlasti* 'to rule'; with increment *-t-*, Got. *waldan*. Tokhara B *walo* gen. sing. *lānte* 'ruler' direct from IE *u̯al-*. See also *varāśpį*.

vara 'door (?)', III 124·78 *vara baña* 'close the *vara-*'; ibid. *vara prrahāja* 'open the *vara-*', rendering BS *bandhaya*; *udghāṭaya*. Uncertain object, since 'there' seems pointless; possibly *vara-*'door' from *var-* 'to close, shut'; or a dialectal *v-* <*dv-* would permit connexion with *dvar-*, Av. *dvarəm*, *dvarə* 'gate' Oss. DI. *duar* 'door', N.Pers. *dar*, M.Parth.T. *br* 'gate', M.Pers.T. *dr*. IE Pok. 278 *dhu̯er-*, O.Ind. *dvar-*, *dur-*, Greek θύρᾱ, Celtic Welsh *dor* 'door', O.Engl. *duru*. Note Tumšuq Saka *vitana* 'a second time' with *vi-* <*dvi-*.

vara 'covering', II 1·9 *draïjsai vara hadarāṃ* triadic gloss to Chinese *p'i* <*b'jie* 'leather' (K 721·1), see s.v. *hadarāṃ*, to base *var-* 'to cover', possibly with Av. *varənā-* (object of *vanhaiti* 'he puts on'), Zor.P. *wl* **varr*, Armen. lw *varǝ* 'royal mantle' (rather than Av. *varənā-* 'wool', to O.Ind. *ūrṇā-*), the Aramaic is *LVBŠYA* 'dress'.

-varaṃjsa-, second component in *avaraṃjsa-*, see *paraṃjsa-*.

varata (1) 'towards', (2) 'there', see s.v. *vara*.

***varrad-** 'wrench, tear away', participle *varrasta-*, Z 20·37 *śśāma varrasta* 'mouth torn (of a corpse)', 3 sing. Z 2·137 *kho pūrä pataru varrīttä* 'as the sons pulls at the father'; participle present, JS 15r3 *varadā rraga baṃḍya caṃbva ysāysa* '(river) tearing away the trees, bushes, grasses of the bank', parallel in BS Avadāna-śataka 1·235·11 *sā ca nadī ahārya-hāriṇī* 'and the river carrying away what can hardly be carried away'; Pali, Jātaka 5·425·16 *nadī-r iva sabba-vāhī* 'like a river carrying away everything'; 2 sing. conjunctive, III 74·193 *hvāṣä varā* 'tear away the hay'. From *varrad-*, 3 sing. Z 2·137 *varrīttä* **varadati* (as *pīttä* **patati* 'falls'), to base *rad-*, see s.v. *ran-* <*rand-*, *rasta-*.

***varays-** 'experience', 3 sing. K 68·209 *cu ṣṭāṃ varaśde* (end of verse) 'who experiences...'; V 97, 18r5 *varaśde*; participle, K 153·27 *ttana ṣṭāṃ nāma miṃ hvāṣṭa vajrra-kūśa uvārye baysūñe caryi prraciṃnä* (*-iṃ- =-ai-*) *gujsa-brrīyiṃ* (*-iṃ =-e*) *i̯dryā hage varaṣṭą* 'then the best Vajr(āṃ)kuśa because of exalted *bodhi-caryā* (bodhi-career) broken, experiencing the contacts (*haṃga-* =BS *sanga-*) with his faculties'; Manj. 98 *ṣą sa kāme jsa varaṣṭa* 'she experienced precisely by thought'; Manj. 147 *narade varaṣṭa* 'he has gone out, has experienced', Manj. 211 *bvāma raṣṭa varaṣḍa* 'he has experienced the right bodhi-knowledge' (for *varaṣṭa*). See *varāś-*, with participle *varaṣṭa-* for both **varays-* and *varāṣ-* (as Oss. I. *arazyn*, *aräzyn*, *aräst*).

varā 'tear away', 2 sing (**avaradāhi*), see *varrad-*.

-varā 'selling', see *parāth-*:*parāta-* 'to sell'.

-varāthāñā 'selling', see *parāth-*.

varāysa- 'experience', Z 3·73 *ṣä ttye varāysä cu rro narya tsīmä aysu* 'this is the experience of that (anger), why I go into the *naraka-* world'. From **ava-rāza-*, base *rays-*, see *varāṣ-*:*varaṣṭa-* 'to experience'. For IV 33a2 *ka̱rä varāysai*. See *ka̱rä* and *rāysai*.

varālsto, *varālstu*, *varāṣṭo*, *varāṣṭa* 'towards', see s.v. *vara* 'to'.

varāś- 'to experience, enjoy, eat, drink', SuvO. 56v4 *varāṣą̄re*, BS *anubhaviṣyanti*, 3 sing. present, V 300, 3v2 *kho varāṣätä hämäte ttänai nāta jsīna rru ṣu parryä* 'when he experiences, it occurs to him, life is taken, truly passed' (or possibly *āta* 'has come' in place of *nāta*); V 300, 4a4 *⟨varā⟩śätä se tso ju drūṇā hamāro* (when) he experiences, thinking 'go (2 sing imperative); may they become healthy'; V 302, 3a2 *///varāśätä*; Z 9·18 *varāśäte saṃña jaḍīna* 'he experiences *saṃjñā-* concept through ignorance' (BS *jaḍa-*), =Manj. 395 *varāśą saña jaḍīna*; K 46·39 *sūḷi varāśę* 'he experiences joy' (BS *sukha*); Manj. 188 *śīravā varāśę maista* 'she enjoys great satisfaction'; K 61, 41v2 *kīra varāśą̄re* 'they experience acts' (=BS *karma*), =K 61, 42r1 *kīra varāśą̄re*, =K 55, 16v4 *kīra varāśą̄re*; V 40, 54v4 *varāśāre uysnora* 'the beings experience'; N 75·24 *varāśāre*, BS *vedayanti sma*; participle future, V 299, 3r3 *kvī ṣṭāna varāśāñä* 'where he must experience'; Sid. 102r1 *varāśą̄ña*, Tib. *zos-la* ('eat'); Sid. 135v2 *ṣvīda varāśāñä* 'milk must be consumed', Tib. *ho-ma blud-pa* (ed. Pek. *blud* =*ldud* 'give to drink'); I 147, 57v5 *ṣą sahasrrākṣa tta tta varāśą̄ñä* 'this medicament *sahasrākṣa-* must so be employed', BS *prayojayet*; noun, Manj. 270–1 *tta tta varāśą̄ma dyāña* 'so must experience be seen', =III 29, 42b3 *tta tta varāśą̄ma bvāñä*; participle fem. as noun, II 107·150 *harī varāśą̄ṃca ṣṭāną* 'being the suffering which remains over', translation AM, n.s., 11, 1965, 107, see s.v. *harī*. Participle *varaṣṭa-* see s.v. **varays-*, to base *rrays-* with cognates.

varāśpį 'wealthy to him', K 138·926 *varāśpį hirä pharä*

himi tsā 'for him wealthy possession is abundant, he becomes rich'. From *varāśpa-* 'rich', *hira-* 'thing, possession, property', Tib. *loṅs-spyod dan ldan-pa* 'possessing wealth'; from *vara-* 'excellent, strong' above, with *śpa-* <*spaya-* to *spai-* 'flourish, be rich', participle *spata-*, the *-ś-* <*-s-y-* palatalized (as *viśt-* 'to place' from **abi-stay-*). The *-ā-* is due either to *varaa-* or to *ā-spai-*.

varāṣṭo 'towards', III 134, 23a2, see *varālsto, vara.*

-varīḍa, see *nāma-varīḍa-* 'famous', BS *yaśasvin-*, medial *-v-* from *-v-, -p-, -b-*; for *-īḍa-* note also *hamīḍa-* 'together', from **ham-ṛta-* (to *ham-ara-* 'limb'), hence possibly **nāma-pari-rta-*.

varūvändä 'they flow down', Z 17·10 *vañi varūvändä ggaryau* 'streams flow down from the hills'. See s.v. *rrūv-* 'flow', base *raud-*.

varūśāra 'flow down', III 35·23–4 *nā varūś(ā)ra khu tcījsa brrīyakya pejūā,* =III 37·18–9 *nāṣṭā varūśārā khu tcaijsa brrīyakyą paijvāṣṭą,* =III 46·35–6 *nāṣṭi varūśāra khu tcījsa brrīyakyą pijvā* '(the *baudāha* woven stuffs) flow-down like the teats on the beloved one's breasts'. Uncertain, possibly base *rau-* 'flow' with *-s-* (IE *ḱ* or *sḱ*) palatalized *-s-y-* >*-ś-* (as *-śś-* in *bätcūśś-* 'to decorate'). See *rrūv-* 'flow'.

varkāṃda 'strewn, besprinkled', III 47·63 *yausa jsa varkāṃda bauśä spyakyāṃ hīya,* =III 38·42–3 *yausa jsa varkāṃdä būśaña spyakyau hīya* 'strewn with musk, with perfume of flowers'. See *parkūn-* 'to sprinkle, strew' from **parikau-*, to base *kau-* 'cover'. Variation *v-, p-* as *vadanda-* =*padanda-*.

varga- 'fruit (?)'; in addition to BS *varga-* 'group' (in *trivarga-*), this *varga-* 'fruit' like Yidγa *vorγ* 'fruit' (<**barka-* or **barga-*) can be traced to **barga-* (or *barka-*) with Zor.P., N.Pers *bar* 'fruit', by assuming *b-* >*β* >*v-* (as in Pašto) a possible dialectal Saka feature; the reverse *v-* >*b-* is constant. Note too the variation in loan-words *aviṣīya-* =BS *abhiṣeka-, abīdarma-* (II 3·37) =Z 22·225 *avidharma-*. 'Fruit' suits the context K 67·175–6 *byehīṃdi kīrāṃ vargä* =K 71, 8r3 *byehīde kīrau varga* 'they get the fruit of *karma*-actions'; K 68·202 *ttye ustaṃ vargä nijsuṣḍe* 'it shows at last its fruit'. Note Pali *kamma-phala-* 'fruit of *karma*-acts'. Adjective, K 145, 3v1 (for the rosary) *pajsa-padya pā ganaittrai na habusanä ranīnai ganaittrai, u āstīnai u vargastā bahyā hīyāṃ gīchaukāṃ jsa na habūsa* 'five sorts are not suitable for a rosary (BS *gaṇayitrī*), jewelled rosary, and of bone and from kernel of fruit-bearing trees'; K 143, 1v1 (of the Vajra-yāna *kriyā* 'rite') *mara vajrra-yauną nva ttuśai na ṣṭe vargastą ṣṭe* 'here according to the Vajra-yāna (Diamond Vehicle) it is not empty, it is fruitful'. From base *bar-* 'bear (fruit)'. IE Pok. 128-32 *bher-*, Greek φέρμα 'fruit', Lat. *ferāx* 'fruitful'. See also *vūḍa-* <**brźda-*. See K 68·202 and 152·7.

-varja see *byāvarja* 'memory' and *brrīvarja* 'making beloved'.

-varna-, -varṇa-, see *vays-varna, naysda-varṇa.*

varṣṭe 'to increase in size', with intrusive *-r-* from **vaṣṭe*, Sid. 121r4 *cvai ächai nūvarä hame u pharākai ni dāśä varṣṭe* 'whose disease is recent and for him it has not completed increasing greatly', Tib. *da-dun ćhabs ćhen-por ma gyur-pa-la ni* 'now not having become very large' (*dāś-* with infinite for perfect tense). From base *vaxś-* 'to grow', see s.v. *huṣṣ-*.

vala 'rose (flower) (?)', II 75, 52–3 *maṃ ṣą vala śtāka dye jsa śirka u būśajsa, maṃ ṣą vala dīśta ṣṭānä pūmūḍa hamāte* 'for me this rose is necessary, fair to see and scented, this rose in my hand may fade', from the context, from **varda-*, base *vard-* 'to grow' Av. *vard-, vərəzda-, varəδa-* 'plant name', *varəδā-* (Zor.P. *vašt āstēt*, to base *vaxś-* 'grow'), Sogd. Bud *wrδ* 'rose', Man. plur. *wrδtyy*, Zor.P., N.Pers. *gul*, Frahang ī Pahlavīk *WRTA*, Syriac *wrd-'*, Armen. *vard*, Arab. *ward*, Tātī *vel*, Simnānī *väl, välä*, Khowar lw *zēr-bali* 'yellow rose'. IE Pok. 1167 *u̯erdh-*, O.Ind. *várdhati, vṛddhá-*, Greek ὀρθός 'straight', βορθο-, O.Slav. *rodŭ* 'parturition, generation'. This inner-Iranian source may be secondary. Greek ῥόδον, βρόδον 'rose', ῥοδωνία 'rose-garden'; Akkad. *amur-dennu, murdennu* 'flower with thorns' (<**wurde-*); O.Engl. *word* 'thorn-bush' may suit a pre-Iranian name adapted to *vard-* 'to grow'. If Iranian in origin, one might also think of a colour name *var-* 'red' or 'yellow'. For *vala* <**valā-* with *-āl-* <*-ard-*, note also *hala-* half (**arda-*), *salä* 'years' (**sarda-*). For Akkad. *mu-, amu-*, note also Syriac *wršn-'* **waršān-ā* 'wild pigeon', Akkad. *amuršānu, uršānu.*

vala- 'goitre', Sid. 140v3, beside *gala-*, Tib. *dbaḥ-ba* 'goitre'. Possibly lw from *gala-*, but if Iranian from *var-, vard-* 'to turn' as a word for 'neck'. IE Pok. 1140–4 *u̯el-* 'turn', 1143 *u̯el-d-*, see s.v. *garsa-* 'throat'.

valaka 'small, young', I 149, 59r4 *valakāṃ u ysāḍāṃ* 'of young and old', BS *bālānām atha vṛddhānāṃ*; III 88·136 *mistye hvaṇḍe, ā valakyä ṣīkä* 'of adult man or young child'; II 107·170 *valakāṃ ṣīkalakau hīyai rū* '(the *loka pāla* 'world regents' took) the form of young children'; II 60·18 *maistä...u valaka* 'large and small' (see s.v. *gahai*); III 127·10 *valeka auna vaña būrai* 'from childhood to now'; ibid. 12 *valaka auna*; II 107·170–1 *ttai vaska valakau ra* 'so for him the children on their part'; III 105·53–5 *valakāṃ hūśeṇa namase śa āhālaña prraṇahāna tvī vīyi valakāṃ hūśeṇa ttūñe jūhę: jsa māre ī tvī hīsū* 'I revere my children, you and my lady, alone, in another place; may there be this vow (BS *praṇidhāna-*) for you, my children, my lady wife, I die of longing for you, I will come at once (*ī* =*īmu* 'to-day')'. Here *valakāṃ* either *valaka-aṃ* 'my children' voc. plur., or gen. plur. 'lady wife of the children' (followed by singular pronoun (*tvī, ttūñe*); *hūśeṇa* from Chinese *fu-ʒən* <*piu-nźien* (K 41·1; 930·1) with various spellings; note also III 104·48 *vaija-lakāṃ hūśai(na)*. The same *fu-ʒən* is in Mongol *fujin, ujin* 'noble lady' (see P. Pelliot, JA 1925, 1, 258). See also *vilaka-, viṃjilaka-, laka-*. But *valaka-* 'young' could also be from *val-*, older *vard-* 'grow' (see s.v. *vala* 'rose'), as Oss. I. *rǻzän* 'growing organism, child' to D. *irämun* 'grow', I. *rǻzyn*; D. *räzä* 'fruit' (but I. *dyrγ*); see s.v. *aysdo.*

valakāṃ 'drinkers (?)', II 130b6–7 *aysmū-v-a tvī baida basta valakā pai nā* 'mind bound upon you; he took the drinkers' cup', = III 101·24–5 *aysamū-v-a tvī baida basta valakā nā pai.* Possibly IE Pok. 1045 *(s)u̯el-* 'swallow', O.Engl. *swillan, swelgan.*

valj- 'move', Z 4·66 *hāvāñe parikalpe jsa valjīndū upalaṃ-*

bhā nā styūdā '(men) are moved by their own false imagination and their conception is fixed', 3 plur. *valjīndä* with *u* (<*uta*) 'and'; Manj. 28 *vəjāma* 'movement' of the element air in the body (=BS *īraṇa-*) *vəjāma hamarau aga āśvāsa prraśvāsa bā* 'wind (*bāta-* the air of the five *mahābhūta-* elements) is the movement breathing in (and) breathing out in the limb (dyadic *hamara-* =*aṃga-*)'. See above *vəja-* 'movement', and *vajāte* 'moves'. BS lws *āśvāsa-praśvāsa-* used of the active element air (Sid. 145r3 *paṃjsāṃ mahābuvāṃ jsa śaṃdā, u dai, u ūtca, padaṃ āstamma* 'with the fire elements, earth, and fire, and water, air'). From base *varg-* or *vark-* 'move, make move', Oss. D. *gäldzun, gälst* 'to throw', dialectal *g-* <*u-* (as D. *goren*, plur. *gorentä*, I. *gärän* 'fence, wall' **varana-*). See *vrrīś-, havrrīś-* 'to draw on' (*vṛxś-*) to Av. *vark-* 'draw', IE Pok. 1145 *ṷelk-* 'draw', Lit. *velkù, vilkti* 'draw, draw on', *vilkėti* 'wear clothes', O.Slav. *vlěkǫ, vlěšti* 'draw, drag'. See also *duṣvajū*.

valys- 'work, cause', second component *jsañaulysa-* 'causing death' from **janya-varza-*, Z 24·452 *pharu narya dāruṇa dukha bīḍā jsañaulysä cīyä hvę hämäte batī hvaṃduvǫ jsīna* 'many cruel pains of the naraka-world the killer endures; when he becomes a man, his life among men is little'. To Av. *varz-* 'work'; see *parysa-, pārysa-* 'servant', **pari-varz-*, Sogd. Bud. *prw'rz* 'care', M. Parth.T. *prwrz, prwrz'g* 'attendant'. IE Pok. 1168–9 Greek ϝέργον, ἔργον 'work', ὄργανον 'tool', see also Oss. D. *gärzä* 'tool', plur. *gärzitä*, I. *gärz*, plur. *gārzytä* (Acta Iranica 1975, Monumentum H. S. Nyberg 1, 33).

vaśāre 'they avoid, shun', Z 13·56 *khvai śśakrä daṣtäna skvaiya gyasta ttārä hvaṃdu vaśāre* 'how could Śakra touch him with his hand? The *deva*-gods so shun man'. From base *źa-* to *zā-, zaya-, zya-* >*źa-* with 3 plur. *-āre*, preverb *ava-* (or *va-* <*vi-* before *ź*) to Av. *zā-, zay-* 'leave', Oss. D. *izajun, izad*, I. *zajyn, zad*, D. *bajzajun*, I. *bazzajyn* 'remain', Yidγa *ūzaiyah* 'to remain', Orm. *ōzuk* 'left', M.Parth.T. *wzyh-, wyz'd, wz'd* 'leave', *zys-* 'renounce', *'bz'y-* 'begin, try'; Yazg. (without preverb) *zay-* 'move towards the speaker' 2 sing. imperative *za, zay*, plur. *zait, zayit* 'come' to preterite *yāt*. IE Pok. 418 *ĝhē-*, O.Ind. *hā-:hī-*, Greek κιχάνω, Got. *gai-, gaidw* 'lack'. See also *ṇiysāna* 2 sing. 'abandon'. If *vi-* >*va-* before *ź-*, note *naš-, naž-* from *niṣ-*.

vaśe 'tube (?)', part of the body connected with the *phiysgāna-* 'bladder, BS *vasti-*', III 88. 152–4 *cū pyatsī ūski vaśe kaśte, u vīnai hame, ṣai peṃḍai, ttīrä ahauḍä hīya ṣarä, ṣi hvī ṣvīdäna bīnāyi viśtāñä, u dva piṃṇḍā padīmāña, grāṃ grāṃ śau phiysgāña nīśāñä u śau hā tvī tvī āyvāñä uskä vaśe prrahāje* 'for whom the tube (?) fails upwards, and it becomes painful, this is its *paiṇḍaka*-paste, bitter seeds of gourd, this with human milk steeped is to be set; and two pastes are to be made, each hot, one must be placed at the bladder, and one is to be heated on each, it opens upwards the tube (?)'. From Iranian **vansa-* 'tube, pipe', O.Ind. *vaṃśá-* 'reed, cane, pipe'. A word of the same form but of different meaning (and origin?) is Waxī *was, wās* 'large beam, rafter', *parwās* 'smaller beam', Yazg. *was* 'roof', Sarīkolī *wīs* 'main roof-beam', Šuγnī *wūs*; Wazīrī Pašto *wēša* 'large beam', Parāčī *wē*; to O.Ind. *vaṃśa-* 'cane, beam, pipe', *vaṃśya-*, Nūristānī Waigalī *wāš*. Hence IE *ṷenḱ-*, Pok. 1112 *ṷanḱ-* for this word (and Celtic Mid. Ir. *fēice* ridgepole'). A hollow reed or pipe could be named as the 'swollen' thing (as O.Ind. *suṣira-* 'hollow' to *śau-* 'swell'). Here *vaśe* (nom. sing.) is from **vaśyā-* possibly **vanśyā-* (=Wazīrī Pašto *wēša* **vanśyā-*) and rather Iranian than lw from Prakrit of O.Ind. *vaṃśya-, vaṃśa-*.

vaṣanaurau 'destructive', K 28·167 *vaṣanaurau yakṣau nāvąu jsa grayse* 'terrifying with destructive *yakṣa-* goblins (and) *nāga*-serpents', =K 20·252–3 *vaṣanaurau yakṣau nāvąu jsa grrayse*. BSOAS 29, 1966, 528–9 proposed **ava-fšana-bara-* 'bringing bad wrenching', rather **vi-xšana-bara-* 'bringing wide destruction', accepting O.Pers, *a-xšata-* as to O.Ind. *kṣatá-, kṣaṇóti* 'to injure' with *vi-* >*va-* before *-ṣ-* (as *niš-, niž-* >*naṣ-, naẓ*). The absence of subscript hook would exclude *viš-* 'poison' (see *biṣka-, patābātāña-*).

vaṣicha 'stream (?)', III 34·17 *vaṣicha khuīśakyä jsa* 'stream with ripples (wavelets)', =III 46·26–7 *vaṣicha khvīśakyāṃ jsa*, =III 37·11 *vaṣąicha khvauśkyāṃ jsa*. From *vaxš-* 'sprinkle, flow', see s.v. *baṣṣa-*, or possibly **ava-šinčyā-, *vi-šinčyā-* with *āṣṣiṃgyā-* 'pool', base *haik-* 'pour'.

vaṣkala- 'section, chapter', Sid. 133v2 *mau jsa āchāṃ jehume vaṣkalą beraysde* 'the chapter of curing disease due to liquor is expounded', Tib. *čhaṅ-nad gso-bahi lehu bśad-par byaho*. Parallel to *pāṣkala-*, from *ava-* (or *vi-*) *ṣkala-*, to base *skard-*, see *ṣkal-*.

vaṣki 'name of a tool made of stone', with axe, III 109·36·8 *saṃgīnai vaṣki ṣi . v- ṣṭām ṣte, ā vā vaṃ kauthaira hīśaṃ jsä vadaidi ṣte* 'this is the stone *vaṣki*-tool, or it is the axe made from iron' (printed *vaṣḍi* but first copy in Paris 1937 and microfilm are rather for *vaṣki*). From base *vaš-* with *-ka-*; Iranian *-aš-* is ambiguous: (IE *ḱ*) *taš-* 'to cut' (IE *ḱs*) Sogd. *čš-* 'to drink', *čašman-* 'eye'. Possibly here *vaks-* >*vaš-* connected with Oss. *üäs* 'axe', O.Ind. *vāśī*. Hence possibly a 'pointed stone' or 'stone knife', rather than a 'hammer'.

vaṣkaista- 'thrown down', III 69·93 *haṃgrīhyarä brraukala maṃ, vaṣkaista haudva pasta* 'lift up my eyebrows, being overthrown, both fell down', assuming it to equate with *vakṣąista-* with *-ṣk-* replacing *-kṣ-*.

vaṣṭ-, vāṣṭ-, viṣṭ- 'be placed, stay, become', participle *vāstāta-*, present 3 sing. V 116, 65v3 *adātyānu pakṣä vaṣṭāte* 'he stands on the side (BS *pakṣa-*) of the irreligious', BS *adharma-pakṣa-saṃsthitaḥ*; V 111, 33r2 *orīṣta vāṣṭāta* 'you (plur.) are in desire', BS *autsukyam āpādayiṣyatha*; K 33·56 *na nä vaṣṭīryau* 'do not stay (2 plur.)'; Sid. 125v2 *paraṃjsa vaṣṭīdä* 'they become adverse', Tib. *log-čin* (*log* 'turn back'); Sid. 131v3 *āsñya pā dastāṃ vī vaṣte* 'at first it arises in feet (and) hands', BS *pūrvaṃ tat pāṇi-padeṣu sthitvā*, Tib. *thog-ma ni rkaṅ lag-gi naṅ-na gnas-la*. With the present *ṣta-* <*hišta-* (see s.v. *ṣte*); below *viṣṭ-* 'remain'. From *ava-* and *abi-* with base *stā-:st-a-*.

vaṣta 'through (time)' SuvO. 5a5 *kūla kalpa vaṣta* 'through koṭi-millions of *kalpa*-ages', BS *kalpa-koṭibhiḥ*; K 150·33a *baiśa ysatha vaṣtā* 'through all births'; K 60, 36r1 *avamāva kūla kalpa vaṣtā ysaṃtha paysaidą* 'he

recognizes through countless koṭi-million *kalpa*-ages'; II 126·7 *vaṣṭi vaṣṭi vī* 'continuously' (translation AM, n.s., 11, 1964, 18); V 329, 1315 *satā ysāre kalpa vaṣṭa ttā uysnora prāṇāvātāna pathīsīndā* 'for 100,000 *kalpa*-periods these beings abstain from killing', BS G 37, 1121 *kalpa-śata-sahasraṃ prāṇa-atipātāt prativiratā bhaviṣyanti*; V 395, 79V5 *haṣṭā kalpa vaṣṭa jātā-smarā hämäte* 'for 80 *kalpa*-ages he is able to remember births', BS G 37, 7427–b1 *aśītiḥ kalpāṃ jātyā jāti-smaro bhaviṣyati*. From **ava-ṣṭā* inst. sing. 'with continuance', see *vaṣṭ-* 'stay'.

vaṣṭā 'staying, delay (?)', II 101, 246–7 *ca jsā chvaṃ la-ttai u sagalakā tta jsā stāna vaṣṭā hamāvai* 'what in Chvaṃ La-ttai and Sagalaka may be the delay from fatigue' (*stāta-* 'wearied', *stāta-* 'fatigue'). From **ava-štāta, vaṣṭ-* 'to stay'. See below *stās-* 'to be tired', participle *stāta*, Oss. I. *stajyn, stad* 'be weary'. For *stāna* 'from weariness' note *ysāna hana* 'blind from birth', BS *jāty-andha-*.

vaṣṭe 'rush down', participle to **ava-ruš-*, III 72·159 *gara ttrairkhya harbaiśa vaṣṭe, burṣṭe nāṣṭi śadya paste* 'all the mountain top rushed down, burst, fell down on the earth'. To base *rauš-*:*ruš*, see cognates s.v. *pārṣṭa-* and *burṣṭa-*. See *vaṣḍe*.

***vaṣḍi**, see *vaṣki*.

vaṣḍe 'moves down to', II 81·43 *śarbaida dīśa gara vā vaṣḍe* 'in the eastern region the mountain rises (towards us)' possibly referring to BS *udaya-giri-* (see II 124·1 *udayi garrā*). Present to *vaṣṭe* 'rushed down', from **ava-ruš-*.

vaṣperī 'splash', K 60, 37r4 *data bajeṣāṃdi utca vaṣperī u bahya va hanāysāṃde* 'wild beasts roar, the water splashes and the trees display beauty'. From base *spar-, spāraya-* >*ṣper-* with *ava-* 'down'. See *usphīr-, ṣperīda*.

vaṣprīs- 'scatter', JS 19V1 *gara burṣḍä vaṣprīstā* '(the *vajra*-bolt) bursts, scatters the mountain'; I 145, 54r4 *cvaṃ avastya vaṣprrīsta ttyāṃ hambusaṃ* 'suitable for those (women) for whom the incohate thing disperses' (*avastya-* negative to *vastya-* 'permanent'). From base *sparg-, sprag-*, incohative *spṛg-ś-* >*sprīs-*, see s.v. *ṣpalgy-, haṣpalgy-, ṣpargga-*.

vasalaka 'mark by smearing', I 139, 46V5 *ttyāṃ jsa vasalaka tcerā ttera baidä* 'with them marks are to be made on the forehead', BS *teṣāṃ kākapada mūrdhaṃ kṛtvā* (*kākapada-* 'crow's foot'); JS 28r4 *veselakye*, JS 37V3 *veselake* 'mark on forehead', parallel to BS *tilaka-* 'mark'. Possibly **ava-sard-* >*vasal-*, see *sal-* 'to smear' s.v. *esal-, pisal-*, to Oss. D. *isärdun, isärston*, I. *särdyn, särston, a-jsärdyn* 'to smear'. IE Pok. 573–4 *ker-, ḱer-* 'of dark colours, and 'of dirt, mud'. For *kher-* see *saṃkhal-* 'to smear'. Here *sal-* may be **ḱer-d-*.

vasas- 'be pure', see *vasus-* (as *āhas-, āhus-* 'to sweat').

vasī 'vessel', plur. *vasīya*, III 84·52 *drai vasīya ūca jsi jṣāṇāñā khū ra va śau vasī harśtā* 'three *vasīya*-measures of water are to be boiled so that only one *vasīya*-measure remains over'; III 84·47 *drai vasīya uci jsa*; III 92·244 *śau vasī haṃbāyi* 'one *vasīya*-measure in amount'; I 143, 51r3 *uca jsa jṣāṇāña khu ra va tcahau vasīyä harśta* 'to be boiled with water so that only four *vasīya* remains'. Possibly *vas-* <**vats-* beside Lat. *uās, uāsis* 'vase, vessel' <**vāts-*; or if *v-* <*b-* (see *vāta-, varga-* 'fruit', *vara-* 'jar') note Waxī *vašč* 'milk-pail', hence **bas-* of a vessel.

vasū 'pure' plural to *vasva*, Manj. 387 *baiśa vāysana sty(ū)de vasū* 'all *vāsanā*-impressions strong, pure'. For *-ū* plural note also K 108·288 *drabāḍū harbaiśa bạysa* 'all Buddhas of the three times'. See *vasuta-, vasva*, s.v. *vasūj-* 'to purify'. For *-ū* also *vīyārastū*.

vasūj- 'to make pure', Bcd 52V2 *vasūjī* 'may I purify', BS *viśodhayamāna-*; Sid. 13V5 *virana vasūje* 'cleanses wounds', BS *vraṇa-śodhana-*, Tib. *rma sbyoṅ-bar byed-do*; Sid. 5V2 *vasūjākä*, Tib. *sbyoṅ-ba*; noun, Sid. 8r3 *vasūjāma*, Tib. *sbyaṅ-ba*; V 336, 34r5 *aysmū vasūjäte*, BS G 37, 31a6 *cittaṃ prasādayet*; V 297a, b1 *vasūjätä*; II 101·4 *aysmū vasvajīryāṃ* 'may you purify the mind' (translation AM, n.s., 11, 1965, 102); future participle, V 182, 43r6 *aysmu vasūjāñä*, Manj. 42 *vasūjāña*. Participle, *vasuta-, vasva*, V 73, 41r6 inst. sing. *vasutena aysmūna* 'with pure mind', BS G 37, 31b3 *citta-prasādena*; III 22, 1421 *vasve aysmu byehīdi* 'they get a pure mind', BS *citta-prasādam api pratilapsyante*; dyadic, Manj. 245 (and 348) *vasve arīma* 'pure spotless'; V 303, 2b2 *vasve-t-ī arrīmajsä ttaraṃdari* 'his pure spotless body'; V 149, 3b4 *duva vasvata hira* 'two pure things (elements, dharma-)'. Comparative, V 81 171r2 *ce ro hastarä āya vasuttarä pīrmättarä* 'who may be better, purer, superior', translation E. Lamotte, 377 'bien supérieur et plus noble'. Abstract, V 171a3 *vasvatattetu*, V 43, 10322; 3; 4 *vasutattetu*, V 179, 1a2 *vasväte*, K 55, 17r4 *vasvatīā*, K 10, 8V3 *vasvatatte kiḍ(ä)na* 'for purity', K 10, 9r5 *vasvatte kiḍna*. Adjective *-ka*, JS 11r2 *viysä spulakä mäñaṃda sumārka* (BS *sukumāra-*) *vasuśka* 'like a lotus bud delicate, pure'. Incohative *vasus-* 'be pure', Z 3·68 *ku nä mä vasuśtā ttū varata vaṃña aysmū* 'where towards him my mind now is not pure'; Bcd 54r3 *vasūsīṃde satvāṃ biśä karma kleśa* 'may all *karma*-acts of the beings, *kleśa*-afflictions become pure', BS *karmatu kleśatu yāvata niṣṭhā* (*niṣṭhā* 'end'); V 246, 10a1 *vasusīdä*, BS *parikṣayaṃ gacchanti* 'they perish'; =K 98·214 *vasasīda*; III 60·41 *kṣa iṃdrāṃ jsāṃ visūsīṃdä* 'the six faculties indeed become pure for them (*-āṃ*)'; V 265, 27b3 *byanä thatau vasuśtä* 'the hindrance (=BS *āvaraṇa-*) is at once cleared'; K 107·278 *vasūśtī kīrīnai byana* 'for him is cleared the hindrance of *karma*-acts'; K 55, 17r2 (to read) *vasauuśta*; V 30, 79b2 *bäśśä bätame vasusāro* 'all doubts may cease'. From **ava-sauk-*, see s.v. *sūjs-*.

vaska 'for', *vaski, vaskạ, vaskä, va*, with pronoun *yi vaskai, vai*; adjective Z 23·3 *vasko*; Sid. 139r1 *jehāme vaska nvaśta hame* 'it is easy to cure', Tib. *gso sla-ba yiṅo*; Sid. 8r3 *ḳāme vaskai krra tcairai* 'treatment must be made for protecting him', Tib. *bsruṅ-bahi čho-ga byaho*; V 77, 145V5 *uysnaurāṇu vaska hāvaṃgārä* 'doing service for the beings', Tib. *sems-čan thams-čad yoṅs hdzin-pa*; V 246, 10b4–11a1 *vaśuṇarana satva bidāṣṭä akāla-maraṃ vaski bidāṣṭä vāṃṇīha ni byehīdä* 'the evil-doing (BS **viyona-karaṇa-*) beings, untimely death do not get opportunity for it against him', =K 100·177 *vīśuṇarāna satva akāla-mara vaska baidāṣṭa vauṇīha na byehīda*, BS *na akāla-mṛtyur avatāraṃ lapsyante*. See above *va* (after loss of *-sk*). Sogd. Bud. *wsn* 'for', Chr. *wsyd*, Chorasm. *wsn*, M.Parth.T. *wsn'd*, Zor.P. *wsn'd* (dialectal), Armen. lw *vasn*. To Av. *vasna-*, O.Pers. *vašnā* 'by wish, will', hence *vas-ka-* to *vas-* 'be willing, wish', in meaning like

O.Pers. *rādiy*, Zor.P. *l'd* **rāδ*, N.Pers. *rā*, O.Slav. *radi* 'on account of', *raditi* 'care for'. IE Pok. 1135 *u̯ek-* 'wish', O.Ind. *vaś-*, Av. *vas-*, Greek ϝεκών, ἑκών, Hittite *u̯ek-* 'wish, promote'. See also *vai* 'for him', and *vāsa*.

vaskal- 'separate', Sid. 3r4 *vaskalyāmata mase* 'only a moment', BS *nimeṣa-* ('a wink'), Tib. *mig hdzum-bahi yud-ćam-la* (*hdzum* 'wink'). See *ṣkal-* 'cut'.

vaskim- 'prepare', Sid. 122v1 *hvaḍā vaskimāṃde* 'let them prepare the food' (Tib. omits). See *ṣkam-*.

vasta 'place', v 340, 8or1 *balysūśtā vasta* (not *vaska*) 'place of bodhi-knowledge', BS *bodhi-sthāmaṃ*, Tib. *byan-ćhub-kyi gnas*. From **avastā-* noun to *ava-stā-* 'to place', formed like O.Ind. *avasthā*. See also N.Pers. *ustād* 'appointed', Georgian lw *ost'at'-i*. Adjective *vastya-* 'permanent', triadic II 103·46 *hajsaiṣṭa prrattaiṣṭa* (BS *pratiṣṭhita-*) *vastya ṣṭāṃdai* 'may they be established, fixed, permanent' (translation AM, n.s., 11, 1965, 103). See also I 145, 54r4 *avastya*, quoted s.v. *vaṣprrīśta*.

vastya 'place, bring', 2 sing. II 1·8 *ahauḍa vastya* 'place (by me), bring the gourd', for Chinese *hū jiā śa*, where *hū* is (like 7 *hau*) Chinese *xu* <*yuo* 'gourd' (K 91·6), the rest not identified, see SDTV 18. From *ava-stay-* without palatalised *-śt-* <*-sty-*. See s.v. *ṣṭe*.

vaṣtā 'tired', II 43·36–7 *cu jsāṃ stūra ya ttāṃ jsāṃ biśä paṃdāvi vaṣtā tsvāṃdä* 'what were the horses (*stūra-* 'large beasts'), all of them became exhausted on the road'. From **ava-stāta* to *stās-*, *stāta-* 'be tired'.

vastā 'separated (?)', III 11, 20r3 *khu ni buḍari balysūśtā jsa vastā ni* ⟨. .⟩ *baṃña* 'so that no more from bodhi-knowledge (I may be) separated...in front of', from *ava-stāta-*.

vastāta- 'went down', K 24·103 *vastā*, =K 16·163 *vīstā*, =K 33·53 *vahaiṣta* 'he descended'. See *vāstāta-*, *vistāta-* to present *vaṣṭ-*, *viṣṭ-*.

vastāmo 'fatigue (?)', Z 19·17 *|||vastāmo karyo pvāyso yande* 'causes fatigue, effort, fear'. See *vaṣtā* 'tired', *stās-*, *stāta-* 'be weary'.

vastūna- 'depository (?)', III 19, 1a5 *rrvī vī vastūnvā vajarachaiḍakä prajñā-pārā*(*me*) *saddharma* 'at the court in the *vastūna-* ('archives'?) the Vajracchedikā, Pāramitā, Saddharma' (texts)', loc. plur. to *vastūna-* from **ava-stavana-* 'place of depositing' (base *stau-* beside *stā-* 'to put'). In form, note III 52·97 *haspūnaka-* below, but explained as from **fra-spigna-*. The books Vajracchedikā, Pāramitā and Sad-dharma-(puṇḍarīka-sūtra-) are then the beginnings of a list in a library; see another list v 43–4, 14.

vaṣtairma 'baggage-animals (?)', II 43·35 *cvāṃ va nū stūra harya vaṣtairma u hvaṇḍä u herä u hvaihū:ra ttāṃ biśä cimūḍa hatcastāṃdä* 'what to us remained, the horses, baggage-animals and men and goods and the Uigurs, all that of ours the Cimuḍas broke (took away)', see SDTV 110; II 43·38 *ttaṃdī ra ṣacū śe vaṣtairmä aśä jsa ā* 'with only one baggage horse he came to Ṣa-ṭṣou' (SDTV 113). From **ava-stārmya-* (as *pakyerma-* <**pati-cārmya-*) 'having things spread (=loaded) upon' to base *star-*.

vaspuḍai 'he trod', JS 33r3 *vaspuḍai śaysdā beda* 'he trod on serpents'. See base *spar-*.

vasva- 'pure', participle to *vasūj-*, *vasuta-*, *vasvata-*.

vasvajīryāṃ 'may you purify', see *vasūj-*.

vaha 'boiled, cooked', Sid. 9r4 *hāmīnū kujsa jsa haṃbersta rrūña vaha khāysa mau āstaṃna āhvaryau raysyo jsa ni hvairai* 'food, cooked in oil mixed with barley (and) sesame is not to be eaten with sour juices, liquor and the rest', Tib. *phag-phye dan til-mar bsres-pahi sum-khur ćabs lhan-ćig mi bzah*; Sid. 9r1 *īraṃdīnai bisu jsa vaha* 'cooked with fuel of the castor-oil plant', Tib. *eraṇḍahi śiṅ-gi bćos-pa*; III 72·161a *ttākye ttu ne vau ūcä vahä* (fragment of a document) '...boiled in water'; II 54·28 (SDTV 68–70) *carau māñädä* (*-ä- =-aṃ-*) *vasve ssa-vahä ysīrrä* '(the city) like a lamp, pure gold of 100 refinings'. In meaning the same as *paha-*, see s.v. *vaha-*.

vaha- 'boiled, cooked', III 85·62 *khū naysdä vaḥä hame ttī...* 'when it is nearly cooked, then...'; III 89·158 *īraṃde, phaji vaha pau* 'castor-oil, onion cooked in the oven'; I 157, 67v4–5 *hatca bīysma jsa vaha* 'boiled with urine'; ibid. v5 *rūṃ hatsa vaḥi* 'boiled with oil'. From *paha-* 'cooked, boiled, refined' with secondary *v-* (as *vadanda-* =*padanda-*) or possibly *vaha-* <**vvaha-* preverb *abi-*, or *ava-* before *paha-*. Hence *paxθa-* or *paxṷa-* to base *pak-*, s.v. *pajs-*.

vahaj- 'accompany; give with', Sid. 106r1 *pātcä hīśaṃ* ⟨*hīya*⟩ *hīsuṣka u gvīhye: bīysma jsa bīnājāñä dvī māśtä buri hverai u biṃdai hä ṣvīdä jsa vahajāñä* 'then it must be soaked with dust of iron and cow's urine, up to two months; to be consumed, and with milk upon it it must be given', Tib. *yan-na lćags-kyi phye-ma ba-gćin-gyi nan-du yun riṅ-du sbaṅs-pa bzah-źiṅ ho-mas dbul-lo*. Possibly to this *vahaj-*, the participle **vahīta-* (as *sāj-*:*sīta-* 'learn') is found in *vahī*, JS 29r2 *baysaṃdai gāma paṃde vahī pvehna* '(the fire) rushing on a swift path accompanied by a blast'. From **ava-haǰya-* to *hag-* 'cling to, touch', see s.v. *ajs-* (with lost *h-*), and *pahej-* 'to block', O.Pers. *frāhaǰam* 'I hanged'. IE Pok. 887–8 *seg-*, *seng-* 'adhere', O.Ind. *sájati*, *saktá-*, *sanga-*, Av. *-zga-* (*vohuna-zga-* 'blood-adhering'), Lit. *sègti* 'adhere', O.Slav. *sęgnǫti* 'seize', *sęžetī* 'hang'.

vahajū 'I give (?)', II 85·29–30 *muśḍä īnū khayseṃ vahajū* 'I do a favour; I give with it a banquet (*khaysana-*)'. Hence possibly connected with *vahajāña-* 'to be accompanied, be given with', Tib. *dbul* ('give').

vahan- 'descend', Sid. 8r4 *dai vahanī* 'the fire goes down', BS *vahni-sādanaṃ*, Tib. *drod byi-ba* ('heat is removed'); 3 sing. Z 5·27 *vahūndi*; 3 plur. III 71·151 *ūca tvī na vahanīṃde* 'they do not drown you in the water'; III 72·152 *na jsāṃ tha vahanä gvāna* 'you will not go down at all'; preterite, Z 5·99 *kāṣca vahanda* 'sorrow ceased'; III 74·212 *raha: vahaṃdä* 'the chariot came down'; III 76·242 *vahaṃda vari śadya nāṣṭā* 'she (*Sījsa* =BS *Sītā*) sank just there into the ground' (*varī* =BS *tatraiva*); III 68·65 *nīśāṃdī miśtaña ttāja, na vahaṃda* 'they put it (the box) in the river; it did not sink'; causative, SuvO. 3v1 *āchā vahāñätä* 'it (the *sūtra*-treatise) removes ill-nesses'; noun, **vahāna-*, Z 24·462 *śśāśśanä puṣṣo ātä vahāña* 'the doctrine (BS *śāsana-*) came at once to dis-appearance'. From base *-han-*, *-hanta-*, *-hāna-* 'move', possibly to IE *sen-* in IE Pok. 908 *sent-* 'take a direction to', Av. *hant-* 'attain' (poorly attested Yasna 32·13 *hīšasaṯ* 'he will go to'; Yasna 50·2 *nišąsyā* 'will bring down'), Got. *sinþs* time, OHG *sind* 'way', Got. *ga-sinþa*

'fellow-traveller' =O. Saxon *gi-sīth*, O.Engl. *gesīd*, Got. *sandjan*, O.Engl. *sendan* 'send'; Celtic Welsh *hynt* 'way', O.Ir. *sēt*; Lat. *sentiō* 'feel'. See *gvahaṃdā* (III 74·211).

vahasta- 'struck', Z 24·416 *vahasta joysā u pharu bāsta pāhasta* 'warrior struck down and many pierced, beaten'; Z 24·515 *muṣtyau jsa vahaste* 'struck with fists'; Z 24·510 *kye jsata śśāre vahasta* 'who lie killed and struck down'. From base *xad-*, *xasta-*, see s.v. *khasta-*.

vahāñātä 'removes', see s.v. *vahan-*.

vahi 'adhered', see s.v. *vahaj-*.

vahīys- 'descend', participle *vahāṣṭa-*, III 16·2 *vahaiysdą* 'descends'; III 88·136 *cu saṃbhārā vahaiysāre, mistye hvaṇḍe, ā valakyā ṣīkā* 'whose parts descend, of adult man or young boy' (BS *saṃbhāra-*); participle middle, Bcd 52v4 *vahaiysāne samuṃdrā* 'descending into the great sea', BS *samudra vigāhayamānaḥ*; preterite, SuvO. 2717 *āysanyau vahāṣta* 'descended from seats', BS *utthāya āsanebhyaḥ*; III 124·80 *nāṣta vahaiṣta* 'descended down', BS *adho gata-*; Manj. 328 *vahaiṣta ttusā kāma* 'empty thought descended'; infinitive, V 336, 34v5 *mahā-samudro vahīysānä* 'to descend into the great sea'; nouns, III 81·177 *vahaiysä* 'descent', Turkish *ildi* 'he descended'; Manj. 6 *vahaiysā nirātma vī* 'descent into selflessness', BS *nairātmya-avatāra-*; II 80·29 *sarbā vahaiysä padā vaṣṭä* 'along the rising and descending way'; V 132, 2b3 *ne vahīysāmata śtä u ne sarbāmata* 'there is not descent and not ascent', Tib. (V 378, 227a1) *rgal-ba yan med, hjug-pa han med*; adjective *-ana-*, Sid. 2011 *vahaiysana utca* 'water of cascade', BS *nairjhara-*, Tib. *bab-pahi čhu* ('falling water'); variant K 33·53 *vahaiṣṭā* 'he went down', =K 16·163 *vīstā*, =K 24·103 *vastā*. Causative **vahīś-*, Manj. 310 *vahaiśąi arvai* 'sedative medicaments'. See base *haiz-*:*hiz-* s.v. *hīys-*; and see *pahīys-*, *pahīś-*, *bihīys-*.

vā 'towards (the speaker)', see *vālsto*, *vāṣta* 'towards', *vālai* 'here', beside *ttā* 'towards (the person addressed)', *hā* 'towards (the distant person)', II 37, 1202 *mau vā bara* 'bring wine'; III 136a1 *utca vā bara* 'bring water'; V 116, 65r4 *cu rro vā haiśāre* 'which (trees) do bring (fruits)' omitted BS; K 45·22 *pātcū vā sa* (=*samu*) *āḍaña ysītha ṣi pheha tta tta hīṣtä* 'and next in just another birth this status so comes to me (*-ū*)'; *vā vāṣta*, V 313·34 *tta puñau vā vāṣta haṣtauda* 'so by merits they sent'; K 147·34 *harbaiśa vā vāṣta namadryana* (=*-drūna*) *parya avihāysye* (BS *adhivāsaya-*) 'deign to give invitation to all'; Z 2·50 *vā nimandraimä* 'we invite' (BS *nimantraya-*); III 71·142 *pīsā namañū vā vāṣṭä* 'I invite the teachers here'; JS 16r3 *vā thīyai vāṣta* 'you drew here'. From either *upa-* >*va-* or *ava-* 'this' (see *vaysña*). See *ttā*, *hā*, *cā*, *vū*, *vaḍāṣta*. For *vā-t-ī*, *vā-t-e* see SDTV 10.

vā 'or', enclitic or postpositive, *ā vā*, *o vā*, see s.v. *o* 'or'.

vā particle, see Sid. 102r4 *khvai vā*, Sid. 132r4 *ṣę vā*, Sid. 153v5 *cve vā*, Sid. 153v3 *cu vā*, and frequently, see glossaries in E and S. Konow, Saka Studies. IE Pok. 73–5 *au-*, *u-*. See also *vā nā*, s.v. *na*, *ne*, *-ṃ*.

vā older *vāta-* participle to *vāj-* 'hold'.

vā 'share', plur. *vāta*, II 19, 9a3 *||| śau-haḍāṃjsya vāta vistāta mañe vāta 2* 'the shares for one day were deposited, for Mañe 2 shares'; II 19, 9a1 *|||staṃ vāta vistāta kaṃdvaji ṣanīrā 5 haḍā⟨ṃjsya⟩ vāta* 'the shares for. . . were deposited, for Ṣanīra of *Kaṃdva* 5-days' shares'; II 19, 9b5 *ṣanīraki vā śau* 'for Ṣanīraka one share'. From **baxta-* or **bāxta-*, see, with *ham-*, *haṃbāta*. Cognates s.v. *būṣṣ-* 'give shares'.

vā 'only', from *vāra-*, K 59, 32r3 *vā u ttaṃdī maṃ auṣkāṃjsī vasve ttathāgatta-garbhā aśtą* 'only and alone here eternal exists the pure *tathāgata's* embryo' (BS *tathāgata-garbha-*), see *vāra-*, *vāḍara-*.

vāj- 'hold', participle *vāta-*, *vā*, V 329, 13r4–5 *hvanau biśvī drraiśu vājāre* 'they hold in memory his whole discourse', BS G 37, 10b7 *śruta-dharā bhaviṣyanti* (see *drraiśu*), Tib. *thos-pa hdzin-pa hgyur* (*hdzin* 'hold'); Z 2.120 *hämäte vätä* 'it is possible to hold'; V 101b3 *n⟨e⟩ dye hämäte ne vätä* 'it cannot be seen nor held'; Z 9·15 *nai ye dätu yīndä ne vätu* 'one cannot see nor hold it'; K 67·179 *ttą na vā dya dā hvīṃde*, =K 71, 9r1 *tca* (for *tta*) *na vā dya dā hvīde* 'so it is said that it is not held, (and) seen'; Z 5·30 *aysmū vāju* 'hold the mind', Z 6·20 *ḳṣäta ārīyämate vāta* 'the six *saṃranjanīya*-concords are held'; Z 24·216 *banhyu dastäna vätä* 'she grasped the tree with her hand'; III 74·204 *si* (=*samu*) *pätta laṣṭäna vā* 'he just held bowl (and) staff' (plural for older dual); V 125, 6b4 *vājāre nuhaṃjīndä* 'they hold, they open'; V 349, 13b2 *ttu hvaṃdu vājāre* 'this man they hold'. But V 155, b3 is to read: *vā jettavaña īṣta* 'he returned to the Jetavana-garden'. The initial *v-* may have replaced older *v-* (unchanged) or derive from *b-* (see *varga-* 'fruit') or possibly derive from *vv-* older *ava-v-*; the medial *-ā-* may be older *-ā-* but could be a contraction *-a( )ā-*. Possibly **ava-hāg-* to *hag-* 'adhere', unless a modified meaning of *vag-* 'pull out', see s.v. *pyūj-*.

vāñ- 'to toss', Z 24·520 *kho ye brīnthu vīri hvātu vāñite phī⟨ra⟩* 'as one tosses to the wind the ears of corn (so that they are) well winnowed', with cliché of participle repeated with verb preceded by *hu-* 'well' as O.Pers. *hufraštam pṛs-* 'to punish well', O.Ind. *sùbhṛtaṃ bhar-* (see J. Wackernagel, BSOS 8, 1935–7, 823–6). From base *van-* 'to throw', O.Pers. *van-*, Yazdī *venōdvūn*, Simnānī *bävandan* (E. Benveniste, BSL 47, 1951, 26). See *uysvāñätä* 'tosses up', parallel BS *ḳṣipeta*. Possibly add here the Zarduštī phrase *xīn i tōwa-wana* 'blood thrown into the pan' (Mithraic Studies 1975, 115).

vāña 'in the dwelling', loc. sing. to *vāna-*.

vāḍa- 'resting upon', II 108·2 *tturka vīysañä vāḍä* 'resting on the lotus of the face'; IV 7·2 *paijvā vāḍa urmaysdāṃ māñaṃda* 'like the sun resting upon the peaks'. From **ava-ā-rta-* 'descended upon', to IE Pok. 326–9 *er-*.

-vāḍa- 'nourished', II 82·58 *ñāysaira-vāḍa vvūvayau* 'intimately-reared royal lady' (with *vv-*, not *jv-*, see s.v. *vvūvayau* **baga-yauna-*), =II 79·12 *ñāṃysaira-vāḍa vūvayuṃ*; V 66, 8a *ñāṃysirā-vāḍa pūra du⟨ra⟩* 'intimately brought up sons (and) daughters'. To *pāḍa-* 'nourished, reared', see *pār-*, with *-v-* in second component or possibly separate *vāḍa-* (see s.v. *paha-* =*vaha-* 'cooked').

vāḍa- 'covered' for older *vūḍa-*, *ūḍa-* 'covered', Manj. 76 *ājeveṣą be-vāḍa hana* 'blind poison-covered serpent', III 74·214 *bą-vuḍä ājavaiṣą*.

vāḍa 'document', IV 29·2 *ṣi draṃmāje vāḍā pīḍak⟨ä⟩* 'this financial document (and) letter'. See *pāḍaka-*.

-vāḍa 'extended', second component in triadic II 102·26

haṣṭa āvāḍą vaisthārya (BS *vaistāra-*) 'vast', translated AM, n.s., 11, 1965, 103 'extended, full and vast'; K 50·4·9–10 *biśä aspaura āvāḍä īmä* 'may I be wholly complete, large'. From *ā-pār-* 'extend' to *pāra-* 'boundary', base *par-* 'go over, go away'.

vāḍaru 'less', comparative to *vāra-* 'deficient', Z 14·30 *kye tta saittä vāḍaru satä salī yi jsīna* 'to one it seems so, his life is less than 100 years'. See s.v. *vāra-*.

vāta plural to *vā* 'share', from **bāxta-*.

vāta- participle to *vāj-* 'hold'.

vāta 'hither', V 91, 611V1 *hāta vāta tsūmate jsa tcamna paśānyau u ninārryau ysāra-ysvyau cakrryau ca///* 'with going to and fro with which by soles and palms of the hands 1000-spoked wheels (are marked on the feet)', the Mahāpuruṣa-lakṣaṇa-, no. 29 *cakra-ankita-hasta-pādaḥ*. Older form of *vā*, or archaising *-ta-*.

vātco, *vātcu, vātcä* enclitic to *pātco*.

vāthaṃj- 'draw', participle *vāthīya-*, since *-th-* is unchanged the *vā* may rather be printed separately, Sid. 152r2 *cu va halīrai jsehera arva hame ṣā vāthaṃjāña u kuṭāñą* 'what is the *harītakī*-plant as medicament for the belly, that must be drawn out and pounded', Tib. *arurahi khon-na sman, hdug-pa btags-pahi phye-mas*; Sid. 151r–2 *kṣasą cāśa utca niśāñä u tcurä bhägä vāthaṃjāñä* '16 cups of water must be poured in and a fourth part must be drawn out', Tib. *bču-drug hgyur-du byas-la, bźi čha gčig lus-par byaho*. Preterite, K 18·216 *vāthīyauda*, =K 26·142 *th(ī)yau(da)*, parallel Divyāvadāna 447·8 *ākṛṣya*; JS 16r2–3 *pharākye stāma jsa vāthīyai vāṣṭā* 'with great effort you drew them out'; K 143, 114 *u kāmyai ttatträ jsai vāthīye* 'and from which *tantra*-text he has drawn it'; K 144, 1V3 *kāmye ttaṃtträ jsai vāthīye avattarä ttaṃtträ jsai vāthīye* 'from what *tantra*-text he drew it: he drew it from the *abhyantara* (?) *tantra*-text (BS *tantra-, abhyantara* 'esoteric'). See s.v. *thaṃj-* 'draw'.

vāna- 'dwelling-place', loc. sing. V 339, 77r5 *vāña tsīndä* 'they go into the temple', BS G 37, 72 bis a3 *devakulaṃ gatvā*, Tib. *lhahi rten-gyi drun-du son-nas*: Z 24·240 *vāña ttuvāstāndä* 'they took him into the temple'; loc. plur. II 75·45 *vānvā*; III 4·61 *vānvą*; V 122a4 *vānvo*; but not in V 122, 9V2 *hauda haḍā śuvo vātä vā nu mañāre* 'seven days in the halves they think of them' (*vā nu* not *vānu*). From base *van-* 'cover', to Av *nivānənti, nivānāṯ* 'cover, noun *vāna-* 'covered place', Armen. lw *van-k'* 'monastery', Aramaic *'wwn'* 'station', Armen. *auan* 'village', Mandaean *'w'n'* 'quarter', rather than O.Pers. *vāhana-* to base *vah-* (see *gvaha-*).

vāna- 'belly', Z 21·30 *pāta vāni kāḍe* 'the bellies greatly fallen in' (of ascetics); I 185, 105V3 *nvāva diṃ =dai) vāñä jiṃdä* 'it removes the slow fire disease in the belly', BS *manda-agni*, repeated I 187, 107V4 *nvāva diṃ (=dai) vāña jiṃdä*; I 193, 115r3 *nvāva diṃ (=dai) vāña*; I 193, 115V2 *nvāva diṃ (=dai) vāñä ṇahiji* 'stops slow fire disease in the belly'. From *vāna-* (beside *būñe* 'intestines', BS *yakna-*, Tib. *lon-ga*) from IE Pok. 1105 *ųen-*, Waxī *wanj* 'belly' (**vaničā*), OHG *wanast*, O.Norse *vinstr*, Lat. *uenter*.

vānā 'a sort of cloth', plural, IV 59a1 *vānā śtāka* 'the *vānā* cloth-pieces are necessary'; 159a2 *ttye pracaina śe hvaḍye vānā pārrva 2 pamūha u ttī-rahä* 'therefore for each man cloth-pieces handed over 2 *pamūha*-cloth and *ttīraha*-cloth'; 59b1 *tvī hvaḍä 5 vānā haura 10 pamūha* 'these men are 5; give the *vānā*-cloth-pieces, ten *pamūha*-cloth pieces'; II 37, 11b2 *vānā gāryeṃ mūrā haṣṭusi* 'I bought *vānā*- cloth pieces, *mūrā*-coins eighteen'. If Iranian *vānā* is to **vānaa-*, it could derive from *vā-, vai-* 'to weave', see s.v. *auvya* above, then *vāna-* 'woven cloth', with O.Ind. *vāna-* 'weaving'.

vāṃnīha 'opportunity', see *vaunīha*, BS *avatāra-*.

vāma 'sea, flood', SuvP. 69V1 *vāma*, BS *ogha-, saṃtsārrva ttājä vyaysanīnā vāma* 'in the sea of troubles in the river of migration', BS *saṃsāra-nadya-patitaṃ vyasana-ogha-madhye*; Bcd 57V1 *vyaysanvā viṃma (-iṃ-=-e-) parauysaṃdä satva* 'beings drowning in the sea of troubles'; Z 22·109 *vāmu puṣṣo ttranda* 'entered at once the sea'; Z 23·109 *nitā ku vāmu jīye* 'river which is lost in the sea'; Z 24·238 *thu ma vāmä tvāya* 'convey me over the sea'; loc. sing. Z 20·65 *brītīṃgya vema* 'in the sea of passion' (=BS *rāga-*); II 104·77 *brrīvīnai ysathīnai jaḍīnai vāma jsa habaḍa* 'filled with the sea of passion, birth, ignorance' (translation AM, n.s., 11, 1965, 104); V 182r5 *mästvo vāmvo paroysanda* 'drowning in the great seas'; Manj. 97, *āau ttrāme vāma my(ā)ṃ ttāja* 'or the river enters the sea', K 154·35–6 *ha bāḍa vāma bedāṣṭi bviṃyą (=bāya) paśīda ysīce śīye āṣaniṃ cu ra hiṃje ysarūni* 'always they send out rays upon the sea, yellow, white, blue, what are also red, green'. From base *au-, va-, vā-* to IE Pok. 78–81 *au-* 'be watery'. See also *vani* 'streams', O.Ind. *avāni-* 'stream', *avatā-* 'well'.

vāmi, *vāmu* beside *gāmu, tāmu* to pronoun *kāma-* 'which', N 171·5 (at end of verse 24) *///hva(tä) vāmu*; N 176·2 (at end of verse 14) *pharu padya biṣṭi cu tvī karu ve āre sājindä pīsañä śāre hvatä hva(tä) vāmi* 'the many kinds of pupil who sit in your group (*kara-* 'surrounding' or *karā-* 'circle' with *-u <-o*) learn the good teachings by themselves alone'; Z 14·36 *hvatä gāmu nä saittä* 'it seems to them by themselves alone'; Z 14·72 *trāmu hvatä gāmu rro vara dhātu pyuṿāre* 'so for themselves alone there they hear the *dharma-* doctrine'. Here *gāmu* as emphasis.

vāmīnai 'of the *vāma*-plant', III 84·54 *vāmīnai rūṃ śā prūye* 'oil of *vāma-*, one *prūya*-measure'. BS *vāma-* 'chenopodium album'; see also III 89·161 *vāmīrāṃ*; III 17·8 *vāmīrāṃ*; I 169, 84V3 *vāmīrāṃ*, BS *vāma-*; I 171, 88r3 *vāmavīrāṃ*, BS *vīrā* 'uraria lagopodioides' (and various other plants), see also *sacha*.

vāya 'alas (?)', II 116·38 (after speaking of painful separation) *vāya kaṣṭa-jsaima anāspaivai jīyaka hama* 'alas, life with fallen eyes becomes without refuge' (*anāspeta-*). Note *-āya* alternating with *-ai* (*härṣṭāyä, härṣṭai*), hence *vāya =vai*, with Av. *vayōi, avōi*, N.Pers. *vāy*, Lat. *uae*, Got. *wai*; compound, Av. *vayū.bərət-* 'exclaiming woe'.

vāra- 'deficient', I 169, 85V4 *vaṣma* (BS *viṣama-*) *jvarä jiṃda ca uśą vārä* 'it removes intermittent fever for him whose strength (BS *ojas-*) fails', BS *auja-ghrraṣṭi-*; Z 13·40 *ttāna hīna śrāvaka-yānä cu-ṃ jsa ttāte vāśane* (BS *vācanā*) *vāro* 'therefore is the *śrāvaka-yāna* (Hearers' vehicle) inferior from which these teachings are absent'; K 65, 82V1 *dakṣaṇya tta pā na vaṣṭīde vārä* 'may the gifts (BS *dākṣiṇīya-*) so not become deficient'; K 65, 82V3–4 *mvaiśḍe jsa vāra* 'deficient in favour'; K 65, 83r1–2

hvaṇḍāna bvaijse (=*buljse*) *tta vāra na īde* 'may men's virtues not so be defective'; comparative, Z 14·30 *vāḍaru satā salī yi jsīna* 'his life less than 100 years'; III 110·13 *pūñāṃ prracainau jsīna vāra na tsīye* 'by reason of merits for me (*-au*) may life not be defective'. From base *vā-*:*ū-* 'be deficient', Av. *vā-*, *ūna-*, *una-*, *uyamna-*, Sogd. Bud. *w'r'k* 'empty', *"w't'k* 'emptied'. IE Pok. 345 *u̯ē-*, O.Ind. *ūná-*. See also *vārūḍya-* and *vanda*; *hūvāraka-* 'little' (from *ūvāra-* or *hu-ūvāra-*). Possibly *vā* <*vāra-* in K 59, 32v3 *vā u ttaṃdī* 'alone'.

vāra- 'share, portion', IV 1·8 *yaudarä hīye vāra mūri dvī ysā dvī-sa paṃjsāsi* 'Yaudara's share *mūrā*-coins 2250'; II 35, 8a5 *ṣau viṣṇadatti hīya vāra* 'share of *ṣau* Viṣṇudatta'; II 38, 13·3 *kharamurrai va vāri* 'shares of Kharamurrai'; V 207·17·1 *thaunai vāra kṣa mūre* 'share of silk-cloth, six *mūrā*-coins'; V 208·5 *vāra kṣa u nau chā* 'share six and nine feet'; V 12, 4·3 *pheṃdūkä thaunakä hauḍä 1 vārai 100/// '*Pheṃdūks gave silk-cloth 1 portion, 100 ⟨*mūra*-coins⟩'; V 16·2·2 *vāraji* (adjective, or *vāra ji* ⟨ ⟩). From *var-* 'to distribute', keeping older *v-* (or *vvar-* <*vi-var-*?), Sogd. Bud. *yw'r* ('separated' =) 'but' (**vivāra-*), Oss. D. *iŭarun*, *jurst*, I. *ŭaryn*, *ŭärst*, *a-jŭaryn*, *ba-juärst* 'to distribute', D. *iŭarcä*, I. *ŭärst* 'distribution' (**vi-vār-*), Yidγa *wār-əm* preterite *wāt-əm*, *wet-əm* 'to separate', *wə̆dγo* 'separate', participle to *wār-*.

vāra- 'excellent', II 55·34 *cu dyāṃdu biysāṃ hya dyāma brrūnäjai vārä bhaśje āyāṃysa naṣāṃdä* 'for us who saw the Buddhas' vision splendid, admirable, sin (and) troubles ceased'; V 310 viir3 *vāra āṃna kabä* 'excellent reddish (?) horse'. From *var-* 'to choose', O.Ind. *vāra-* 'treasure'. From base *var-*, *vāra-*, to Av. *varya-* 'desirable', O.Ind. *vāra-* 'treasure', IE Pok. 1137–8 *u̯el-* 'wish'; if not to IE Pok. 1136–7 *u̯el-* 'appear', with Germanic Got. *wulþus* glory, O.Engl. *wuldor* 'glory', Got. *wulþrs* 'worth', *wulþags* 'famous'; see for 'conspicuous', IE Pok. 587–8 (*s*)*keu-* 'to notice', Got. *skauns* 'fine', Greek θαητὸν μέγαρον 'splendid hall', Zor.P. *sahastan* 'appear', *sahīk* 'admirable'. See *aurrta-*.

-vāra- 'group', second component in *bis-vāra-*, *bus-vāra* 'kindred', either older *vāra-* or *kāra-*.

vāra 'treasure (?)', II 48·8 *aska jsa bāye vāra yauda khve na jsāvai va harga: vāra vaska maista pai ttaya-śī pauṇe-prrasa*: 'from above conducts treasure continually (=*īyāndu*), that it does not go to his tax; treasure for the great teacher (read *pīsai*), the *tai-śi* (Chinese *t'ai-ṣï* <*t'âi-ṣi* 'great teacher', K 952·1; 893·1) Pāṇi-prasa'. See *vāra-* 'excellent'.

vārūḍya- 'deficient, defective', V 336, 35r3 *vārūḍya-*, BS G 37, 32a2 *hīna-*; SuvO. 53r3 *avarūḍyatetu* 'completeness', BS *avaikalyatā-*; I 145, 54r3 *valakāṃ ysāḍāṃ aṃgyāṃ jsa vārūḍāṃ haurāña* 'to be given to the children, old men defective in limbs', BS *bālānāṃ vṛddhanāṃ ca*; III 128, 10–1 *ma na ttā agyau prratyagyau jsi vārūḍya himāmane* 'may we not be deficient in limbs, secondary limbs'. From *vāra-* 'deficient' and *-ūḍa-* from *bṛta-*, as *pīrūḍa-* 'wormy' *sagūḍa-* 'stony'. Cognates s.v. *vāra*, *vanda-*.

vārai, see *vāra-* 'share'.

-vārja 'leaf', second component, K 147·16 *ysāra-vārja śī vaiysa baidi* 'on a 1000-petalled white lotus'; K 63, 78v1 *vīysä ysāra-vārjä*; III 86·98 *nīyakä*, *ahauḍi-vārrjä biṃdä būṣvāña* 'butter, to be placed upon a gourd leaf' (or something formed from a gourd's leaf?). See *pārra-* 'leaf, petal'.

-vāle, *-vālai*, see *kauvāle*, *mātṛvālai*, *hasti-vālai*.

vālai 'here', II 89·38 *cu jsāṃ va gyaśti hīya dyāma ya, tvā vālai hūnvāṣṭā hajsāṃdāṃdā* 'that which was there the gift (distribution) of the queen, that they brought here towards the Hūna people' (SDTV 65). From *vā* 'towards the speaker', as II 93·86·6 *ttāle*, II 46·79 *śālai*.

vālaiga 'citron' (*lai* and *lau* at times confused in later texts), Sid. 123r3, BS *mātulunga-*, Tib. *kha-lun*; I 161, 76v3 *vālaiga-raysä* 'citron-juice', BS *māttūlāgā-rasiṃ* (*-iṃ* =*-ai*). From **vāta-lunga-* or **vāta-linga-*, Zor.P. *vātarang* (Gr. Bd. (TD2) 116·12 in a list of fruits), N.Pers. *bādrang*, *bālang*, *vālang*. Possibly all three words are from one original form. For *mātu-*, *bātu* see s.v. *bātaa-* 'wine'. For *-laiga-*, note the spelling I 189, 110r4 *lāha-laiga* BS *lohalinga-*, rendering BS *lohita-*. Variants in BS *mātu-lunga-*, *-langa-*, *-lānga-*, *-linga-*.

vālsto 'towards the speaker', Z 23·162 *vālsto*, Z 23·51 *vāṣṭo*; SuvP. 72v3 *balyau vāṣṭa* 'towards the trees', BS *vṛkṣehi*; K 147·34 *vā vāṣṭa*; JS 16r3 *vā. . .vāṣṭä*; Sid. 126v5 *hāṣṭä vāṣṭä*, Tib. *gar yaṅ* 'anywhere'; with *yi* pronoun, V 100v2 *vālstvī*. From *vā* with *-ālsto* (**ardasta-*), see *hala-*, *hālai*. For pronouns *hālsto*, *hāṣṭa*, *ttāṣṭa*, *varālsto*.

-vāṣaṛa ('autumn' =) 'year', second component, V 2·2·4 *kṣä-vāṣaṛa* 'a period of six years' (SDTV 57); V 5 =II 66·5 *tcūrä-vāṣaṛa burä iysgirāte iysgede* 'up to a four-year period he may buy back; he buys back'. To *paṣā* 'autumn' with *-r-* suffix (as *peṣaraṃjsī* 'of the evening' to *palśāra-*, *peṣā*; *āṣkaraunda-* 'tearful'), adjective, *pyāṣī*.

vāṣda 'he grasped', V 355, 294r6 *ku na ro patīndä hamä hvę ni vāṣda biṣṣä* 'when they are not yet falling at the same time a man could not grasp them all'. A practice of shooting four arrows in the election of a king occurs in the Gesariad (A. Macdonald, Le maṇḍala du Manjuśrī-mūla-kalpa 1962, 38). Base *vāj-*.

vāṣniṃ 'veil (?)', K 153·21 *jaḍīne vāṣniṃ* (*-iṃ* =*-ai*) *natcī-phāka janāka* 'destroyer, remover of the veil of ignorance' (BS *jaḍa-*). Possibly **varśana-ka-*, to base *var-* 'cover' (see s.v. *baṭha-*) with *-š-*, *var-š-*, Armen. lw *varšamak* 'σουδάριον, sweat-cloth', Georgian lw *varšamag-i*, *varša-mang-i* 'crown, κίδαρις', N.Pers. *vāšāmah*, *bāšāmah* 'head-cloth (of women)'; for *-āma-*, see also Khotan Saka *baṃggāma-* above. (Note *-ṣn-*, not *-mn-*.)

vās- 'bend, twist', III 80·29 *sarbä vahaiysä padä vaṣṭä hala-vāsacä* 'rising (and) descending the path continually wholly twisting'; III 80·26 *āvaśā mūttīña narrvāṃdä mārā-pyaryau hala-vāsye bīmila phastada sagä* 'in the sky dark clouds burst open, O my parents, wholly twisted rocky moving stones'. From base *vās-*, N.Pers. *tāsah vāsah* 'unrest', Sogd. Man. *xw'š'δ ẗ'š'δ* 'distressed', Oss. D. *tasä-ŭasä* 'bending', where *tās-*, *vās-* are dyadic; Ossetic, Miller Dict. (s.v. *fecauun*) *ä naräg astäu tasä-ŭasitä* 'his narrow waist bending'; D. *tasun*, *tastän*, *taston*, I. *tasyn*, *tasydtän*, *tast* 'bend, yield'; *tasgä-ŭasgä* (Narty Kaddžytâ 1949, 507). See Armen. lw *partasem* 'to tire' (TPS 1956, 123–4). To base IE *u̯en-* 'twist' in IE

Pok. 1148 *ụen-dh-*, O.Ind. *vandhúra-* 'chariot-seat' as of 'plaited stuff', Armen. *gind* 'ring', Got., O.Engl. *windan*. Similarly *tās-* to base IE *ten-*. Hence *-ās-* <*-ans-* IE *-ṇsḱ-*.

vāsa 'desires', II 115·28 *sau mīrai vau vāsa bema* 'profit, kindness, goods, desires, fortune', to base *vas-* in *vaska* 'on behalf on' (with cognates), Av. *vasaθa-* 'wish', *vasah-* 'will, desire'.

vāsīja 'desirable', III 117·17 *vāsīja va hā vasva kṣaijsä* 'a clear message there (*va*) as desired'. Adjective to *vāsa-* 'desire'.

-ẏāsū 'spoke', second component, see *pālsū-*, I 252·160, IV1 *⟨ysū⟩ra-ẏāsū* 'having 1000 spokes', BS *sahasra-ara-*.

vāsta 'dress', SuvP. 71v3 *byehīde būnā vāsta* 'the naked get clothes', BS *nagnāś ca vastrāṇi labhantu*; III 105·15 *pamye śara vāsta prrahauna* 'he wore fine dress (dyadic)'; II 118·151 *śī-vāsta* 'white-clad'; K 63·78v3 *jastūñām vāstyāṃ śara śūsta prrahauna* 'dress well-tailored from celestial clothes'; Manj. 424 *jastuña vāsta prraihāna*; Bcd 4514 *vāstyau haṃtsa* 'with clothes', BS *vastra-*. From base *vah-*, *vas-* (before *t-*) 'to wear'; *vāsta-* < **vastu-* or *vasta-* with long *-ā-* before two consonants (as *kārra-* 'deaf' < **karna-*), to Av. *vaste, vanhaiti, vastra-*, **vahana-* in Šuγnī *wūn* 'dress', Rōšānī *wēn*, as second component *safēd-wēn* 'with white clothes', and Iškāšmī *wanjī* 'cloak'. IE Pok. 1172 *ụes-*, O.Ind. *váste, vásana-, vástra-*, Armen *z-gest*, Greek ἕννυμι, Lat. *uestis*, Got. *wasjan*, O.Engl. *werian*, Hittite *ụaš-*, *ụeš-*, Tokhara B *wastsī* 'to dress', A *wsāl*.

vāhä 'valuable (?)', II 123·91·5 *⟨pī⟩rmāttäma vāhä rrāysināṃdä* 'supreme, valuable (?), dominant' (context lost). From base *vah-*, *vāha-*, with *bahā-* in *bahaysana-* 'market', Zor.P. *vahāk*, N.Pers. *bahā* 'price', Oss. D. *ūäyä*, I. *ūäj*, see cognates s.v. *bahoysana-*.

vä-, *vi-* 'be, become', participle *väta-* to present *hämä-*, and *ṣṭa-*, older forms *väta-*, 1 sing. V 142, 1312 *aysu braṃmanaṣai vätämä* 'I was son of a brāhmaṇa', BS G 37, 723, *ahaṃ māṇavako 'bhuvaṃ*; 2 sing. N 168·29 *thu vätī ttäma samudrareṇä bramanä* 'you were then the brāhmaṇa Samudrareṇu'; 3 sing. V 329, 7v6 *ysama-śśandya ratnaśrī nāma vätä gyastānu gyastä balysä* 'on the earth was a *deva* of *devas* Buddha, by name Ratnaśrī'; Z 22·190 *krauysännä mara väte balysä* 'the Buddha Krauysännä (Krakasundi) was here'; participle *väta-*, masc. sing. *vätä*, fem. sing. *väta*, masc. plur. *väta*, fem. plur. *väte*; 2 plur. fem. Z 22·241 *uhu. . .aysmūna väte sta bitandä* 'you were confused in mind'. Later forms *vya-*, *ya-*, 1 sing. III 59·30 *aysä mari vye rre vyeṃ* 'I was here king' (*vye* =*vyeṃ* repeated); III 25, 26a2 *aysä kṣāntavādä nāma vyi* 'I was by name Kṣāntivādin'; 3 sing. III 20, 3b4 *ästä vyä* 'he was staying', BS *viharati*; V 243, 1b1 *ästa vye*; archaising III 21, 5b1 *vyitä*, III 21, 5a1 *vyeta*; 1 sing. SuvP. 64v3 *vyiṃ ī* 'I may have been', =SuvP. 64v4 *yai ī*. Optative forms, V 118, 67v2 *ne hūḍe vyo* 'I had not given', BS *mahyaṃ na ca tyaktam āsīt*; Z 24·5 *vätäya*, Z 6·58 *vīya*, Z 4·63 *vīro*; archaizing, V 184·13, 1v5 *ttiranda vyata* 'have crossed'. For *ya-* see s.v. *ya-*. From base *bau-*:*bū-* participle *būta-* >*väta-*. Optative 3 sing. *vīya*, 3 plur. *vīro* may be direct from *buvī-* or with *vätäya*, from *būta-* and the base *ah-* 'to be', optative *ītä*, *īyä*. For *bvī-* note O.Pers. *bīyā* without *-v-*, and Sogd. Bud. *β-*. See also *parbutta-* 'grown'. To Av. *bau- bu-*, Zor.P. *bav-*, *būtan*, N.Pers. *buv-*, *buv-*, *būdan*; M.Parth.T. *bw-*, *bwd*, *bwṭ*; M.Pers.T. *bw-*, *bwd*; Pahlavī Psalter *bwty*, *bwtny*; Sogd. Bud. *βw-*, *β-* (*βnt*, *β'*, *βym*), *βwt'y*, with *ham-*, Zor.P. *hanbūs-*, *hambūs-* 'to be conceived'; Waxī preterite *vit* (*v-* <*β-*), Oss. I. *väjjy* (with *v* <*β-*, not *ū*). IE Pok. 146–50 *bheu-*: *bhū-*, O.Ind. *bhávati*, *bhūtá-*, Greek φύω, φυίω, φυτός, Lat. *fūī*, *fuī*, *futūrus*, Celtic O.Ir. *buith* 'to be', Welsh *bod*, Got. *bauan* 'dwell', O.Engl. *bēo* 'I am', Lit. *bū̃ti*, *bū̃tas*, O.Slav. *byti*, *bě* 'he was'. See *būmata-* 'strong'.

vi 'on', see *vīra* and *vätä*.

vicci 'a little', Z 23·49 *kvī ju hā māñäte vicci* 'so that it resembles him a little'. See also *kicau*. Possibly suffix to *vi-*, *vilaka-* 'so much only'.

vichuste 'threw down', K 42·117 *ka bauçī vichuste ū ragyi biṃda kṣipalai hvaste* 'when he threw down his hat and struck him a blow upon his head'; III 106·28 *ttanī dva pajūṣṭa vachauste* 'then he let fall two rings'. From base *chaud-* to *(s)k(h)aud-* possibly to Oss. D. *xauun*, I. *xauyn*, *xaud* 'fall'.

vījilaka 'young one, boy', in higher society 'prince', II 39·17 *ttā īnıysi khyaṣe nāmi vījilaka* 'to you the prince Īniysa-khyaṣe by name'; Ch xc 002 (JRAS 1911, 454) *viṃjälaka byaṃdä na tsa uvī hā yañä daula nä paja* 'my boy, do not be stupid, apply your wits, do not ask for punishment'; II 41·5 *ṣi buri cīnā vājalakä ṣacū kīri tcerai* 'this work of prince Cīna is to be carried out in Ṣa-ṭṣou'; II 41b2 *cāka eysa vaijalaka* 'prince Cāka Eysa'; II 99·185 *vaijalakä gauṣṭą* 'in the hand of the prince'; II 100·218 *cą būnīyaṃjya vaijalakä yai* 'who was prince in Būnīyaṃja', II 82·8 *ahā jsa brrau hvę u ttye ḍi vaijalaka dva ysiṣṭyerä hve naiṣta* 'with you a dear man and the foe of this prince of Ḍi (Tib. Li =Khotan) a more hated man there is not'; II 12·56 *ca. . .ja vaijalaka ye ṣą īra parāvai* 'who was the prince of. . ., he sold jade'; II 51·56 *pgnaka u hīrāsa nva kaurargai u vaijalaka* (a list of names); II 51·58 *u ṣacū u paḍaysāṃ u vaijalaka u paḍajsā u sagai*; III 104·48 *khve brrī ṣṭānai vaijalakāṃ hūṣai cūba* 'so that being a beloved he kisses the princes' wife' (*hūṣaina*, see s.v. *valaka-*); II 82·91 (incorrect) *ttyai pyocana* [=*pracaina*] *cu ḍī vijalada* (=*vijalaka*) 'for this that the prince of Ḍī (Tib. Li =Khotan)'; JS 37r1 *cejelake ramaña bravīya agaṃjsa* 'children (read *vejelake*) delightful, happy, faultless'. Note the parallel V 313, 1b5 *sāja vaṭhāyā khu ma dāṃla na byeha* 'learn, pupil, that you may not receive punishment from me' (BS *upasthāyaka-* 'attendant'); III 149x1 *kaspakyi vī bisai veṃjilakä jsārä nätä* 'the prince resident in Kaspakya received grain'; V 311, c, a5 *vaijalaka svahaṃka* 'prince Svahaṃka'; V 236·12 *vijalaka pāraysa* 'youths, servants'. See III 141v1 voc. sing. *mā vīyau* 'my son', BS *he putra*. Connexions may be found in *vilaka-* (*valaka-?*), *vitka-* 'small'; and for the meaning *alysānaa-* 'boy; prince'. See below *veṃja*.

vijiṣṭa- 'seen', see *vijsäṣ-*, *tcäṣ-*.

vijsäṣ- 'see', see above *vajsäṣ-*, Sid. 7v4 *hūñi ra jsāṃ dai vijsaiṣde* 'he sees fire in a dream', Tib. *rmi-lam-du me hbar-ba mthon-ba yin-no*; Sid. 7v5 *huña ūtci vijiṣḍi* 'in a dream he sees water', Tib. *rmi-lam-na čhu*; III 84·37 *jsiṃīṃ jsa ni vijseṣde* 'he does not see a fine thing with it';

Sid. 149r2 *cu paśā hālai ni vijsuiṣḍi* 'what is towards evening he does not see', Tib. *mchan-mo mi mthon-ba*; Sid. 150r2 *cu ttimīri vijiṣḍe harbiśā haṃbajsya gūnā pajsā caṃbula vijiṣḍe* 'who sees in *timira*-disease, all general symptoms he sees very fluctuant'; III 84·41 *ysīḍaurgä vījaiṣḍe* 'he sees very yellow'; II 94·32 *ca na drāṃda na jsā vījaiṣṭauda* 'who did not see, did not also see'; infinitive, II 98·172–99·173 *parīdä vījaiṣṭä* 'they deign to see'; present *vijsya-*, *vijsa-*, Sid. 150r3 *vijsyāte*, Tib. *mthon*; Sid. 105r4 *vijsyāte*; SuvP. 52v3 *vijsyāne* 'may I see', BS *vipaśyayamāna-*; K 148·49 *vijsāṃde*; III 76·240 *vijsye*; III 29, 42a4 *vijsyāri*; 2 sing., III 74·194 *aḍā āṃ naḍa na vijsya ā* 'do you not see another man coming?'; conjunctive 2 sing. K 41·50–1 *cu āṃ saṃ rrusti-vrrāhāṃ satti vijsyā* 'whatever red-clad being you may see' (=K 43·169); 1 plur. III 70·108 *vijsyāṃ* 'we see'; 1 sing. middle, K 154·33 *vīsyāne* (=ibid. 35), K 151·36 *prrarą vījsyānai* 'may I see nature'; K 50·5·3 *prrari tta tta vījsyaune*, K 52·8·3 *vījsyaune*; 3 plur. past durative, K 41·62 *vijsīrä*, =K 44·179 *vījsīri* 'they saw'; 1 plur. middle, K 42·112 *vijsyāmana* 'may we see'; 3 sing. III 76·236 *śūrūṃ khu ṣṭāṃ śau sattä vijsye ysurrjä* 'I grieve if I see one being angry', III 76·240 *na-ṃ vijsye hairṣṭai vīra*, *naḍa vijsye ttadī ttū*, *cva-ṃ hvāña śirkä salā* (BS *saṃlāpa-*) 'he does not look at me at all; he looks only at the man who speaks good word of me'; adjective, Manj. 216 *vejsyāka* 'seer'; noun Sid. 150r3 *vijsyāme hīya*.

vijsvāñi 'to be seen', II 40·28 *ṣacu vijsvāñi* '*Ṣa-ṭṣou* must be seen (=visited)', with *-v-* replacing *-y-*.

viña 'now', see *vaysña*; III 70·114 *viñāṃ* 'now of you'.

viñe 'young ones', II 49·14–5 *viñe biṃdä muśḍä pasteṃ byaude* 'you deigned to find favour upon (for) the children', like II 49·15–6 *śāṃ-śū hīya vettā biṃdä muśḍä pasteṃ byaude* 'you deigned to find favour upon (for) the young of Śāṃ-śū'. See *vi-* in *vilaka*, *valaka-*, *veṃja-*, *viṃjilaka-*.

viḍāṣṭi viḍāṣṭi 'in all directions', K 44·181 *viḍāṣṭi viḍāṣṭi pihaisīri* 'they were fleeing in all directions away'. See *vaḍāṣṭä* 'therefrom'.

viṇakä 'pea', Sid. 16r5 *viṇakä*, BS *canaka-* (*caṇaka-*) 'chick-pea', Tib. *mon-sran ćana* (*sran-ma* 'pea, bean, lentil'), to Zor.P. *wynwk* (Gr. Bd. (TD2) 117·2) **vēnōk*, Nāīnī *vīnōk*, Pāzand *vīnūg* (TPS 1933, 64; B. Geiger, BSOS 8, 1935, 547–53), N.Pers. *bunū* 'pea', *bunū surx* 'lentil', *bunū siyāh* 'pea, pulse', *bunū māš* 'black bean, vetch'. This connexion excludes graphic confusion of *v-* and *c-* (proposed footnote ad loc.). See also *ṿiyaji*.

vāta- 'been, become', participle to *vä-*, from *bau-*:*bū-*.

vitka 'young, small', II 71·2 *vitka mistäna busvāra* 'my family, little with big' (SDTV 73); JS 17v3–4 *vrrāgri* (=*vy-*, *vyāghrī*)*. . .khu na hvīḍä hīya brra puraka vitka* 'the tigress. . .that she may not eat her own dear young cubs'; K 48·2·5 *ṣadāvā baśḍe garkhye āyauysi vittakä pha*, *bīśīṃ ṣṭāṃ dīśīṃ vaṃñā* 'against the believers grievous sins, trouble, small, many, all of them I now confess'; I 141, 49v5 *ysāḍāṃ u vaittakāṃ* 'of old and young ones', BS *vṛddhānām atha bālānāṃ*; Sid. 2v5 *vitkavīja* 'of children', BS *bāla-*, Tib. *byis-pa bsrun-ba dan* ('and protection of children'), in a list of *tantra*-texts; Sid. 2r5 *vitkavīje hīvī piśkalä* 'chapter of treatment of the young', BS omits), Tib. *byis-pahi rgyud-kyi lehu*; SuvP. 68r3 *vitkauśta dīśīṃ ṣṭāna* 'I confess childishness', BS *bāla-kṛta-*; SuvP. 63v2 *vitkauñä bvāme nvaiya* 'following up childish understanding', BS *bāla-buddhi-pracāreṇa*; SuvP. 64v4–65r1 *vitkauñä ṣṭāna jaḍīna* 'in childishness, with folly', BS *mūrkhatvena∪api bālatvāt*. From *vitka-*, adjective *vitkavīnaa-*, abstract *vitkauñä* (suffix *-oñä*) from *vi-*, see *vilaka-*, *viṃjälaka-*; *mä vīyau* voc. sing. 'my son', BS *he putra*.

vithasai 'to extract', II 52·9 *auvä bāja vithasai* 'in the villages to collect taxes'. From *thas-* to *than-* 'draw out', IE Pok. 1065–7 *ten-*, beside *ten-g(h)-*, with incohative *-sk-* *thṇsk-* > *thas-*. See also *thaṃj-*, *this-*, and SDTV 104.

vina, *vāna* 'without, except', *vīna*, *vena*, JS 5 v4 *āspāta-ṃ vina tvī niśtä* 'there is no refuge for me except you'; Bcd 53r1 *vina khajāme jsa* (BS *khidy-*) 'without fatigue', BS *akhinna-*; K 109·323 *vīna pyaurā* 'without clouds' (=K 107·268); JS 23r4 *vina pyaurāṃ* (written *myau*) 'without clouds'; v 292, 2a3 *vina pracai* 'without cause'; K 68·212 *vina kāme* 'without thought'; K 152·7 *vīna ttīma* 'without seed', K 60, 38v1 *vena akṣarāṃ vina gūneṃ* (*-eṃ* =*-ai*) 'without *akṣara*-marks, without *gūnaa*-marks'; JS 8r3 *śau na ye vena tvī cuai jīye hera* 'there was no one but you who would give life for her'. Compound, v 121, 101 *vāna-klaiśa näṣaunda* 'free of *kleśa*-afflictions, quietened'; N 90·28 *ne haṃdaru ātīme vina balysāna dyāmatu*, *auṣku* 'I wish always not otherwise, except sight of the Buddhas', BS *nityaṃ ca śocāmi jinasya darśanaṃ satataṃ ca*. See *vinau*. From **vinā* beside *vinau*, as M.Parth.T. '*n*'- beside Khotan Saka *anau*, Greek ἄνευ. See *anau*, *anāvu*. IE Pok. 321 O.Ind. *vinā* 'without', O.Slav. *vūnē* 'outside', but *vi-* to IE Pok. 1175–6 *u̯i-* O.Ind. *vi-*, Av. *vi-*, O.Ind. *viṣu-* 'different', *viṣvank-*, Av. *vīšvank-* 'to all sides'.

vina 'towards, for', II 84·12 *rrisṣpūrāṃ ri maṃ vīna śe śe* 'for the princes on their part here each one'; II 84·13 *na-ṃ jsāṃ va vīna śau śau dva paṃjsä pamūha* 'not for them each one, two or five garments'; IV 32a2–b2 *vina kṣe yauvarāyānā vina muḍā vina āskūryā vina gaysātajā drai hvaṃḍāṃ* 'for six of the places Yauvarāyāna, Muḍa, Āskūrī, Gaysāta, three men. . .'; IV 59a2 *vina 16śe pavānā* 'for the sixteen men of Pava'; II 76·2·8 *vina miṣḍānāṃ* 'for the men of the Miṣḍāna' ('bounteous' epithet of kings), here possibly a place name; II 14, 106 *vina phaṃnājāṃ* 'for the men of Phaṃnā'. From **abinā*, formed like Av. *paitina-* 'every', from *pati-*, and above *nāna-* from **ninā* to *ni*; see also *vina* 'without' from *vi* 'separately'.

vīnā, read *nvaśtavīnā*, II 117·10 *u hvailvarā ąugava -ī-e khu mīrāvä nvaśtavīnā hvailva(ra) barīdä* 'and he summoned (*rrīye*?) the Uigurs' *ügä*-officials; how he may die, let the Uigurs carry out the work of investigation'. Partly illegible text.

vīnai 'guidance (?)', II 125·14 *ttā-ṃ bvąuma-vīnai vą parya prraysarye* 'to me deign to give guidance for negotiation'. Possibly from **vayana-ka* to base *vai-*:*vi-* 'guide' (not *vīna* 'pain', older *vītana* <BS *vedanā*), equivalent to base *rays-* 'to direct'.

vinau 'without', v 334, 27v4 *vānau gyastānu balysānu* 'without the *deva* Buddhas', BS *anyatra tathāgatena*,

Tib. *de-bžin-gšegs-pa ma gtogs-par gźan-gyis* ('apart from *tathāgata*'); Bcd 52v2 *vinau hauva yinūme* 'I act without power', BS *abalaṃ karamāṇaḥ*; Sid. 1 bis 14 *vinau mātsarā* 'without jealousy' (=BS *mātsarya-*); III 84·51 *vinau gachākāṃ* 'without inner parts', = III 88·133 *vīna gīchākāṃ*; Z 4·102 *vinau parikalpā jsa kīre mūra candāvanā yīndā* 'the *cintā-maṇi* jewel effects works without *parikalpa*-imagination'; Z 2·81 *vino mamā niśti nā trāṇā* (BS *trāṇa-*) 'apart from me there is for them no refuge'. From *vi-na-* with *-au* as in *anau* 'without', Greek ἄνευ, to *vina* 'without'.

vīma 'proper name', V 293, 12a3 *kalyāṇa-mitra vīma u|||* 'the spiritual adviser Vīma and. . .'. Similar to Kroraina (Kharoṣṭhī) *vima*, Greek (coins) OOHMO. From base *vai-:vī-* 'be intelligent', to Av. *hvīra* 'intelligent', Zor.P. *huvīr*, glossed by *pur-šnāsak* 'knowing much, polymath', Zor.P. *vīr* 'intelligence', N.Pers. *vīr*, *bīr*, Parsi-Persian *vīrīh* =*ōšyārīh* (*uši-*; and *dār-*). For variant *-m-* and *-r-* note Oss. D. *semun* =*serun* 'to dance'. For adjective *vīma-*, see also *sima-* below, and O.Ind. *bhīma-* 'causing fear'.

viṃma 'in the sea', loc. sing. *vema* to *vāma-* Bcd 57v1 *viṃma parauysaṃdā satva* 'beings drowning in the sea', BS *ogha-nimagna* .

vimath- 'churn', see *vamath-*.

vimas- 'realization', K 67·173 *vimasāma*, =K 70, 8r1 *vamasauma*, see *vamas-*.

vīy- 'resent', Z 19·51 *vīyītā*, from *vaid-* 'know, feel', probably rather lw from BS *ved-*, with *vītana*, *vīna* 'pain', BS *vedanā* . Also Z 2·136 *vīyai* 'feeling', BS *vedaka-*.

-vīya- suffix (or second component) 'possessing', K 97·198–9 *ṣā śadā u daśa caitye māñada hami aurgavīya*, =V 246, 13a1 *ṣi diśa caittyä māñadä hime aurgavīya* 'this land and region becomes like a *caitya* shrine, worthy to be honoured', BS *sa pṛthivī pradeśaś caitya-bhūto vandanīyaś ca bhaviṣyati*; Sid. 6r4 *jehāvīyi āchā* 'curable diseases', BS *sādhya-*; V 116·65r5 *haysguṣṭanavīya-* 'troublesome', BS *āyāsa-*; to loan-words, K 27·156 *attapūravīye strrīye* 'women of the inner chamber', short *-vī*, K 44·198 *dida pīśārävī hirre* =K 41·81 *dida pīśārivī hirrā* 'such a disgusting thing'; K 19·235 *adapūravīya strrīye*; also *-vīha*, K 44·182 *piśāravīha*. Possibly also *-bīya*, V 164b4 *bayabīya uysnora* 'terrified beings'. See AION 1, 1959, 116–9 where this *-vīya-* was traced to *-vaita-* and compared with Armen. suffix (or second component) *-uēt* 'possessing', with N.Pers. *-bēl*.

vīyaji 'a medicament, which is roasted, hence some grain', III 85·67 *āḍa hāmai*, *vīyaji*, *rājā nämva* 'flour, barley, grain, salt of the plains'; III 86·102 *rrūnā ttīṃ*, *ṿiyajä*, *hamagä vīštāñä* 'madder seed, grain, to be placed equally', III 91·235 *pattauda hāmai*, *pattaüdä ṿiyaji*, *hauṣkyä ttrahe* 'roasted barley, roasted grain, dry radish'. From **viža-* (or possibly *viya-* with insignificant subscript hook) to IE Pok. 1120–3 *u̯ei-* 'bend', 1130 *u̯ei-k-*, Lat. *uicia* 'vetch', Let. *vīkne* 'tendril', 1133 *u̯ei-s-*, Armen. *gi*, *gioy* 'juniper' (**uiso-*), O.Engl. *wīr* 'myrtle'. To this belongs Zor.P. *vēšak*, N.Pers. *bēšah*, *gēšah* 'forest', see KT VI 436–7. Hence *ṿiyaji* 'vetch-pea' would suit, beside *viṇaka-* 'pea', from the same base *vai-*.

vīyārastū 'youthful', III 35·30 *ūysdvīda karāśā jsa vīyārastū śūje* '(the nubile young women) beat with withies one with another the virile youths', =III 37·27 *aysdīda karāśau jsa vīyārastū śūje*; =III 47·45–6 *ūysdvīdi karāṣau jsa vīyārastū śūje*. From **vaya-kāra-* 'age of vigorous youth', to base *vai-:vi* 'be vigorous, virile', Av. *vīra-* 'man', O.Ind. *váyas-* 'youth', Greek ἴς, Lat. *uīrēs*, *uīs*, Tokhara A *wir* plur. *wire* 'youthful, young, fresh'; Oss. D. *ūājug*, I. *ūäjyg* 'of mythical huge men, giants', dyadic phrase *uäjgūtä ämä ūängūtä* with adjectives *ūäjygon* and *ūängon*; this *ūängon* 'youthful' is from **iuvanuka-* attested with the meaning 'young bull' in D. *iūonug*, *uonug*, *jonug*, *jonäg*, plur. *ūongutä*, *jongutä*, I. *üänyg*, plur. *üängutä*. Hence IAS 1·11 *jä ūäjygon tyx* (of Üäxtänäg); NK 1946·10 *u̯ängon tyx*. Armen. lw *vig* 'vigour; aid' may have Iranian *-g* replacing older *-k* (as *nouag* 'song'), or be a later loan-word with Iranian *-g*. For *kāra-* 'age' note Oss. D. *karä*, I. *kar* 'age (of life)', D. *ängarä*, I. *ämgar* 'of the same age'. Adjective *-asta-*, here with secondary suffix *-ū*, with plur. *-ū*, see s.v. *vasū* 'pure'.

vīyai 'feeling', Z 2·136 rather loan-word with verbal *vīyītä*, and *vitanā-*, *vīyanā-*, *vīnā-* 'pain', BS *vedanā*.

väyau 'deception', V 23, 2v2 =Z 19·20 *varī vā jsīrgyo väyau cāru yī⟨ndā⟩* 'at once he reveals trickery, deception'. From **vi-dab-* 'deceive', see s.v. *dyūla-*.

vīyau 'son', voc. sing., III 141 VI *mā vīyau* 'my son', BS *he putra*. From *vi-* 'young, small' see s.v. *vījalaka-* 'boy', *vilaka-*, *vīyārastū*.

vīysānvā 'in bindings', loc. plur. to *vīysāna-* in dyadic III 56·21 *tta baudasatva vīysānvā dyaunvā* (not *-rā*) *ārā bīśū namasū nāṃda* 'those bodhi-sattvas honoured (valued) in trances (dyadic, BS *dhyāna-*), to all of them I bow with reverence', =K 91·11 *tta baudasatva vīysānvā dyaunvā* (*-nvā* rather than *-ttvā*) *ārā bīśū namasū nauda*. Here *vīysāna-* (dyadic with *dhyāna-*), from base *vaiz-:viz-* 'to bind' (from 'wrap, wind'), *vīysāna-* 'act of binding' (like *pīrāṇa-* 'act of writing') applied to mind, like II 130·6 *basta aysamū* 'bound, be intent, concentrated on'; hence suitable for BS *dhyāna-*, Pali *jhāna-* of 'concentrated meditation'; to Av. *vaēz-* 'to bind on', 3 sing. *nivizaiti*, compound *a-vaēza-* 'without bond (of evil)', hence gloss Zor.P. *a-vinās* 'not injurious, not sinful' (note BS *asanga-*, *asakta-* 'free from clinging' beside *viṣakta-*, *viṣaktikā* 'attachment to evil)', Pali *visattikā-* 'sinful bent'). Hence IE *u̯eiĝ(h)-*, Lit. *výžti*, *výžu* 'to plait', *apvyžti* 'wrap'; O.Slav. **vęzati* (nasalized), Russ. *vjazatĭ* 'to bind', Armen. lw *viz*, *vzi* 'neck', O.Pruss. *winsus* 'neck'; from *u̯ei-* by increment *-ĝ(h)-*, as the 'turning' limb. See also s.v. *vīśūṇa* 'spider'.

vira 'intelligent', voc. sing., N 176·21–2 *vira bīka pisā śāra mulysjaṣṣe rraṣṭa* 'intelligent, beloved teacher, excellent, compassionate, righteous'. From base *vai-*: *vi-* 'be keen', Av. *huvīra-*, *hvīra-* 'intelligent (of children)', Zor.P. gloss *huvīr*, Zor.P. *vīr*, N.Pers. *bīr*, Gazī *vīr*, Balōčī *gīr* 'memory' (see Zoroastrian Problems, 102; 104). See also s.v. *vīma*.

vīra 'on', *vīrä*, *vīri*, postposition, III 20, 4b3 *prañavyi āysaṃ vīra naṣtä* 'seated upon the chair provided', BS *nyaṣīdat prajñapta eva◡āsane*; III 22, 13a4 *sūträṃ vīra* 'in sūtra-treatises' (BS *sūtrānta-*), BS *sūtrānta-padeṣu*; III 24, 21b1

śadyi piṣkalä vīra 'in the piece of ground', BS *pṛthivī-pradeśe*; SuvP. 74v1 *śe baysä vīra* 'before one Buddha', BS *ekasya buddhasya ca antike*; v 113, 35v5 *śśaṃdo vīrä* 'on the earth'; Sid. 150v3 *cu ttā ttimīrāṃ vīri hvata hama hamāre* 'what in cases of *timira-* eye-disease are like these mentioned', Tib. *rab-rib-kyi skabsu bśad-pa dag hdra-ba-las*; K 143·1060 *vyachāme parivarttāme vīra tsīṃde* 'they vanish'. Preposition, K 47·57 *vīri vara hīśi* 'come into the court', see s.v. *vara* 'court'. From *upari* 'above, on', Av. *upairi*, Zor.P. *apar*, N.Pers. *bar*. IE Pok. 1105 *upér, upéri* O.Ind. *upári*, Greek ὑπέρ, Celtic **uer-*, O.Ir. *for-*, Welsh *gor-, gwar-*, Gaulish *uer-*, Got. *ufar*, O.Norse *yfir*.

virä 'root', III 90·187 *gaysä virä*, Sid. 14v4 *gaysä hīya bāva* 'root of the reed', the only part of the reed to be used, Tib. *rćvahi rća-ba*, and I 143, 52r3 (decoction of rhizomes of arundo). From base *vai-:vi-* 'to twist', Oss. D. *üedagä*, I. *üidag* 'root'. IE Pok. 1120–2. See s.v. *viyaji*, and *mūla-śkiṃñä*.

viri 'there', see *vara*; Sid. 147v5 *virī*, see *varī* 'just there'.

-viraa- 'worker', second component, see *māśa-viraa-, kṣīrva-virai* (II 18, 7a8), to *kīra-* 'work'.

viraṃdā 'tearing away', JS 29r4, see *varrad-:varrasta-*.

viram-, Bcd 49v1 read **virame* for *virārame, tti jsāṃ aysä ysathvā ma vi[rā]rame gvāna* 'may I not displease them (the teachers) in my births at all', see s.v. *ram-*.

viraṣṭa-, *virāś-* see *varaṣṭa-, varāś-* 'experience'.

virasañi, 'brilliant', K 153·18 *vīrasañi buśą jsatte bvaijsīje uvārre* 'she, the brilliant one (*Dhūpā* personified perfume) disperses excellent exalted perfumes'. See *rrus-* 'to shine', with *-us-* replaced by *-as-*, see also *āhus-* 'to sweat'.

vīrā 'working', Manj. 290 *śera kūśala-vīrā satva* 'good excellent-working beings'; Manj. 291–2 *śera kūśala-vīrai auṣka* 'good excellent-working always', to *kīra-*, see s.v. *-vīraa-*, But possibly to *vi-rād-* 'to prepare, organize' with *v-* retained to Av. *rād-*, then not a second component.

vīrāṃ, *vīrā* from *vīra* with pronoun K 40·31 *ṣve vīrāṃ tta tta pyūṣṭä* 'by rumour so it was heard by us', =K 43·148 *ṣve vīrā tta va tta pyūṣ⟨ṭ⟩i* (subscript hook written for *-ṭ-*).

virāva 'rough (?)', Z 22·121 *virāva patāvani nāśtā snāda käḍe śśandā nauna* 'the surface is not rough (full of roots?), the ground is very smooth (and) soft'. If 'rough' is adopted the connexion is with base *rau-:ru-* in IE Pok. 868, O.Ind. *rūkṣa-*, BS *lūha-*, Prakrit *lukkha-, lūha*, O.Engl. *rūh* 'rough'. It could also be connected with *rruma-* 'dust', Oss. D. *rugä*, I. *ryg* but the contrast with *sniddha-* is then missed. If 'root-filled' is accepted the connexion is with *virä* 'root', with suffix *-āva-* (as in *rraysāva-* 'empty'). IE Pok. 681 *leu-:lū-*, is compared s.v. *rruma-*.

vīrāṣṭä 'towards the upper part', II 125·3 *māje bāḍä vīrāṣṭä* 'to our land'; II 111·19 *saṃgalakä vīrāṣṭä tsāṣṭakä ttä tta hve* 'he so spoke calmly to Saṃgalaka'; Sid. 126r1 *bvāṣṭyi vīrāṣṭä naysdä hame* 'he is near to knowledge', Tib. *śes-ñen dag*. See *vīra* with *-ālsto*.

-vīriña 'sonship', second component, JS 19r2 *baysa-vīriñä* 'sonship of the Buddha', see also *bar-bīrye, bara-vīra-*, from *pūra-* (**puθra-*).

vīro, optative 3 plur. K 4, 141v3 (irrealis) *ka. . .hvatāndā vīro* 'if they had said', see the base *vā-* 'to be'.

/// viṃrkāṃ 'epithet of cloth', v 201, 71a4 ///× *viṃrkāṃ thaunāṃ bāji mārvā śurāyaṃ* (with *-iṃ-* =*-ai-*), and proper name; the *bāji* is 'share, tax, tribute, customs' thence 'a *bāja-* (amount) of. . .(silk) cloths'. Missing is one initial *akṣara* in *-a* to give a base in *-av-* with suffix *-ar-* and *-ka-*, a form like *maysirka* 'great' (base *maz-*), hence possibly base *tap-* 'to weave' in Zor.P. *tapast* 'carpet', Armen. lw *tapast* 'mat', *tapastak*, N.Pers *tabastah* 'tapetum fimbriatum, fringed carpet', *tāftan* 'to weave'. IE Pok. 1064–5 *temp-* 'draw' (*ten-* with increment *-p-*), Armen. *t'amb* 'saddle', Lit. *tem̃pti* 'stretch'. Hence **ttavirka-* 'woven', possibly 'fringed'.

vilaka-, *vīlaka-* 'small', Sid. 143r4 *mista u vilaka* 'great and small', Tib. *čhe-čhun*; Sid. 14v2 *vilakä*, Tib. *čhun-nu*; II 60·17 *u kagīja śkaumaka vīlaka śā hatca ttraba jsa* 'and a covering of skin, one small, with fringes (?)'; K 34·64 *vailaka śā strrīyä*, =K 35·114 *vattaka jīśka*, =K 17·177 *vaka jīśka* 'young girl'. See *cilaka-, dilaka-, ttīlaka-, laka*, and *vitka, vānda-*. Possibly from pronoun as meaning 'only so much' hence 'little' or from base *vā-:v-, ū-* 'be deficient'. See also comparative (or superlative) II 39·18 *miśtai kaniśta ā* 'greater and smaller'. Here *valaka-* I 149, 59r4 *valakāṃ u ysāḍāṃ* 'children and old men', BS *bālānām atha vṛddhānāṃ* I 141, 49v5 *ysāḍāṃ u vaittakāṃ*, BS *vṛddhānām atha bālānāṃ* may belong, either from the pronoun *ava-* or by replacement of *vi-* by *va-*, rather than from a base *vard-* 'to grow' (see s.v. *valaka-*).

vilau 'astray, missing', III 67·51 *vilau pūṃnä gvāna na tsīya* 'an arrow missing its mark was not being shot at all' (the reverse of BS *amogha-* 'unfailing' see K 24·95 *am(au)ga*, K16·153 *amauka*, K 33·46 *amauga* epithet of *aha* 'noose', BS *pāśa-*). Hardly BS. Pali *viloma* 'against the grain, wrong'; but from base *lau-* (=*rau-*) 'to rush' in IE Pok. 331 *reu-*, Lat. *ruo, ruere* 'run', O.Engl. *earu* 'swift', O.Ind. *ṛṇóti*.

vīv- 'to shine widely', SuvP. 60v3 3 sing. optative, *brrūñaṃdai khū ji urmaysdi, vīvīya harbiśä vīra, harūñe biśä dīśą vīra* 'like the shining sun, it, shining in all places, illuminates in every direction', BS *jvalamānā yathā sūryaḥ samantena virocate prabhāsitā daśa diśo*; participle present, SuvP. 68v3–4 *niṣirrīma tcarṣva vīvaṃdā-aṃga* 'pure beautiful brilliant-limbed', BS *sunirmalaṃ surucirāṃ suvirājita-angaṃ*; II 103·68–9 *ysa-gūṇya chai jsa vīvadāva* 'shining with gold-coloured complexion'; fem. participle, III 95·42 *ttīśa jsa vīvace* 'shining with splendour' (BS *tejas-*). Two derivations are possible, either *vitap-* through **viyav-* >*vīv-* (see *ttav-, bātāva* 'lightning') or *vi-ba-* to *bā-* 'to shine' (see s.v. *ḅāyi*) with *vī-* <*vi-*.

viśūṇa- 'spider', I 139, 47r3 *gūṇā ysāysajā js[v]a dūrṣṭą, cu vīśūṇyāṃ dūṣṭa u mūlāṃ drrvāṃṃḍyau jsa* 'bitten by grass worms, who are bitten by spiders, and rats, by scorpions', BS *tṛṇa-bhū-kīṭa tad-daṣṭa lūtā-mūṣaka-vṛści⟨kaiḥ⟩*, hence *vīśūṇa-*, BS *lūtā* 'spider' (*dūṣṭa-, dūrṣṭa-* from older *daṣṭa-*). In I 167, 82v1 *lūtta-* has taken over BS *lūtā*. From *vai-:vi-* with increment *-s-* 'to spin', IE *ṷei-ĝ(h)-* to Pok. 1120–2 *ṷei-* 'spin, plait, weave', as O.Ind. *ūrṇa-vābhi-. ūrṇa-vābha-* 'wool-spinner', for 'spider'. Note Lit. *výžti, výžu* 'to plait', s.v. *vīysāna-*.

viśc-, see *viśt-*.

viśt- 'place', I 254, 2 *///salāta viśtīmä* 'I bestow (well-expressed) words', BS *sunirukta- vacana-bhāvaṃ saṃbhāvayiṣyāmi*; 2 plur. imperative, II 81·44–5 *ysīra tta na viśtarä paijsa kāṣṭaṇa baḍą* 'so do not place your heart as captive to great sorrow'; Manj. 89 *ttsāṣta vīśtīda* 'they make to be quiet'; III 89·164 *vīśtä arrjä jeṃdä* 'places it, it cures haemorrhoids' (BS *arśas-*), III 89, 167–8 *hūña vīśte u arrjä jeṃdä* 'puts it in the blood, it cures *arśas-*'; Sid. 128r1 *aysmu thāña viśte* 'put mind in its proper state', BS *medhyam*, Tib. *yid gzuns-par byed-pa* (*gzuns* 'strength'); V 117, 66v7 *kṣīru śśära härа vätä viśtätä* 'places the land upon good things', BS *rāṣṭraṃ sukṛte sthāpyate*, =N 69·2 *viśte*; Sid. 152r1 *viśtāña-*, Tib. *bćug-la*, V 78, 4r2 *viśtätä*, Tib. *gnas-pa*; Sid. 19v1 *u bāta nva ṇiṃmaysä* (*-iṃ- =-ai-*) *veśte* 'and wind acts accordingly', BS *vāta-anulomanaṃ*, Tib. *rlun dan lhphrodo*; 3 sing. conjunctive, K 41·82 *kuṣṭai viśtä*, =K 44·199 'where one may place it'; Sid. 149r1 *hamaṃga viścāñä* 'to be placed in equally', Tib. *ćha bsñams-pahi sten-du*; V 244, 2b2 *pustya-t-ī viścī* 'put it in a book', BS *pustakagatām api kṛtvā*; noun, V 114, 63r6 *viśtemate käḍäna* BS *sthāpayet*; I 250, 214v4 *viśtemäte jsa*; II 107·146–7 *hadarrvā kṣīraṅvā parauyä viścāme kẹṇa* 'in other lands to bring into his command'. Causative to *vä-stā-* present *vaṣṭ-*, participle *västäta-*, *vistāta-*, from **vi-staya-* (*-sty- >-śt-*), to **ava-stā-*, Sogd. Bud *'wst-* 'to place', M.Parth. T. *'wyst-* 'to place', *'wyst'd*, *'wst'd*, Zor.P. *ōstāt*, N.Pers. *ustād*. Georgian lw *ost'at'-i*, with *ava-* rather than *abi-*. See cognates s.v. *västäta-*.

viṣṭ- 'stand, be placed', SuvP. 65v4 *viṣṭī* 'I stand', BS *sthāsyāmi*; K 10, 8v1 *viṣṭīndä*; Bcd 46v1 *kalpa viṣṭīde* 'ages continue', BS *kalpa sthihantu*, III 21, 7a1 *viṣṭāñä*, BS *sthātavyam*, see *vaṣṭ-* from **ava-stā-*, present *(hi)śta-*. Causative *viśt-*.

väṣṭā 'rest, stay' II 43·32 *väṣṭā hīya śaṃdā* (SDTV 112), 'ground for resting'.

vīsa 'throat', K 40·37 *ttā ṣṭāṃ saittä si vīsą vī vā ṇẹ ttaśti* 'it seems that the *anauśa*-liquid flows into the throat', =K 43·154–5 *ttā ṣṭā saitti si vīsa vī vā ṇẹ ttaś(t)a*. From *vīsa-* from **vṛtsa-* 'the turning limb' to *vart* 'to turn', see *vīsāra-* 'rolling' and from *gart-*, *gesāra-* 'neck'; *navīsa*, *bẹisa-*.

vīsa 'behave', 2 sing. imperative, II 40·38 *basaka jsi mauña(da) vīsa juḷi jsa* 'as by a calf, behave with love'. Base *vīs-* 'turn, behave', to *vṛts-* from *vart-* see s.v. *vīsa* 'throat', *vīsārai* 'rolling', like O.Ind. *vartate* 'behave'.

vīsārai 'rolling', II 104·79–80 *tcāṃryāṃ tcaica vīsārai satsārū mahāsamūdrrā myāña īsphīsadai* 'rolling to the four banks, spouting in the midst of the great sea of migration'. From base *vīs-* <**vṛtsa-* to *vart-* 'turn, roll'. See *vīsa-* 'throat', *navīsa*, *bẹis-*. IE Pok. 1156–8 *ụert-*, Lat. *uertō*, Lit. *verčiù*, *vẽrsti* (base *vert-*), O.Ind. *vartate*. Translation AM, ns., II, 1965, 104.

visūs- 'be purified', III 60·41 *kṣą iṃdrāṃ jsāṃ visūsīṃdä* 'the six faculties are purified for them (*-āṃ*). See *vasus-* (**ava-suxś-*).

viska 'for', III 118, b7 *///ye viska*, for *vaska*.

västäta-, *vistāta-*, participle to *vaṣṭ-*, *viṣṭ-* 'be placed, stand', SuvO. 68v1 *västäte*, BS *prāpya*; K 6, 145v3 *västätä*, Tib. *gnas-pa* 'placed'; II 107–8, 174 *tcāṃra lākapāla pyatsa vīstāva* 'the four world regents (BS *lokapāla-*) stood before him'; K 15·118 *baiśa raysāva vīstauda* 'they all remained empty'; JS 35r3 *vestāva* 'they became'; II 114·116 *vistāṃdūṃ* 'we became'; infinitive, II 113·107 *pastāṃda vistäte* 'they deigned to stay'. From *ava-* (>*vä-*) (or possibly *abi-*) with *stā-*, present *vaṣṭ-*, *viṣṭ-*, causative *viśt-*. IE Pok. 1004–10 *stā-:stə-*, O.Ind. *sthā-*, *tiṣṭhati*, *sthitá-*, Greek ἵστημι, στατός, Av. *stā-*, *hišta-*, Lat. *sistō*, *stāre*, *status*, O.Saxon *stān*, Got. *stōþ* 'he stood', *standan*, Lit. *stóju*, *stóti*, Let. *stâju*, *stât*.

-vīha, see *-vīya* 'possessing'.

vähañaṃce 'depressed', Z 5·92 *andīvarä kāṣcänä rrīṇe vähañaṃce uho väte yserä* 'the inner chamber (BS *antaḥpura-*) was depressed, the queens distressed, unhappy on your behalf'. Possibly **ava-θan-* 'drawn down', with Zor.P. *vitang*, Armen. lw *vtang*, M.Parth.T. *wdng*, Pāzand *vadang*, *gadang* 'distress' beside N.Pers. *tang* 'narrow, depressed'. See *thas-* in *vithasai* from IE *thṇ-sḱ-*.

vū 'hither', II 18·7a2 *āstaṃ māśte tcaura vū hīśtä///* 'at the beginning of the month four, he comes here'; Z 24·407 *vū panata ttärä haṃtsa hīñi jsa rrunde rraysmo thaṃjāre u ākṣvīndä juvāre* 'those have risen hither with the army, they draw the king's array, and they begin, they fight'; Z 5·36 *vū patana* (for *panata* 'arisen'); II 104·80–1 *ttyai vū au naravauṇḍūä āspara pārīphīda* 'they are established here on the road to *nirvāṇa-*'. For *-ū*, note also *mū* 'this', *mamū*, *mamūka* 'there'; from pronoun *ava-* 'this near by' rather than to *vā* <**upāk*. See also *vūysa*, and *hū*.

vūḍa- 'covered', *uḍa-*, *ūḍa-*, Z 2·172 *samu kho ggarä ysarnai vūḍä ratanyo jsa pāśäru vīri* 'just as a golden mountain covered with jewels in the sunshine'; V 40, 54r4 *ratanyo vūḍo*; III 75·214 *bą-vūḍä ājavaiṣi* (BS *ājīviṣa-*) *thīye* 'he drew out a poison-covered serpent'; K 32·44 *bẹ-vūḍi pūñi jsai ysaira baidä bītcatte* 'he struck him on the heart with a poison-covered arrow'; without *v-*, *ūḍa-*, verbal, JS 28r1 *ūḍāṃnde raṃñau jse* 'they covered with *ratna*-stones'; participle, *uḍa-*, *ūḍa-*, K 152·14 *piṃsāre* (*-iṃ- =-ai-*) *ranyā uḍą* 'crowns covered with *ratna*-stones'; K 63, 78v2 *daja palai kṣattrrū śāhauja brrīyūne*, *vīysä ysāra-vārrjä vasva kaujana ysīrya*, *ranyau jsa kīśana pẹra uḍä nījsave* 'standards, banners, umbrellas and parasols, delightful, thousand-petalled lotuses, pure *kāncana*-gold, abounding in *ratna*-jewels, covered, decked with foliage'; SuvP. 69r2 *anūvyaṃjanyau tcarṣva biśä jsiṇä vī ūḍa* 'beautiful with the minor marks (BS *anuvyanjana-*) all covered finely', BS *anuvyanjanaiḥ suciraiḥ suvirājitaanga-*; III 96·5 *jsaiṇa vī ranau uḍa* 'finely covered with *ratna*-stones'; II 108·185 *mīrāhyä jsa ūḍa* 'covered with pearls'. Parallel with V 77v5 *ratanīnyau dāmyau pajusta* 'covered with jewelled strings' and various BS phrases *ratna-khacita-*, *-bhūṣita-*, *-upaśobhita-*, see KT VI 330. From base *barz-* 'to cover' (as *anūḍa-* 'not grown, not adult' to *barz-* 'increase in size'), participle **bṛẓda-* >*vūḍa-*, *ūḍa-* (see also *b-> β-> v-* s.v. *varga-* 'fruit'), Oss. D. *ämbärzun*, *ämbarston*, I. *ämbärzyn*, *ämbärst* 'to cover', DI. *ämbärzän* 'covering', Av. *barəziš-* 'cushion', Zor.P. *bālišn*, N.Pers. *bāliš*, Orm. *bālišt*, Šuγnī *vīγdz*, *vīγdzēj*, Rōšānī *vāwz*, Yazg. *vawz*, Waxī *vōrz*, Sanglēčī *vōzd* (from *bṛz-*), Yidγa *virzanë* (**bṛzanaka-*) 'pillow',

vrazidinē 'pillow', Balōčī *barzī*. IE Pok. 125–6 *bhelǧh-*, O.Ind. *barhis-* 'strew', *upabarhaṇa-*, *-ī* 'covering', Celtic O.Ir. *bolgaim* 'swell', *bolg* 'sack', Got. *balgs* ἀσκός, O.Engl. *bielg* (>*'belly'*), O.Norse *bolginn* 'swollen', *bolstr* 'cushion, bolster', O.Pruss. *balsinis* 'cushion', Lit. *balžienas* 'fastening for sledge', Let. *bàlsts* 'support' (verbal use in Ossetic, Celtic and O.Norse). No trace has been found of the assumed older *-ṣḍ-* (as in *mäṣḍāna*, *mäḍāna* 'bounteous').

vūmūta- 'moved down, about', Z 20·37 *vūmūva birṣṭa ttani* =III ed. 2, 142 v2 ⟨*vūmū*⟩*ta bärṣṭa* ⟨*t*⟩*ta*⟨*ni*⟩ (important *-ta*, excluding a base with *-d-*). 'the skin disturbed, burst'; Z 14·50 *crāmu pharu prīya* (BS *preta-*) *ttarrā ggaṃgye nitāyä vūmūva prrīyä kye*||| 'as the many *preta*-ghosts, thirsty at the Gangā river are agitated, the *preta* who...'; Z 20·40 *ggūne padamna kṣautte vūmūva jäte* 'hairs by wind tossed, moved about, destroyed'. From **ava-mūta-* (*vū-*, as *būṣṣätā-* 'stairs', *pūhẹitä* 'binds on', *pūmūḍa-* 'faded') to *mau-*:*mu-* 'to move', see above *vamūḍa-*.

vūy-, *ūy-*, *uyy-* 'to survey', BS *avalokaya-*, from **ava-day-*, see s.v. *uy-*, and *pūy-* <**pati-day-*.

vūysa 'hither', K 24·87–8 *mahadrasaina rai vā vā jsanāka paśāvai* 'Mahendrasena the king has sent out a killer hither', =K 32·39–40 *mahaidra(s)ai(na) rre vūysa jsanäkä* ⟨*paśāve*⟩, =K 16·143 *mahaidrrasaina rre vā jsanāka paśāvai*. Hence *vā vā* =*vā* =*vūysa*. If formed like *hā*, *hāysa-* 'distant', this *vūysa* could attest **vāysa* from *vā* and *vūysa* from *vū* 'hither' by *-za-* suffix, *-zā* in *hāysa* 'afar'. Further evidence is necessary.

-vūysaa- 'seeking, seeker', from *kūys-*, *kūś-* 'to seek' as second component in *balysūña-vūysaa-* rendering *bodhisattva*, paraphrased III 98·31 *baysūśtā kuśe* 'he seeks bodhi-knowledge', =III 99·37 *baiysūśta kūśai*. See VI 226.

-vūra- 'son' as second component, V 3716 *gyastavūrānä bhavaña āsta vye* 'they were dwelling in the mansion (BS *bhavana-*) of the sons of the *deva*-gods' (=BS *deva-putra-*).

vūlsta- 'thrown off', Z 22.239 *vūlstāndi sta ysaṃthīnau pāsu* 'you have thrown off the load of births', for the BS cliché *apahṛta-bhāra* (see KT VI 332 s.v. *vūlsta-*). From **ava-vart-* 'roll down', see also *nyūltte* (**nivartatai*) and 3 plur. *nyūḍāre*, *ggaltte*, *gaḍāre*, base *gart-* 'to roll, lie'.

vvūvayau 'of the origin of the *baga*-distributor' as a royal title *baga-*, II 82, 58 *vvūvayau drūpaḍą* =II 79·12 *vūvayuṃ drūpaḍä* 'the royal (princess) *Drūpaḍī*'. Hence **baga-yauna-* 'of royal origin' with the Indian name replacing **dropadī-* (Epic Sanskrit *Draupadī*) with Prakrit *-aḍī* <*-adī* (as O.Ind. RV *nadá-* 'reed', RV, AV *naḍá-*, later *naḍa-* and BS *naṭa-*; and **argada-* 'enclosing bar'> *argaḍa-*, *argaḷa-*); Av. *yaona-* 'place of movement', O.Ind. *yoni-* (s.v. *gyūna-* 'way'). For *baga-* O.Pers. *baga-* (glossed by Akkad. *ilu* 'god') is Av. *baya-* 'distributor', Parsi-Sanskrit *vibhaktar-*, Sogd. Bud. *βγ-* rendering BS *deva-*, plur. *βγ'yšt*, gen. plur. *βγ'n*, *βγ'yst'n* 'paradise', *βγδn'k* 'altar', *βγp'wr* 'prince', M.Parth.T. *bg*, plur. *bg'n*, adjective *bg'nyg*, abstract *bgyft*; *bgpwhr* 'son of a god'; M.Pers.T. *by*, plur. *b''n*, adjective *by'nyg*, Zor.P. *bg*, DkM 413·9 *im bay* 'this god' ='his present majesty'; Turkish lw *bäg*, with suffix *bägrāk*, as proper name (of the same man) II 89·61 *begarakā*, II 90·69 *begarā*, II 89·56 *berakā*, II 84·18 *bagarakā*; in Manichaica *bägräk* in a name *t(ä)ngrim alpīm bägräkim*. To verbal base *bag-* 'to give or receive a share'. IE Pok. 107 *bhag-* O.Ind. *bhájati*, *bhaktá-*, *bhága-* 'good portion', agent 'distributor' (as an *ādityá-*, see Mithraic Studies 1975, 8–9), Greek φαγεῖν 'to eat', O.Slav. *-bogŭ* 'portion', *bogatŭ* 'rich', *ubogŭ*, *nebogŭ* 'poor'; *bogŭ* 'god'. For verbal cognates see s.v. *būṣṣ-*:*būta-* 'give'. The epithet *baga-* became also a substitute for *Miθra*. Hence the Kušān name *vaka-mihira*, and *vvaga-mihira*. In the Armenian history of Agathangelos (594) in a well-known passage Grigor came to a Mithraic shrine: *gayr hasanēr i mihrakan meheann anouneal orduoyn Aramazdaj, i giuln zor Bagayarič koč'en ast part'euarēn lezouin* 'he went, he came to the temple of Mihr, called son of Aramazd, in the village called Bagay-arič in the Parthian language'. In the Sogdian phrase of the marriage contract (quoted s.v. *ysaṃtha-* 'payment') *Zkn βγy ZY Zkn myδr' nβ'nty* 'with the Baga-, even with Miθra' (if indeed they are divine names and not simply 'with the apportioning and the agreement') the *ZY* = *at* ('*t*) is identifying like Greek καί =Engl. 'even', not the 'and' of disjunction and addition, the other view was taken in BSOAS 28, 1965, 248 by W. B. Henning. Since the Aramaic *ZY* was the relative pronoun 'which is...' as in Zor. Pahlavī for *ī* (<*yat*), the identifying meaning could arise from the original use. In *vvūvayau*, *vūvayuṃ* the *vv-*, *v-* is like *b* >*β-* >*v-* in *vūḍa-* 'covered', *varga-* 'fruit', *väta-* 'become', and for *-ūy-* see *būṣṣ-*, *būta-* 'give' <**baxš-*, *baxta-*, *būṣṣätā-* 'stairs', *pūhẹitä* 'binds on'; hence *baga-* >**bava-* >**būva-*, *vvū-*.

The Parthian word is *-arič*, *-arinč*, *-arinǰ* (modern *-erij*) of which the *-a-* may be the conjunct vowel *-a-* of a compound. If one accepts basic *-arič* it could derive from **ðranīči-* as 'a place of ritual performances'; if one accepts *-rič* the initial can represent older Parthian *r-* (as *ṙam* 'people'), then the source could be base *rai-*:*rī-* in Let. *rītus* (*-u*-stem) 'ritual act', loc. *rītē* (to *rīt-*); IE Pok. 60 *ar-*:*r-* 'to fit', Av. *ratu-* 'fixed time', *raθwya-*, 'for ritual action' Zor.P. *raspīk* 'ritual official'. This *-ṙič* <**rī-či-* could thus indicate 'place of religious practice', and so mean 'temple'. Bagayarič and the various other places named by this second component would all be originally cult sites. As already pointed out by H. Hübschmann O.Pers. base *yad-* (Av. *yaz-*) is excluded by the *-ṙ-*, not *-r-* (from *-δ-* <*-d-*); and a Parthian word does not contain *yad-* <*yaz-*.

vūṣṣotte 'he descended', Z 22·187 *ttrāmu vūṣṣotte haṃtsa gyastyau vara gyastwo ṣṭānä, samu kho purra haṃbaḍa ṣṣīve astä ggarä vīri nähuśdä* 'so he sped down with the *deva*-gods from among the devas there, as the moon, full, descends upon the western mountain (BS *asta-*) at night'. Preverb *vū-* <*ava-* and base *xšaub-*, with *-otta-* like *ārotta-*, *pārotta-* to *ārūh-*, *patārāh-*. To IE *kseu-* or *ksеu-* (see s.v. *ṣun-*), beside IE Pok. 954 *skeu-*, *skеu-* 'to speed', 955 *skeub(h)-*, and *(s)keup-* in Zor.P. *kōpēn* <**(s)kaupanya-* 'sling (weapon)'. See *vū-* in *vūmūta-*.

ve 'at, on', older *väte*, V 93, 3216 ⟨*ba*⟩*jāṣṣu väte dahiño ttaṃ-cchatä ve dahiño ysvai väte da*⟨*hiñu*⟩||| 'at a ⟨manly⟩

sound, at a manly body (and) skin, at a manly taste, at a manly...'; V 250·794 *maraṇä ve suhāva ysaṃthä nästi* 'at death he takes birth in Sukhāvatī; N 69·2 *///śetu śśāru hira vetune viśte* =V 117, 66v7 *rre dātāna gratośśāte u kṣīru śśāra hāra vätä viśtätä, tta kṣīruva uysnaura śśāryau karaṇyau śśäḍye, u puñyau ṣä rre väśtätä* 'the king by dharma-doctrine rules and he places the land on good things; so the king places the people of the land on good actions, goodness and merits', BS *dharmeṇa śāsyate rāṣṭraṃ sukṛte sthāpyate janaṃ* ('by *dharma*-doctrine the realm is ruled; in good action the people is placed'). Here *vetune* =*vätä* 'upon'; I 257, 3b3 *///ve haiśīmi* 'I send upon...'; III 83·23 *biśä dīśa ve* 'in every direction'; N 75·25 *jsīñe vajsāmatu ve hvanai pahaṃgg-///* 'became associated with the treatise on the science of life', BS *āyur-vaidya-śāstreṇa samanvāgato babhūva*; ibid. 29 *aysu biśśu ve āvuo kaṃ⟨thuvo⟩*, BS *sarvatra grāma-nagara-...upasaṃkramiṣyāmi* 'I go everywhere in villages, cities...'.

ve 'and', Sid. 13v5–14r1 *drrāma ttīma ve gūra* 'pomegranate seed and grapes', Tib. *bal-pohi sehu dan, rgun dan*. See *u, va*.

vei 'on', =*väte*, Z 2.129 *samu kho hani ggaru vei jsäni* 'just like a blind man walking on a mountain'; Z 22·106 *mulśdu yanu maha vei balysa* 'do mercy upon us, Buddha'.

vei 'been', participle to *vā-, väta-* <**būta-*, Z 23·22 *ku ne marata balysä ni vei śtä* 'where the Buddha has not been here'; III 69·96 *cu ṣṭāṃ ve kuṃjsa ttīma* 'which was sesame seed', so, not from **vapati* 'scatters' proposed BSOAS 10, 1940, 584.

vai 'for him', from *va* 'for' with *yi*, from old *vaska*, hence *vai* =*vaskai*, Sid. 8r2–3 *ḳāme vaskai krra tcairai* 'treatment must be made for his protection', Tib. *bsruṅ-bahi čho-ga byaho*, corresponding to Sid. 125r3 *āstaṃ vī vai anahārośtä hīya krra tcerai* 'previously for him the treatment by fasting (BS *anāhāra-*) must be made', Tib. *thog-mar smyuṅ-bahi čho-ga byas-la* (*smyuṅ* 'to fast'). The same translation 'for him' suits elsewhere, Sid. 107v2–3 *uvī vai haniśīṃdä* 'wits fail for him (he becomes despondent)', Tib. *sgyid lug-pa* (=BS Mahāvyutpatti 7272 *viṣaṇṇa-mānasa-*); Sid. 7v1 *vyaysaṃ vai himäte* 'misery may occur for him', BS *vyasana-*, Tib. *sdug-bsnal-bar gyur-tam*; Sid. 145v3 *tceṃ vai heṃnai hame* 'his eye becomes red', Tib. *mig dmar-žiṅ*; K 145 3r4 *vai au byāśāma hamai* 'for him an opening occurs'. See *vaska*.

vekṣottai 'you scattered', JS 34r2–3 *vekṣottai dāṃ vaña saṃ khu kṣuna ne mīḍe* 'you scattered grains now so that he does not die of hunger'. See *kṣautte, kṣäv-*, to base *xšaub-*. IE Pok. 625 *kseubh-*, 954–5 *skeu-*.

vecūlyāma 'walking', K 144, 1v2 *haṃdrrawysya tsūma u śaṃdya veculyāma* 'moving in the sky and walking on the ground', translation, Studies in Esoteric Buddhism and Tantrism, Koyasan, 1965, 30. For *-ūl-* see also *haṃjsūl-* 'to set alight, kindle'. Oss. D. *curd, curt* 'swift', I. *cyrd* attests *čur-* of 'movement'; *curt bädä* 'sit ready' (Pam. 2·71). The source may be *čar-u-* >*čur-* or *čau-*:*ču-* with *-r-* but not to base *čyau-* 'go', since Khotan Saka has *ts-* <*čy-*, while Ossetic has *c-* for both *č-* and *čy-*.

vejala 'in detail (?)', II 19·43 written vertically at the beginning of the stories, possibly the same as Prakrit Ardhamāgadhī and Mahārāṣṭrī *peijjāla*, BS *peyalaṃ eṣa* 'this is the story in brief'.

vaijalaka 'small; boy', see s.v. *viṃjilaka-*.

vejāñāka (possibly *vejsāñāka*) 'showing', causative to *vijsāṣ-* 'see', Manj. 206 *ttu ālaba u ttīma vejāñāka* 'shower of the *ālambana*-cause and seed' (BS *ālambana-*, third of the four *pratyaya-* 'causes'). See *vajsāṣ-, vijsāṣ-* 'to see' causative *-āñ-*.

veṃja 'young; prince', II 50·52 *bārai khacai u veṃja haukāṃ hīyai pūra śvakale, u saṃgadāysa* 'the rider (chevalier?) Khacai and Śvakale and Saṃgadāysa, sons of the princes (?)'. See ibid. 49 *hau śvaikale* 'Lord Śvaikale'. For Chinese *hau* (K 79·1) see s.v. *hauka-*. With suffix *-laka-, viṃjilaka-* 'boy'. The name *khacai*, see also II 49·1·11 *khace*.

vettä 'young ones (?)', II 49·15–6 *śāṃ-śū hīya vettä biṃdä muśḍä pasteṃ byaude* 'you have deigned to find favour upon the children (?) of the *śāṃ-śū*'. Note II 117·129 *hvū*:*śiṃne, mistä śāṃ-śū*, translated BSOAS 30, 1967, 95, note 101, the Chinese *ṣang-ṣu* from older *śiang-śiwo* (K 856·1; 1187·17) 'superior secretary'. For the base see *vi-* of *vilaka-*'small' (>*valaka-* 'children'), *vīyau* voc. sing. 'son' (BS *he putra*), *viṃjilaka-* (and variants) 'young one, boy, prince'. Hence **vayataka-* > **vaittaa-* (see also *vaittaka-, vailaka-*) >*vettaa-*, plural *vettä*. The previous line 14 has *viñe* 'young ones' from **vi-nya-*.

vetune 'at', N 69·2 variant to *vätä*, see s.v. *ve*.

vena 'without' (see *vina*), *venä, vene, vaina, vainä, vainau*, K 60, 38v1 *vena akṣarāṃ* 'without marks', Manj. 345 *vaina aysmva* 'without mind', Manj. 305 *venä gūchāme* 'without escape', Manj. 380–1 *vainä paṣṭāme hīscye* 'without origination, coming'; Manj. 302 *vene akṣara*; K 111·352 *vainau dyāme* 'without seeing', note ibid. 351 *dy(ā)me jsa*.

vema 'in the sea', loc. sing. to *vāma-*, loc. sing. also *viṃma* (*-iṃ-* =*-e-*).

veysaña 'expanses, ranges', second component K 100·273–4 *tta tta khu mahābala paravāle ca gara-veysaña ysīnī pastai nāve* 'so, like Mahābala protector (BS *paripālaka-*) who deigned to take in his charge the mountain ranges' (translated BSOAS 10, 1942, 893), the following protectors are *devatā*-deities in mountain-ranges (*gara-kūva-*) fountains, pools and rivers. Hence *veysaña* plural to *veysa-* from *vaz-* 'to be expanded'; not connected with *vaz-* 'to flow', in Šuγnī *wāz-*:*wīẋt* 'to swim', Yazg. *waz-, wez-*: *weẋt* 'bathe, wash', N.Pers. *āvāzah* 'swamp', Sogd. Bud. *"w'zh* 'lake' (TPS 1945,4). There is a Buddhist *sūtra*-text named Ārya-mahābala-mahāyāna-sūtra (ed. F. A. Bischoff, 1956).

vairyai 'space between, interval', II 104·71–2 *auṣṭīnāṃ vairyai* (gen. or loc. sing.) 'in the interval of the lips', parallel to BS *oṣṭha-puṭa-* (see *kuṣḍa-*, BS *puṭa-* 'hollow'), from **varyā-* 'enclosure (?)', base *var-* 'to enclose', see s.v. *vara* 'courtyard'.

vailąka 'young', K 34·64 *vailaka śā strrīyā* 'one young woman', =K 25·114 *vattaka jīśka* 'young girl', =K 17·177 *vaka jīśka*. See s.v. *vilaka-*.

-vaiṣkesta 'distinct', K 145, 3r3–4 *tti avaiṣkesta ṣṭāre* 'these are indistinguishable', K 61, 39r2 *vasva aviṣkesta*

lakṣaṇa 'pure unseparated marks', from base *pāṣkal-*, *piṣkista-* (note *-ṣk-*, not *-sk-*).

vẹsārā 'rolling', JS 9v2 *āci-vẹsārā* 'rolling in flames' (*āci* <BS *arcis-*). From **vṛtsa-* and *-āra-* suffix (or second component *-kāra-*), see *vīsa*, *vīsārai*, *navīsa*, *bẹisa-* from *vart-* 'turn', as *gẹs-* from *gart-*, **gṛtsa-*.

veselake 'mark on forehead', JS 33v3 *haṃdrrāṃje besā veselake* 'marks on the forehead'; JS 28r4 *veselakye kheḍe* 'like forehead-marks', like BS *tilaka-*; I 139, 46v5 *vasalaka tcerā ttera baidā* 'marks must be made on the forehead', BS *kāka-padaṃ mūrdhan* ('crow's foot, mark'). From base *sard-* 'to smear', see s.v. *vasalaka-*.

vaistā 'fatigued', II 116·40 *ttī jsā va aula vaistā tsvai* 'then also there the camel became tired'. See *vāstāta-*.

vau 'good, welfare', II 115·28 *sau mīrai vau vāsa bema* 'profit, kindness, good, desires, fortune'; II 115·26 *ysāra salī vau tta sa śaikyara hamāvai* 'for a thousand years may welfare so precisely be better'; from *vahu-*, O.Pers. *vahu-*, Av. *vohu*, *vaŋhu*, Zor.P. *vēh* 'better' (*vahya-*) *vēhīk* 'good', N.Pers. *bih*, *bihtar* 'better', M.Pers.T. *why*, 'better', *why-kwnyšn* 'good act', M.Parth.T. *whyg'r* 'helpful'. IE Pok. 1174–5 *ụesu-*, O.Ind. *vásu*, Celtic Gaul *uesu-*, O.Slav. *veselụ* 'joyful', Luwian (cuneiform and hieroglyphic) *wašu*.

vauñāṃde 'remove', SuvP. 66v4 3 plur. conjunctive, *karma-kleśije rrīme*, *vauñāṃde maṃ biśā bạysa* 'may all the Buddhas for me carry away the filth of the *kleśa*-afflictions of the *karma*-actions', BS *kleśa-karma-malaṃ malıyaṃ vāhayantu tathāgatāḥ*, Tib. *bdag-gi ñon-mons las-rnams-kyi dri-ma de-bźin-gśegs-pas śol* (*bśol* 'remove'). From *vūñ-* <**ava-nay-* 'conduct down', see cognates s.v. *ānāña-* (II 41·9). See also s.v. *vaunīha* 'opportunity, Rather than to *vāñ-* 'toss'.

vauḍā 'devotion', Bcd 45r2 *ṣā deśana bhadra-cirya vauḍā hauva* 'this confession (BS *deśanā*) is the power of devotion to the good course' (BS *bhadra-caryā*), parallel to BS *bhadra-carī-adhimukti-balena* (§ vii); Bcd 54v2 *pṿākā hve cankai ji hā vauḍā ysyāte* 'the listening man however much devotion may be produced for him', BS *śrutva sakṛj janayed adhimuktiṃ*. For *adhimukti-*, *vamasāmata* is used in V 336, 35r3, *vamas-* 'to realize'. In *vauḍā*, *vau-* from older *vū-* **ava-* (see *vūmūta-*) would give **vūr-* with participle *vūḍa-* (see s.v. *rauḍa-*); the final *-ā* may have replaced either *-tāti-* or *-āka-*. The base *var-* 'wish, be willing (IE *ụel-*) would allow the meaning 'choice, inclination', but the base *var-* 'assert one's will' (IE *ụer-*) would suit rather 'conviction, devotion'. An alternative would see in *vau-* older *vā-u-* which would suit the reduplicated *vā-var-* (IE *ụer-*) 'to assert, convince', intransitive 'be convinced, believe'. This *var-* (IE *ụer-*) is confused with *var-* (IE *ụel-*) in C. Bartholomae, Altiranisches Wörterbuch. The reduplicated *vā-var-* occurs in Yasna 47·6 *vāurāite*, Yasna 31·3 *vāurayā*, and many later forms Zor.P. *vāvar*, *vāvarīkān*, *vāvarīh*, *avāvarīh*, M.Parth.T. *w'wryg*, Armen. lw *an-vauer* 'untrustworthy', N.Pers. *bāvar* 'belief', see Mithraic Studies 1975, 14. A connexion is also proposed with Oss. D. *bälvurd* (W. B. Henning, Memorial Volume, 1970, 22–3). See also *śver-* 'tell'.

vọtä 'faint, giddy', Z 7·26 *indriye nvāte duṣpätạñä vọtä hve* 'senses depressed, weak, faint the man'. To *vaus-* 'to faint', in form like *bọta-* 'enveloped', BS *pratyavanaddha-*. Hence *vọta-* **ava-śauta-* or **ava-śauxta-* to IE *seu-*, *seuk-*, in Lit. *sùkti* to turn', see s.v. *vaus-*.

vautta 'successful', III 127·21 *phar(ā)ka bāḍa phar(ā)ka salī vautta sa śaikyaira hamāvai* 'may (the elder, *sthaira*, BS *sthavira-*) for a long time, for many years become better in success'. From **ava-āfta-* 'fully having reached'. See *autta-*.

-vaunā 'woven stuff', II 61, b 4 *u nvadāvaunā auramūṣa pajsa* 'and five garments (**āvara-mauxša-*) of binding woven stuff (of medical list)'. From **nibandaka-vafna-* with *vauna-* <**vafna-* as *thauna-* <**tafna-* **θavana-*. Base *vaf-* 'to weave', Av. *ubdaēna-* 'of woven stuff', Zor.P. *wpšn* **vafišn ī pašm* 'weaving of wool' (DkM 290·4), *pāδ-vāf* 'stocking' (ad Av. *āθravana-*); Sogd. Man. *w'f-*, *wft-*, Chr. *ɣyrn-wfč qwrɣy* 'gold-woven shirt'; Yaɣn. *wof-*, *wofta*; N.Pers. *bāf-*, *bāft*; Yazg. *waf-*, *waft*, Waxī *ūf-*, Sarīkolī *wof-*, *wift*; Pašto *ūdəl*, Orm. *γaf-*, Yidγa *wāf-*, Sanglēčī *īf-*, Šuγnī *wâf-*, Oss. *ūafun*, I. *ūafyn*, *ūäfton* 'to weave', *ūäft-*, *ūävd-*, D. *ūävd-*, D. *uftinä*, I. *uäfti* 'spool for weaving'. IE Pok. 1114–5 *ụebh-*, O.Ind. *ubhnâti*, *umbhâti*, *unâbdhi* 'string together', *ūrṇā-vābhi-*, 'spider', Greek ὑφή 'weaving', ὑφαίνω, OHG *weban*, O.Engl. *wefan*, *webb*, Tokhara B *wāp-*, *wpelme* 'woven stuff'. With less specialized meaning 'to waver', O.Engl. *wafian*, O.Norse *wāfa*, Lit. *vebžd̀u*, *vebžd̃ėti*.

vaunīha 'opportunity, chance, entry', K 97·177 *baidāṣṭa vaunīha na byehīda*, =V 246, 1121 *bidāṣṭā vāṃnīha ni byehīdā* 'they get no chance against him', BS *na... avatāraṃ lapsyante*; K 148·50 *ttai jsāṃ hā baidāṣṭą kṣaṇą mase rāśą vaunīhą ni byehīde* 'so upon him surely, even for a moment, they get no opportunity for control'; III 10, 19r3–4 *⟨vau⟩nīha byondādi* 'they found opportunity'; K 148·64 *rāśa vaunīhā grau hamāve* 'opportunity for control may become hot'; dyadic III 83·22 *vāṃnīha uvāśa* 'opportunity' (BS *avakāśa-*). From **vū-* with base *nai-*:*nī-* 'lead' (see s.v. *ānāña-*) or **vāu-* <**vāu-*.

vạus- 'to faint', Sid. 8v1 *vausai* 'fainting', BS *mūrcchā*, Tib. *skyug-pa dan* (*skyug* 'vomit'); Sid. 134r3 *vạusai*, BS *mūrcchā*, Tib. *mi dran-źin*; I 169, 85r3 *viṃsiṃ* (*-iṃ-* =*-au-*, *-iṃ* =*-ai*), BS *mūrcchā*; Sid. 133v4 *vạusaṃdai hame*, Tib. *myos-pa* (*myos* 'mad, intoxicated'); JS 6r2 *vaña pīttä vạusaṃdai śaṃdye bidä* 'now he falls fainting to the ground'. Participle *vọta-* 'fainting'. Present *vạus-* <**ava-šuxš-* (with secondary *-š-* as in *āṣṣiṃgyā-* 'pool'), participle *vọta-* <**ava-šauxta-* or **ava-šauta-*. See also *hūjätä* 'holds'. To IE *seuk-* in Lit. *sùkti* 'turn', O.Slav. O.Russ. *sūkati* 'draw together'. But Oss. D. *äüadzug*, I. *üadzyg* 'unconscious; fainting', *üadzyg-gond* 'mad', D. *üadzävärd*, I. *üadzavard* 'confounded, rigid' cannot be connected.

vya, *vyata*, *ya* 'become', see *vā-*, *vāta-*.

vya 'would have been', Manj. 235 *paysānāka cī mare vya* =Z 5·78 *kau paysānākä vätāya* (*vätä* with *āya*) 'when (if) the knower were here'.

vyach- 1. 'be devoted, understand'; 2. 'finish, end', *vyich-*, *vyech-*, *vyac-*, *vach-*, preterite *vyachy-*, *vyach-* (by loss of *-y-* <*-ita-*), 1. 'realize, devote oneself', III 27, 34a2–3 *cu vina uysāñe vina satvä vina pudgalä biśä hära ttū nijsaḍa*

vyachī ṣi buddhakṣiträ-vyūha näṣphāñe 'he who so realizes all *dharma*-elements to be without self, without a being, without an individual, he produces the display (BS *vyūha-*) of the *Buddha-kṣetras*', BS *yaḥ subhūte bodhisattvo nirātmāno dharmā ity adhimucyate, kṣetra-vyūhān niṣpādayiṣyāmi*; III 28, 40b1 *baysūña-vūysaina harbiśä dharma vyachāñä* 'by the bodhisattva all *dharma*-elements must be realized', BS *sarva-dharmā jñātavyā draṣṭavyā adhimoktavyāḥ*; II 5·69 *vyachara baiysūśta* 'may you (plural) realize bodhi-knowledge'; II 5·72 *vyachāva jsāṃ beysūśtą* 'may you realize bodhi-knowledge'; K 59, 33v4 *vyachi yuḍä īdą*; K 61, 39r4 *vyache yūḍą īdi*; Manj. 300 *dharma-dhāttu vyacha* 'he realizes the *dharma-dhātu* (cosmos of the *dharma*-elements)'; 3 plur. Manj. 142–3 *tta tta vyach(ī)da harbaśa dharma tt(u)śā* 'so they realize all *dharma*-elements to be empty'; K 112·375 *butte ā vyachai* 'understands or realizes'; K 151·35 *aysä vyachīmeṃ* (*-eṃ* =*-e*) *raṣṭyiṃ* (*-iṃ* =*-e*), *vasvą dāya prrarą* 'may I realize the right pure nature of the *dharma*-doctrine'; K 50·5·1 *vyachīme dasau bhūmä* 'may I realize the ten stages' (BS *bhūmi-*), Manj. 351 *vyachai tvā dāya kṣātta* 'may he realize this *dharma-kṣānti-* (readiness)'; Manj. 320 *sa vasva vyachīda prrara* 'may they realize the pure nature' (=BS *svabhāva-*); 2 sing. K 136·862–3 *thu... rraṣṭa sarva-dharmā vyachyai* 'may you realize... rightly in all-elements' (=loc. plur. *-vā*); participle, K 138·932 *vyachata-sarvadharmāṃ gyastānä baysānä* 'of those having realized all *dharma*-elements, the *deva* Buddhas'; K 150·27 *vyachavą-dāva gyasta beṃysą hamīḍi* 'the *deva* Buddhas having realized the *dharma*-doctrine together'; K 137·906–7 *vyacha-sarva dharma*; JS 39v4 *baiysūśtā vyichīme* 'may I realize bodhi-knowledge'; v 324·162 (*with-c-*) *samāhāṃ vyac(ā)ka āśarī* 'the teacher (BS *ācārya-*) realizing *samādhāna*-trance'; II 106·145 *narvāṃva śarā vyachāṃdä* 'they realized the joy (=BS *śrī*) of nirvāṇa'; Bcd 56r3 *aysī vyachīmi kuśala carya uvāra* 'may I realize it, the good exalted course', BS *nāmayamī vara-bhadra-carīye*. The second meaning 'cease', triadic II 103·54 *vyachāmai paravarttāmai* (BS *parivartaya-*) *naṣāma* 'cessation, change, quiescence', III 45·11 *vyachīyai paravarttayai*; K 143·1060 *pīla akāla-maraṇai vyachāme parivarttāme vīra tsīṃde* 'may the calamities (BS *pīḍā*) (and) untimely deaths (BS *akāla-*) go to cessation, change for him'; JS 2v1 *vyachīṃde kṣīra āchā pīle* 'may diseases, calamities (BS *pīḍā*) cease in the land'; v 252·843 *jsīnai huṣīye pīlai vyachīṃde* 'may life advance for him, may calamities cease for him'; K 93·90 *jsīnai hūṣī pīlai vyechīde*; K 52·7·10 *vyachīde harbaiśä pīle, upadravi* (BS *upadrava-*) *āchā kāṣṭye* 'may all calamities cease, troubles, diseases, sorrows'. From base *vyax-* (that is, *vyakh-*) palatalized to *vyach-* 'to come to, reach', glossed by BS *adhi-mok-*, 'come to realization' and 'to come to an end', to Av. *vyax-* in *vyāxa-*, *vyāxna-*, *vyāxana-*, *vyāxman-* (variant *vyāxman-*) 'place of coming to, encounter, (hostile) meeting', in a context with *arəxa-*, glossed Zor.P. *artīk* 'attack' and *kārēčār* 'battlefield'; the Zor.P. gloss is *hanjaman* 'coming together'; Av. adjective, *vyāxainya-*, Zor.P. *hanjamanīk*; from *ham-gam-* came also Zor.P. *hangām* 'end'. A connexion with the specialized sense 'to be contained' of *vyak-*:*vik-* Zor.P. *vinč-*, N.Pers. *gunj-*, Šuγnī *wiz-*:*wizd* (**viča-*) can be sustained, with the *-kh-* beside *-k-*, to O.Ind. *vyak-*:*vik-*, *vyácas-* from IE *u̯ei-k- u̯i-ek- u̯i-ekh-*. See, s.v. *bīṣ-*.

vyata, see *väte, vya, ya* 'become'.

vyattaive 'has practised', III 41·41 *ca baśdai jūhaujara vyattaive panūḍai* 'who every day has practised love-making sins', = III 48·72–3 *ca ma ṣṭāṃ jūhāṃjara vyätteva panūḍai* 'who here indeed has every day practised as maker of love', =III 39·51–2 *ca ma ṣṭāṃ jūhaujiri vyattive panūḍai*. Rather a loan-word Pali *vyatta-* (BS *vyakta-*) with *-ev-* <*-āpaya-* (see *kṣamev-*, *samev-*, *samautta-*, BS *samarpaya-*), *vyattev-* 'to experience (by practice)'.

vyiṃ ī, see *väta-, vä-*.

vye, vyeṃ, yeṃ 'I was', see *vä-, väta-*.

vyo, optative (irrealis) *hūḍe vyo* 'had been given', see *vä-*.

vyauca 'help', II 2·19 *haṃdarāṃ jsāṃ vyaucą yanīdä* 'they help the others', from *abi-āfči-*, see *avyauca-, pyauca-*.

vrrasta- 'coloured dark', Sid. 105r4 *svīvai cha-vrrasti hamāre* 'his lungs become darkened', BS *kṣaya-asita-* 'black with phthisis', Tib. *glo hgrams-pa dan* 'the lungs inflamed'. From base **brad-*:**brasta-* (*b-* >*v-* as second component) to IE Pok. 157 *blendh-*, O.Ind. *bradhná-* 'reddish', med. Lat. *blundus* 'blonde'.

-vrahaunī, see *prahoṇa-* 'dress'.

vrrīś- 'put on, wear', III 12, 21v5–22r1 *cu anūḍa vrrīśe satä śśūvarebistä jūna dā(ra)ñä hvañä* '(by him) who puts on (the thread), uncovered, 121 times the formula must be recited'. The word *anūḍa* has two meanings 1. 'not grown' up, 2. 'not covered'. See *havrrīś-* 'put on', base *vark-*, Av. *vark-*, *aipi-vark-* 'put on clothes', *frā-vark-* 'take off clothes'. IE Pok. 1145 *u̯elk-* 'draw', Lit. *velkù, vìlkti*, O.Slav. *vlěkǫ* 'draw', Greek ἄολξ, ἄλοξ, ὤλαξ 'furrow'. Hence **vṛxś-* >*vrīs-*, see *haṃgrīs-*; *vrrīsa-*.

vrrīsa- 'clothes (?)', loc. plur. v 218·22·1 *vrrīsvā -ā///*; v 262, 2a1 *vrīsuvǫ näsä gärrtu* 'share in clothes bought' (dialectal). Possibly from *u̯ḷk-* **vṛxś-* >*vrrīs-*, see *vrrīś-* 'to wear clothes' with *-rīs-* incohative as to base in *-ark-* and *-arg-*; as *haṃggarga-* 'assembly', *haṃgrīs-* to *haṃggalj-* 'gather'.

śa- 'one', first component, K 73·33 *śa-nauhyānä himi diva vyachi biś(ā) darmā prrara* 'of the concentrated ones he becomes a *devatā*-deity, he penetrates to the nature of all *dharma*-elements' (translation Buddhist Studies... Horner 16). See *śau-nauha-*, and s.v. *śśau* 'one'; adjective *śajsā* 'single'.

śą 'second', K 26·132, =K 18·201 *śęra*=K 35·81 *śęri*; as first component K 97·184–5 *śą-nauhye*, =v 246, 11b2 *śi-nauhyā* 'double-pointedness, doubt', BS *kānkṣā* or *vicitsā* in variant phrase *śi-nauhyā ā aṣadī* and *aṣadī ā śą-nauhye*, BS *kānkṣā...vicitsā*. See *śäta-*<**duita-*, *śāṃña* and *śę*.

śśa-, śa-, śi-, preverb, Z 21·12 *śśāre jäte śśakṣautte, pärsti* 'they lie destroyed, tossed about, shaken'; II 99·196 *śaphīḍa* 'distracted', II 90·70 *bāḍa-śipherā* (plur.) 'distracting the land'; III 69·20 *śatcaṃpha* 'distracted'. Possibly from *adi-ā-*, with *śśa-*, unvoiced from **źa-*, see also *śśau* and *śśuvātā*.

śśakara- 'sugar', K 8a1 *mākṣī u śśakarā u rrīysū u namve hīvī raysä* 'honey and sugar and rice and salt taste';

Sid. 100v2–3 *śakara kūṭāñā* 'sugar is to be pounded', Sid. 124v3–4 *śikarā ūci jsa* 'with sugar water', BS *sitā-ambunā*, Tib. *kha-ra chu*; Sid. 134v5 *śekarā*, BS *sitā*, Tib. *kha-ra* adjective, II 75·56 *śākarīnai*. From Prakrit of BS *śarkarā-*, Sogd. Bud. *škkry*, Uigur Turk. *šäkär*, Zor.P. and N.Pers. *śakar*.

śakalaka 'good', III 127·14–5 *hayū śakalaka-śaumai brraura ñuhaluā khanadai* 'friend, of fine countenance, happy, reverent, laughing'; III 127·17 *śadya śakalaka-padī āṣṭī* 'with faith, on a good course, noble one' (monk, BS *ārya-*). See *śirka-*.

śśakṣautte 'tossed about', Z 21·11–2 *ggūne...śśakṣautte* 'hairs tossed up', see *śśa-*, and *kṣotta-*.

śagīnai 'belonging to the śaga-', II 60·27 *u ṣẹ āṣana-śadā damarāśīnai maistä kaimeja śau u daidä āṣana-śadā śagīnai maistä kaimejä śau* 'and secondly one large covering with blue ground for the *dharma-rājika-stūpa* (monument of the king of the *dharma*-doctrine), and thirdly one large covering with blue ground for the *śaga-* (part of the building)'. Elsewhere *śśaṃga-* is from the Prakrit to BS *śankha-* 'couch; bone of forehead'. See SDTV 16.

śacara 'seductrix', III 38·45 *jasta baysa ttadī śacara gū yanīda* '*deva* Buddhas alone can escape the seducer', =III 48·67 *gyasta baysa ttadī śacāra gū yanīdä*. From base *śak-*, *śacara-* from **śaca-kara-*, as *būśara-* 'jester', *çāyara-* 'magician', for *-c-* note also *khaca* 'food' from *xad-*. Possibly with *ś-* preserved to IE Pok. 522–3 *kāk-* 'jump', Greek κηκίς, κᾶκίς 'anything gushing out, ooze', Lit. *šókti* 'spring, dance', Celtic Welsh *caseg* 'mare' (**kankstika-*), O.Engl. *hengest* (**hangista-*), O.Norse *hestr* 'horse'. Hence **śakači-* > **śacā-*.

śacī- 'a kind of silk cloth', plur. *śaca*, older *śaṃcī*, II 14b4 *drai chā śaṃcī 200 mūri* 'three feet of *śaṃcī* cloth, *200 mūrā*-coins'; II 59·3 *u śaca-prraiysge bira śā* 'and one dress with silk covering'; II 60·11; 12 *śacī*; II 124·10 *thauna śacī jsa kaumade* 'trousers from silk cloth', see SDTV 8; 15. Chinese *sien-tṣï* < *sian-tśie* (K 799·1; 1217·1 and 1212·1 *tṣï* < *tśie*); see E. G. Pulleyblank, AM, n.s., 9, 1962, 230, and Acta orientalia 30, 1966, 34. Unpublished *śacu* in a Saṃghāṭa text. Inflexion *-ī* < *-ya-*, plural *-a* < *yā*, with *-y-* absent after the *-c-*. Loan-word in Chinese; if Iranian it could be traced to *ken-* beside *ken-* 'to cover' (see s.v. *kaṃgā-*).

śajsā 'single', I 145, 5413 *śajsāṃ paijvāṃ gvahaiye* 'pain in single breasts', BS *pakṣīhata-* 'hemiplegia'; II 2·32 *śajsāvą prravająnādą* 'they undertook solitary asceticism' (BS *pravajyā*), see SDTV 25. From *śa-* 'one' with suffix *-čāva-* or *-jāva-*, or with *-āka-*).

śaḍe 'goodness', K 52·7·5 *cu yudi pha śaḍe uvāre* 'who did much exalted good', see *śśäḍe*, *śiḍi*, *śalai*, and adjective *śśära-*.

śattana- 'of white skin (?)', III 37·22 *tta khu śattanvā pāyvā*, =III 35·26–7 *tta khu śattanvā pāyvā*, =K III 46·39–40 *tta khu śittanvą pāyvā* 'in the white-skinned legs'. See Z 22·154 *śśättana-*. Possibly *śita-* 'white', *ttani* 'skin', from *śuita-* (O.Ind. *śiti-*) to IE Pok. 628–9 (see *śśīya-*).

śatcaṃpha 'distressed', III 69·20 *natca-uṇa hamya śatcaṃpha* 'they became senseless, distraught'; III 38·31 *gegę tsīda bahyau brrīye jsa śatcapha* 'they go among the trees in the sky (BS *gagana-*), distracted with love'; I 187, 105v3 *aysmyäja śatcapha* 'disturbed in mind', BS *manasā saṃśriṣṭa-*. See *tcaṃph-*, *tcīph-*, with preverb *śa-*.

śadā 'ground', K 97·198 *śadā u daśą* (=V 246, 13a1 *diśą*) 'ground and region', BS *pṛthivī-pradeśaḥ*; oblique *śade*, Manj. 29 *śade hīvī bhāga* 'the element earth'; allative III 69·81 *vahaiṣṭa hā śadyāṣṭā ttī* 'then he descended to the ground'. See *śśandā*.

śadąva 'beneficent', for **śaṃdāva*, II 102·30 *śadāva-ttīśa* 'with beneficent (?) splendour' (BS *tejas-*), see SDTV 67. Possibly K 148·62–3 *saddharma ttā dāra-vasthu ī śāśą pajsamaḍa śade raysa sarbī satvāṃ haura hadāra pīña pyālyai hūṣą tsīde* 'the good *dharma*-doctrine may it be long-lasting, may the honoured beneficent (?) sap (BS *rasa-*) rise, may the favour (dyadic), prosperity (dyadic) increase', =K 100·282–3 *śade ma raysa sarabī satvāma hāṃra hadāra pīsa pyālye huṣa tsīde* (*satvāma* = *satvāna*); Z 12·16 *ttu śśandau tsuño ku pratäbimbā balysi* 'it is necessary to go to the (beneficent) place, where are the Buddha's images' (BS *prati-bimba-*). Here and in *śśandrāmata* (rendering BS *śrī* 'fortune') the archaic religious **śuanta-* (Av. *spənta-*) is preserved; see s.v. *śśandā*.

śana 'group of dwellers', Manj. 444 *gumattīra b(ī)sa śana jsa js(ī)na hūṣa ttseya* 'with the inhabitants living in Gumattīra (I share, *habrrīhū*); may life increase'. A collective noun, uncertain, but possibly **śyana-* > *śana-* to *xš-* palatalized *š-* to *kṣīra-* 'country, city', Av. *šōiθra-*, to IE Pok. 626 *ḱei-*, see s.v. *kṣīra-*. Note also N.Pers. *āšyānah* 'nest'. For *ś-* < *šy-* see also s.v. *śśaśvānā* 'mustard seed', Sogd. Bud. *šywšp-δn*. (In V 312·11 *ṣi khu mahāsā-[īdi]śana ka va|||.*)

śaṃdamä, II 89·51 'south of the mountains', Chinese *ṣan-nan* < *ṣan-nâm* (K 849·1; 650·1) with NW dialect *nd-*, see KT IV 178.

śśandā 'earth, ground, piece of ground, place', V 341, 80v6 *māju dvīnu hvaṃdānu hīvya śandā ne väta śtā* 'of us two men there has been no piece of ground our own', BS G 37, 75 bis ba2–3 *asmākaṃ na kiṃ cit pṛthivī-pradeśaḥ saṃvidyate*; V 222·19·7 *tvā śaṃdā parāti* 'he sold that land'; K 67·157 *śaṃdā u āśą* 'earth and sky' (BS *ākāśa-*); III 72·158–9 *bīrīysya śaṃdā mista* 'the great earth shook', K 42·120 *hīya ysāta śaṃdā* 'his own land of birth'; V 69, 8r2 *ysānu śando vāstāte* 'he set knees on the ground', BS G 37, 11a5 *jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya*; V 332, 24v2–3 *haṃtsa sumīrāṇa garna u śaṃdye jsa* 'with Sumeru mountain and the earth', BS G 37, 21b4 *sa-sumeru-sa-pṛthivī-pradeśaṃ*; SuvO. 56v2 *śśandau vätā jsānā* 'moving on the earth', BS *pṛthivī-gatāni*; SuvO. 55v5 *kāmo śśando ye* 'in what place he was', BS *yatra... pṛthivī-pradeśe*; Z 24·414 *pani śando* 'every place'; III 15·43 *hāysai śaṃdā añai hime* 'at a distant place for him trouble arises' (improving upon BSOS 8, 1937, 927); Z 12·16 *ttu śśando tsuño ku pratäbiṃbā balysi* 'it is necessary to go to the (beneficent?) place where are the Buddha's images' (BS *pratibiṃba-*); V 329, 13a3–4 *dīrau śandā-ysaṃthu* 'the low earth-birth' (in the lower part of the earth), BS G 37, 10b7 *vinipātaṃ*; SuvO. 56r3 *odā vaśiriṃgye śśaṃdye āye* 'up to the base of the *vajra*-diamantine earth', BS *vajramayaṃ pṛthivī-talam upādāya*;

Z 22·128 *śśandā binamāte ttītā* 'the earth opens then', II 104·44 *śada ka bīnamīye*, =III 108·4 *śaṃda ka bināmāve* 'if the earth should open'. Adjective, SuvO. 2417 *śśandeinei ājāvāṣä* 'earth serpent', BS *kṣity-uraga-*; compounds, II 60·25 *hainā-śadā* 'with red ground (of cloth)'; II 60·26 *āṣana-śadā* 'with blue ground'. See below *śśandrāmata*. From **śuantakā-* fem. adjective to **śuanta-* 'beneficent, making to increase and prosper', Av. *spənta-*, Zor.P. *spand* (*amahraspand*), and translated *spēnāk* (to base *sau-* 'increase, have profit), West Iranian month name σουδαρα, Armen. lw *sandaramet*, *spandaramet*, Zor.P. *spandārmat*, N.Pers. *isfandārmud*. IE Pok. 592–3 *ḱeu-* 'swell', O.Ind. *śváyati*, *śunā-*, *śūnā-*, *śávas-*, Greek κόοι 'holes', κοῖλος 'hollow', κυέω, κύριος; Lat. *cauus* 'hollow'; Lit. *šaunùs* 'active', *pašunė* 'strength'. For *śuanta-*, also O.Ind. *śvāntā-*, s.v. *śśandrāmata*.

śaṃdyāña 'plant name, andropogon schoenanthus', Sid. 13v3 *śaṃdyāña*, BS *bhūṣ-tṛṇa-*, Tib. *ske-ćhe* (Jäschke Dictionary, 'black mustard'); II 85·22 *tciṃña haṃga sūttä*, *śaṃdyauña śīyi nimva* 'yeast, sour stuff, vinegar, *śāṃdyāña-*, white salt'. Possibly translation of BS *bhūṣ-tṛṇa-* as 'earth plant', but the second syllable could contain *-dāna-*.

śśandrāmata 'Buddhist *devatā*-deity', BS *śrī* 'fortune', SuvO. 53v2, BS *śrī*, SuvO. 53v2 *śśandrāmata mästä gyastä* 'the great goddess *Śśandrāmata*', BS *śrīr mahādevī*; SuvO. 53r1 *śśaṃdrāmata*; SuvO. 54r3 *śśandrāmato mīstu gyaśtu*; SuvO. 54v7 *śśandremäte nasä haurāñä*, =I 255, 12v2 ⟨*śaṃdre*⟩*me nasu haurāñä* 'the portion of *Śśandrāmata* must be given', BS *śriyā mahādevyā agra-bhāga-pratyaṃśaṃ dātavyaṃ*. From **śuantā ārmati-*, Av. *spənta ārmaitiš*, Zor.P. *spand(ā)rmat zamīk* 'the earth', Sogd. Man. *x'yy spnd'rmṭ*, Chorasm. *'sbnd'rmd* 'earth', Sogd. Calendar in Old Letters *'spnt'rmt*, *'sp'nt'rmt*, Man. *spnd'rmt*, *spnd'rmd*, N.Pers. *isfandārmud*. See Festschrift für Wilhelm Eilers, 1967, 136–43. Base *śuan-*, Av. *spanyah-*, *spanah-*, *spəništa-*, *spənta-*, see s.v. *śśandā*.

śaphīḍa 'disturbed', II 99·196 *ca jsā kama-cū bāḍa ṣa jsā śaphīḍa* 'what is the land of Kan-ṭṣou, that is indeed distracted'; to *śaphar-*, II 90·70 *bāḍa-śipherā hvaṃḍā* 'men disturbing the land', with *āphār-*, *haphār-*.

śśaysda- 'snake', K 136·868 *maistyau śaysdyau* 'by great snakes', parallel BS *mahoraga-*; Z 19·59 *śśaysdä*, plur. Z 2·45 *śśaysde*; II 119·167 *śaysda salya* 'the Snake year' year 6 in the twelve animal cycle, gen. plur. K 143·1053 *mistyau śaysdāna rruṃdyau jsa āysdaḍä hime* 'is protected by kings of great snakes', Tib. *lto hphye ćhen-pohi dban-po thams-ćad-kyis bsams-par gyurto*; the maxim of snake and rope, K 69·220–1 *śaysdä ttīña gīskañi gvāna ttrāmāma dyāma niśti* 'there is not at all entrance (or) seeing of a snake in this rope'; III 74·199 *śaysdä hamye* 'became a snake'. Epithet replacing older word, from *syazd-* 'to creep', Av. Yasna 34·9 *syazdaṯ yavaṯ aiwiṯ aurunā xrafstrā* 'withdraws as much as the wild *xrafstra*-creatures from us'; *sīždra-* 'shy, shrinking away'; verbal *sīždya-* 'drive away; withdraw', M.Parth.T. *syzdyft* (*uð paδ sizdīft* (*syazdīft*) *būδ āgas ō sātān* 'and in trepidation appeared before Satan'); *syzdyn* (*hwyn wčn syzdyyn* 'their alarming voice'; *syzdyn z'wr'n* 'fearful powers'; *syzdyn pd čylrg*; *pd syzdyft*) translated by 'overwhelming' presumably more strictly 'repellent'. Tumšuq Saka 1·1. *śazdā sālye* 'in the Snake year'. From IE *ḱei-* 'beside' Pok. 538–9 *kei-* 'move', with increments *ḱi-es-d-*.

śara- 'good', *śśāra-*, Manj. 75 *śara dī kīra* 'good, bad (=*dīra*) *karma*-acts'; Manj. 76 *śara asada* 'good, bad' (BS *asiddha-*). See *śśāra-*.

śśaragga⟨ra⟩ 'auspicious', v 381, 2v1 *ttātä ttandrāmä śśaragga⟨ra⟩* 'such as these auspicious ⟨signs⟩', BS *etāni nimittāni*. From *śśāra-kara-* (or *karaṇa-*). See also *śararaṇa-*.

śararaṇa- 'doing good', III 99·27 *śararaṇa satva pūñūdä*, *baiysūña-vūysä maista*, *harbīśa namasū nauda* 'to all the beneficent beings meritorious (BS *puṇya-vant-*) bodhisattvas, great ones, I bow down with reverence', III 52·87–8 *pūñūdä śarārana pīsā kaḍāna-mittra namasū* 'I bow down to the meritorious beneficent teachers, kindly friends' (BS *kalyāṇa-mitra-*); K 47·1·5 *śarariṇa harbaiśä satva* 'all beneficent beings', K 146·4 *arahaṃdą pūñūdi śararṇą satva* 'arhant-worthies meritorious beneficent beings'; III 98·24–5 *ci buri ysama-śaṃdya yāva śiraraṇa satta puñauda baysūña-vūysä maista harbiśūṃ namasūṃ nauda* 'whoever are in the world as far as the beneficent beings meritorious bodhisattvas, great ones, to all of them I bow down with reverence'; =K 91·22–3 *cū būre ysamā-śadye yāva śaräṇa satva pūñūda beysūña-vūysā mista haṛbaśe paṣą jsa haṭca* 'whoever are in the world as far as the beneficent beings meritorious great bodhisattvas all with the retinue'. Older form K 8 a6 *biśśāṃ śśiraranāṃ satvānä* 'of all beneficent beings'; JS 13r3 *śiraraṃ mistä cu yai deva-riṣąyä* 'the great beneficent one you who were a *deva-ṛṣi-* (god-sage)'. From *śśāra-* and *karana-* 'doing good'.

śarā 'fortune', see *śirā*, K 148·56 *śarā drūnā bemaña hamāve* 'may there be fortune, health, good luck'; K 148·58–9 *harbīśvā bāḍūā* (so) *śarā drūnā baimañā hamāve* 'at all times may there be fortune, health, good luck'; Manj. 128–9 *ṣą bure mī śarā pacaḍna* 'all this now by way of fortune'. See *śirā*.

śarāti 'plant name, asparagus racemosa', v 180·17 *śarāti*, *gūra* 'asparagus, grapes'; Sid. 9v5 *śirāve*, BS *abhīru-*, Tib. *ñehu śin*; Sid. 18r3 *śirāve*, BS *abheru-*; Sid. 135v2 *śerāta*, BS *śatāvarī*. For the form note *banāte*, *banāve* 'plum-tree' named from the 'blue' fruit, base *vana-* 'blue'. Here also **śira-* (or **śiru-*) can be traced to a colour name IE Pok. 540–1 *ḱei-*, O.Slav. *sěrū*, Russ. *sěryi* 'grey'; O.Slav. *sinī*, Russ. *sinij* 'blue' (from Iranian also Caucasian Čečen *sijna* 'blue, green', Inguš *sijna*, Batsbi *sein*, *seni*; with *-r-*, Čečen *sira* 'grey', *sirla* 'bright', *sirla-sijna* 'light blue'), Armen. lw *sira-* in *sira-marg* 'peacock' (*marg*, North Iranian, as Oss. *marγ*). This would give **śirākā-* 'green or yellow plant', from the stalks. See for the same base below *śāva-* 'copper; red', Av. *syāva-*.

śaraima 'covering' II 77·5·6 *tta śaraima va pvaica tsvāṃda tcāṃrai* 'so, for covering, the pieces amounted to four'. From base *śar-* 'to cover, conceal', see s.v. *haśirma*, and *śārṣṭai* with *ś-* retained to IE Pok. 553–4 *ḱel-*, O.Ind. *śaraṇa-* 'refuge'; protecting', *śárman-* 'protection', *śālā* 'hut', Greek καλιά 'hut', Lat. *celō*, *-āre*, *occulō*, *color*, Celtic O.Ir. *celim*, Welsh *celu* 'conceal', O.Engl.

helan 'to conceal', *hulu* 'shell', *helm*. For *-aima-*, note also K 63, 78v3 *paraima*, Z 13·137 *parremä*, II 85·21 *grähe:mä jsa*. See also *śalaba* 'room (?)' (K 99·255).

śalaba 'room (?)', K 99·255 *bīsa prrūva ysīmā ttala gaṇḍye śalaba ysīnī nāṃnda īye* 'may they have taken charge of the house, strong places, covered places, halls, chambers, rooms', a list of parts of a house. Here *śal-* beside *śar-* 'to cover' (retaining *ś-*, IE *ḱel-*), to connect with Zor.P. *srāδa-*, N.Pers. *sarāy* 'dwelling', Armen. lw *srah* 'court' (Greek αὐλή, στοά), *srah, srahak* 'curtain', Judaeo-Persian *sr'h* 'court', Arab. *surādiq* 'curtain', Mandaean *sr'dq-*'. See also *śārṣṭai*.

śalai 'goodness', II 101·12 *dasau ra maista śalai samādāyī varttāṃ* 'we will practise the ten great adoptions of goodness', beside K 156·12 *dasau ra ṣṭā maista śaḍe samādāye parī varttyai* 'deigns to practise', to BS *daśa-kuśala-karmapatha-samādāya-vartin-*. For *-l-*<*-ḍ-* (from *-rt-*) note also III 40·17 *habāla*, =III 38·42 *habāḍa* 'filled'. In a foreign word there is the same variation III 38·35 *hūlūka-*, III 47·54 *hūḍūka-* 'drum', O.Ind. *huḍukka-* (with Tamil *uṭukkai*).

śąvakṣa- 'dispute', III 69·101 *śavakṣä paną* 'dispute arose'. Possibly **adi-ā-vaxśa-* to base *vak-* 'speak' (as O.Ind. *vivāda-* from *vad-* 'speak'). Elsewhere *vak-*, *auk-* has been traced in Khotan Saka in *āvä* 'spoken', to IE Pok. 1135–6 *uek*-*. But BS *pakṣa-* may be contained here.

śśaśvānä 'mustard', Z 2·118 *kho ggarä sumīrä śśaśvānä kaśte pata* 'as mount Sumeru appears in comparison with a mustard seed' (the cliché, see also K 109·318); Sid. 151r2 *śī śaśvā* 'white mustard', BS *śveta-sarṣapa-*; I 181, 100v2 *ysīdiṃ* (*-iṃ*=*-ai*) *śaśvāṃ*, BS *sarṣapa-*, adjective, Sid. 9r5 *śaśvānīnai rruṃ* 'mustard oil', BS *kaṭu-tailena*, Tib. *yuṅs-mar*; Sid. 17v4 *śaśvānīje hvāṣe* 'mustard herbs', Tib. *yuṅs-kar-gyi lo-mas* ('leaf'). From *śśaśva-* and *dānā-* 'grain, seed', to M.Parth.T. *šyfš-d'n*, N.Pers. *sipan-dān*, Sogd. Bud. *šywšpδn* with *δn-* 'grain'. Possibly cognate with O.Ind. *sarṣapa-*; J. Przyluski, BSOS 8, 1936, 703–6; W. B. Henning, AION 6, 29; 42; M. Mayrhofer, Dictionary (for many etymologies).

śśā 'one' fem., beside acc. sing. fem. *śśau*, III 60·35 *śā śā gę* 'each stage' (BS *gati-*); K 90·750 *śā kanaka* 'one drop'; V 107, 29v6 *śśau sutu vätä* 'on one shoulder'; III 3, 8r5 *śśā ṣṣava śśo haḍā* 'one night, one day'. For *śā-* first component see *śśau* below; and for *śa-*, see above. See *śśau*. With *-u* 'and', III 58·5 *śą-tt-ų*, =II 6·87 *śā-v-ū* (note also K 41·56 *rre-tt-uṃ*=K 44·177 *rre-t-ū*, with *-uṃ*, *-ū* 'them' acc. plur. enlitic masculine).

-śśā- 'put', see *niśśā-*, *paśśā-*.

śā 'copper', Sid. 13v2 *śā*, BS *tāmra-*, Tib. *zaṅs*, see *śāvä*, *śśātīṃje*, *śāvī*. From *syāva-*'dark colour'.

śāṃ 'lying down', IV 23·22 *sama khu ji hvę saśi vī śāṃ ūśtä* 'just as a man lying par amours slumbers'; JS 20v4–21r1 *pāysvīrä śāṃ brīya ysirastä* 'lying on his breast, with heart in love'. Participle present *-āna-* to *śśäte* 'he lies down', base *śai-*, IE Pok. 539–40 *ḱei-*, see s.v. *śśä-*.

śśājsano 'fork', Z 22·149 *bajsu viti īsā niśtä buṇū vätä ysānū vīri śśājsano vätä huto vīri ggälserai śsūjäte vaṣta* 'on the loin there is no whorl of hair, (but) on the member, on the knee, on the fork, on the thigh, on his neck (the whorls) are continuous one with another'. Since *śś-* of *śiṃje* 'jujube, BS *badara-*' corresponds to *s-* in Oss. D. *sindzä*, I. *syndz* 'thorn', the *śś-* of *śśājsano* can be seen in Oss. DI. *sag-* 'fork', *sag-gom* 'opening between finger and toes' (*kom* 'opening'), D. *sagojnag*, I. *sagoj*, *sagojag* 'fork', *sagojy syg* 'prong of a fork'; adjective *sagelä* 'forked', compound, D. *sagel-duntä* (Pam. 2·146), *sagel-dumäg* 'with forked tails', I. *sadžil fättä* 'forked arrows', (IAS 1·348), *sadžil arc*, *ärcytä* 'forked spear' (NK 46·373), *sadžil-zärdä* 'with forked heart'='hesitant'; *sag-äxtä* 'extremities of the body', loc. plur. *sag-äxti* 'between the legs' (*äx* 'part of foot between heel and toes'). Hence **sāčanaka-* to *sāk-*. IE Pok. 523 *kak-*, Lit. *šakė* 'fork', *šakótas* 'forked', parallel to Akkad. *ḫallu* 'fork'. See s.v. *sacha* 'plant name' for the base, and s.v. *śśära-* 'good' for the sibilant variation.

śąṃña 'duality', K 55, 17r4 *ttana cu mä dātīnai ttaraṃdarä, śąṃña jsa asaṃkhistä ṣṭe* 'because here (?) the *dharma-kāya* (body of the dharma-doctrine) is uncontaminated with duality'; K 58, 29r3 *ṣą-v-ī śamatha cu vara śąṃñä na daittą* 'that is its quiescence (BS *śamatha-*) wherein no duality appears'; K 59·31r3 *ttye herą kąṃna cu śąṃña jsa saṃ gū ṣṭe* 'for the reason that he has escaped from duality'. From *śą-* 'two'<**dvaya-*, with suffix *-āṃña* (=*-auña-*) as *śäta-* 'second' from **dṷita-*. See s.v. *duva*. See *śąuña* 'duality'.

śāña, read *maśāña*, V 182, 43r4 *⟨manā⟩ṃjavo maśāña*, possibly *masūña* 'measure'.

śāñe 'plant name, solanum nigrum', Sid. 13v4 *haryāsa śāñe* 'black *śānyā-*', BS *kācamācī*, Tib. *kaćimaći*; adjective, Sid. 9r3 *hvāṣa śānīje* 'herb of *śāñe*', BS *kācamācī*, Tib. *ldum-bu kaćamaća*. The epithet *haryāsa-* 'black' would suggest a colour name *śāva-* 'dark, red' with **śyānyā-*> **śānyā-*. See s.v. *śāva-* 'copper' and 'red', to IE Pok. 540–1 *ḱei-*.

śśāta- 'lying down', Z 13·54 *haṃtsa purātä māye jsa śśātä* 'he lay alone with Māyā', participle to *śśä-* 'lie down'. See also *śśāna-*.

śśātīṃje 'made of copper', Z 22·248 *śśātīṃje māje mūre* 'our copper *mūrā*-coins'. See *śāvī*, *śāva-*, *śā*.

śāna- 'lying down', K 136·871 *śānaṃdä śāna* (dyadic) 'lying down', Tib. *ñal*; JS 20v4–21v1 *pāysvīrä śāṃ* 'lying on his breast (*pāysa-*)'; IV 23·22 *śāṃ ūśtä* 'lying down, he falls asleep'; K 110·338 *ttiña beḍa khu śāna rrautte* 'then when lying he is in pain'; K 111r5 *hūsandä śśānye* 'sleeping, lying down', Z 22·129 *varata śśānye mīḍe* 'there lying he dies'. Uncertain context V 211·42·5 *śāna hamā⟨r⟩i*. To present 3 sing. *śśātä*, see *śśä-*. See also *śānaṃda-*.

śąnä 'night-watch', K 40·7 *khvai paḍauysä śąnä śivi parya*, =K 43·128 *khvai paḍauysä śąnä śivi parya* 'when for him the first watch of the night had passed'. Possibly **adi-yāna-* (see above *śa-*) to base *yā-* 'go', as BS *yāma-* 'night-watch'; so rather than Prakrit **ẓāna-* from **ẓāma-*, with *y-*>*ẓ-* as *śama-* 'Yama'. Note M.Pers.T. *'dyn* 'entrance' (**ady-ayana*).

śānaṃdä 'lying down', K 136·871 *śānaṃdä śāna* 'lying down' (dyadic), Tib. *ñal*; SuvP. 71r2 *śānaṃdā diśyā attrāṇa* 'dwelling in the regions without deliverance' (BS *trāṇa-*), BS *nistrāṇa-bhūtāś ca diśa-diśāsu*; preterite, JS 28r3 *ttī śąḍī huṣṭī saṃ pāśere ṣṭāna* 'then you lay, you dried up in the sunshine'. From *śān-* as base to *śśä-* 'lie

down', with present participle *śān-anda-*, preterite-*śān-d-*. See also *āna-* 'sitting', present participle *ānanda-*.

śānā 'consolation (?)', v 65·13a *vye jā ī vīyai ysira śānai thaṃjä* 'has there been pain, the heart draws out consolation'; v 65·12–3 *kalyāṇa-mitträ ustāka⟨ji ḅisaṃ⟩gā, ttye vīra śānā yani kṣamauca haṣṭā* 'the kindly friend (spiritual adviser, BS *kalyāṇa-mitra-*) of the Ustāka *bhikṣu-saṃgha* (mendicant community), in him I get consolations, vast favour'. Possibly to base *śā-* to IE *ḱei-*, *ḱi-ē-* beside IE Pok. *kᵘei-*, *kᵘi-ē-*, Khotan Saka *tsā-* 'be quiet, at rest' or dialectal *śā-*<*čyā-* as Av. *šyā-*, *šā-*, O.Pers. *šiyā-*, Zor.P. *šā-*, see s.v. *tsāta-*, *tsāṣṭa-*. For variation *kᵘ-* and *ḱ-*, note IE Pok. *gᵘei-* and *ĝei-* 'overpower'. For the meaning note *bitsāṃgya* 'alleviation'.

śśāman- 'face' (but *tturra-* 'mouth'), v 330, 20r6 *āṣkaraundāna śśāmaṃna bremaṃdā* 'weeping with tearful face', BS G 37, 17b1 *aśru-mukhā rudanti*; K 136·865 *śira-śāma* 'good-faced', BS *su-mukha-*; voc. plural K 142·1044 *sirayyau śira-śāmyau*, Tib. *bźin* 'face'; III 52·97 *sa khu āyaña śāma* 'as a face in the mirror', Z 22·167 *dvāsu puke śśāmāña hvāhä* 'broad twelve cubits in face'; K I, 135r4 *dāti śāmani* parallel to BS *dharma-mukha-* ('introduction to the *dharma*-doctrine'); compounds, Manj. 347 *ā khu śā ye hama dva-padya satva saitta śe-śāmai vasve arīma śe-śāme avasve saitta ttu māñada aysmva prrara* 'or as one and the same two-fold seems to the being to have been one-faced, pure, spotless, the one-faced seems impure, so the nature of thought' (=BS *vijñāna-svabhāva-*); III 69·102 *hama-śāmā śūje mūṃdāṃdä* '(the monkeys) having the same face resembled one another'. Uncertain source, if *ḍi̯ā-*>*źā*>*śśā-* it is from base *dai-*:*di-* 'appear, see', to be connected with Av. *daēman-*, Zor.P. *dēm*, Sogd. Man. δym 'eye-ball'. If *styā-*>*syā-*, **styāman-* could be connected with Greek στόμα 'mouth'. In use *śśāman-* rendering BS *mukha-* receives the various meanings of *mukha-*.

śāma- 'entrance (?)', II 2·30 *tcaurrvā śāmvā* 'in four entrances', translated SDTV 25. See *śśāman-* 'face'.

śāmāśaumä 'face to face', II 95·44 *śāṣṭai* 'looked', compound with *-ā-*, as N.Pers. *gōn-ā-gōn* 'various in colours', *bar-ā-bar* 'breast to breast; equal', like O.Ind. *keśākeśi* 'hair to hair'.

śśāraṇa- 'service, honouring', triadic, v 107, 29r4 *rrundinu rrundi pajsamä śśāraṇä pārśä käḍäna* 'for the service of the king of kings', BS *sūtrendra-rājasya pūjā-satkāra-*; v 15, 1b2 *⟨rruṃdä⟩nu rruṃdä väte nu ata śśāraṇä* 'their great service towards the king of kings'; adjective *-ya-*, v 118, 67r4 *rre ttīśaundä śśāraṇī pajsama-jserä hämäte* 'the king becomes splendid (BS *tejasvant-*) honoured, revered', BS *tejasvī bhavate nṛpaḥ*. From base *śśar-*, causative *śśār-*, whence *śer-*, adjective, III 128, 29v2 *ce tvo dārañu vätä haspāsaṃdai hīṭhei hämāñu sa-gauravä śerākä* 'who is zealous for this *dhāraṇī*-formula, he must be reverent, servant of truth' (dyadic with BS *sa-gaurava* 'reverent'); nouns *śerāña* 'servants', II 4a5 *hvāṣṭāna cu śerāña miḍāṃ jasti hīya 24* 'twenty-four who are men of the bounteous god (=king), servants of the chiefs (magnates)'. Form *śśāraṇa-* like *tcāraṇa-* 'capable' to base *kar-* 'do'; with *śśār-*, *śer-* like *bār-*, *ber-* 'to rain'. Initial *ś-*<*śu-*, *śi̯-*, *ḍi̯-* and retained *ś-*, possibly *tsi̯-*; since 'service' may imply 'quick movement', this *śśar-* could be traced to *tsi̯ar-* beside *tsar-* in Av. *sar-*, glossed by Zor.P. *ōštāp*, see s.v. *sarau*.

śāranai 'wanderer (?)', Manj. 321 *h(ā) ttrema nairvāṇa kīthe satsera śāranai har(ba)śa* 'may (the Buddha) bring into the nirvāṇa city every migrator in *saṃsāra*-migration'. Possibly *śar-* 'move fast', see s.v. *śśāraṇa-*.

śārāna 'service (?)', II 87·56 *baiysai ra śārāna īda* 'to the Buddha also he will do service'. Noun of action from *śśār-* to serve (like *-āna-* infinitive).

śārṣṭai 'shrine, hall', *śāṣṭaa-*, II 74·43 *panūḍai pūstye vāśīya śau u śau śārṣṭai tsīya* 'everyday he would read in one book and would go to one shrine'; II 74·44 *kaṃthä tsve ssa 21 u śārṣṭā* 'he went to the city and to 121 shrines'; II 75·45 *śau śvanakai śārṣṭā tsve* 'the viceroy Śvanakai went to the shrines'; II 75·47 *paḍä-dūsä* (?Tib. *dpal-ldus*) *śārṣṭā tsve* 'Paḍä-dūsä went to the shrines' (these are Caves of the 1000 Buddhas, Chinese *ts'ien-fu-tung*); II 115·23 *jāya-śāṣṭā jsā tsa haira jsā sāja* 'go to the meditation-hall, learn of the *dharma*-elements', parallel to BS *prahāṇa-śālā*. See BSOAS 15, 1953, 532; JRAS 1955, 24. From *śar-* 'to cover', see s.v. *śalaba*, *haśirma*, IE Pok. 553–4 *ḱel-* 'cover, conceal', cognates s.v. *śaraima*.

śālanāṣṭā 'to one side', Sid. 129r2 *cvai bāta ttaura sālanāṣṭā halīnai padīme* 'which is its wind, it makes the mouth crooked to one side', BS *vaktra-ardhaṃ vāyunā vakraṃ tad*, Tib. *rlun-gis kha phyogs gčig-tu yo-bar byas-pa yin-par bśad-do* (the *ta* of *bāta* is certain but it may stand for *bātāna* or *bāna*=BS *vāyunā*, Tib. *rlun-gis*); Sid. 142r3 *tcinora hame, u śālanāṣṭā haṃbette* 'becomes wrinkled and is drawn to one side', BS *valīmat piṇḍita-unnata-*, Tib. *gñer-ma ldus-śiṅ phyogs gčig-tu mthon-po čog-čog-por hbyun-ba yino*. From *śa-* and *arda-* 'side', see also *kālanāṣṭā*, *ttālanaṣṭā*, and *śālai*.

śālai 'on on side', II 46·79 *śālai āphāje u śālai jsāṃ va khāysä niśtä* 'on one side troubles and on one side food is lacking'. From *śā-* 'one' and *ardaka-* 'side'; see *ttālai*, *hālai*; translation SDTV 111.

śḷālākyi 'absorbent', Sid. 144r4 *ysu kṣṇśtä śḷālākyi hā arve pisalyāñä* 'medicaments absorbent of pus (and) serum are to be smeared on', Tib. *rnag dan, čhu-ser dan hjib-pahi sman-gyis bskus-te*. See *śṇl-* (here *-ā-*<*-o-*).

śālya –?–, v 386b2 *grā śālya* uncertain, epithet of messengers (see also s.v. *bijsaurra*).

śāva- 'copper', adjective 'copper-coloured, red', SuvP. 69r3 *śāvä byūsā-guna* 'red, reddish', BS *tāmra-aruṇa-*, Tib. *skya-reṅ dmar dan*; Sid. 13v2 *śā* 'copper', BS *tāmraṃ*, Tib. *zaṅs*; Sid. 150r1 *śā hīya hīsuṣka* 'powder of copper', BS *tāmraṃ...cūrṇitaṃ*, Tib. *zaṅs...źib-tu btag-pa* ('finely ground'); III 71·151 *saṃgä hīśaṃ ttralau śā* 'stone, iron, tin, copper'; IV 66a2 *hīśaṃ śā...dvī hvaḍā 1 kiṇa* 'iron (and) copper for two men, 1 *kin*-pound'; adjective, Sid. 146v2 *hīśanya bājiṇaña* (BS *bhājana-*) *ā vā śāvīña* 'in a vessel of iron or of copper,' BS *āyase tāmra-pātre vā*, Tib. *lčags-sam zaṅs-kyi snod-du*; Sid. 151r3 *śāvīneṃ* (*-eṃ*=*-ai*) *bastä bājaṃ haṃdrre vya* 'in a closed copper vessel', Tib. *zaṅs-kyi snod-kyi naṅ-du*; Sid. 146v2–3 *hīśanīje ā vā śāvīṃje bajsīha* 'in a mortar of iron or copper', Tib. *zaṅs-sam lčags-kyi gtuṅ-gyi naṅ-du*; III 88·150 *śāvīña bājiṇakañä* 'in a copper

small vessel'; of coins, II 9·155 *u ca va haiysda śāvī mūra āra haira ya* 'and what things were present worth a copper coin' (translation SDTV 28), Z 22·248 *kuvā mūrīnā daindä śśātīṃje māje mūre* 'they see heaps of *mūrā-s* (precious stones, =BS *ratna-*, or possibly *mūrā*-coins), our copper *mūrā*-coins'. From *syāva-* 'dark in colour', Av. *syāva-*, M.Parth.T. *sy'w*, *sy'wg*, Armen. lw *seau*, gen. *seuoy*, Sogd. Bud. *ś'w*, Oss. DI. *sau*, Zor.P. *syāh*, N.Pers. *siyāh*, Sanglēčī *ṣūi*, Waxī *ṣīu*, *ṣū*, *śū*, *xui*, Khowar lw *ṣā*; also Oss. D. *sajnäg st'alu*, =I. *sau st'älf* 'dark star', and 'spark'. IE Pok. 540–1 *ḱei-*, *ḱi̯-eu-* 'dark', O.Ind. *śyāvá-*, *śyāmá-*, Lit. *šývas* 'whitish', *šėmas* 'blue'. See also s.v. *śarāti* 'plant name'; also below *śair-chā*.

śāvaṇkhye 'having a fort of copper', II 79·7 *ranījai janavai vī śāva-khye kīthe* 'in the city of the Copper Fort in the Land of Jade' (Khotan, *Hvatana*, *Gostana*). A similar city name is II 55·1 *hīśanijiṃ* (*-iṃ*=*-ai*) *katha vī* 'in the City of Iron', the first component is *śāva-* 'copper', the second component *-khye* oblique case to *-khya-* can be traced to older *khata-* (>*-āta-*>*-iya-*>*-ya-*), as the Saka form of *kata-* widely attested for any 'covered place', Av. *kata-* 'room, storeroom', Sogd. Bud. *kt'k* 'room', *kty'k* 'house', Zor.P. *katak* house (whence Armen. lw *k'atak*, Syriac *qdg*, Arab. *qdq*), Waxī *kut* 'roof', *kat-ðīt* '(roof-smoke=) soot'. With dialectal *-t-*>*-l-*, Zor.P. *kl'k*, *kl'g* **kalāk* is used of a *diz* 'fort', Māzandarānī *kalā* in toponyms, Armen. lw *k'alak'* (whence Georgian *k'alak'-i* 'Tiflis, Tbilisi', Oss. *kalak*), Pašto *kəlai* (**kataka-*) 'village', see AION 1, 1959, 118–20. For *kh-* replacing *k-*, see s.v. *khapa* 'dress', and note also in Oss. D. *xärsun* 'to carry' from *karš-*. Note for a similar name 'Copper Fort' in Ossetic legends D. *ärxin mäsug* 'copper tower', N.Pers. *rōyēn diz*, Arab. *madīnat al-ṣifriyyah* for *Bukhārā*. The Tibetan knew a *mkhar* 'fort' called *Dge-ba-čan* in Khotan.

śāvī 'in one', read *śā vī* K 41·74; K 44·190. See *śśau*.

śāha- 'plant name', Sid. 19r2 *makala-śāṃhä*, BS *karamardika-*, Tib. *karmarda*; Sid. 14v3 *makala-śāṃha*, Tib. *karamardika*; II 36·10·1 *makali-śūhi śau*; adjective, Sid. 18r1 *makala-śāhīṃjä*, BS *kāravallakaṃ*, Tib. *karbelaka*; Sid. 14v3 *makala-śāṃhä*; BS *karamarda*, *-ī*, *-aka-* 'cassia carandas'. The *makala-* 'monkey' is BS *markaṭa-*. See *śśuha-*.

śāhauja 'umbrella' (dyadic), K 63, 78v1 *kṣattrū śāhauja* (BS *chattra-* to base *chad-* 'cover'), II 103·49 *śāhauja dīna* 'under the umbrella' (parallel to BS *chattra-*); K 48·3·2 *gaṣaṃdā ysarrnā kṣattra*, *śāhaujä pale uvāre* 'revolving golden parasols, umbrellas, banners (BS *patākā-*), noble things'; II 53·12 *rre śūkä-śāhają darye jabvī vī* 'the king in Jambudvīpa (India) under the one umbrella' as sole monarch, parallel to BS *eka-cchattra-*; JS 13v4 *śīya viysa bāta khu baurīnai garā drrāma śāhauja cu tvī beda buḍādā* 'white lotus root, like snowy mountain, such the umbrella which they carried over you'. From base *sai-* 'to shade, shadow', Av. *asaya-* 'without shadow', Zor.P. *sāyak*, N.Pers. *sāyah*, Sogd. Bud. *sy'kh* 'shadow' rendering BS *chāyā* (Vajracchedikā b4; Soghdische Texte II, 46); and 'canopy' parallel to BS *vitāna-*, Yidγa *sāyo*, *sayo*, Munjānī *sāgo*, *sāga* 'shade' (**sayākā-*, **sāyakā-*) Oss. DI. *satäg* 'shade, shadow' (thence 'coolness; cool'), *satäg-sau* 'very black' (**sāyaθa-*). Hence *śāha-*<**sāyaθa-*, with suffix *-auja-* (<*-auća-*) or second component *-a-vinća-* 'hanging down' to Oss. D. *aüindzun*, I. *aüyndzyn*, *aüyγdzän* 'to hang (trans.)', D. *auindzän*, I. *auyndzän* 'gallows; clothesrack', *xurx-aüyndzän* 'bronchial tubes', N.Pers. *āvēz-*, *āvēxtan* 'to hang (trans.)', *āvēng*, *āvingān* 'hanging (trans.)' to base *vaik-* or *vaig-*. IE Pok. 917–8 *ṡkai-*, O.Ind. *chāyā́* 'shining; shadow', Greek σκιά 'shadow', σκίρον 'umbrella', Got. *skeinan*, O.Engl. *scīnan*, Let. *seja* 'shadow', O.Slav. *sijati*, *sinǫti* 'shine', *sěnī* 'shadow', Tokhara B *skiyo* 'shadow'.

śi 'one', fem. acc. sing. K 34·65 *tvī nūdai śi jasta* 'he (the hunter) brought her down, one *devī*-goddess (with his noose)'. See *śśau*.

śi- 'one', as first component, III 8, 16v1 *śi-nauhyi aysmūna* 'with concentrated mind'; III 1, 6r1 *śā-nūhyä aysmūna*. See above *śa-*.

śi̯- 'second, double', as first component, V 246, 11b2 *na mī ttye vīra śi̯-nauhyā ā aṣadī na tcerā ñāmadai tta tta*, =K 97, 184–5 *na mī tye vīrä aṣadī ā śa-nauhye tcerā ñāmadai tte* 'about this is not doubt or disbelief (BS *aśrāddha-*) to be made, likewise uncertainty', BS *na∪atra kāṅkṣā na vicitsā na vimātir utpādayitavyā*. See above *śa* 'second'.

śśä- 'to lie down', Z 24·509 *śśäte śśaṃdu* 'lies on the ground'; Z 2·44 *ggūne pharu śśāre tcabrīye* 'hairs, many, lie scattered'; SuvO. 24v4 *upalatāñe ggeiha śśäte* 'lies a log in the cemetery', BS *kṣiptaḥ śmaśāne yatha kāṣṭha-bhūtaḥ*; Z 13·54 *haṃtsa pūrātä māye jsa śśātä* 'together, alone, he lay with Māyā'; see also participle *śāna-*, *śānaṃda-* above. But III 74·204 read *bīraśą* he stretched himself out', not *śą* 'he lies down'. From base *sai-* 'lie down', Av. *saēte*, *sōire*, *sayana-*, *āsita-*, *pairi.sai-* 'to surround', M.Parth.T. *sy-* 'lie, Waxī *nesi-*:*nəsī-* 'lie down', Yidγa (second component) *alar-sinë* 'threshold' (**adara-sayana-ka-*), *yūvər-sən* 'upper part of door-frame' (**upara-sayana-*); Oss. D. *säjun*, I. *säjyn*, *sadtän*, *är-sad* 'lie down, lie ill', D. *nissadäncä* 'they lay down'; possibly also D. *sintä* (*märd-sintä* 'bier'), I. *synt*, *syntäg* 'bed', D. *suntäg* (with secondary *-u-*<*-i-*). The *-s-* of N.Pers. *ā-sāy-*, *āsūdan* is ambiguous (*ś-*, *śu-*). IE Pok. 539–40 *ḱei-*, O.Ind. *śéte*, *śayānā́-*, Greek, κεῖται, κοιτή 'camp', Got. *haims* 'home', Lat. *cīuis*, O.Slav. *sěmīja* 'family'. See also III 44·62 *niśaidauda*.

śī 'white', see *śīta-*, *śśīya-*, *śśī-phīsa-*.

śika- 'good' see *śśirka-*, *śaka-*.

śikara- 'sugar', see *śśakara-*.

śikāṃñā 'goodness', II 47·103 *ttyāṃ biśä śikāṃñā jsāve khu jsāṃ paṃda prrihīśtä* 'for them all will go well when the road is opened'. Abstract to *śśirka-*.

śīgä 'a measure' (in connexion with ox-hides), V 259, 3v3–4 (SDTV 41) *kīrarai śe hvaṃḍye śau śīgä u 4 hvaṃḍāṃ śau śīgä. . .śīga* 'for each workman one *śīga* and for four men one *śīga* each. . .*śīga*'. With *śaiga* in the miscellany II 5·56–7 *u vaijalaka u śaiga-māṣṭai peṇaka u pathaiyara kharacū* 'and the youth (prince?) and the tanner (?) Peṇaka and the saddler (?) Kharacū' (uncertain). Possibly from base *sai-* 'cut' for 'flay' (see also s.v. *kūṣ-*) to IE Pok. 919–22 *ṡkei-* 'to cut', O.Ind. *chyáti*, *chātá-*, *chitá-*, Av. *sā-* (*frasāna-*), Greek σχάω. Hence *śīga-* from **śyai-ka-*,

or **śinga-* (with retained *ś-*) 'skin, hide'. Possibly *śaigamāṣṭai* 'concerned with rubbing or treating hides as a tanner'.

śiṃga 'a measure', I 163, 78v2 *haṣṭa śämgä* 'eight *śiṃga*-measures', BS *caturguṇa*=4 *prastha-*; and I 153, 64v4 *śau ṣagą* 'one *ṣaṃga*-measure', BS *prastham ca caturguṇam* ('4 *prastha-*'). From Chinese *ṣing*<*śiṃg* (K 873·1) 'litre, pint'.

śīja, *śīṃja*, see *śīṃja* 'jujube', Sid. 13r2 *śīja*, BS *dhavā*, Tib. *śiṅ dha-ba* (*dhavā grislea tomentosa, anogeissus latifolia*).

śiji *āṣkä* 'tears of *śīja*', III 90·189; III 87·113 *śīṃja āṣkä*; III 86·96 *śīṃji āṣkä*.

śīña 'in one', loc. sing. to *śśau* 'one'.

śīṃja 'the thorny jujube, zizyphus jujuba', dyadic with *bara-* older *batara-*, BS *badara-*, Sid. 10r4 *bara śīṃja*, BS *badarī*, Tib. *rgya-śug daṅ*, *badara daṅ*; Sid. 134v2 *bara śīje*, BS *kola-*, Tib. *rgya-śug-gi hbrum-bu* ('grain, fruit'), Sid. 18v3 *bara śiji hīvī hīyārä*, BS *badaraṃ*, Tib. *rgya-śug-gi śiṅ-tog* ('fruit'); I 171, 87r4 *barāṃ śīṃjāṃ hīyi raysna* 'with juice of jujubes', BS *badara-*; III 85·80 *bara śīṃje*, =III 87·131; V 322·134 *śīṃja* (=Sid. 13r3 ⟨*śīṃ*⟩*ja*). BS *badara-*, *kola-* 'zizyphus jujuba, jujube', Tib. *rgya-śug* 'a kind of jujube' (but also 'juniper'). The older *batara-* occurs in the adjective V 314, 3b3 *batarīgyo*; here *bara* is uninflected as first component, but I 171, 87r4 *barāṃ śīṃjāṃ* are in the genitive plural; a short *-i-* is attested in III 90·189 *śiji*. Hence the base may be **śinjā-*, from older **sinčatā-*, this can then, since the jujube is thorny, be traced in Oss. D. *sindzä* 'thorn', adjective, *sindzgin*, *sindzägun*, inflected *sindzämä*, I. *syndz*, *syndzytä*, *syndzdžyn*, N.Pers. *sinjad*, *sinjid* 'jujube tree', Zor.P., Gr.Bd. 118·15 (TD2) *slnčt* **sinčat*, Sogd. Bud. *synkt-*, Munjānī *sījiā*, Yidγa *səzīyo* 'jujube tree', Pašto *səndzəla*, O.Ind. plant name *sincitikā* (*s-*<*ś-*), Armen. *sindz* 'sorbus', *sin* (gen. sing. *snoy*) 'sorbus apple' (note also *p'ouš* 'thorn', *p'šat'* 'jujube tree, zizyphus rubra'), Khowar lw *šinjūr*. For Khotan Saka the plant is clearly zizyphus jujuba. From the base *sai-* 'be pointed', Av. *saēna-*, Zor.P. *sēnak*, N.Pers. *sēnah* 'breast', Oss. D. *sinäg* 'breast', I. *synäg* 'projection, hen's breast' see BSOAS 20, 1957, 59, O.Ind. *śyená-* 'breast'. See also *kūra-*.

śīṃ-juṃ 'at one time', Sid. 147v5 *nūyacä śīṃ-juṃ tciṃña niśäme jsa* 'of one lying down, putting once into the eye', BS *sadyo∪akṣi-kopa-ghnaṃ*, Tib. *ñal-gar-las ćig rgya mig-tu blugs-pa rćam-gyis*; I 171, 88r5 *śī-jūṃ yauga varāśāṃi jsa* 'with employ of the method (BS *yoga-*) once', from *śīña* loc. sing. and *jūna-*.

śśäḍe 'goodness, good acts', Z 22·239 *dasau śśäḍe yäḍānda* 'you did the ten good acts'; III 64·14–15 *dasau ra ṣṭāṃ maista śäḍe samādāye*, =K 156·12 *dasau ra ṣṭā maista śaḍe samādāye*, =II 101·12 *dasau ra maista śalai samādāyī*, parallel to BS *daśa-kuśala-karmapatha-samādāya-* 'adoption of the ten good paths of actions' (see *śalai*); oblique Z 13·145 *śśäḍye jsa*; V 182, 43v1 *śśiḍye jsa*, V 108, 30v6 *śäḍye bāgo* 'root of goodness', BS *kuśala-mūla-*; SuvP. 73v3 *śiḍi*, BS *puṇya-*; K 52, 7·4–5 *cu yuḍi pha śaḍe uvāre* 'who did many exalted good acts'; V 150, 44a4 *śäḍye jsa śśäru hämäte* 'became good through good acts'; III 129·21 *śiḍe*. Abstract to *śśära-* 'good'<**śśäratāti-*> *śśäḍā-*, see also V 112, 34v4 *śśäratātä tāḍa hämäte* 'it is possible to do good acts'; V 108, 30r7 *śśäratetu*. Note *-l-*<*-ḍ-* in *śalai*=*śaḍe*.

śäta- 'second', V 341, 80v4 *śätä naḍe* 'the second man', BS G 37, 75b6 *dvitīyaś ca puruṣo*; V 335, 33r6 *śätäna phārräna* 'with the second position', BS *sakṛd-āgāmino*; K 5, 143r5 *aysu vā śätye janavati tsutaimā* 'I came to second country' (BS *janapada-*), Tib. *kho-bo rgyal-pohi pho-braṅ gźan-źig-du soṅ-nas*, translation E. Lamotte, 244 'je me rendais à nouveau dans d'autres capitales'; V 149, 2b7 *śätä* with *-e* added over *ś-* and hook below to indicate *śę*; Sid. 15b1 *piṣkalä śę* 'second chapter', Tib. *lehu-ste gñis-paho*; V 26, 49v2 *tta paḍāna hauna u tta śätena u tta didina* 'so for the first time with word and so for the second and so for the third time', II 102·13–14 *tta paḍāna hvāṃdū tta śęna tta daina ūvai* 'so we spoke for the first, so for the second so for the third, to speak'; K 156·3 *śę jūną daida jūna*; ibid. 14–5 *tta tta khū paḍāna pastauda paśte tta śęrana tta daidana uve* 'so they deigned to order to speak for the first, second and third time'; parallel BS *dvir api trir api vaktavyaṃ*; Tumšuq Saka, BSOAS 13, 1950, 651·5; 19 *vitana dritana hvänämai* 'we say for the second, for the third time'; loc. plur. V 300, 3v1 *śuvǫ ysa⟨ṃth⟩vo* 'in second births'. As second component *-jäte*, *śśū-jäte* ('one and the other') 'one another', see below. This *śäta-* (=**źida-*)<*dυita-*, to Av. *daibitya-*, *bitya-*, O.Pers. *duvitīya*, Tumšuq *źidänā*, Zor.P. *dit*, *ditī-kar* 'second time', N.Pers. *dīgar*, M.Parth.T. *byd*, *bydyg*, M.Pers.T. *dydyg*, Sogd. Bud. δβty, δyβty, Pašto *bəl*, Yidγa *loh* 'two'. IE Pok. 228–32 *duō(u)*, O.Ind. *dvitīya-*, Tokhara B *wate*, A *wät*. See *duva* 'two'.

śśäte 'he lies down', see s.v. *śśä-*.

śśättana- 'white-skinned', Z 22·154 *ne atä haryāsa u ne atä śśättana* '(the wife) not too black (dark) and not too white'. See above s.v. *śattana-*, *śittana-*. Possibly from **śita-tani-* 'with white skin'. This could compare with IE Pok. 540–1 *ḱei-* of colour 'grey' retaining *ś-*, if not *śita-* replacing *śita-*.

śśīta- 'white' (*-t-* in Z 13·55, elsewhere *-y-*), Z 13·55 *śśītä hastaṣṣai* 'white young of an elephant' (BS *hastin-*), V 342, 84v4 ⟨*hä*⟩*tāṅje*, *śīyiñā*, *ttarūṇe*, *spālyata-gūne*, *āljsä-gūne* 'red, white, reddish, crystal-coloured, silver-coloured (rays of light)', BS *lohita-avadāta-maṃjiṣṭhā-sphaṭika-rajata-varṇāni* (*spālyata-* lw from BS); Z 24·250 *śśīyeñī ggūne* 'his hairs (*yi*) are white'; Z 4·33 *āṣṣeiṇä hätenai śśīyä hamä hamau* 'the same cup, blue, red, white'; Sid. 7v4 *chavī jsāṃ śīya hume* 'his skin becomes white', BS *gaura-*, Tib. *śa-mdog dkar-ba daṅ*; Sid. 148r4 *śīyi kanä hamāte* 'a white drop occurs', Tib. *dkar-pohi thig-le byun-ba*; SuvO. 36v2 *śīya śśī-phīsa nūvara dhyāna thauna* 'white, white-appearing, new beautiful garments', BS *sarva-śvetāni pāṇḍarāṇi nava-ruciravastrāṇi*; SuvO. 36v3 *śīyä ro kṣaträ nāsāñä* 'a white umbrella also must be taken' (BS *chattra-*), BS *śvetacchatrāṇi parigṛhītavyāni*; III 81·175 *śīyä tceṃ* 'white part of the eye', gloss to Turkish *yürümä kärakä* (*yörüng qaraq*). In short form *śī*, K 63, 79v1 *śī cada hainai* 'white (and) red sandal' (BS *candana-*); III 18·25 *śī pau*, *śī ḅų* 'white onion, white perfume', beside I 157, 68v3–4 *śīyä pau*, I 147, 57r4–5 *śīya pau* (BS *palāṇḍu-*); V 310, viir4

śī bārai 'white steed'. Compounds, v 42, 87v5 *śīya-vrrahauṇā* 'white-garbed'; II 118·151 *śī-vāsta* 'white-clad'. From **śvaita-*, Av. *spaēta-*, Zor.P. *spēt*, N.Pers. *sapēd*, *safēd*, Sogd. Bud. *'sp'yt'k*, *spytk*, Armen. lw *spitak*, Georgian lw *sp'et'ak'-i*, M.Parth.T. *'spyd*, M.Pers.T. *'spyd*, Pašto *spīn*, Orm. *spēw*, *spīu*, Yidγa *spī*, Sanglēčī *spēδ*. IE Pok. 628–9 *kuei-*, *kuei-t-*, O.Ind. *śveta-*, *śvitnā-*, *śvitra-*, *śviti-* (*śiti-*), O.Pers. σπιθρα-δάτης, Lit. *šviečiù*, *šviēsti* 'to cleanse', *švitù*, *švitėti* 'to shine', O.Slav. *svĭtitŭ sę*, *svĭtėti sę* 'to shine', *švētū* 'light', Got. *hweits*, O.Engl. *hwit*. See also *śīyaurga-*.

śidī 'food (?)', II 41·11 *śidī ṣāṇā mau khaṣṭi* 'the (solid) food must be prepared, the wine, the beverages'. From *as-* 'to eat', ablaut *s-*, thence **śant-* > **śiṃd-* > *śid-īya-*, see *as-* in *hvaśā* 'broth', BS *māṃsa-rasa-* and *hvaṣī* 'food' below. To IE Pok. 18 *ak-* 'to eat', O.Ind. *aśnāti*, infinitive *aśituṃ*, *āśa-* 'eating', Greek ἄκολος 'a bit', ἄκυλος 'acorn' as 'nourishment', O.Norse *ēja* 'to let graze' (**ahjan*).

śśāna 'with one', inst. sing. to *śśau*, v 131·56, 1a2. *śśāna lakṣaṇana* 'with one mark' (BS *lakṣaṇa-*).

śinvāva 'invalids (?)', I 137, 45r3 *surai-v-ī hūysīnautta hamāña vasvi samāhye, śinvāva nāsāñā* 'he must be pure, well-washed, pure, concentrated, he must accept the invalids (?)' (the character of the *vīja-* 'physician'), BS *śūca samāhyina būtvā* (*śuci-samāhitena bhūtvā*). Possibly from **śayana-* or **śina-* with *-tāva-* suffixes hence **śinatāva-* to *sai-* 'lie down' as Oss. D. *säjun* 'lie down, lie ill', DI. *säjän* 'sick-bed', DI. *säjäg* 'invalid'. Instead of **śinatāva-* it may be **śainavāta-* (with *-vāta-* < *-dāta-*). See s.v. *śśā-*.

śśī-phīsa 'white', BS *pāṇḍara-*, SuvO. 36v2 *śśīya śśī-phīsa nūvara dhyāna thauna prohauyāña* 'white-showing, new, beautiful garments must be put on', BS *sarva-śvetāni pāṇḍarāṇi nava-rucira-vastrāṇi prāvaritavyāni*. From *śśīta-* (for absent *-ta-*, see s.v. *ttī-raha*) and *phīsa-* to base *pais-* 'to mark, beautify', see cognates s.v. *pīsai* 'painter'.

śipher- 'to disturb', causative to *śaphar-*, II 90·70 *bāḍa-śipherā hvaṃḍā* 'men who distract the land' from **śa-pheraa-*, see s.v. *śa-* preverb, and *śaphīḍa-* 'distracted' and *āphār-*, *haphār-*, *phar-*.

śimuṣai 'spoon', Sid. 103v5–104r1 *u nāṃkalakye hīśanīṃje śimuṣai jsai spāśāñā* 'and it must be by him (*-i*) inspected with a smooth iron spoon', BS *eṣaṇā*, Tib. *lčags-kyi thur-ma* ('spoon') *hjam-pos brtag-pa dan*. For 'spoon', N.Persian has the base *čam-*, *čam*, *čamčah* 'wooden spoon ladle', hence possible variants *śam-* and *čam-* (as Sogd. Chr. *s'pt*, N.Pers. *čap* 'left hand'), the *ś-* affecting *-a-* to *-i-*. This leaves a suffix *-īṣaka-* of the tool, see s.v. *ranūṣka-* 'scrapings', O.Ind. *aśiṣa-* 'devouring (?) and *pūruṣa-* 'nourishing'. There is also for 'spoon' *pitcīyi*. From a base *kap-*, note Zor.P. *kpčk* **kafčak*, N.Pers. *kafčah* 'spoon, ladle', hence a variant base *kam-* and *kap-*.

śśīya- 'white', see *śśīta-*.

śīyaurga 'white', Sid. 105r3 *ṣai śīyaurga hame* '(the complexion) becomes white for him', BS *pīta-*, Tib. *dkar-ba*; Sid. 136v3 *cha ṣę śīyaurga u heṃja u haryāsa u rrūsena rrīma jsa pvīsta* 'the complexion, that for him (*ṣa* with *yi*) white and red and dark and shining, covered with filth', BS *pāṇḍu-pīta-aruṇa-...mecakī...malina-*, Tib. *mdog-dpal skya-žiṅ dmar-ba dan, gnag-čiṅ hčher-te dri-mas g-yogs-pa*; Sid. 133v5 *chavī śīyaurga*, Tib. *mdog-dpal skya-ba*. For *-aurga-* see *ysīḍaurga*, *haryāsaurga*, BS *kṛṣṇābha-*.

śīr- 'be bad', II 27, 12v5 *jastā himi khu salā nā byehi u pę vī śīrī pajsā āṃ va aśa vahanī(dā)* 'is cleaned, so that mud does not affect one, but under foot it is bad, seriously there the horses sink badly', compared with II 33, 3b2 *pę vī tta paṃdā paskyāṣṭa muttūṃ himye* 'underfoot the road so again became bad (rotted)'. From base *źuar-*, *źuṛ-ya-* > *źar-*, *źīr-* (*źu-* > *ź-*, as *śu-* > *ś-*) to Av. *zbar-* 'go crookedly', *zbaraθa-* 'foot', *zbarəmma-*, *zbarəntəm*, Sogd. Bud. *zβ'r'y* 'to go', Chr. *'zbr-*, Yaγn. *zwär-*, *zwēr-* 'turn', Oss. I. *ävzär* 'bad' (but D. *läγuz*). See KT IV 65b3; SDTV 39.

śśāra- 'good', v 116, 65v6 *śśārna hārna yāḍāna uysnaura* 'with good thing done, the beings...', BS *sukṛtena upapadyante sattvāḥ*; v 108, 30v3 *śuru ṇu vātā yanīyā* 'may he honour them', BS *sat-kuryāt*; SuvO. 54v3–4 *tto bāso śśuru padaṃdi tīndā* 'he can make this house excellent', BS *tad gṛhaṃ saṃcaukṣaṃ kṛtvā*; v 111, 33v7 *śśāra tsūmata* 'good course', BS *sugati-*; K 2, 137r4 *buljāte se*, *śāru śāru* 'he praised him, good, good', Tib. *legs-so źes-bya-ba byin-te*; K 142, 1044 *tta-ṃ hve si śirā śirā* 'he said to them, good, good', Tib. *legsu źes-bya-ba byin-te* (= K 138·942 *sādhukārā haudi* 'he gave approval'); K 138·930 *śiryau lakṣaṇyau jsa haṃphve* 'possessed of good marks' (BS *lakṣaṇa-*), Tib. *mčhan phun-sum-čhogs-par gyur* (*čhogs* 'group' = BS *gaṇa-*; *phun-čhogs-pa* 'complete'); K 46·27–8 *śārye ṣadā jsa* 'with good faith'; K 138·928 *śirānā kīrānā yinākā hime* 'he is a doer of good deeds', Tib. *dge-bahi spyod-pa hgyur-ba dan*; v 339, 77ar3 *śśāru hāmāte* 'good results', BS G 37, 72 bis a1 *svastir bhaviṣyati*; K 42·111–2 *śirye tsāṣṭe drrūṇe biśuñe jsa vijsyāmana* 'may we see good things, comfort, health of all kinds'; III 134b2 *biśyo śāruo gatuo ysaṃthu byehu* 'may I attain birth in all the good stages' (BS *gati-*). With suffix *-ata-*, *-aya-*, K 141·1002 *sirata mitrai* 'good Maitreya' (*sirata* as etymology of *maitreya*), Tib. *byams-pa*; K 142·1044 *umi śirayyau śira-śāmyau* 'you good sirs, fair-faced ones' (voc. plur.), Tib. *bźin-bzaṅs-dag*; v 52, 75b2 *tta śśiratayyau biśśāṃ u(ysnaurāṃ)* 'so, good sirs, of all beings'; v 331, 21v2·3 *ysyāma śśāratyau dukhā* 'birth, good sirs, is misery', = v 133, 2b1 *ysyāmata śiratyau dukhā*, BS G 37, 18b5 *jātir mārṣā duḥkhaṃ*, Tib. *grogs-po-dag skye-ba ni sdug-bsnal-ba yin-te* (*grogs* 'friend, companion'); here previously mistaken *-ny-* for *-ty-*; clear difference in MS 21v3. Compounds, Z 2·91 *śśāraṃggāra-* 'doer of good', v 84, 25v2 *śārañgāre*, from *śśāra-* and *kāra-*; *śśāra-karana-*, v 114, 63v1 *śśāragaraṇānu*, BS *sukṛta-dharma-kārin-*, III 7, 15r4–5 *biśśe ttā śāratarana sarvasatva byauja bāyūṃ* 'I will devote myself to all these beneficent beings'; shorter form, JS 13r3 *śirarana*, K 8a6 *biśśāṃ śśiraranāṃ* 'of all benefactors' (see above s.v. *śararana-*); *śere-tīra* 'good work'; Z 5·25 *śśāra-ṣṣūko* 'good fame'. See *śśāratātā*, *śāḍe* and *śirka-*. From either **śṛyá-* or *śi-rá-* with retained (dialectal) *ś-*; for *-ira-* note *hāra-* 'thing' and *mār-*, *mir-*, later *mīr-* 'to die' and *cāro*, *cirau* 'lamp'. By comparing IE *ḱer-*: *ḱr-* with increment *-ei-* in Av. *srayah-*, *srī-*, *srīra-*, O.Ind. *śrī-*,

śreṣṭha-, Greek κρειων a good meaning 'good, exalted' is offered. The alternative IE *ḱei-* 'to lie down' (see above *śśä-*) leads only to 'home' or 'civil'. Other Iranian connexions can be sought in Orm. *śir*, *sir* (with variant initial) 'good', Balōčī *śar*, *śarī* 'good, goodness' (also *šarr*), if *-a-* replaced *-i-*, but *mirag* 'to die' retains *-i-* (here Oss. D. *mälun* has kept *-a-*). Sogd. Bud., Man., Chr. *šyr-* with short *-i-* **šir-* has *š-* which could be normal from a variant IE *ḱier-* (as IE *ĝeu-* and *ĝ̣eu-* 'to taste' co-existed; see for *-y-* BSOAS 20, 1957, 58–9). M.Parth.T. *šyr* in *šyr-g'mg* 'friendly, wishing well', may be like *myr-* 'to die' (**mṛya-*) and also with initial *š-* < *šṛ*. Pašto has *mrəm* 'I die' < **mṛya-*, hence *šə* 'good' may be **šṛyá-* with *-ə* from *-ya-*, as *zṛə* 'heart' from *zṛdyá-*. This comparison with *šə* excludes **šira-*.

śśäratātä 'goodness', v 112, 34v4, BS *svasty-ayana-*, v 108, 30r7 *śśäratetu*, BS *svasty-ayana-*; SuvO. 50v5 *śśäratete jsa*, BS *arthāya*; SuvO. 68r4 *ttīśäna puñyau śśärattete jsa brūñandei ysände* 'appears shining with splendour (BS *tejas-*), merits (BS *puṇya-*), with excellence', BS *tejena lakṣmyā śriyā jvalantaṃ*; K 3, 139r3 *śäratete* Tib. *lhag-pa* 'superior'; K 2, 137r3 *śiratātä dyāña* 'goodness is to be seen', Tib. *mthu-ñid-du bltaho*; v 77, 145v1 *śirate käḍäna* 'for goodness', Tib. *phan-pahi phyir*. See also *ṣäḍye* 'goodness' (**śśärtāti-*).

śärā, *śirā* 'good, welfare', SuvP. 69r2 *pūña śirā ttīśą u brrūñāma ḅāyä brrūñāri* 'they shine forth rays the good, splendour and shining of merit', BS *śrī-puṇya-jvalana-ākula-raśmi-jālaiḥ* (with variant *śrī-pūrṇa-teja-jvalana-*) *saṃtiṣṭhate*; Bcd 43v2 *myāṃja śirā* etymology of Manju-śrī; v 77, 45r5 *haṃtsa pañyau u śäre* 'with powers and goodness' Tib. *stobs dan lčas-pa phan-par byas*; III 20, 3a1–2 *huṣa jsāti biśna śirä jsa* 'increases altogether with good'; K 148·56 *śarä drūnä bṃaña hamāve* 'may there be welfare, health, luck'; ibid. 58–9 *harbīśvä bāḍūä śarä drūnä ḅaimañä hamāve* 'at all times may there be welfare, health, luck', Manj. 128–9 *ṣą bure mī śarä pacaḍna* 'this, here, welfare in due order'. From **śärākä-* 'goodness', with Sogd. Man. *šyr'q* 'goodness' (different from Bud. *šyr'kk*, Man. *šyrq* 'good', abstract Man. *šyryyh*, Chr. *šyry*). Not therefore from Prakrit **śirī-* with *-ā-* replacing *-ī-*. To *śśära-* 'good'.

śirāve 'asparagus', see *śarāti*.

śśärka- 'good', Z 22·119 *späte śśärku buśśäre* 'the flowers smell excellently', Z 2·49 *biso āysäte śśärku* 'he furnished the house well'; Sid. 155r1 *śirka buśe* 'good scent', Tib. *dri ži-mo čig*; v 166, 107r5 *kiḍi śśirka* 'exceedingly good'; comparative, II 114·114 *śirkyerä*, II 124·6 *saikyeṃrä* (*-eṃ-* = *-ai-*), II 129·74 *śiṃkyerä* (*iṃ-* = *-ai-*): K 40·132 *hervī śirkye* 'nothing finer', = K 43·150 *hevī śirke*; abstract III 69·103 *śirkāṃñä yanūṃ* 'I do a kindness'; II 47·103 *biśä śikāṃñä jsāve* 'all goes to goodness'. With *-laka-* suffix, Sid. 151r1 *śikalaka*, Tibs. *legs-par* 'well'. From *śśära-* 'good'.

śilakä, *śelakä* 'testicle', Sid. 121r3 *u na śilakä besai vī pūmä-v-ī narūjāñä* 'and so (read *ta*) the cleft of it at the testicle must be burst open', Tib. *rlig-pahi hog-gi srubs-nas brtol-te* (*srubs* 'cleft, interval'); Sid. 121r2–3 ⟨*ā*⟩*sñai śelakä āhäsāñāñä* 'first the testicle must be made to sweat', Tib. *dan-por rlig-pa dugs byas-pa* (*dugs* 'heat'). Sid. 121r2 *dānāṃ nirāme hīvī āchai* 'disease of issue of testicles', Tib. *rlig-rlugs-kyi nad-la* (*rlugs* 'purge, cast out'). In meaning Av. *ərəzi-* glossed by Zor.P. *gund*, N.Pers. *xāyagān*. IE Pok. 782 *ǵ̑hi-*, Armen. *ordzi-k'*, Greek ὄρχις, Lit. *eržilas* 'stallion'; see C. Watkins, BSL 70, 1975, 11–25. A (dialectal) connexion could be made from **ɪzi-* > *ži-* > *ši-*, *še-* with suffix *-laka-* (see *śśa-* preverb for *ź-* > *ś-*); possibly the subscript hook *śi̯-* was dropped (= *ži*). A derivation from *śaiś-*: *šiš-* (see *śes-* 'be enamoured') could give *ši-* with *-laka-* suffix, with O.Ind. *śiśna-*.

śiṣāva- 'two-footed', SuvP. 63r1 *śiṣāvāṃ hastama*, 'best of bipeds', BS *dvipada-uttama-*; Z 22·257 *balysa śivānu hastama* (voc. sing.) 'Buddha best of bipeds', parallel BS *dvipadānām agryaṃ*. Here *ši-*, *śi̯-* (= *ži-*) < *ḍui-*, see *śäta-* 'second' < *ḍuita-*, with *pāda-* > *-vāva-* > *-vā-*.

šīšpaka- 'enamoured, lascivious', II 85·16 *baga-lagvā šīšpaka-jsiṃma* (*-iṃ-* = *-ai-*, *-e-*) 'true heroes, with amorous eyes'. To *śaiś-*, *śes-* below, with suffix *-pa-* like Zor.P. *rōspīk* 'courtesan', from *raus(a-)pa-*, to *raus-* 'desire' (see Studi linguistici in onore di V. Pisani, 93–6).

śū 'only, alone', II 71·12 *u vara śū saṃ tta biśa ādarī yaṃ* 'and there alone so take precise care in all', SDTV 74. See *śśūka-*, *śūlaka-*, *śūma-*.

śśūka- 'alone', K 51·6·8 *ttīka yinīmä ttaṃdī śūka* 'those (acts) I do alone, solitary'; v 147, 127b4 *ttaṃdī śśūkä* (no context); v 81, 171r1 *ttye śśūkye pūrātä āṇä aysmya vittarkä panatä* 'in his mind being there alone solitary, doubt (BS *vitarka-*) arose', E. Lamotte, translation, 377 's'étant retiré dans la solitude' (*ekākī raho-gataḥ*); Z 2·20 *muhu sarvaña mä śśūka* 'we, Omniscient one, are alone'; Z 24·251 *samu śśūkäye ttīyä* 'only to him'; III 128·2–3 *nivä hīye śukye alvyāñe saṃtsārū baṃdani-śāl(e) guchāme udiśāyi* 'for the deliverance from the prison of *saṃsāra-*migration, unique non-produced, of the lowly ones'; K 28·171 *uttarye dīśa jsa paṣṭ(ā)ña hama śuka* 'from the northern (BS *uttara*; *diśā*) he must set out himself alone', = K 20·259–60 *uttarye dīśa jsa paṣṭ(ā)ña hamä śūkä*, = K 37·114 *uttärye diśi jsai paṣṭāñi hame śuka*; K 29·189 *śūka narada* 'he went away alone'; K 29·197 *śūka vara ṇaista* 'he sat there alone'; v 64·2 *paṣṭi śūka haṃdaña ysītha* 'he sets out alone to another birth'; v 267, 43a6 *āta thu śūka* 'you came alone'; v 295, 435v4 *aysu śśūkä parrätemä* 'I alone escaped'; III 66·19 *śūka ye brraṃma ysāḍä* 'the brāhmaṇa was there alone, aged one'; K 76·207 *śūka rūjä* 'Roca alone'; K 11v6 *vina jaḍī aysmū śśūkä* 'without ignorance (BS *jaḍa-*) the mind alone'; Manj. 106 *ṣą sa jaḍa aysmva śuka* 'that is just ignorant mind alone'; Manj. 226–7 *sa jaḍa aysmva śuka*; JS 22v4 *thv-aṃ śuka ttrāste* 'you alone saved them'; JS 30r2 *myāña simāṃdrre ttraṃdī śuka* 'into the sea you entered alone (BS *samudra-*)'. As second component, Z 16·26 *śśo-śśūke*; Z 19·85 *śśo-śśūku* 'separately'. From *śśū-* 'one' by adjective suffix *-ka-*, as in *śśärka-* 'good'. See *śū*, *śūma*, cognates s.v. *śśau*.

śśū-jāta- 'one and the second' = 'one another', v 111, 33v2 *śūjātu vätä* (absent from BS); v 115, 63v6 *śśūjātu* BS *parasparaṃ*; v 111, 33r4 *śśūjätäna*, BS *parasparaṃ*; v 295, 435r1 *śśūjätena*, ibid. 2 *śśūjetäna*; v 111, 33r4 *ko ne śūjīye vihīlo yanāro* 'they may not do injury to one

another', BS *na ca parasparaṃ viheṭhaṃ janayeyuh*; Z 24·499 *śśūjāteye vaska ākṣuvīndā juvāre* 'with one another they begin, they fight'; V 170·302, 2r1 *śūjātāye śūjātu va⟨śka⟩*; V 139, 91b1 *śśūjyet⟨ā⟩*; SuvP. 72v1 *śūje vīra*, BS *parasparaṃ*; K 36·102 *śūjye pyatsa* 'before one another'; III 89·173 *ṣi biśä śūjina haṃbrrīhāñā* 'all this must be mixed one with another'; V 115, 64v2 *śśūjīye*, BS *parasparaṃ*. From *śśū-* 'one' (see s.v. *śśau*) with *-jāta-* 'second', for *śāta-* 'second', from *duita-*; Sogd. Bud. *'yw ZKn δyβty* 'one and the second, one another', M.Parth.T. *'yw byd'n* 'one (and) seconds', M.Pers.T. *yk 'w yk* 'one to one', Zor.P. *ēvak ō dit*, N.Pers. *yak dīgar*.

śuḍa 'pain, trouble', II 130·7–8 *ca ṣṭā vā brrīyā tta ysaiya śuḍa śuḍa*, =III 101·24–5 *ca ṣṭā brrīyā tta tta ysaiya śuḍa śuḍa* 'for whom so passion is produced, various pains (arise)'; III 52·95 *kūra kāma u rraṣṭa ṣa śā ttadī prrara śuḍa aysmya gu⟨ṇ⟩e ca ṣṭāṃ kaumi ysyāñida* 'thought false and true, that one nature alone is pain, in the mind the qualities (BS *guṇa-*) which cause *kāma-*desire (BS *kāma-*) to be born' (compound *kāma-guṇa-* analysed). From **śur-ta-*, see *śuḍvāṃde*, *śūrūṃ*. (Instead of *śu-* possibly *śū* is intended but the lower stroke is separated and has been taken as the subscript hook.)

śuḍvāṃde 'they troubled, tormented', JS 28r2 *śuḍvāṃde kuṣṭāde kaṃge pǫjsye lobhena* 'they tormented, they flayed off the skin (of the *godhā* lizard), filled with greed' (BS *lobha-*). From *śuḍa-* with intrusive *-v-* (see *bāysu-*: *bvāysve* 'arm'; *pṿāṣī* 'autumnal', *huṣv-* 'grow'). See *śuḍa-* 'trouble, pain', *śūr-* to grieve'.

śūdasa 'eleven', *śūdasama-* 'eleventh', see s.v. *śśau*.

śǫ̈ba 'times', Sid. 151v2 *dva śǫ̈ba* 'twice' Tib. *ñis-gyur*, Sid. 130r4 *tcau śuba* 'four times', Tib. *bźi-hgyur*, Sid. 130v2 *tcau śuba*; Sid. 101v5 *drrai śǫ̈ba*, 'three times', BS *tri-guṇaṃ*, Tib. *sum-hgyur*. See *śǫ̈ṃba*.

śuma-, *śūma-* 'solitary, only; as soon as', Sid. 20r4 *śuma jeṣṭa aysdauda* '(water) as soon as boiled, chilled', BS *śṛta-śītaṃ*, Tib. *čhu skolte bsgrans-pas ni* ('water as soon as boiled, chilled'), parallel to BS participle with second component *mātra-* 'only, immediately after', as *bhukta-mātre* 'immediately after eating'); Sid. 131r2 *śumye beta vaska* 'for wind only', BS *sadāgati-gada-*, Tib. *rlun ñi-ćhe nad-la ni* (*ñi-ćhe* 'single, simple, duration of one'); Sid. 124v5 *khu ri va śūmą rūṃ harśtä* 'so that only oil remains', Tib. *mar ñi-ćhe lus-pa*; II 12b12 *ttyai pā drayau śūma kenau* 'of him then for three only'; II 15·2·6 *tti śumä gąusä haurīdä biśna-ṃ gąusä himi 83 kūsa 3 ṣaṃga* 'they give only *gāvarsa*-millet; their total in millet amounts to 83 *kūsa*-measures, 3 *ṣaṃga*-measures'; Manj. 10 *beśa vīra ttāḍā śuma* 'over all darkness only' (for the blind); Manj. 19 *dukhīna haje śuma* 'only a painful dwelling (?)'; Manj. 75 *jeḍī ṣę cu śuma śara dī kīra abvāṣṭa* 'ignorance, that is what is only inexperienced good (and) bad *karma*-acts'; Manj. 196 *betcapha aysmva śūma* 'only disturbed mind (in dreams)'. With negative, II 34·5·2 *pīḍakä haude se aśumą pastādä gärye* 'he gave a letter stating, they deigned to buy not one only' (like BS *aneka-* 'not one, many'). See *śśu-* s.v. *śśau*; *śū*, *śśūka-*, *śūlaka-*, *śaula-*.

śǫ̈ṃba 'times', Sid. 105v3 *tcau śǫ̈ṃba* 'four times', BS *catur-guṇa*, Tib. *bźi-hgyur*; Sid. 101v5 *drrai śǫ̈ba śtāka* 'three times are necessary', Tib. *gsum-hgyur*, I 145, 53v4 *utca dva śǫ̈ṃba dva ṣaṃga* 'water twice two *ṣaṃga*-measures', BS *prasthaṃ jalaṃ dvaye*. See also *śuba*, *śśuṃbākä*.

śśuṃbākä 'in number of times, in multiplication', Z 10·5 *śśuṃbākä haṃ väte mästä biśśä hälä vasutä* 'always in multiplying great to all sides pure'; Z 3·95 *mästara śśuṃbāku panäna satväna biśśä* 'all greater by factors than any being'. With *-ka-* suffix to long *-ā* as *mäjsā* 'marrow', *mījsāka* 'kernel'. Derivative of *śśū-* 'one', as 'adding ones', ='multiplying'.

śśuru, *śuru* 'good', acc. sing., see *śśära-*.

śūr- 'to pain, torment, trouble; be pained, grieve', III 75·236 *rrāmä tta hve a dīda śūrūṃ* 'Rāma said, I am so grieved' after the death of Sījsa (Sītā); preterite JS *śuḍvāṃde* 'they tormented (the godhā lizard)'; nominal, *śuḍa* 'pain' see above. From base *śaur-*:*śur-*, **śurta-*> *śuḍa*, with N.Pers. *šōr* 'agitation', *šōrīdan* 'be disturbed, grow mad', *šōrīdah* 'sad'. *šōriš* 'confusion'; possibly Armen. lw *vat-šouēr* 'unfortunate'< **vata-švarya-*. For *š-*, Pers. *š-*, see above s.v. *śśära-*, Orm. *šir*, *sir*. For IE, *ḱuer-* could stand beside *kuer-* in Oss. D. *k'üärun*, *k'uärt* 'strike against, thrust', I. *k'üryn*, *k'ūrd* with Greek κύρω, κῦρέω 'thrust, reach, strike upon' (see Zoroastrian Problems, ed. 2, xxviii). For *-uḍ-* see also *phuḍa-*.

śūla 'only, alone', III 43·30–1 *hīya ṣahą śūla anvaśtāra* 'they experience only their own saliva'; from *śśū-* 'one', see *śūlaka-*, *śaulaka-*.

śūlaka- 'alone', III 44·48 *davą śūlakä asthaṃjai* 'alone she takes up the mantle (to keep an assignation, like the O.Ind. *abhisāriṇī*)', see s.v. *dava-* (or *davaṃ*). From *śśū-* 'one', *śūma-*, *śaula-*, *śūla*.

śśuvätä 'diminishes', Z 273·27 *pārhāna-dharma ṣṣu hvīnde, kau śśuvätä phāta pharā⟨ka⟩* 'the *parihāṇa-dharman* is indeed (so) called if he withdraws from many pleasures', hence *śśuvätä* is for BS *parihīyate* 'loses, diminishes'. From base *vā-*:*ū-* (see s.v. *vāra-*, *vanda-*) with *śś-*< *(a)ḍi-*, hence *(a)ḍi-uv-*> **źuv-*> *śśuv-* (see also *śśa-* preverb).

śśūvare- 'one beyond' with the tens from 20 to 90, see s.v. *śśau*, *śśūvare-bästä* '21'.

śśuvānä 'dogs', see s.v. *śve*.

śuvǫ 'half, middle', Z 24·255 *śuvǫ ṣṣavo* 'midnight', Z 4·10 *śuvǫ haḍā* 'midday'; Sid. 134v4 *mau u śvą utca* 'liquor and half water', Tib. *čhan dan čhu phyed*; II 115·28 *śvą ṣava karavā* 'midnight, early morning'; Sid. 4r2 *śvą haḍā u śvą ṣave* 'midday and midnight', BS *aharniśasyaʊardhaṃ*, Tib. *srod dan, sna dan* (*srod* 'twilight', *sna* 'early'); III 26, 28b2–3 *śva haḍā paśārā* 'midday, evening', BS *madhyāhna-kāla-samaye. . .sāyāhna-kāla-samaye*; E 357 D. *śvą brraṃkhaysji māšti ṣṭāna* 'from the middle of month *Brraṃkhaysja*'; K 19·224 *pīla śvą-masai vyache* 'calamity as much as a half ceases'. Possibly formed like O.Persian fractions **aštauva* 'one eighth', **navauva* 'one ninth', **pančauva* 'one fifth' hence **źiauva* >*śuvǫ*, *śvą* from *dui* as *śāta-* 'second'. It is less satisfactory to assume **viśva* to *vi-* 'separated' (IE Pok. 1175–6). See *ṣga* 'division'.

śuvǫ 'second', loc. plur., V 300, 3v1 *śuvǫ ysa⟨ṃth⟩vo narya*

jsīna dārysde u ttīye parśtā 'in second births he holds life in the naraka-world and then escapes'. See *śāta-*.

śūṣṭe 'urge on', II 39·17–8 *vījilaka byīvīrī miśtai kaniśta ā śūṣṭe* 'the youth (prince) urged on the hunters greater and smaller'. Possibly *śūṣ-* in Pašto *sūṇ* 'hiss, snort' < **suśna-*, O.Ind. RV *śúṣṇa-* 'hisser' as demon's name; with fem. Šuγnī *sāγ*, Rōšānī *sāw*, Bartangī *sāun* 'a (folk-lore) snake', and Šuγnī of Afghanistan *sāγd* from **suśnā-* (G. Morgenstierne, Irano-Dardica 1975, 25–7). See also s.v. *suvā* 'lungs'. To O.Ind. *śūṣ-* (retaining dialectal *ś-*) in RV *śūṣá-* 'epithet of a weapon', *śūṣyá-* 'making strong' from IE Pok. 592–4 *keu-* 'to swell'. See *sūra* (II 127·40) 'strong'.

śūsta- 'prepared', participle to *śūh-*.

śūh- 'to prepare', once Z 22·96 *śśūh-*, SuvO. 54r4 *śūhīmā* 'I prepare' BS *prayojayāmi*, Sid. 122v1 *gūlye śūhyā:ñā* 'pills are to be prepared', Tib. *ril-lur byas-pa*; III 75·223 *raysāyaṃ śūhyāṃ: ttū* 'we prepare this elixir'; K 69·227 *bitcaṃphe śūhyāki niśti* 'there is not a preparer of troubles'; K 112·363 *baiśa aysmva śukye cva caitta-māttra pays(ai)da* 'he (Vimalakīrti) prepared the whole mind (=BS *manas* or *vijñāna-*) who recognizes mind only (BS *citta-mātra-*doctrine); participle *śūsta-* Z 6·12 *aruvyaṇ jsa ṣu jīvai śūste* 'Jīvaka prepared it with medicaments'; 1 sing. K 151·35 *cu rä śusteṃ tvā deśanā* (BS *deśanā*) *aysä vyachīmę* 'may I who have prepared this profession have understanding'; K 151·47 *cā kīma-śanä hīye gauttrą aysmū jsą edrai jsa śuste u padaidai u pīḍai* 'Čang Kim-śan with his own *gotra*-base, his mind with faculty (BS *indriya-*) prepared and created and wrote'; K 155·54 *cā kīma-śani cu tvā sa deśani śustą* 'Čang Kim-śan who prepared this deśanā profession'; III 138 Dandan-uilik 7 *cu ri ttū śustau padeṃdi* 'who prepared and created it'; III 75·226 *raysāyaṃ śūstāṃdä thyau* 'they prepared the elixir swiftly'; Manj. *strīya pīrūna ha(ma)gyā śauṣta* 'prepared equal to a woman's painting' (for **śausta-*); SuvP. 70r3 *lakṣaṇyau bījsaṇyau śūsta* 'adorned with marks' (dyadic), BS *śubha-lakṣaṇa-alaṃkṛta-*, SuvP. 74r4 *huśūstä* 'well-prepared', BS *upeta-*; Z 5·34 *aśśa nu uysmalsta huśūsta* 'their horses groomed, well-prepared'. The forms, present *-ūh-*: preterite *-ūsta-*, indicate a base ending in a dental *-aud-*, *-aut-*, *-auθ-*; initial *ś-=ź-* would derive from *źi-* or *źu-* or dialectically from *ź-* or *(a)ḍi* (like *źä-* < *ḍui-* in *śāta-* 'second'). A meaning 'join, put together' (like the medical term *haṃbrīh-*) seems best, hence **adi-aud-* > **ḍiūð-* > **źūh-* (written *śūh-*) and participle **ḍiūd-ta-* > *śūsta-*. For *au-* see IE Pok. 75 *au-* 'to weave', O.Ind. *ótum*, *ūtá-*; *au-dh-*, Armen. *aud*, *z-aud*, *y-aud* 'put together'.

śūhi 'plant, herb', as second component, in the plant name *makala-śūhi*, *-śāha-*, *-śāṃha* above; see *śśuha*.

śśuha 'plant' or 'plant name', Z 22·126 *buśśānai rrīysū rrvīttä, ttrāmu samu kho śśuha gyastūña* 'scented rice grows just like the celestial *śśuha*-plant'. The same word seems to be the second component in *makala-śūhi*, BS *karamarda*, cassia carandas. If *śśuha* is not 'plant' but a particular plant the name of the storax scented plant Chinese lw *su-xo* < *suo-yâp*, Japanese *sugapu* > *sugō* (K 823·2; 71·1) from Iranian **suxa-* or **suga-* could be adduced.

śe 'he lies down', III 72·169 *dī bahya: pārautta śe* 'supported he lies under a tree', above *śśātä* 'he lies down', *śśātä* 'he lay down', see s.v. *śśā-*.

śę 'second', older *śāta-* < **ḍuita-*, III 115, 8r2 *śę ysaṃthāna* 'by a second birth', III 93·249 *ttye śeye haḍai* 'on the 2nd day', V 209, 34·2 *śeye haḍai*; K 41·65 *śę jūna* 'second time', =K 44·182 *śę jūni*; V 155, 122 *śye jūna u didä jūnai hvādä* 'a second and a third time they spoke it (*-i*)'; Manj. 362–3 *śā arva savrra nāma...paraimārtha hastama śyą* 'one medicament by name *samvṛti*-truth...the second the best *paramārtha*-truth'; V 251·813 *śęna ysathāna baysūśti būtte* 'in a second birth he realizes bodhi-knowledge'; K 90·733 *śęna ysaṃthāna*; V 300, 3v1 *śuvǫ ysa⟨ṃth⟩vo* 'in second births'; III 64·17–8 *paḍāna... śęna...daidana* 'for the first time...the second...the third' (see s.v. *śāta-*); with *-ra-*, K 35·81 *śęri* 'the second one', K 156·15 *śęrana*, K 18·201 *śęra*.

śe- 'one', Manj. 347 *śe-śāmai...śe-śāme* 'one-faced', see s.v. *śśāman-* 'face'.

śaikyaira 'better', see s.v. *śśirka-*, *śika-*.

śaiga, see *śīga*.

śena 'with one', inst. sing. to *śśau*, K 60, 35v1 *harbesī śena kṣaṇaṇa* 'all of it in one moment' (BS *kṣaṇa-*).

śeraṇa- 'benefactor', see *śśāra-garaṇa-*.

śerākä 'servant', see s.v. *śśār-*.

śerāta 'asparagus', see *śarāti*.

śerka 'good', see *śśirka-*.

śair-chä 'dark-coloured', III 40·11 *śair-chä hvū pā u gaisaṃcä rūsanä dyai* 'dark-coloured, fine-coloured (**hu-gūna-*) feet and whirling, brilliant to see', =III 38·35·6 *cha-hvasta pākū* (*-ū* 'and') *gesaca rūsanakye* 'coloured-reddened the feet, and dancing, beautiful' =III 47·54 *cha-rrvana pā u gesaca rūsanakyi* (see s.v. *cha-hvasta-*). Here **śaira-* from **śera-* or **śira-* to IE Pok. 540–1 *kei-* of dark colours, Greek κιρρός 'orange-yellow', κίρκα 'fox'; Celtic Mid.Ir. *cīar* 'dark brown', O.Engl. *hār* 'hoar', O.Slav. *sěrū*, Russ. *sědoj* 'grey', beside *kei-no-*, and *ḱi-ē-*, see above *śāva-* 'reddish', Lit. *šývas* 'whitish'. Note **sēra-* in Armen. lw *sira-marg* 'peacock' (*marg* from North Iranian, Oss. *marγ* 'bird').

śelāka, see *śilaka-*.

śaiś-, *seś-* (with both *ś-* and *s-*) 'to be a lover, be enamoured', III 101·27 *sauha kaiṇā saiśai ysīra ysūṣṭa* 'for your pleasures you make love; the heart is pleased'; with adjective suffix *-āka-*, III 42·3 *śaiśākau sattau pācaryą dī* 'in service of the amorous beings' (BS *pāricaryā*); III 46·13 *seśākāṃ*; III 34·6, *seśākā*; III 40·7 *saiśākau*, III 44·61 *seśāka*, II 75·63 *seśākä*, III 44·44 *seśākä*; noun, III 41·28 *saiśai vaskä* 'for love'; III 41·28 *saiśai hīyai* 'of love'. Compound, **śaiśa-kīra-*, III 40·3 *śaiśīryau thyau thyau vaña spyakau dāśauda*, =III 45·23·9 *seśīryau thyau puṣa spyakyāṃ dāśāṃdä*, =III 34·2–3 *seśīryau thyau pūṣa spyakyā dāśāda* 'with acts of love at once (dyadic) they did honour with flowers'. See also II 36·11 *saśi vī* 'in love'. Connected with the amorous term Yidγa *śeśo*. From base *saiś-*, *śaiś-*, *seś-*, *seś-* 'to sport amorously', incremental from *sai-* attested in Oss. D. *semun*, I *simyn*, *simdton*, D. *sind*, I. *simd* 'dance'; Oss. D. *serum*, I. *siryn*, *sird* 'dance, amble'; Oss. D. *sexun*, I. *sixyn* 'swing to and fro', to O.Ind. *śiśná-* 'tail, membrum virile', *śiśná-deva-*,

śaiśnya-, viśiśnya- (etymologies in M. Mayrhofer, Sanskrit etymological dictionary, s.v.; unexplained). See *śilaka-*.

śśau 'one', fem. *śśā*, acc. sing. *śśau*, inflexion, *śśiye, śśye, śye, śe, śi*, inst. *śäna, śina, śena*, loc. *śśiñi, śiñe, śśäña, śiña, śiṃña* (*-iṃ-=-e-*), fem. *śä, śśai, śśo, śśoña*; acc. sing. K 34·65 *śi jasta* 'one goddess'; III 60·35 *śä śä*; Sid. 12v4 *śä. . .śä. . .*; III 21, 523 *śau hālai mī nąsta* 'they sat at one side', BS *eka-ante nyaṣīdan*; Sid. 101r1 *dvyāṃ āṃ śau* 'one from two', Tib. *gñis-las*; II 127·35 *śä dvī śilī* 'one or two years', Sid. 151v4 *śä dva bāga* 'one or two parts' (BS *bhāga-* or dialectal, keeping *-g-*); Sid. 147r4 *śo śo*; Sid. 7r1 *śau salä vī bure*, BS *varṣa-*, Tib. *lo gčig-gi bar-du*; V 333, 27r6 *śau śau*, BS G 37, 24a7 *eka-ekaṃ*. Compounds *śa-* (see s.v. *śa-*), *śä-* (see s.v. *śä-*), *śiṃ-juṃ, śī-jūṃ* 'at one time', here *śau-* 'sole, universal', V 62·8 *śau-karānuṃ jsa hvaṃdä drrūnä himāre* 'thereby (*-uṃ jsa*) may the men of the whole *karāna*-region become healthy'; K 32·28–9 *śau-kṣīri satvä upajīva* 'livelihood of beings of the whole land' (BS *upajīva-*), Sid. 1 bis r1 *yuḍāṃdä śau-kṣīrä krra* 'they made treatment of the whole land'; K 63, 79v3 *śau-gūnasthānyau spyau jsa* 'with flowers of all colours'; V 252·845 *hāysi naysdi śau-gūttirä hvārakyāṃ brrātarāṃ jsa haṃbrrīhūṃ* 'I share with sisters (and) brothers of the one family far and near' (BS *gotra-*); II 19, 9a3 *śau-haḍājsya* 'of one day'; V 68·16 *⟨ś⟩au-nauhāna aysmūna* 'with concentrated mind'; Z 2·180 *pūru śśau-ysātu* 'only-born son'; II 7·110a *śau-ysä pūra mäñada* 'like an only-born son' (=II 7·114); Manj. 3 *śau-raysa* 'having one taste', parallel BS *eka-rasa-*; V 217, 2a4 *śau masi* 'only one', Manj. 50 *śau mase*; Manj. 347 *śä ye hama* 'was one (and) the same'; Manj. 325 *śä hama prrara* 'one (and) the same nature'; Manj. 331 *śä hama* Manj. 346 *śä aysmva hama* 'one (and) the same mind'; Z 9·24 *śśo śśau balysi*, =Manj. 403 *śä śä bąysä*; V 62·7 *śä-bisa hvaṃdä* 'men of one house'; K 46·25 *śau haḍä salya* 'one day a year'; K 68·217 *cu śau piysiṃdi* (*-iṃ-=-e-*) 'who recognizes (that it is) one'; II 116·39–40 *śau-v-a aśa panaṣta* 'one horse of theirs (*-aṃ*) lost'; K 45·20–2 *śau āṃ. . .u śę āṃ. . .* 'the one. . .and the other'; III 67·49 *śau. . .śera jsāṃ* 'the one. . .the other'; compounds with *śä-*, Sid. 132r3 *śä-saluṃ hvaḍāṃ khaṣṭā jsa* 'with food (and) drink for one year', Tib. *lo gčig čhun-čhad lon-pa ni kha-zas dan*; JS 37v3 *śä-thāña* 'of one subject' (BS *sthāna-*); II 89·53 *śä-māśtāṃjsye* 'for one month'; V 215·70·2 *śä-salvāṃjsa* 'for one year', above V 62·7 *śä-bisa hvaṃḍä* 'men of one house'; Manj. 153 *śä-nāha aysmva* 'mind on one point'; Manj. 322 *śä-najsaḍa bvāma* 'knowledge of one kind'; with *śauva-*, II 104·72 *śauva-hamara aika-raysa* 'having the one taste', BS *eka-rasa-*, dyadic; see also first component *śa-* above. Before numbers 20–90 *śśūvare-*, Z 13·102 *śśūvarinautamä* '91st'; V 88, 50v2 *śūvarebästä* '21', V 160, 203a3 *satä śūvarebästä jū⟨na⟩* '121 times'; II 20, 12a6 *śūvarabistamye haḍai* '21st day'; III 12, 22r1 *śśuvarabistä graṃthä* '21 knots'; ibid. 21v5 *śśūvarebistä jūna* '21 times'; Sid. 1 bis v4 *śūridirsą* '31', Sid. 133v1 *śuribestaṃ* '21st'. For 'eleven', II 91·92 *śūṃdasä hvaṃdä* '11 men', I 171, 86r5 *śūṃdasä gūnā* '11 forms', BS *ekādaśa rūpa-*; II 27·34·8 *haḍä śūṃdasi* 'day eleven'; V 10·2·5 *śūṃdasa-chāya* 'of eleven feet'; ordinal, N 166·14 *śūdasaṃ* '11th'; IV 10·1 *haṃḍyaji 11 śūdasamye haḍai* 'month *haṃḍyaji* (first summer month) 11, eleventh day'; K 57, 25v1 *śuṃdasama*. See also *śū, śūka-, śūma, śuma, śūla, śūlaka-, śaula* 'alone'; *śśū-jäte* 'one another', separately. From *aiva-* 'one'> **yūva-*> **źū*>*śśū-*, with *śśau*<**śśāva-*, inflected from *śśa-*, fem. *śśā, śśau* (**śśām*). See also *śśa-*<*adiā-* beside *śäta-* (*ś-=ź-*)<**duita-*. Tumšuq Saka *śo* 'one', *śowarsana* 'eleven', inflected *śe, śa*; Parāčī *źū*<**yau*<*aiva-*, Orm. *šē, sə*; Av. *aēva-*, O.Pers. *aiva-*, Av. acc. sing. *ōyum*, Zor.P. *ēv, ēvak*, N.Pers. *yak*, Sogd. Bud. *'yw, 'yw-znk* 'of one kind', *'yw* 'a', Man. *'yw*, Chr. *yw*; M.Parth.Pers. *'yw*, Oss. D. *jeu, jeūūä*, I. *iū*, Balōčī *ēyōk* 'single', *evak'ā* 'alone'; Pašto *yau*, Yidγa *yū*, Sanglēčī *wok, yak*, Waxī *īu*, Šuγnī *yīw, yī*, Sarīkolī *ī(w)*, Yazg. *wū, wûg*. IE Pok. 286 *oi-* (to *ei-* 'this'), Greek οἷος, Cypriot οἰϝος.

śąuña 'duality', Manj. 345 *cu ā marai hvāñīda śąuña ṣą jaḍī bvāma ṣą* 'what here they name duality, that is, ignorance's knowledge'. See *śąṃña* 'duality', to *śäta-* 'second'<**duita-*, hence **duiauni-*.

śauda 'rod, staff', III 44·54 *dastą dastą baistą tcūra-śauda palyadą* 'hand bound to hand, attendants having four rods' (in *Kinnara-dvīpa-*) like III 42·1–2 *dīśtą gatcastą ṣakäle tcāraṃphą* '(men of the troupe, BS *gulmaka-*) in hand broken dry sticks'. Note *-auda-* from *-afta-* in *hauda* 'seven', *ttauda-* heated (**tafta-*), hence **śafta-* possibly with Waxī *šōpk, šipk* 'rod, twig', Sarīkolī *x̌ēiib, x̌aib* 'twig' (for *ś-:š-* see s.v. *śśära-* 'good'). See also *paśąuda-* 'mouth' (**pati-zafta-*).

śau-nau(ha) 'concentrated', II 49·11, see s.v. *śśau* 'one'.

śauma 'face', II 103·68 (triadic) *śauma tcīra parbīra*, see *śśāman-*.

śǫl-, *śąul-, śaul-, śąl-* 'suck, absorb', Sid. 142v5 *śǫlākyā arvāṃ jsai ysu u kṣąuśtā pverāme vą* 'for removing pus and serum of it by absorptive medicaments', Tib. *hjib-pahi sman-gyis rnag dan, čhu-ser bsal-bahi thabs ni*; Sid. 142r5 *ttī nirūjāñā u śąulāñā arvāṃ jsa ysu kṣąuśtā vasujāñā piṣkalyāñā* 'then it must be opened and be absorbed with medicaments, pus (and) serum must be cleaned and separated', Tib. *brtol-te hjib-pahi sman-gyis rnag dan čhu-ser dag-par bsal-nas*; Sid. 144r4 *ysu kṣǫśtä śąlākyi hā arve pisalyāñā* 'medicaments absorptive of pus (and) serum must be smeared on'; III 90·181 *ysū śąule, u haṃbrrauñe* '(of itch and wounds) it absorbs pus and makes it grow together'. For 'lick, suck', BS *leh-* 'to lick, suck', *lehya-* 'lectuary'. With increment *-l-* (as *haṃjsūl-* 'to kindle') to base *śaup-*, Yidγa *šuv-:šūvd, šuvd* 'to suck'; *fšūv-:fšuvd*, Waxī *šāp-*, Parāčī *šup-* (G. Morgenstierne, IIFL 2, 209; 542 *xšap-*, but Khotan Saka favours *saup-, ś-:š-* see s.v. *śśära-* 'good').

śaula 'alone', II 95·56 *śaula au narädä* 'they went out alone', =II 98·144 *śaulakä au narāda*. See *śśau* 'one', *śūka-*. But II 80·12 *aśąulaka* 'unharmed (?)'.

śąuvāṃde 'they stung, bit', JS 28r2 *pha drrvaṇe prāṇā ca śąuvāṃde* 'the many scorpion, breathing beings who stung'. From preterite *śąuva-*<**śąuta-* to a base *śąu-*, variant to *jau-* to chew, bite' see *haṃjvāme* 'chewing', to Zor.P. *žau-:žūt zwyyt *žōyēt, žūtan* gloss to Av. *gah-* 'eat' (written with *y*-sign), N.Pers. *žāvīdan, jāvīdan*, Balōčī *ǰāyag*, Pašto *žōwul, žōyəl, žōyəm* 'chew, bite,

gnaw', dialectal *ẑeu-*, *jūw-*, M.Pers.T. *zw-*. IE Pok. 400 *ǵeu-*, *ǵeu-*, *ǵieu-*, *ǵieu-*, O.Engl. *cēowan* 'chew', OHG *kiuwan*; *kewa* 'jaw', Lit. *žiáunos* (plur.) 'jaw', O.Slav. *žuju*, *žívǫ*, *živati*, Russ. *ževátĭ*, *žujú*. Khotan Saka *śau-* < *žiau-* (IE *ǵieu-*) and *haṃjva-* < *jau-* (IE *geu-* or *ǵieu-*); and Balōčī *jāyag*, *jāγ*, *jūta-*, *jāiθa* 'chew, bite to pieces' with *-āy-* < *-āvy-*.

śauve 'plant name', Sid. 14v3 BS *halā*, Tib. *ha-la*; Sid. 13v4, BS *kulahala*, Tib. *kolaha-la*. O.Ind. *halā* 'methonica superba', *kurala-*, *kola-* 'jujube tree' (see s.v. *śīṃja*). Possibly *śaup-* beside *śaup-*, O.Ind. *kṣupaka-* 'bush' (see *ś-* : *ś-* s.v. *śśāra-*, *śauda-*).

śauva- 'one', first component, II 104·72 *śauva-hamara aika-raysa* 'having one taste' dyadic, BS *eka-rasa-*, see s.v. *śśau*.

śauvai 'alone', III 100·11 *caigvā au tsai śauvai* 'you go alone among the Chinese (*ciṃga-*)'. See *śśau* 'one'.

śka 'perhaps; even', V 67, 25a2 *maraña burai śka* 'even to death'; Manj. 124–5 *cu bure ī hvaṇ(ḍ)vā sūha cakrravarttauña bure śka* 'whatever may be among men pleasure, even up to the imperial stage' (BS *cakravartin-* with abstract *-auña*). To *aśka* (**aśtä ka*), V 339, 77r3 *tta hvāñidä aśka auṣṭe gyasta* 'so they say, perhaps the goddess is angry', BG G 37, 72b7 *vadet putra deva-krodhaṃ hi te bhavet*; like V 333, 27r3 *kuṃjsatu kerä aśtä ko ṣe kumjsati ttīma pharakä hämäta* 'he may sow sesame; will (is it if=) in any place this sesame seed multiply?', BS G 37, 24a3–4 *tilaṃ vāpayet tat kiṃ manyase sarvaśūra bahūni tasya bījāny utpadyeran.*

ścāka 'necessary', see *śtā*, *śtāka*.

ścāna 'necessary', II 52·9 *ṣi jsāṃ āṃ vā ścāna saṃbāvana bīḍa* 'he indeed takes (the tax) with the necessary decision (?)' (BS *saṃbhāva-* 'to produce'). See *śtā*, *ścāka* 'necessary', and SDTV 104.

ściṃña 'eye', Sid. 145v1 *ściṃña bisai āchai* 'eye-disease', Tib. *mig-nad*; Sid. 145r1 *tciṃña* 'in the eye', see *tcɛiman-*.

śtā, śtāka, ścāka, śtyāka 'necessary', III 24, 20a2–3 *ttye kiṇa subhūta baudhisatva avārauttä aysmū śtāka ni rūvā vīra pārauttä* 'therefore, Subhūti, the Bodhisāttva must have an unbased mind, not based upon forms' (BS *rūpa-*), BS *tasmāt tarhi subhūte bodhisattvena mahā-sattvenaivam apratiṣṭhitaṃ cittam utpādayitavyaṃ*; Sid. 6r3 *ṣi drrāṃ śtāka cu śāsträ u drriṣṭa-karma bautte* 'he is such necessarily one who understands the technical treatise and factual knowledge', BS *śāstra-artha-karma-jñaḥ*, Tib. *sman-dpyad-kyi yi-ge kha-ton-du bslabs-śin don śes-pa dan*; Sid. 101v5 *gulä hā drrai śūba śtāka* 'molasses three times is necessary'; BS *tri-guṇaṃ guḍaṃ*, Tib. *bu-ram sman spyir bsdoms-pahi sum-ḥgyur dan* ('molasses medicament three times as generally decided'); III 91·209 *hamaṃgä śtākä* 'the same amount is necessary'; Z 23·133 *ttū cu śtā samai yiḍānda* 'you who necessarily made this agreement' (BS *samaya-*); Z 11·54 *ko ni hamatā śtā śtä balysūśtä* 'if for us of itself the bodhi-knowledge is necessary'; K 112·381 *ttyā va śtyāka* 'necessary for them'; III 105·10–11 *khū ścāka aidrrau jsa brra vī bure cha ttarū vaiysna hamaga* 'as necessary with (all) faculties (BS *indriya-*), as far as a beloved, skin reddish, equal to a lotus' (description of the lover, the *daha pūra* 'male child'); abstract, IV 7·8 *śtye kiṇa ma ttā haṣṭāṃda* 'for my necessity you provided'; from **staya-* > *stya-* > *śta-* with *-ā*, *-āka-* suffix of adjective; and *śtye* oblique to *śtyā-*.

śti 'being', see *aśti*, II 40·37–8 *khu śti jsa hamāri* 'when they arise out of being', see SDTV 121 (doubtful text).

śtī 'is', Sid. 131v1 *ttye paḍā hva śtī* 'there is mention of this before', Tib. *de-la ni thog-mar* with certain *-ī*, possibly *śti* with *yi* 'it is to it', but perhaps scribal slip for *-i*.

śtye 'necessity', see s.v. *śtā*.

śyą 'second', see s.v. *śe*, *śäta-*.

śśye 'one', see s.v. *śśau*.

śvą 'middle, half', see *śuvǫ*; III 14·10 *paryai śva-haḍā* 'mid-day past' two-hour (Chinese) period 1–3 p.m.; K 45·18 *śvāṃ ṣavai* 'mid-night', *-āṃ* < *-o*; V 252, 848 *śvi haḍā sarvakārā dāśe* 'at midday all the work (BS *sarva-kāra-*) was finished'; V 154, 1845 *ce śvǫ buḍaru* (lost context).

śvakyaina 'times', II 100·232 *ttyai rrvī vī varāṣṭa drai śvakyaina japha yai* 'of him towards the court three times there was discussion'. See also *gūkyaina*. To *śūma* 'alone'.

śvāña *gūra* 'a kind of grapes', I 141, 49r1–2 *halirā dva, vīhīlā, aumalai, śvāña gūra kaśmīrya*, 'the three myrobalans, the three grapes', BS *triphalau* 'the two groups of three'; see also Sid. 19r1 *kaśmīrye*, BS *kāśmaryaḥ*, Tib. *tri-bal* (=BS *triphala-*); III 17·11 *śvāña gūra, huṣkyi ttrahe* '*śvāña* grapes, dry radishes'. Hence an epithet of grapes, possibly an ethnic like *kaśmīrya-* or O.Ind. *gostanī* 'of Khotan'. Hardly adjective to *śvān-* 'dog', but possibly a variant of the name *Saka*, *Saga*: **śava-* with adjective suffix *-ānya-*. It could be from the old name of Yarkand; hence suffix **śvānya-* > *śvāña-*, or a place name.

śve 'dog', V 30, 73v2 *śve hämäte vātco ṣe nasphūstai oṣku* 'becomes a dog, he is then driven out for ever'; III 14·13 period of two hours 7–9 p.m., presided over by the Dog *///ri hime ttā śve* (*paśārī?*, 'evening'); II 116·35 *śvai au bāstai haḍā* 'the day presided over by the Dog'; III 45·12–3 *śva tcāma śalarbe* 'dogs, locusts', dyadic (BS *śalabha-*, with III 15·53 *śalarbi*); II 103·45 *śvą tcāma śalarba*, K 100·278 *śvą tcāma śalarba*; III 15·51 *śvā salya* 'in the year of the Dog'; plural Z 2·46 *śvānä*, Z 20·30 *śśuvānä*; gen. plur. Z 19·44 *śvānānu*. Compound, Z 24·170 *śvāna-vrata* 'with dog's vow' (BS *vrata-*), parallel to BS *kukkura-vrata-*, Pali *kukkura-vatika-*. Adjective, *śvaiña*, II 50·48 *śvaiña kaga* 'dog's skin'. From base *śvan-*, *śśuvan-* (retaining both *ś-* and *-v-*, dialectal from IE *ḱuṷon-*, IE Pok. 632–3 *ḱuon-*, *ḱun-*. To Av. *spā*, *spānəm*, *sūnąm*, Median σπακα, Zor.P. *sak*, N.Pers. *sag*, M.Parth. T. '*spg*, M.Pers.T. *sg*, Wanetsī *spā*, Pašto *spai*, Orm. *spuk*, *əspuk*, Parāčī *espō*, *espaγ*, Waxī *šač* (Sogd. '*kwt-*, *kwt-* and Pamir dialects, Oss. D. *kuj*, I. *kūdz*). IE Pok. 632–3, O.Ind. *śvá*, *śúnaḥ*, *śvaka-* 'wolf', Armen. *šoun*, *šan*, Greek κύων, κυνός, Celtic O.Ir. *cū*, *con*; Welsh *ci*, *cwn*, Got. *hunds*, Lit. *šuõ*, *šuñs*, Tokhara A *ku*, *kon*, B *ku*.

śver- 'speak, tell', II 89·42 *ñaśä bīsai hā tta hveṃ si śveri tta ṣacū bisā salāva* 'I the humble servant said to him, Tell the talk of Ṣa-ṭṣou' (BS *saṃlāpa-* 'talk together'); III 73·180 *śvera mira* 'speak (and) die', =III 73·188 *śvera mira*; III 74·196 *śvera dyū* 'tell; he beats you', K 100·291 *śvera mī ma yai* (and 296, 298), unclear. From **vāraya-* with

preverb *ś-<śśa-<adi-*, see s.v. *śśa-* preverb and *śūh-* 'prepare', to IE *uer-* 'assert', cognates s.v. *vauḍā*.

śvrrai '*sūtra*-text (?)', III 100·8–10 (a list of studies) *drrayvā pīlyā artha ausairma bāyāka ttī jsāṃ bāvāvā avaṣṭa ṣīya haḍāya śvrrai u mālai ṣṭīka ttī jsā jāvā ttyau ysyai hūrāka sa khū ācārī prrabhā* 'controlling the vital meaning in the three basic texts, then also studying in the philosophical books night and day, the *sūtra*-collection and the formula-collection, the commentary, then also in the prayers, giving the taste of them, just like the teacher (BS *ācārya-*) Prabha'. For these Buddhist technical terms the following commentary is necessary. The *pīla-* from Prakrit *pela-* of the collection of sacred texts (see KT VI 108, and 195), Pali *piṭaka-*; *bāvāva-* may be *bhāva-vāda-* 'discussion of being', hence 'philosophy' (see also KT IV 83); *śvrrai* may be Prakrit from **surta-* for older *sūtra-*, with *-rr-* replacing *-rt-* as in the lw *parramā-* 'image' from **partimā-* older BS *pratimā-*, and also with *śv-* in place of *sv-* as in Kroraina *śvasti* beside *svasti-* 'welfare', *śvasu* 'sister'. The word *mālai* contains a form of *mantra-* through **mānla-* (as a dialectal Iranian **māhra-*, which also became *mahr* and *mār-*; see s.v. *mātṛvālai*, BS *devapālaka-*). The *ṣṭīka* is BS *ṭīkā* 'commentary'; *jāva-* is older BS *jāpa-* from *japati* 'to murmur prayers'. For *ācārī Prrabhā*, note the similar JS 2r3 *ācārī Devā*. In Khotan Saka *avaṣṭa* 'studying' may occur **abišta-* 'occupied in' from **abi-šta-* to base *ah-*, Av. *aiwi.šti-* 'study', Orm. *aw-*, *haw-:hištak* 'to read' (from *abi-ah-* and *abi-šta-*). The word *ysyai* 'savours' is the older *ysvye*, base *ysūṣ-* 'to taste', hence used for BS *rasa-*, like the cliché *eka-rasa-* of the one taste of the *dharma*-doctrine (Khotan Saka *śau-raysa-*). The text is the description of a beloved person who has gone to China.

ṣ- 'to prepare', see *ṣāña-*, s.v. *ṣā-*.

ṣa- 'this', nom. sing. V 70, 8v2 *tta uspūstä rro. . .ṣä uysnorä hämäte* 'so this person is restored (to health)', BS G 37, 12a6 *śakyaṃ sa satvaḥ punar apy utthāpayituṃ*; later *ṣā*, *ṣī*; with pronoun *yi*, *ṣai*, *ṣei*, *ṣe*, *ṣai*, *ṣe*; with *-ta-*, *ṣätä*, *ṣäte*; *ṣā ṣāra-*, *ṣāra-*, fem. *ṣā*, *ṣā*, *ṣa*, with pronoun *yi*, *ṣai*; with *-ka-* *ṣīka*; III 39, 43b4 *ṣī baudhisatvä*=Manj. 277 *ṣī ṣā baudhasatva*. Inflected with *ta-* (after nom. sing.), Av. *aēša-*, O.Ind. *eṣa*. IE Pok. 286 *e-*, *ei-*, *i-*. Gen. plur. Sid. 142r4 *ttikyāṃ ttikyāṃ hīyāṃ gūnāṃ jsa* 'with these various marks'. Late *ṣa* without hook in K 111·355 *ṣa akhauṣṭai jsa dharma-kāya* 'this *dharma*-body with motionlessness', and 349 *ṣa dā* 'this dharma-doctrine'.

ṣä 'indeed', older *ṣṣu*, *ṣu*, K 40·32 *u ttye hīye ṣä cimeṇī hervī śirkye*=K 43·150 *u ttye hīya ṣi tcimaña hevī śirke* 'and indeed than his eye nothing is finer'.

ṣakala- 'dry', see *ṣkala-*.

ṣakye 'ladder', III 81·177, gloss to Turkish *cattā* (=*čatu*, *šatu* 'ladder') and ibid. 177 *cattākīrä* 'rung of ladder' from Iranian, see s.v. *būṣṣäta* 'stairway', with *-kīrä*, Iranian *kīḍā*, *kīra-* (see above) as 'rod' for the rungs. Here *ṣakye* can be traced to **šatukā-*, from **śritu-kā-*, base *śrai-:śri-* 'lean on', see cognates s.v. *būṣṣäta*.

ṣakṣāvi 'commandment', V 63·28 *ṣakṣāvi nāsāñi* 'the commandment is to be obeyed'; III 71·146 *tta varttāña tcaura ṣakṣāte* 'so the four commandments must be practised' (BS *vartaya-*), rather from BS *śikṣāpada-* with *ś-* replaced by *ṣ-* and *-āpada-* become *-āvā-*, than Iranian to base *sak-*, *saxš-* in *sāj-:sīta-* 'to learn'.

ṣṣaṃga 'a measure for grain', for *rrusa* 'barley', *ggausā* 'millet', *jsārä* 'corn', II 15·4 *ṣaṃga rrusa*; inst. sing. IV 4·4 *ṣṣaṃgna*, V 222·9·4 *ṣaṃgäna*; IV 26·4 *ṣaṃgana*, see SDTV 37. The *ṣaṃga* is 4 BS *prastha-*, and 8 *śiṃga* (see *śiṃga*). Tokhara B *ṣank* see IV 77. Gloss III 124·86 *ṣaga* to BS *aṇḍa=āḍhaka=4 prastha*. In the case of *śśära-* 'good', three initial sounds are attested (Saka *śś-*, Sogd. *šyr*, Orm. *šir* and *sir* 'good'), hence one could expect Saka *ṣaṃg-* 'to weigh' to correspond to Zor.P. *saxtan sanjēt* 'to weigh', N.Pers. *sanj* 'weight, measure', *sang* 'a weight', *sanjīdan*, *saxtan* 'to weigh', *sanjah* 'scales, a weight', *diram-sang* 'of the weight of a *drakhmē*', Zor.P. *dram-sang* of a measure (in medicine), but here Sogd. Bud. *δrγmδnk* suggests **draxma-θanga-* to the base *θang-* 'draw' (see *thaṃga-* above). For the variation Iranian *s-*, *ś-*, *š-* (if inherited) it could indicate IE *ḱ-*, *ḱi-*, *ḱs-*, but the variants may be of middle Iranian age. The alternative to seek a Chinese source has not succeeded.

ṣṣaṃgila 'part of man's body', IV 17·1 *sa⟨ttaṃ⟩ ṣṣaṃgila jīy⟨e⟩*, 'seventh, this part fails (becomes diseased)', hence either like Waxī *šəngər* 'intestines', Khowar lw *ṣangūr*, or Pašto *šangarai* 'cloven hoof; ankle'. Possibly from *śrang-*, but initial *ṣṣ-* is ambiguous in origin.

ṣṣaṇīrä 'give', V 26, 49r3 *uvārna aysmūna vā āysda yanīrä muhu ṣṣaṇīrä u///* 'may they guard us with exalted mind may they give us and. . .'. Here only, possibly *śran-* 'to bestow', to Pašto *šandəl*, present *šandəm* 'to give', Wazīrī Pašto *šandəl* 'to spend'; O.Ind. Dhātupāṭha *śraṇati* 'give', attested in causative *vi-śrāṇayati*.

ṣaṇā 'noise', I 179, 98v4 *kāryi gva prrahāji gvaña ṣaṇā rāhä jiṃda* 'opens deaf ears, removes pain of ear-noise', BS *bādharyaṃ karṇa-nādaś ca*. From *źr->ẓ-*, base *źran-* 'to sound', incremental to *zar-* 'make noise', see above *ysār-* (of birds), Oss. D. *zarun* 'to sing', with *zār-* Oss. D. *azälun* 'to echo'. IE Pok. 352 *ĝar-*, Pašto *ẓāy* from **źrāga-* 'noise'. Hence three forms *zar-*, *zran-*, *zrā-*.

ṣanau 'favour', see *ṣṣänaumä*.

ṣapā 'broth', Sid. 9r5 *priyaṃgīnai kaḳä jsa saṃkhaista aṃgä, ṣṭāna ṣapā ni hverai* 'the body smeared with paste from *priyangu*-millet, the rice broth must not be eaten'. BS *priyangu-kalka-digdhāhvaṃ pāyasaṃ na samācaret*, Tib. *priyankuhi lde-gus lus bskus bźin-du, hbras-kyi ho-thug mi bzah*; Sid. 9v1 *u mo u rīysvanai ṣapā haṃtsa ni khāṣāñä* 'and liquor and rice broth together must not be drunk', BS *surā-kṛsara-pāyasāu na∪aśnīyāt* ('he should not consume together *surā*-liquor and rice broth'), Tib. *čhan hbras-kyi ho-thug rnams lhan-čig mi bzah*. From dyadic **srata-pāka-* 'baking-cooking', *-p-* retained from secondary contact *-t-p-*, O.Ind. RV *śṛta-pāka-*, to base *śar-* 'mix, cook, prepare'. IE Pok. 582 *ḱerə-*, O.Ind. *śrīṇāti*, *śrāyati* 'cooks', participle *śrītá-*, *śīrtá-*; *śrāta-*, *śṛtá-*, Av. *sar-* 'to join', Greek κίρνημι, κεράννυμι, κρατός, O.Engl. *hrēran* 'stir', O.Saxon *hrōra* 'movement', see TPS 1954, 129–32. Connected here is Šuγnī, Sarīkolī *šipik* 'bread, food'. See also *ṣapāña*; *nāṃji*.

ṣapā 'bare-footed (?)', II 130, 2b2 *khvai ṣapā ma kaiṇa dvīda vīnai na hamai* 'if because of me they beat him the

bare-foot one, he has no pain'. To 'bare-footed', note Balōčī *šafād*, *šawāδ*, Brāhūī lw *šapād*, Waxī *špuδk*, from **fša-* 'naked, bare', to IE Pok. 163 *bhes-:bhs-*, *bhoso-*, OHG *bar* (**baza-*), O.Engl. *bær* 'bare', Lit. *bāsas*, O.Slav. *bosŭ* 'bare-footed', Armen. *bok* (**bhoso-go-*), Greek ψ- in ψιλός 'bare' to *bhes-* 'rub off'. Note also Balōčī *p'āš*, *p'ăšpāδ* 'bare-footed' (from **fš-* > **faš-* > *p'aš-*, *p'āš-*).

ṣapāña 'cook', conjectured from contexts, IV 11·3 *a mara ṣapāña kaṣṭūṃ būki āṃ ni byehī* 'I am here attached as a cook; I was not getting the food'; plural *ṣapāñara*, II 28·35·9 *jsārä thyau vā ṣapāñara haysa* 'convey the corn at once here to the cooks'. Passages are cited to IV 11·3 (pp. 100–1). Possibly *ṣapā* 'broth' as a major product of cooks has given the word by suffix *-ānya-* and *-kara-* 'maker of broths', similar to N.Pers. *āš* 'soup', *āš-paz* 'cooking soup, cook' (Turkish *āšči*), with *āš-xānah* 'kitchen', see also below JS 8r3 *hurāśña* 'in the kitchen'. Kroraina *ṣitġa-potġeya*, from **śrita-puxta-* from the same bases as *ṣapā* and O.Ind. *śṛta-pāka-*, is also connected with the commissariat. See TPS 1954, 129–32. Cooks are mentioned in parallel Tibetan and Chinese documents.

ṣabajsyau 'with claws', JS 22r3, see *ṣaṃbajsa-*.

ṣamār- 'to count', see *ṣumār-*.

ṣaṃbajsa- 'claw', JS 7v3 *ṣaṃbajsyau rrijsyau ḅistāṃde aga* 'with sharp claws they pierced your limbs (*aṃga*)'; JS 22r3 *ṣabajsyau rrijsyau tvī baistāda ttāra* 'with sharp claws they pierced your forehead'. With variant *š-* and *č-* **šam-baja-* could contain *čanga-* 'claw' as in Zor.P. *pančang* 'five-clawed' (animals), or **čamba-*, in Oss. I. *kärd-dzäm* = D. *kärd-badzä* 'knife-edge'. (See s.v. *cambuva-*.) The second component may be traced to *vak-* 'be crooked' (with the *badzä* of Oss. D. *kärd-badzä*), to Zor.P. *w'hr* **vahr*, **vaxr* 'crooked', Pāzand **avāhar* for **huvahr*, **huvaxr*, M.Pers.T. *xwhr* 'crooked', Pahlavī Psalter *hwhly*. IE Pok. 34 *ụenk-*, *ụek-*, 1148 *ụeng-*, and 1120 *ụāg-* 'bend', O.Ind. *vancati*, *vakrá*, *vánkri-* 'rib'; with *ụek*, Av. *nivaštakō.srva-* 'with bent horns'. For the absence of conjunct vowel note *duṃ-berra-* 'tail feather' and *biś-paḍā* 'first of all'.

ṣara 'nut, seed', III 86·104–5 *ttīra ahāḍā hīya ṣara* 'seeds of the bitter gourd'; III 88·153 *ttīrä ahauḍä hīya ṣarä* like III 92·241 *ttīrä ahauḍä hīye ttīme*, hence *ṣara* variant *ttīma*. From **xšara-* Oss. D. *äxsärä*, I. *äxsär*, plur. *äxsärtä* 'nut', D. *äxsär-bun*, I. *äxsär-byn* 'nut-wood', adjective D. *äxsärgun*, I. *äxsärdžyn*; with *-aka-* suffix DI. *äxsäräg* 'squirrel' (see BSOAS 20, 1957, 58). Waxī *ṭōr* 'walnut' has *ṭ-* (initial only in this word) for *xš-*; like the later Khotan Saka *ṭh* in *thra* 'six', in Tibetan script (V 382 no. 340; 424), *thras* 'sixteen' (no. 425) *threr-lhes* '26' with *thr-* = *kṣ-* (no. 423), the Tibetan indicates retroflex sounds by *-r-* so that *thr-* = *ṭh-*. Within Khotan Saka *-ṭh-* of the older language was in latest text often written *-kṣ-* (*haṭhṭhā-* 'truth', *hakṣā-*). From **axšar-ta-* came also Indo-Aryan, O.Ind. *akṣoṭa-* 'walnut', beside *ākṣoḍa-*, *ākhoṭa*, Prakrit *akkhoḍa-*, *akkhula-*, Romani *akhor*, Hindī *akhroṭ*, *akroṭ*, Iranian Orm. *waṭk* might derive from **axšarka-*. Note also Khotan Saka *tharka* 'walnut', Tibetan *star-ka*, *star-ga*, *star-kha*, *dar-sga* which could also be traced to **axšarka-*. The base will therefore be Iranian *xšar-* (or possibly *fšar-*), IE *kser-* or *k*^{u}*er-*.

ṣarr-, *ṣṣar-*, 'be exhilarated', with negative K 3, 139v1 *aṣarrāmata* 'indolence, despondency', Tib. *źum-pa*, Chinese *hie-tai-sin* (K 366·3; 184·10; 801·1); Z 7·24 *suhāna ṣṣarri klaiśa* 'with pleasure exhilarates the *kleśa*-afflictions'; participle, Z 20·8 *āṣṣuḍa tsīndā bāysañuvo murka date* 'the excited birds (and) beasts roam in the groves', parallel BS *mada-mudita-vihaṃga-* 'birds delighted in exhilaration'. See also *haṣūḍā* (III 79·12). From *xšar-* or *fšar-*, Sogd. Bud. *š'r-* 'tremble'; possibly with O.Ind. *psar-* parallel to *mad-*, see BSOAS 21, 1958, 543. To IE *kser-* or *pser-*.

ṣṣavā- 'night', Z 4·111 *ṣṣava*, Z 4·9 *ṣṣavo*, Z 2·30 *ṣṣīve*; Sid. 146v3 *śau haḍā śā ṣave* 'one day one night', Tib. *źag* ('day and night'); Sid. 20r4 *śā ṣava trvāyīye* 'one night was passing', Tib. *źag lon-par*; gen. sing. K 18·214 *ttye ṣīye*, = K 26·141 *ttye ṣīya*, = K 35·86 *ttye ṣīve*; II 130b6 *pharāka ya hvaṇḍa ttakyai janavai vīra na ṣava-basta aysamū ha-bāḍa śā ṣavai aysmū va tvī baida basta* 'many were the men in that land the mind not night-bound, (but) one night his mind there was bound (intent) upon you' (*ṣavai*, *ṣava* with *yi*). Compounds, Z 24·197 *muṣṣuve* 'this night', Z 23·43 (with *yi*) *mu-ṣvai*; IV 20·4 *muṣve*; first component, V 154, 184b2 *ttāräna ṣṣava-märä|||* 'by darkness, the division of the night'; loc. sing. Z 24·178 *ṣṣava-mera* 'in the division of the night'; parallel to Pali *ratti-bhāga*, from *ṣṣavā-* and *māra-* 'measure'; JS 7r1 *ṣava-tsūkāṃ* 'of night-roamers', parallel BS *nakta-ga-*. From *xšapā-*, Av. *xšap-*, *xšapā-*, *xšapan*, *xšapar-*, O.Pers. *xšap-*, Zor.P. *šap*, *šapīk* 'shirt', *šapastān* 'inner chamber', N.Pers. *šab*, *šabistān*, *šabēxūn* 'night bloodshed' (from **xšapas-haumi-*), Sogd. Bud. *'γšph*, Man. *'xšp*, *xšp*, Yaγn. *xšap*, M.Parth.Pers.T. *šb*, Balōčī *šap*, *šaf*, Oss. D. *äxsävä*, *äxsävär* 'supper', *äxsäveŭat* 'night camp', I. *äxsäv*, *äxsävär*, *äxsäviŭat*, Armen. lw *šapik* 'shirt', *šapstan*, Pašto *špa*, Orm. *ṣō*, *šyōu*, Yidγa *xəšovo*, Munjānī *xšava*, Yazg. *šāb*, *šāw*, Šuγnī *x̌āb*, Waxī *šāp* 'night's halt' (but *nayd* 'night'). IE Pok. 649 *k*^{u}*sep-* 'dark' (with various initials), O.Ind. *kṣáp-*, *kṣapā-*, Greek ψέφας, κνέφας, δνόφος, ξόφος 'dark'.

ṣavā- 'property', II 1·17 *mūja ṣava ya parīyastā haudyāṃ* 'our property was of the seven *ārya*-monks'; II 5·67·8 *rrvīyāṃ ṣavāṃ jsa haraṣṭa mveśda āvaiṣa māñada* 'from the royal possessions he presented favour (= donations) as (vast as) the sky'. From *xšau-:xšu-* 'to possess', the *-eu-* form beside *xšai-* 'to possess' (see s.v. *ṣṣau*) to IE Pok. 626 *kþē(i)-*, Greek κτάομαι, O.Ind. Vedic *kṣó-:kṣú-* 'property' (not from *ps-*). Note variation of *kṣ-* and *ṣ-* also in *kṣustä* 'serum', *ṣaukala* 'rheum', *paṣoj-* 'to wash'.

ṣavara- 'green plant (tree, bush)', III 85·73 *bāṇva ṣavarä*, *dva bāga* 'the *bāṇva* plant, two portions'; III 86·85–6 *huṣkyi ttrahe*, *bāṇva ṣavarä*, *baḥauya* 'dry radishes, *bāṇva* plant, *baḥauya* plant'; III 70·115–6 *sūnahä: bimdä*, *auska-v-ī ṣavarakä ye*, *śe ṣāṃda hīvī ttī* 'on the *sūnaha*-tree; there was her abode, a green (cover), the nest (?) of one raven'. Possibly, by noting the variations *s-*, *ś-*, *ṣ-* (see s.v. *śśāra-* and *ṣaṃga*), the base of *ṣavara-* may be *sap-* 'green stuff', Pašto *sābah* 'grass, vegetables', *sābū* 'grass, panicum colonum', Yidγa *səwī* 'vegetables', Yazg. *suvz* 'green, blue', *səvza* 'green plant', *səvzīǰ* 'green stuff', Šuγnī *sāpc* (*c* = *ts*), Rōšānī *sēpc* 'cultivated

field' (**sāpacī-*), Zor.P. *spz *saβz, spzk *saβzak* 'green'; perhaps with Greek κᾶπος, κῆπος (IE Pok. 529). Note also Pašto *wuršō* 'meadow' < **fra-xšaṷa-*. See *sapala*. For O.Indian, T. Burrow, JRAS 1969, 112–7 proposed O.Ind. *śáṣpa-* 'grass' < **śap-ṣa-* to *śap-*, with Iranian *sap-*.

ṣaṣ- 'to adhere', see *ṣiṣ-* < *sraiš-*.

ṣaṣa, III 35·23, see *ṣiṣa*.

ṣąsta- 'prepared', III 66·32–3 *ṣąsta paraśą* 'be prepared an axe'; III 75·215 *gvīhā: rrūṃ ṣąstāṃdā tte* 'they for him (*yi*) prepared cow's oil (=butter)'. See *ṣą̄ña-* s.v. *ṣą-*.

ṣahā- 'spittle, saliva', Sid. 122v5 *ṣaha nirāme* 'saliva issues', Tib. *kha-nas čhu hbyuṅ-bar byed-do*; plural, Sid. 134r3 *ṣahe nerāmīdä*, Tib. *kha-nas čhu hbyuṅ-ba dag*, =v 317·45 *ṣihe nirāmīṃdä*; Sid. 156v2 *ṣaha*, Tib. *khu-ba* ('liquid'); Sid. 8v4 *ttīra ṣahe* 'sour spittles', BS *āmla-rasa-*, Tib. *kha-čhu skyur-ba*; gen. plur. Sid. 8v1 *ttīrāṃ ṣahāṃ*. From *ṣah-* older **śraθ-*, *ṣahā-* < *śraθā-*, with Oss. D. *sätä*, I. *sät*, adjective I. *sätyn* 'spittle, sap, slime', to Waxī *ṣač-*, *ṣäčüv-* 'to filter', Pašto *ṣalūna* 'boil, sore' (**śratānā-*); Caucasian Čečen *šet*, Inguš *šod*, Batsbi *s'at'* 'mucus' lw from Alanian. IE Pok. 607 *kel-* of dripping liquid, with increments *ḱl-ek-*, *ḱl-ep-*, *ḱl-eg(h)-*, *kl-eu-*, Iranian Waxī *šilǎp-* 'splash, slop, surge', *ašlop-*; *čilap-* 'spill, slop'; Balōčī *šlap-*, Iškāšmī *šəlapas* 'splashing', N.Pers. *šalap* 'splashing', Sarīkolī *wašlop-*, *wašlipt-* 'splash, spill'. IE Pok. 607, Lit. *šlakù*, *šlakėti* 'to drip', *šlėkti*, *šliknóti*, Pok. 603 Greek κλέπα 'moist, muddy', Celtic O.Ir. *cluain* 'meadow', Lit. *šlampù*, *šlàpti* 'become moist', O.Slav. *slĭza*, Russ. *slezá* 'tears'; Greek κλυδ-, κλύζω 'spill', κλύδα (acc. sing.) 'wave', O.Lat. *cluō* 'purgāre', Celtic Welsh *clir* 'clear', Got. *hlutrs*, O.Engl. *hlūtor* 'clear', Lit. *šlúoju*, *šlaviaũ*, *šlúoti* 'sweep'. Here too, Sarīkolī *šāwul* 'saliva' < **śrap-*.

ṣṣahānā- 'quality, virtue', BS *guṇa-*, SuvP. 70r3 *ṣahānyau ḅūjsyau ṣve jsa* 'with good qualities, virtues, fame', BS *guṇena varṇena yaśena*; v 118, 67r2 *ce ṣṣahānyau āysäta läysgūrya* 'who is adorned with virtues', BS *yo gunaiḥ samalaṃkṛtaḥ* (dyadic); K 38·143 *gūṇä ṣahāne* 'virtues'; III 101·6 *ttä bvaijsai gūṇa ṣahāna byāva yanīryāṃ* 'may you remember virtues' (triadic); plural, v 67v5 *balysi buljse pyūṣte ṣṣahāne* 'he heard of the Buddha's virtues (dyadic)', BS *buddha-guṇān śruṇitvā*; K 138·930 *ṣahauñi jsa haṃphve himi* 'becomes possessed of virtue', Tib. (differt) *mi hjigs-par hgyur-ba dan* (*hjig* 'fear'); Z 11·5 *balysūñi ṣṣahāne*, Z 14·6 *pīsaina sīye daśtate ṣṣahānä* 'he learnt from the teacher skill, virtue'; Z 23·31 *bvemete jsa ṣṣahāñi* 'with knowledge, virtue'; adjective, III 22, 13b2–3 *ṣahānīya hajva*, 'virtuous, wise', BS *guṇavantaḥ prajñāvantaś ca*; Z 24·51 *ṣṣahānīya hajva dātya hvaṇdi* 'virtuous, wise, religious men'; K 51·7·1 *ṣahaunī drūnai śairkä* 'virtuous, healthy, good'. From *ṣah-* < **śrag-* 'to prefer, please', Pašto *ṣāyəl* 'please, prefer'; O.Ind. *ślāgh-* 'praise, trust' to IE *ḱel-*: *ḱl-* with increments *ḱl-egh-*, not in IE Pok. Index; to base IE Pok. 548–9 *kel-* 'call', as *ḱel-* beside *kel-*.

ṣā 'this', see *ṣa-*, K 61, 39v4 *ṣą̄-v-ī prrateṃjña* (*-eṃ-=-ai-*) *phīsūṃ* 'this is the seal of his promise'; K 58, 29r3 *ṣą̄-v-ī śamatha* 'this is his quiesence' (BS *śamatha-*); ibid. 3 *ṣą̄-v-ī vapaśaną* 'this is his insight' (BS *vipaśyanā*); JS 1v4 *ṣą̄ jāttaka-stavä* 'this praise of the *jātaka*-births'; Sid. 2v3 *ṣą̄ biysānāme udiśāyä* 'this is for awakening', BS *prabodhāya*, Tib. *čhud-par bya-ba-la phyir* (*čhud* 'enter'); Sid. 6r5 *ṣą̄ śira śaṃdai ysäta śtāka* 'that must be produced in good soil', BS *viparītāny asiddhaye* ('reverse to badness'), Tib. *sa bzaṅ-po-nas skyes-pa daṅ*; Sid. 140r3 *dva-v-ī pā hasvīṃdä ṣā pā drrayā dūṣą̄ jsa* 'his two feet swell, that is from the three *doṣa*-states', Tib. *rkaṅ-pa gñis bum-pa ltar-bar skraṅ-ba yin* (*bum-pa* 'bottle'). See also *ṣāra-* 'that'.

ṣą̄ka- 'this', II 98·165 *ṣą̄ka vā vaña pharä na ra hīśta* 'this report now does not arrive here'; II 113·102 *cu imāñāṃ va śaṃdā ṣą̄ka [ttaka] śtāka ṣṭe khu mājā gara ṣṭāre* 'what is land for your men, that is necessary as our *Gara* are concerned', translation AM, n.s., 11, 1964, 5. See *ṣa-*, *ṣā*, *ṣāra-*.

ṣą̄ña- 'to be prepared' (as medicaments), base *ṣąd-*, participle *ṣąsta-*, present *ṣya-*, *ṣą-* (the hook indicating recent presence of *-y-* < *-d-*) K 19·223 *hujīne tcā padīmauña usphīradai syauña vara ysīnāhauña* 'a pool of blood must be made; it must be prepared overflowing; there it is necessary to bathe', =K 27·146–7 *hūjīne tcā padīmauña usphīradai ṣą̄ña vara ysanāhāña*, =K 35·91 *hūjīnai maistä tcā padīmāñä uphvīraṃdai ṣą̄ñä, varī ysīnāhāñä*; I 173, 91r4 *śā mācāṃga būhaṇi ṣą̄ña* 'one *mācāṃga*-measure of cyperus rotundus must be prepared'; I 137, 45r1 *tcaṃna tta arvi ṣą̄ña u ṣą̄ agada* 'with which these medicaments must be prepared and this antidote' (BS *agada-*); v 40, 63a2 *cu vā uīra rrāhä hime gvīha bīysma ṣą̄ñä* 'what is the pain in the belly (*ūra-*), cow's urine must be prepared'; v 40, 63b1 *⟨kuṃjsa⟩tīnya rrūña pāchä nau jūna ṣą̄ña* 'it is to be cooked in sesame oil, it is to be nine times prepared'; II 41·11 *śidī ṣą̄ñä mau khaṣṭi* 'food must be prepared, wine, beverages'; I 175, 92r2 *khu ṣa rūṃ paha hami ttyi maṃdrana 7 jūna māṃga ṣą̄ña* 'when this oil has been cooked, with this formula (BS *mantra-*) the beans must be seven times prepared'. Preterite, III 66·32–3 *ṣąsta paraśą* 'he prepared an axe'; III 75·215 *gvīhā: rrūṃ ṣąstāṃdä* 'they prepared cow's oil (butter)'. From base *šad-*, older *xšad-*, for present *ṣya- ṣą-* note also *pajad-* to 'request, beg' present *pajya-*, *paja-*; Oss. D. *äxsädun*, *äxsaston*, I. *äxsädyn*, *äxsäst* 'prepare' (in various specific ways), renders Georgian *dak'azmva* in the Georgian-Ossetic dictionary. To O.Ind. AV 10·6·5 *annam-annaṃ kṣadāmahe* 'we prepare food'; RV 6·13·2 *kṣattā vāmásya* 'preparer of wealth', Pali *khattar-* 'chamberlain'. See TPS 1959, 86–7.

ṣāñīndi 'are shaken down', Z 4·62 *asä-patra cūḍe ni ṣāñīndi* 'why are not the sword-leaves shaken down?' (BS *asi-pattra-*), parallel text BS *patanti*. Here *ṣ-=ṣṣ-*, that is, *š-*, not *š̃-*, to base Av. *šan-* (*šanmaoyō*), Sogd. Bud. *šn-* 'shake', VJ 999 *z'yh wγwšw znk'n šn'* 'the earth shook in six ways' (see s.v. *rrīys-*), Man. *'fšnyḫ* 'scatter', Chr. *šnt't* (intr.) 'shook'; causative, Bud. *š'yn'ynč'h* 'ague'. *z'y-šnyy* 'earthquake'; Zor.P. *aβšan-*, *aβšān-*, *aβšatan* 'scatter', N.Pers. *afšāndan*, Pašto *šnəl*, *šanəl* 'scatter', *šanēdəl* 'shake, tremble', Yidγa *firšōn-*, *firšəy-* 'shake (trees)', *ušan-*, *ušad-* 'to churn'; Māzandarānī *šanne* 'he shakes', pret. *da-šandī* 'poured down' (=N.Pers. *mīrīxtī*), infinitive *dašeniän*, Balōčī *šānk dayag* 'to sow broadcast'. Not O.Indian, but Prakrit (*kṣ-* > *ch-*) *chāṇana*

'sifting', Khowar *ċhonik* (*ċh-* retroflex *ch-*<*kṣ-*) 'shake down', *ċhanik* 'throw down (fruit)', Kāśmīrī *channu* 'be sifted', Hindī *channā* 'be strained', Romani *učhan-* 'sift', Hence IE *ksen-* or *k*ᵘ*en-*.

ṣāṃd- 'raven', see *ṣṣund-*, III 70·115–6 *še ṣāṃda hīvī ttī* 'the (covered place=) nest of one raven' (*ṣāṃda* gen. sing. **ṣṣundä*); II 47·53 *ṣāṃdakyi*, =II 35·35 *ṣādakye*, =II 38·34 *ṣaudakye*, with suffix *-kya-*, III 70·116 *ṣāṃdä tsvā* 'the raven (fem.) went away'; ibid. *binäsā ṣāṃdala ṣīka* 'hungry young ravens' with suffix *-la-*; gen. plur. III 70·112 *ṣāṃdāṃ*.

ṣāra 'this', Z 4·22 masc. *ṣārā*, fem. Z 4·80 *ṣāra*; fem. acc. Z 5·71 *ttāru*, gen. sing. Z 19·15 *ttārye*, loc. sing. Z 5·80 *ttārña*, plur. Z 14·65 *ttāri*, plural fem. Z 11·17 *ttāre*, Z 11·33 *ttāri*. Later *ṣūra-*, *ttūra-*, III 69·85 *ṣūrā jsāṃ saṃvarä nāte* 'he took the restriction', III 71·134–5 *varai ṇāsta ṣūrä parye* 'there he placed her, he crossed over'; III 71·129 *ṣūrä ttraṃdä* 'he crossed'; K 36·110 *ṣūrą*, =K 28·166 *ṣvāra*; II 100·228 *ṣūra*; K 36·110 *tturye*; II 126·16 *ttūryāṃ*. See *ṣa-*, *ṣä*.

ṣāha 'desirable (?)', V 58, 129b1 *biśi kīre sāhä ṣāha* 'all acts desirable (?)'. Dyadic *sāha-* and *ṣāha-*, with *ṣā-*<IE *ksē-* beside *sā-*<IE *kē-* see s.v. *sāha-*.

ṣą̄haį 'stiffness', K 36·97 *ttye rrundi agi ṣą̄haį nāve*, =K 27·151·2 *rraida ttaña baḍa aga ṣą̄haį nāvai*, =K 19·229–30 *rri ttaña biḍa rauda aga ṣą̄haį nāvai* 'at that time stiffness seized the king's limbs'. From *šax-* 'hard, stiff', Sogd. Man. *šx-* 'hard' Pašto *ṣax*. Note the similar phrase Z 2·57 *rrīysai nāve* 'trembling seized him' (see BSOAS 29, 1966, 527). Note N.Pers. *saxt* 'hard' which could correspond here if the variant initials were *s-*, *š-*, see s.v. *ṣaṃga*.

ṣī 'this', nom. sing. III 128v3 *cändäkī ye vätä śśāru yīndä ṣī bvāñä* 'how much one does good to him, that must be known'; K 111·3 *ṣī tta hva⟨te⟩* 'he so spoke'; Z 5·13 *ṣī hṿīyä ysaṃthu sārä mästä* 'this human birth is a great basis' (BS *sāra-*); Z 11·18 *cu balysūśte hätāyi panūḍai haḍai ttädärä horämä ṣī saṃvara-śśīlä* 'what for the sake of bodhi-knowledge we give so much every day, that is the moral duty (BS *śīla-*) of restraint' (BS *saṃvara-*). From *ṣä* and *ī* 'indeed', gloss to BS *eva*, see *varī* BS *tatra◡eva*. It has not been noted in the later texts.

ṣṣīka 'small', I 173, 91v2 *ṣīka*, BS *dāraka-* 'boy'; I 175, 91v5 *ṣīka*, BS *suta-* 'child'; II 107·170 *valakāṃ ṣīkalakau hīyai rū* 'form of young boys'; I 139, 47r6 *ṣīkalakāṃ*, BS *bālānāṃ*; N 169·3 *ttatara-ṣṣīkä* 'young partridge', =JS 29v2 *ttere ṣīke*, parallel to BS *tittira-*; III 135, 111–2 *mattrranaṃdī nāma susi rūna ṣṣīkä bisā thamje u eha khavä narāme* 'Matranandī by name (the *graha*-demon) in form of a cat (with picture of a demon with cat's head) pulls the child's tongue and in the mouth (locative= ablative) foam issues'; JS 24v1 *dva makala ṣīka* 'two young monkeys' (BS *markaṭa*); III 70·116 *ṣāṃdala ṣīka* 'young ravens'; III 69·96–7 *dvāsamye salye tta ṣīka* 'in the twelfth year so the boys'; III 88·136 *mistye hvaṇḍe, ā valakyä ṣīkä* 'of adult or child' V 312·24 *jsahira jsa ṣīkalaka āsti* 'with the womb the child dwells'; K 46·52 *saṃ khu ṣi ṣīkälakä mista hamye* 'just when the child grew adult'; K 46·32 *khū ṣi ṣīkalakä ysä himye* 'when this child was born'; III 66·30 *vistä ṣīkä aysmya vīra* 'enmity (BS *vaira-*) stayed in the boy's mind'; III 67·48 *dvāsamye salye tta ṣīka* 'in the twelfth year so the boys (came out)'; comparative, Manj. 99 *uca khuysmvale ṣīkarai pharāka-gūttarū* 'in the water smaller bubbles of many sources' (BS *gotra*), parallel to Manj. 104 *uca khuysmvale ṣīka tta hv(ā)ñ(ī)da spālya ṣṭāre* 'in the water small bubbles, so they say, they are crystals'; III 92·237 *drāma ṣīkä* '(small things=) seeds of pomegranate', parallel *drāma ttīma* 'pomegranate seed' (Sid. 9v1 and often), Tib. *bal-pohi sehu* (*so* 'tooth', *sehu* 'small tooth'). Older *ṣīrka-* 'small', with cognates.

ṣṣiṃgya 'shoot, bud', V 340, 80r3–4 *varī ttye haḍai hārstā ṣṣiṃgya yiḍe mästa* 'at once on that day the stalk could grow large', BS G 37, 75a4–5 *tatraiva divase ankuraṃ viruhyeta*, Tib. *de-ñid-kyi ñin-mo śin dehi rca-ba zug-nas* (*rca-ba-* 'stalk, root'). From **śringa-* 'branch', Yazg. *xang*, *xank'* 'branch', Waxī *ṣūng*, *ṣung* 'wood, stick', connected with words for 'horn', O.Ind. *śṛṅga-*, Khowar *sruṅg* 'horn', like Oss. D. *sug*, I. *syg* 'horn, branch', D. *säd-sugon* 'with 100 horns, or branches'; N.Pers. *šāx* 'branch', Parāčī *šī* 'branch, horn'. IE Pok. 574–7 *ker-* 'highest part of body or hill', **kṛ-n-go-*. See also *ṣaica*.

ṣīthą, III 137·14, read *ṣī thaṃ*, see s.v. *pinapaka-*.

-ṣiḍi 'attached', III 39·52–3 *ami byaṃḍi na tsūiva ṣkaujīnai sauhä bida pą̄jsa naṣiḍi* 'do not become confused (parallel BS *pramatta-*), intent greatly upon the pleasure (BS *sukha-*) of *saṃskāra*-acts', =III 43·32–3 *ama byeda na tsūva, saṃtsārū sauha baida pą̄jsa naṣaiṣ⟨ṭ⟩a* (uncertain syllable for *ṣṭa* or *ṣḍa*). From *niš-* (>*na-*) and **śriṣata-*>**ṣiṣḍa-*, *ṣiḍa-*, and *śriṣṭa-*>**ṣaiṣṭa* or **ṣaiṣḍa*.

ṣṣäṇaumä 'favour', with *yan-* 'to make favour, supplicate', Z 3·14 *mulśde ṣṣāṇaumä cu tä näśtä jinga kari* 'favour (dyadic) which never fails in you', E 359a4 *muśda ṣänoma*, Z 11·3 *mulysdä ṣäṇaumä*; Z 293·18 *ṣṣaṇomu butte* 'he knows favour'; III 11, 20r2 *ṣṣinaumä bve* 'I know favour'; V 38, 33a3 *ṣṣänau⟨mä⟩*; ibid. a4 *mästä ṣṣaṇ⟨au⟩mä*; V 28r4 *ṣuṇaumä*; III 135a3 *ṣinau yani* 'I make supplication'; K 24·85 *ṣanau*; JS 15v4 *ṣanau*; III 75·234 *ṣanāṃ yuḍa vara ṣṭāṃ ttī, na ma jsanyarä* 'then he being there made supplication, do not slay me'; Manj. 269 *ċāya ṣanau* 'magic, favour'; III 75·220 *ṣanāṃ yuḍāṃdä* 'they supplicated'; III 71·148 *māṇavāṃ ṣanāṃ yuḍeṃ* 'I supplicated the young Brāhmaṇas' (BS *māṇavaka-*), III 71·150 *ttai māṇavä ṣanāṃ yuḍāṃdä* 'so to him the young Brāhmaṇa made favour'. Adjective, JS 24v4 *balą hā haiṣṭai ttyāṃ vaska uysgrī ṣanaumāyä khue jsā ttā paskyāṣṭä huḍe* 'a sacrifice (BS *bali-*) you gave for them, ransom to propitiate, so that he gave them back to you'. From *xšnau-* 'to favour', Av. *xšnaoma-*, *xšnūman-*, *xšnaoθra-*, Zor.P. *šnōm*, *šnōhr*, Armen. lw *šnorh*, *šnom* (*Hrev-šnom-šapouh*, ruler of *Harēv*); M.Parth.T. *'šnwhrg*, *'šnwhrčn*, *bwrdy-šnwhr*. 'thankful'; N.Pers. *xušnūd* 'content'; O.Pers. *xšnuta-* 'heard', hence the base *xšnau-* beside *xšnā-*, as *bhā-*, Av. *bā-* 'shine' beside Greek φαυ-.

ṣätä 'this', see *ṣa-*, V 298, d v 4.

ṣṣide (uncertain context), V 394, 289d v, see *ṣṣaida*.

ṣīna-ṣīka- 'fecund', I 145, 54r3–4 *na ṣīna-ṣīkāṃ na maista-ujāṃ maijṣyāṃ* 'not of fecund, not of large-wombed women', BS *vadhyānāṃ ca alpa-garbhānāṃ*. Hence *ṣīna-ṣīka-* 'producing children', with first component participle

ṣīna-, possibly to base *ṣai-*, from *śrai-* 'be attached', see s.v. *būṣṣäta* 'stairs' from **abi-śritā-*, and with increment *-š-*, see *ṣiṣ-* from **śrai-š-*.

ṣṣinaumä, see *ṣṣäṇaumā*.

ṣīmai 'he gnaws', III 43·30 *sa khu jä śvai magāri hauṣkā āstai ṣīmai* 'as a dog gnaws an old dry bone'. From base *xšai-*:*xšī-* with increment *-m-* (see *khā-*, *khūm-*, 'open'; *phūm-* 'blow'; *tsūm-* 'go'), to Yaγn. *xšoy-* 'to chew, gnaw', Oss. D. *äxsinun*, *äxsidton* (Pam 2·66), I. *äxsynyn äxsyd* 'gnaw, comb (wool)'. For 'gnaw' see also *haṃjvāme*, *śauvāṃde*, and *banaj-*.

ṣīye, *ṣīve* 'at night', see *ṣṣava*

ṣīrka 'young', K 47·55 *ttī ṣi avijsyade ṣīrka hāmye mira jsa pyāste* 'then the blind child woke up'. From *fšar-* 'to press' (possibly base IE Pok. 145–6 *bhes-*, *bhs-er-*, whence Greek ψάω 'rub'), Zor.P. *fšār-*, *fšīr-* in *pafšār-* 'press away, repel, refute', *pafšīr-* (intr.), N.Pers. *afšurdan*, 'press', *afšarah*, *afšārdan*, Armen. lw *ōšarak* 'expressed juice'. Hence *ṣīrka-* < **fšar-ya-* (with *-ka-*) as *kīra-* 'work' < **karya-*; like O.Ind. *kṣudrá-* 'small' from *kṣod-* 'press, crush'. Not to be connected with *xšīra-* 'milk'.

ṣäṣ-, *ṣiṣ-* 'adhere', Sid. 136r4 *hā ttavai ṣiṣḍä* 'fever attaches to him', BS *jvara-*, Tib. *rims hdebs-pa yin-no*; Sid. 136v1 *ttavai hā ṣiṣḍä*, Tib. *rims bdo-bar byed-pa* (*bdo* 'exceed, harm'); preterite, III 39·50 *kīḍaṣau jsa ṣiṣṭi* 'attached by *kleśa*-afflictions', =III 48·77 *ṣaiṣṭa*, =III 43·36 *basta*; JS 18v4 *ṣiṣṭa-biśā* 'tongue-tied': *mukäpaṃka nāma himyai ṣiṣṭa-biśā* 'you were Mukapaṃka by name, tongue-tied', as etymology to BS *muka-* 'dumb'; Z 2·225 *näṣäṣṭa-* 'attached', see also *naṣiḍi*. Nouns, *ṣṣäsje* 'service, attachment', Z 23·28 *cvī rrīṇe ṣṣäsje yanīndä* 'to whom the queens do service'; K 4, 142r4 *ṣäṣgye yäḍändä* 'they did service', Tib. *rim-gro bskyed-nas*; Sid. 5v4 *ṣaṣāme*, *jsa*, BS *saṃśleṣāt*, Tib. *ldan-par yod-pas-na*; adjective, Sid. 145v2 *ṣemāṃgye* 'sticky', BS *piccha-*, Tib. *hbyar-hbyar-pa* (*hbyor* 'stick'). See also IV 71b1 *ṣṣema* 'clay (?)'; III 43·33 *naṣaima* 'attachment' (**ni-śraiśma-*). From base *śraiš-*:*śriš-* 'adhere', Av. *sraēš-*, present *sriša-*, M.Parth. T. *sryšyšn*, Pahlavī Psalter *slšt-*, Zor.P. *srēštan*, *srištan*, *srēšēt* 'mix', N.Pers. *sirištan*, *sirištah* 'mix, create', *sirēš*, *siriš* 'glue', Pašto *nṣatəl* 'cling', *enxata*, *nxətē* 'sticking; present *nṣaləm* (**ni-šad-*?), Oss. D. *sans*, I. *sasm* 'glue' (**śraišma-*). O.Ind. *śreṣ-*, *śleṣ-*, *śliṣṭa-*, from base *śrai-* with increment *-š-*. See *srai-* in *būṣṣātā-* 'stairs' (**abi-śritā-*), and *ṣaide* Sid. 131r3 *perā āchā ṣaide* 'epidemic diseases attach themselves', Tib. *bla-gñan-gyis thebs-pa la* (*thebs* 'be thrown, be afflicted with diseases'); note above *ṣiṣḍä*=Tib. *hdebs-pa* 'seizes'. Hence *ṣaide* < **śrayantai*. Possibly *śraid-* in Pašto present *nṣaləm* 'cling' above; Waxī *šiṣ* 'near'.

ṣiṣa 'dress (?)', III 46·34–5 *hadära ysānāra khu ṣiṣa brre hala-beśkvā* 'others are conspicuous (beautiful) like the *ṣiṣa*-dress on the beloved one's loins', =III 35·23 *hadara ys(ā)nāra ṣaṣa brre hala-beśkvā*, =III 37·18 *khu hadara ysaunārra khu ṣaṃṣa brre hala-baiśakvā*, parallel to III 46·32–3 *khu hala-beśkvā tsaṃbe*. Possibly base *čai-* 'to cut out' with increment *-š-*, replaced by *šaiš-*:*šiš-*, whence *ṣiṣa-* 'cut out, tailored, dress', and *ṣiṣa-* > *ṣaṣa-*, *ṣaṃṣa-* (see s.v. *tsaṃbe* for *čai-* 'cut'). An alternative is **xšai-š-* from IE *ksai-* replacing *kai-*, *skai-* (as *kseu-*, *skeu-* in IE Pok. 585–6 Greek ξύω 'shave', Lit. *skutù*, Let. *skuvu* 'shave') from IE Pok. 917 *skai-* 'to cut'. The word **šīša-*, **šīšaka-* exists in Armen. lw *šiš* 'small vessel, flask', Syriac *šyš-*', N.Pers. *šīšah*, Balōčī *šīšag*, Georgian lw *šīšag-i* 'flask', possibly as a thing 'cut out'. Further N.Pers. *šīšak*, *šīšāk*, Armen. lw *šīšak*, Georgian lw *šīšag-i* 'a yearling lamb fed for slaughter' (*sak'lavi*) would also suit the basic 'cut, kill' like Lat. *caedō*, *occīdō*.

ṣihe 'spittle', see *ṣahā-*.

ṣu, *ṣṣu* particle, Z frequently, 6·13 *ṣai ṣṣu hastama pūśa* 'that is for him (*ṣa* with *yi*) the truly best worship' (BS *pūjā*); later K 40·32 *ṣä*, =K 43·150 *ṣi*. Possibly *ṣ* from a preceding *-i*, generalized for *šu* beside O.Ind. *su* (like Avestan *hē*, *hōi*, *šē*, O.Pers. *šaiy* 'his').

ṣū 'horn', Sid. 109v1 *gvīhą ṣū* 'cow's horn', BS *go-viṣāṇa-*, Tib. *ba-lan-gi rva*; III 85·76 *būysiñä padī ṣū hīya ranūṣkä* 'scrapings of burnt goat's horn'; III 93·258 *gvīḷä: ṣū ranāñä* 'cow's horn is to be ground'; plural, Manj. 284 *sahaica hai ṣve* 'hare's horns' (as impossible); III 72·156–8 *padāṃdāṃdä būysa ṣve śaṃga* 'they blew on goat horns, conchs' (**padaunda-*); adjective, *ṣvīnaa-*, Sid. 102r7 *ā vā ṣvīnai ā vā hīśanai yaṃdrrā* (BS *yantra-*) *padīmāñä* 'a tool of horn or iron must be made', BS *yantra-*, Tib. *rva-ham*, *lčags-kyi sbubs hjam-po* (*sbubs* 'hollow', *hjam* 'soft'); II 129·71 *u ṣvīnā-daštānya byaṣṭi-līka mārsalā śā* 'and one hammer (BS *musala-*) fitted with horn handle'. From base *ker-* IE Pok. 574–7 (see *ṣṣiṃgya*), with increment *-u-*, Av. *srū-*, *srvā-* 'nail, horn', adjective *srvaēna-*, *srvara-*, *nivaštakō.srva-* 'with crooked horn', Zor.P. *srūv*, *sruv*, *sruvēn*, N.Pers. *surū*, *sarū*, *sarūn*, Balōčī *surum*, *srumbē*, *srō*, Yidγa *šū*, *šūū*, plur. *šūwi*, Parāčī *šī*, Sanglēčī *ṣōu*, Waxī *ṣəu*, Yazg. *xow*, Sarīkolī *xaw*, Oss. D. *siüä*, adjective *siügin*, *siüon* 'with horn, horned', I. *siü*, *sy*, *syk'a*, *sk'a*, *sydžyn*, *siüdžyn*, *syon*, *ästdäs-sion* 'with eighteen horns'; also D. *sug* 'branch', I. *syg*; and D. *siüoi*, DI. *sik'o* 'hornless'. But Pašto *šḳar*, Wanetsī *šukar* 'horn'.

ṣū 'son (?)', II 26·32·8 *ṣanīraki spāta ṣū* parallel to II 26·31·6 *ṣanīraki spāta pūri* 'son of the official Ṣanīraka'. This *ṣū* from **šūta-* has *š-* either from *šuta-* developed after *-i-* (*abi-*, *vi-*) and then separated or direct from **všūta-* after loss of first syllable vowel (as *prūva* 'fort', Kroraina *pirova*) from *višūta-* attested in Zor.P. *višūtak* 'progeny', to Av. *hau-* 'bear children'. See also s.v. *ahvyāñe*. For *visai-* > *se-* see s.v. *bisīviraa-*, and *ṣmā* 'sons'.

ṣū-karaṇa, see s.v. *ṣuva* 'fame'.

ṣṣūñi 'loins', plural Z 20·45, to a sing. **ṣṣūni-*, in a list *pālsuve ṣṣūñi pātīve rrīmä hurā* 'ribs, loins, legs, faeces, thigh'; I 147, 56v4 *ṣūñvā* (loc. plur.), BS *kaṭī-*; III 92·245 *ṣūñyā banāñā* 'to be tied on the loins', III 92·245 *maṃgārä ṣūñä rrāḷi: jeṃdä* 'it removes chronic pain of the loin'; I 183 101r5 *ṣūña rāhä*. From **śrauni-*, Av. *sraoni-*, Sogd. *šwn*, Zor.P. *srēnak* (*au*^{i} > *ē*, or read **srōnak*), N.Pers. *surūn*, Šuγnī *ṣūn* 'hip', Waxī *ṣūnj* (**srauničī*), Sanglēčī *ṣinj* 'thigh, hip', Orm. *suṇo*, Pašto *ṣna* 'hip-bone', Balōčī *srēn*. IE Pok. 607 *klou-ni-*, Lat. *clūnis*, Celtic Welsh *clun* 'hip', O.Norse *hlaun*, Lit. *šlaunis*, possibly base IE Pok. *kel-* 'bend'.

ṣuṃca 'beak (of bird)', *ṣuṃcha*, V 341, 83v2 *kūla kṛiga*

vaśarā māñaṃdāna ṣuṃcāna bīnāña pajsabrīyāndā 'millions of cocks with diamond-like (BS *vajra-*) beak were beating out music', BS G 37, 77b6 *pakṣiṇa kukkuṭa-koṭyo vajra-tuṇḍena tūryāṇi parāhananti sma*; V 342, 83v4 *kṛṃga cira hāmāta ysarrnaina ṣuṃcä⟨na⟩///* 'cocks appeared with golden beak'; BS G 37, 78a3 *pakṣiṇa kukkuṭāḥ prādur-bhūtāni suvarṇa-tuṇḍāni*; V 263, 89r4 *kūla kṛṃgga kyāra hāmāta ysarrnaina ṣuṃchä⟨na⟩*, BS G 37, 76b5–6 *pakṣiṇaḥ kutkuṭāḥ prādur-bhūtāni suvarṇa-tuṇḍāni*; Tib. *mčhu*; *gser-gyi mčhu-čan*; *rdo-rjehi mčhu* (*mčhu* 'beak'). If *ṣ-* is from *č-* one could compare O.Ind. *cancu-* 'beak', to IE 523 *ḱank-*, 537–8 *kenk-* (of hooks), O.Ind. *śaṅkú-* 'peg', N.Pers. *čang* 'claw', O.Engl. *hōc* 'hook', Lit. *kéngė* 'hook'. See above *tcaṃjsa-* 'hair'. In *ṣuṃca-*, *ṣuṃcha-* one could see **śundači-* with Parāčī *šuṇḍ* 'lip'; O.Ind. *śuṇḍa-* 'tusk', Tokhara B *ṣunk-* 'belly'. See also s.v. *ṣaṃbajsa-*.

-ṣūḍa-, see *hasūḍa-*, III 7a12 *jāphau jsa haṣūḍä* 'stirred (?) from the depths'.

-ṣṣuḍa-, see s.v. *āṣṣuḍa*, *ṣṣar-*.

ṣūḍātä 'salinity', V 132·58, 1b1 *ttīḍātä o ṣūḍātä* 'sourness or saltness', abstract to *ṣūra-* 'saline'.

ṣuṇaumä, V 28r4, see *ṣṣäṇaumä* 'favour'.

ṣun-, *ṣva-* 'place, insert', Sid. 153v4 *balohaña ñuṣṭāñą, kujsavīña rrūña ṣunāñą u padajsāña* 'it must be rolled in a cloth; it must be placed in sesame oil and it must be burnt (heated by fire)', BS *pradīpya caila-tailāt*, Tib. *ras-kyis dkris-te, til-mar-gyi nav-du smyugs-la bsregs-te* (*dkris* 'wrap', *smyugs* 'put in, insert'=*bčug*); Sid. 155r1 *basta-līkaña padānaña ṣyanāñą padajsāñä* 'it must be put in a closed vessel, it must be burnt' (here *ṣadānaña* is written with *ṣa-* for *pa-*; note also 1 159, 72v3 *padānaña pyanāña* 'to be covered in a vessel'), Tib. *snod-kha sbyar-gyi nav-du bsregs-pa*; Sid. 155r5 *jṣą̄ñāñą khu re va rru harṣṭą, haysgvā ṣyanāñą* 'to be boiled so that only oil remains, to be put into the ears', Tib. *bskol-te, til-mar ñi-ćhe* ('only') *lus-pa snar blugs-na*; III 86·98 *nīyakā, ahauḍi-vārrjä biṃdä būṣvāña u bidai hā hamaysā śikarä parkūnāñä* 'butter, it is to be placed upon the leaf of a gourd and, on it, is to be sprinkled powdered sugar'; preterite, **ṣuta-*, *ṣva-* II 77·18–9 *śai pvaica jsa jsāṃ drraijsai ṣvādū* 'from one piece of covering (cloth) we put one *draijsaa*-garment'; II 78·46 *u śā jsā pvaica pīhaja hūḍāṃdū cū mūṣaka va yaragaka ṣvauda* 'and one covering (piece of cloth) of value we gave which they put on *yargaq* pelts for dress' (*yargaq* Turkish). From *šau-*, *šuta-* present *šu-n-*, and *ṣya-* < **ṣvya-*, *būṣva-* < **abi-šuva-* (see *bū-* in *būṣṣātā-* 'stairs'). Hence base *ṣau:ṣu-* with ambiguous initial *ṣ-* (IE *ks-*, *ḱs-*, *ḱr-*, *ḱl-*, *ps-*), but the meaning 'put in', indicates IE *ḱseu-* beside IE *skeu-*, Pok. 955, *skeu-d-*, 954 *skeu-*, *sḱeu-* 'throw, put', to Av. *šau-*, *šva-*, Yasna 9·32 *vātō.šūta-* 'wind-driven', Vid. 2·10 *aiwišvat* 'he drove on', Yašt. 19·84 *daēvaṇ apa ašavaṇ* 'they drove the *daēva*-demons away'; this *vātō.šūta-* is glossed by Parsi-Sanskrit *vāta-prasārita-*, and by Zor.P. *aβr kē vāt šwnkyn/šwvkyn *šōnakēn*, **šavakēn*. M.Parth.T. *fršwdn* 'send', present *frašāv-*, preterite *frašuδ* suits this *šau-*, rather than *šau-* 'to go' (*čy-* and *š-* have coalesced in Avestan and Parthian, but are distinct in Khotan Saka and Ossetic). See BSOAS 23, 1960, 36–7; 24, 1961 470; Oss. D. *ænsonun*, I. *ænsonyn* 'to send' may contain this same *šau-*.

ṣṣund- 'raven', plural Z 2·48 *ṣṣundā*, fem. sing. II 70·116 *ṣāṃdā tsvā* 'the female raven went', gen. plur. Z 4·59 *ṣṣundānu*, III 70·112 *ṣāṃdāṃ*; gen. sing. III 70·116 *śe ṣāṃda hīvī ttī* 'the nest (?) of one raven'; with *-kya-* suffix, III 47·53 *ṣāṃdakyi*, =III 38·34 *ṣaudakye*, =III 35·35 *ṣādakye*, =III 40·10 *ṣaudäkyą*; with *-la-* suffix, III 70·116 *ṣāṃdala*. To Waxī *ṣend*, *šōnd* 'raven, Khowar lw *ṣonthu*; Oss. D. *sunt*, I. *synt*, plur. *syntytä* 'raven, corvus corax'. From **šuvant-* 'swooping' to base *šau-*: *šu-* 'go swiftly', IE Pok. 954 *sḱeu-*, *ḱseu-*.

ṣumār-, *ṣamār-* 'to count', V 333, 27r5–6 *ṣä ju hvę ttu kuṃjsatu śau śau dāna ṣumārä* 'this man counts the sesame seed by seed', BS G 37, 24a7 *anyataraḥ puruṣas tatas tila-phalaka-rāśer ekaikaṃ tila-phalakaṃ gṛhya*, Tib. *gžan-žig-gis til-gyi ḥbruḥi phun-po de-las ḥbru re-re-nas blaṅs-te*; 3 sing. K 70, 2v3 *tta khu ṣīya ttāra vī hve, pūṣa ttrāmi kīśaña bāśą, bahyauna pera ṣumeḍa* 'so as at night in darkness a man enters at once into the thick grove, he counts the leaves of the trees', =K 66·139–40 *tta khu ṣīvi ttāri vī hvę puṣa ttrāme kīśiña bāśą, bahyāni peri ṣimeḍi*; Manj. 59 *tta khu ṣīya ṣamāra jsāve* 'just as he goes at night to count'; K 67·151 *ṣi ttāḍe vī ṣṭāṃ saṃ puṣa ttrāme ṣamāri myāña* 'he being in darkness at once enters, he counts in the midst'; K 143, 1r1 *ttī au ṣāvāṃ nva yānq ttuśāttā ṣamarīdą* 'then they count the void (=BS *śūnyatā*) according to the listeners' vehicle' (BS *śrāvaka-yāna-*); K 154·37 *vīna jaḍī ṣamāre yāda para-śāṃdha īme* 'without the counting of ignorance, may I ever be pure' (BS *pariśuddha-*); preterite, participle with negative, SuvO. 5r4 *puñīnau haṃbīsä avamātä aṣumuḍä atāṣṭä* 'heap of merit immeasurable, uncounted, inconceivable', BS *puṇya-skandham aparyantam asaṃkhyeyam acintiyaṃ*; II 93·45·4 *kṣaṣṭi ṣamāḍä jsä* 'with count of sixty'; noun, N 75·18 *⟨ṣu⟩murjo ve husīyu* 'well instructed in calculation', BS *saṃkhyā-gaṇanā śikṣito babhūva*. See also *rraukyo*. From base *mar-* 'to count', see above *patämar-*; Sogd. *šm'r-* 'to think', *ptšmr-* 'to count', M.Parth.T. *'šm'r* 'number', Zor.P. *ōšmurtan*, N.Pers. *šumār*, *šumurdan*, Pašto *šmērəl* 'to count'. IE Pok. 969 *(s)mer-* 'to observe', Greek μερμαίρω 'care for', Lat. *memor*, O.Engl. *mimorian* 'remember', Lit. *merėti* 'care for'.

ṣūra- 'saline, salty', Sid. 4v3 *ṣūra*, BS *lavaṇa-*, Tib. *lan-ćhvaḥi ro bro-ba dan*; Sid. 104v4 *ttīra u ṣura* 'sour and saline', BS *amla-lavaṇa-*, Tib. *skyur-ba dan, lan-ćhva dan*; III 79·12 *ṣūrä utcä ttaudä* 'salty hot water (met on a journey)'; Z 16·55 *ṣūra* (MS *pūra*): *ūtca samudru eka-raysa ṣūra biśśä* 'water in the sea, of one taste, wholly saline' (*ṣ* certain), parallel to *eka-raso bhavati yad uta lavaṇa-rasaḥ*, Pali *eka-raso loṇa-raso*. Abstract **ṣauratāti-*, V 132·58 1b1 *ttīḍātä o ṣūḍātä* 'sourness (bitterness) or salinity'. From **šaura-*, Zor.P. *sōr*, N.Pers. *šōr* 'salty', but Oss. D. *sor*, I. *sur* 'dry' (see BSOAS 13, 1949, 136–8). O.Ind. *kṣāra-* 'salty taste' from *kṣā-*, beside *kṣau-*.

ṣūra- 'this', see *ṣāra-*.

ṣṣuva 'fame', Z 5·23 *ka hā ṣṣuva härthunu āta* 'when the report suddenly came'; Z 2·3 *ṣṣuvai bulysu buro tsutātä* 'his fame has gone far'; Z 22·333 *ku ṣṣai ṣṣuvo balysä ne*

pyūṣde 'where even the report of the Buddha he does not hear', Z 23·122 *ttu ṣṣuvǫ biśśu vīrä, biraṣte* 'he has spread that report everywhere'; K 5, 143r4 *pajsama ṣuva-karaṇa yāḍāndä* 'they made honour, celebration of fame', Tib *mčhod-pahi las byed-de*; v 58, 128v4 *ṣū-karaṇānu* 'of makings of fame'; SuvP. 7or3 *ṣve*, BS *yaśena kīrtyā* (dyadic); v 94, 17v7 *pajsama ṣvattetä jsa* 'with worship (and) fame' (**śraukatātä*-); IV 23·3 *dyāma ṣva armyāya* 'sight (and) fame of Amitāyus'; JS 15v4 *ṣva nāma ni hūña* 'do not speak fame (and) name'; From **śraukä-* > *ṣṣuvä-*, thence a second *-kä-*, in Z 5·25 *śśära ṣṣūko hvīye* 'to speak the good news'. To Av *sravah-*, Sogd. Man. *srwq* 'speech', Pahlavī Psalter *slwk-* 'song' (Syriac *zmyrt'*); Sogd. Bud. *ptsr'w-* 'to consecrate', *ptsrwm* 'formula, sayings', *'psrwkyh* 'female musicians', Zor.P. *srāyītan*, N.Pers. *sarāy-* 'to sing' *surōd* 'song', Balōčī *sun-* 'to hear'. IE Pok. 605–7 *kleu-* 'hear', O.Ind. *śṛṇóti, śrutá-*, Av. *surunaoiti, srūta-*, Greek κλέω, ἔκλυον, κλυτός, Lat. *clueō* 'be named', Celtic O.Ir. *cloth* 'fame', Welsh *clod* 'fame', *clyw-* 'to hear', O.Engl. *hlēodor* 'sound, melody', Lit. *šlovė* 'pomp', O.Slav. *slovǫ, sluti* 'be called, famed', *slava* 'fame'.

ṣṣai 'even', I 137, 44v2 *vyāghrra-naka ṣai*, 'even the plant *vyāghra-nakha-* ('tiger's nail')', BS *vyāghra-nakhasya∪ api*; v 14, 10v2 *khvī ṣṣai biśna jsīna jya īyā* 'even when his life has wholly ceased'. From **fšði* oblique to **fša-* < **afša* < **apiša-* to O.Pers. *apiy*, Av. *aipi*, Greek ἔπι, ἐπί, ὄπισθεν, ὀψέ, Lat. *ops-* > *os-* (*ostendo*); like *tca-* < **ftša-* < *patiša-* (Av. *paitiša-*), Sogd. *pč-* (*pčkwye-* 'to fear'), Yaγnābī *ču-* (*čukēr-*), Pašto *ca-* (*c*=*ts*, *camlāstəl* 'lie down'), Oss. *dzu-* (*dzubandi* 'talk').

ṣai, ṣei 'this of his', later *ṣai, ṣe* from *ṣa-* 'this' and *yi* pronoun.

ṣäṃkä 'this', Sid. 138v4 and frequent, see *ṣäka*, inflected with *ttaka-, ttika-*.

ṣaica 'branch (?)', III 96·8 *aśvagarbīnai bagala ysaranā ṣaica* 'tree-trunk made of *aśvagarbha*-emerald stone, branches of gold'. Here BS *aśvagarbha* variant with *aśma-garbha-* is probably 'emerald'. In *ṣaica* from **ṣinca-* can be found a cognate of *ṣṣiṃgyā-* 'shoot, stalk' (from the base IE *ker-, kr-*), hence *ṣin-* with *-ga-* to *ṣinga-* and then suffix *-ći* **ṣingaći-* > **ṣincā-* (for *-ći* note Šuγnī *sāpc* (*c*=*ts*) from **sapaći-*, quoted to *ṣavara-*). The association of 'tree-trunk' and 'shoot, branch' is shown in Z 2·114 *skandha ṣṣägya*; Z 7·20 *skandhä u ṣṣiṃgya*; Z 13·153 *skandhä. . .ṣṣiṃgya*, with BS lw *skandha-* 'trunk', see s.v. *bagala-*.

ṣṣaidä 'adheres, attaches', III 84, 44–5 *tcimañī garkhyä hamāre u kyahāre, hauvi-v-ī ṣṣaidā* 'his eyes become heavy and they itch, its strength is affected'; III 85·65 *khū tcaimaña ṣṣaidä* 'when eyes are affected'; III 93·266 *tcimeña ṣaidā* 'the eyes are affected'; Sid. 131r3 *perā ächā ṣaide* 'epidemic diseases attack', Tib. *bla-gñan-gyis thebs-pa-la* (*hdebs* 'be afflicted'); uncertain context v 394. 2893v *ṣṣide*. From base *śrai-*:*śri-* 'cling, rest upon', *ṣṣaidä, ṣaide* < **śrayatai* and **śrayantai*, to Av. *sray-, srita-*, O.Ind. *śrayati, śritá-*, see s.v. *būṣṣätā-* 'stairs' (**abi-śritā-*). IE Pok. 600–2 *klei-*, Greek κλίνω, κλίννω, κλιτός, Lat. *clīnō, -āre* 'bend, incline', *cliens, clemens*; Celtic Mid.Ir. *clē*, Welsh *cledd* 'left, unlucky', *gogledd* 'north', O.Saxon *hlinōn*, O.Engl. *hlinian* 'lean', Lit. *šliejù, šliėti* 'lean on', Slav. Russ. *sloj* 'layer'. IE *ḱl-ei-* to *ḱel* 'incline', with *-s-*, see above *ṣäṣ-, ṣiṣ-* < *śraiś-*, Av. *sraēš-*.

ṣṣema 'clay (?)' as 'sticky stuff' (as Zor.P. *dōsēn* 'clay'), IV 71b1 *ṣṣema 1 kiṇa* 'one *kin*-measure of clay'. See above s.v. *ṣäṣ-* 'adhere', *ṣemāṃgye* 'sticky', BS *piccha-*, Oss. D. *sans*, I. *sasm* 'glue'.

ṣemāṃgye 'sticky', fem. plural, Sid. 145v2 *āṣkyi śiye, u ṣęmāṃgye u kahaitte u hasu* 'tears white, and sticky; and itches; and swelling', BS *sita-upadeha-piccha-aśru-kaṇḍū-śopha-*, Tib. *mčhi-ma hbyar-hbyar-po dan g-yah-zin skran-ba rnams yino*. From **śraišma-*, **śraišmāna-*, participle to *ṣaṣ-* < *śriš-* 'adhere', with *-ka-*, fem. *-jā-*.

ṣer- 'move', Z 13·111 *kho bātäna ṣeräte bīna kho ju ye ggari īñi pätāyä* 'as the lute moves in the wind, as it echoes from a mountain', parallel to Tib. *rlun bskyod* ('moved by wind'). From **žāraya-* 'move quickly', Av. *γžar-, žgar-, γzrād-* 'move, flow', Sogd. Bud. *zγ'rt 'zγ'rt* 'swift', *zγ'rtr* 'swifter', Man. *žγrṭ*. Chr. *žγrt, žγyrt*, Bud. *'zγ'rt'k*, Pašto *zγard*, Wanetsī *zγarda, zγard* 'haste', *zγaṛ, zγaṛda* 'quick'; Oss. D. *zyorun*, I. *zyoryn, zyord* 'run' (**zγar-u-*). IE Pok. 487–8 *gʷhder-*, O.Ind. *kṣárati* 'runs, flows, streams, vanishes', Greek φθείρω, φθέρρω 'make perish', φθορά 'destruction', O.Ind. *nirjhara-* 'waterfall' (dialectal *jh-*).

ṣer- 'play music', III 46·13 *māgadha* (BS) *māsta sęśūkāṃ va ṣęrīda* 'the exhilarated bards play music for the lovers'; =III 34·6 *māgadha māsta sęśūkāṃ va ṣęrīda*; III 35·38 *ṣęrīda jūhe jsa khu ranīja bīna ṣkūī* 'they play with love as one touches a jewelled lute'; III 38·37–8 *ṣṛīda jūhaumai hva bījāṣaka* 'they play music; the talk of love is spoken'. From base **žāraya-* 'to sound', Sogd. Bud. *zγ'yr-* 'to call', Man. *žγ'r* 'cry', Bud. *pžyyr-* 'be named', Man. *žyyrṭyy* 'named', Chr. *žyyr-* 'to call, name', perfect *žyyrd't*; *pčyyry* 'cries', perfect *pčyyrd'rt*, N.Pers. *žayār* 'cry'. IE possibly *zger-, gzer-*.

ṣęiṣä 'this', III 132, 523 *ṣęiṣä karmä* 'this *karma*-act', =III 132·5b1 *ṣäṣä karmä*. See *ṣa-*.

***ṣeṣṭe** 'adhered, attacked', JS 27v3 *veysvā ṣṭā drroṇve ṣeṣve tvī bede pajse* 'among the lotuses the scorpions upon you attacked strongly' (written *ṣve* for *ṣṭe*), from base *ṣäṣ-* < *śraiš-*, see above *ṣäṣ-, ṣiṣ-*, participle *ṣiṣṭa-*.

ṣäiṣṭai 'adhered, attacked', II 121·218 *daukha ma ttadī ṣaiṣṭai* 'trouble attacked me only so far', translation BSOAS 30, 1967, 98. To base *ṣäṣ- ṣiṣta-* 'adhere, attack, afflict'.

ṣṣau, ṣau 'official title', without inflexion, only in official documents, by which an eponymous year is named (but without number, seemingly therefore a yearly change), in place of *ṣau*, there occurs also II 33, 3b8 *salya-bāyai pharṣa sāṃdara* 'year-presiding *pharṣa*-official (judge?) Sāṃdara'. The title *ṣau* is found before the following names: *kharasana, kharaśau, painakä, vädyadattä, viśa, viśarakä, viśarakaṇtta, viṣṇadattä, śāṃdatti, śūresa, śvānakai, ṣacū, ṣanūrä, ṣanūrakä, ṣaṃdū, ṣarnadattä, ṣīlā, sailyi*; Tib. *krrašīsä* (*bkra-śis*), *klırī dārrjai* (*khrī rdo-rje*), Chinese *kīma tcūna, kīma tsūna, phvai hvuhi*. The title follows other titles: MT 0489b1 (SDTV 80) *āmācä ṣṣau väṣṇädattä*; II 72·8·2 *tcī-ṣī āmāca ṣau viśaraka* v 218b1 *hiyaude ṣṣau viśa*; II 62 Ačma 1 *hiyaudä āmācä*

ṣṣau viṣṇadattā; variant titles: K 98·222 *hūyī ṣau kīma tcūna*; ibid. 223 and 99·225 *hūyī ttutevä kīma tcūnä* (Chinese K 1187·23 *tu*<*tuo*, 1015·3 *t'ou*<*d'ou* 'group-commander', gen. plur. II 58b4 *ttūtūvā*); IV 71a2 *ṣau ṣīlā*, IV 68a2 *spāta ṣīlā*. The title is preceded by a toponym: II 74·44 *hvaṃna kaṛā ṣau ṣaṃdū* 'of the Khotan *kaṛa-*'; II 73·9 and 74·43 *ttāgutta kaṛi ṣau ṣarrnadattä* 'of the Tibetan *kaṛa-*'; II 73·10 *naṃpajaṃñai ṣau śvānakai*. The name of the *ṣau* official is preceded by the royal name or *kṣūṇa-* (regnal period): V 2·6393·2·1 *///hvaṃnä rrāṃdi vāśavāhaṃ ṣṣau ṣanīrä salya* '⟨in the. . . th regnal year⟩ of the king of Khotan Viśavāhana, in the year of *ṣṣau*-official Ṣanīrä'; V 4·2·1 *17mye kṣānä ṣau ṣacū salya* 'in the 17th regnal year, in the year of *ṣau*-official *Ṣacū*'; II 72·8·1–2 *hvaṃna rrāda viśakīrtta ttya tcī-ṣī āmāca ṣṣau viśaraka salya* 'the king of Khotan Viśakīrti, in the year of the *tcī-ṣī āmāci ṣṣau* official Viśaraka'. For the titles *āmāca-*, *tcī-ṣī* see IV 62; 54.

For 'king' Khotan Saka has *rrund-* (nom. sing. *rre*), Tumšuq Saka *riḍ-* (gen. sing. *riḍe*) for 'prince' *rrispūra-*, for queen *rrīṇā-* (base *raz-*); *rrāysan-* translates BS *īśvara-* 'owner, lord'.

Final *-au* is of various origins: *mau* 'liquor' (**madu-*), *hau*, *ho* 'word', *śśau* 'one', in older Khotan Saka *dau*, acc. sing. to *dai* 'fire' (**dāga-*), *rrau*, acc. sing. to *rrai* 'plain' (**rāga-*), *nau* 'nine' (**nava*), *pau* 'onion', Kušan coin legend ÞAO, ÞAYO gen. plur. ÞAONANO 'king'. Three bases *xšā-*, *xšai-*, *xšau-* 'to possess, rule' can be traced in Av. *xšaθra-* 'power', O.Pers. *xšāyaθiya-* 'ruler' (=Akkadian *šarru*); Av. *xšayeiti*, Waxī *šāy* 'rich'; *ṣṣau* (**xšāvan-*); *ṣavā-* 'property'. See BSOAS 12, 1948, 327–9. A leader of the Üe-ṭṣī (in 90 A.D.) is named Chinese *fu-uang sie* 'subordinate ruler *sie*', older *p'iuk jiwang-zia* (Japanese *ša*) (K 52·10; 1298·1; 865·3). The sign 865 had final velar *zia*, *ziek*, and here represents Iranian *šāha-*, from older **xšāyah-* in O.Pers. *xšāyaθiya-*, but for the subordinate ruler, similar to Khotan Saka *ṣṣau*, and the western Sasanian *šāh* as provincial governor (a similar difference is claimed for Mykenean Greek *wanax* 'king' beside *basileus* 'provincial governor'). The Chinese background of the title *sie* (K 865·3) is treated without the Iranian evidence in Kazuo Enoki, A contribution to the chronology of the Kushans, Memoirs of the Research Department of the Tōyō Bunkō no. 26, 1968.

ṣau 'he to us', from *ṣa* and *-ū*, III 44·42–3 *ṣau au vaña bāye śarv(ā) dīrvā kīrrvā* 'he leads us now in good (and) bad *karma*-acts'.

ṣau 'he indeed', from *ṣa* and *u* (<*uta*), Manj. 405 *ṣau mī ttī ākṣya* (*ya*=*ū*) *daitte* 'he indeed then begins to see', =Z 9·27 *ttīyä ākṣūti diyānä*.

ṣaukala 'rheum, suppuration', Sid. 145v1 *ṣaukala ysīḍā* 'the rheum yellow', BS *sita-upadeha-* ('excrescence'), Tib. *rnu-ma ser-ba dan*; Sid. 145r5 *u ṣaukalai hauṣka hamāre* 'and his rheums become dry', BS *dūṣīkā* ('uncleanness of eye'), Tib. *rnu-ma skam-po yod-pa dan*. From base **šau-* or **šau-d-* 'flow', see *kṣustā* 'serum', base *xšaud-* 'flow'; and *paṣoj-* 'to rinse', to Av. *xšudra-*, *xšusta-*, *fraxšaostra-*, O.Ind. *kṣódas-* 'stream'. IE Pok. 625 *kseud-* 'to tread small', but *kseud-* 'to flow' omitted. For *-ka-la-* see *braukala* 'brow', *mvakalai* 'glove'.

-ṣoj-, see *paṣoj-* 'to rinse'.

-ṣṣotte, see *vūṣṣotte*.

ṣṣonda 'tossed', Z 20·39 *hālā ṣṣonda śuvọ anāskotta darra* 'tossed about, half disjointed, torn up'; Z 20·38 *haṃdara vātco uskyālsto ṣṣaunda* 'others then tossed upwards', III (ed. 2) 142v3 ⟨*uskyā*⟩*lsto ṣṣonda* (variant to Z 20·38). See *biṣṣonda*.

ṣauma 'desire', II 115·27 *hvaṇḍai va sauha ṣauma mara aśta* 'here for the man is pleasure, desire' (BS *sukha-*). From base *zar-* 'desire', to Av. *zara-* 'aim', O.Ind. *har-* (*haryati*), possibly Greek χαίρω, χάρις. Hence *zr-au-*, noun **zrauma-*, dyadic with *suha-*, BS *sukha-*.

ṣkam- 'make, form', present *ṣkīm-*, participle *ṣkonda-*, Z 3·107 *ṣkaugye ṣkīmīdä pharu* 'they do many *saṃskāra*-acts'; Z 2·49 *horä pharu nirmäte ṣkonde* 'he created magically (made) many a gift'; Z 2·93 *gyastūñu āysanu* (BS *āsana-*) *ṣkodde* 'he made the celestial seat'; K 36·100–1 *saṃ varī maṇḍi ṣkādādi maysairkä* 'on the very spot they made a huge circle' (*maṇḍi*=BS *maṇḍala-*, with K 32·35 *maṇḍila-*); K 15·135 *varä kāṣa* (BS *kārṣī*) *ṣkauda maṇḍalākhārä nveya* 'there he made a circle, according to the shape (BS *ākāra-*) of a *maṇḍala*-circle', =K 23·81 *vara kāṣa ṣkauda maṇḍalākhāra nveya*; K 32·34–5 *khu ā nāraṃji maṇḍila-sthāṃ ṣkaude* 'when he came he made a drawn dark line like a *maṇḍala*-circle'. See *haṣkīm-*, *haṣkaunda-*. Noun *ṣkauṅgyā-*, *ṣkoṅjā-*, *ṣkaujā-*, *ṣkājā-* 'making; action', rendering BS *saṃskāra-*, SuvO. 36v4 *rrvīye ṣkaugye jsa* 'with royal pomp', BS *rājā-vyūhena*; Manj. 189 *harbeśa ṣkāje* 'all actions'; V 77, 145r3 *ṣkaugyānu gaṃjse byāta yanāre* 'they remember the defects of the actions', Tib. *hkhor-bahi ñes-pa rnams dran-nas* (*hkhor-ba* 'circle', *ñes-pa* 'evil'). Adjective, V 132, 2a4 *tta hvate se ṣkogyīnai härä u a*⟨*ṣkoṅgyai*⟩ 'so he spoke, saying, the conditioned thing (=BS *saṃskṛta-*) and the unconditioned thing', translation E. Lamotte, 306 'les idées de conditionné et d'inconditionné font deux'; Z 7·28 *hīvya vākalpa ṣkauṃjīgya haṭhṭha* 'own erroneous thoughts, conditioned truth'; K 9, 43r2 *ṣkaujīnaī härä*; Manj. 135–6 *ṣkājīnai saskrre dā* 'conditioned *dharma*-doctrine' (dyadic, BS *saṃskṛta-*); with negative Manj. 214 *aṣkājuai*. Noun *ṣkama-*, see *haṣkama-* 'pile, heap'. With *va-*, see *vaskim-* (*s-*, not *ṣ-*). From base *skamb-*, Av. *skamb-* (*upa-*, *frā-*, *paiti-*), present *sčimbaya-*, noun *fraskəmba-*, 'beam; forehall', *frasčimbana-* 'beam' (Zor.P. gloss *frāč aβgandan*), *upaskamba-* 'under support'; M.Pers.T. *pdyškmb* 'room', N.Pers. *paškam* 'summer-house' (>Turk. *bāčkām*), Armen. lw *patškamb*, *patškam* 'balcony'; Sogd. Bud. *'šk'np* 'stage, storey', *'šk'np'k*, *'nšk'np*, *ptšk'np-* 'edge of roof', *ptšknpy*, Chorasm. *pickab* (*c*=*ts*) 'wall', Pašto *skām* 'tent-pole', *āčawul* 'to throw' (**āsčab-*), *pēčūmai* 'acclivity' (**patiškambaka-*), Parāčī *škōb-* 'to raise'. See also above *tcaṃph-* 'to support' (**sčamb(h)-*). IE Pok. 916 *skambh-* 'to support', O.Ind. *skabhnāti*; *skambhá-* 'pillar', *skabhitá-*; Lat. *scamnum* 'bench'. See also *ṣkama-* 'bier', Manj. 214 *peṣkājā*.

ṣkama 'bier' (<'support'), Z 19·88 *ṣkamu vātī āṇā damāte* 'it blows on him (perfumes him) being on the bier', Pašto *skām* 'tent-pole', Lat. *scamnum* 'bench'. See s.v. *ṣkam-*.

-ṣkar- 'draw', see *haṣkarā* 'pincers'; *kār-*.

-ṣkal- 'cut, cut out, off', with preverbs *ni-*, *pā-*, *va-*, *ha-*, III 137·17–8 *cū būra caidā* (BS *cintā-*) *nva kṣame ttā naiṣkalīda* 'whatever thoughts they separate out at will'; II 59, 3a2 *niṣkalyāme hīya padaja* 'custom of analysis'; participle III 137·12 *naiṣkaistą jsa*; infinitive, II 12b10 *pastauda naiṣkeśce*, II 100·230 *pastauda naiṣkaistai*; noun, K 58, 26v2 *niṣkici jsa*, Sid. 19r3 *niṣkeca*. Tib. *bye-brag* ('distinction'=BS *viśeṣa-*); *pā-*, *pi-*, *pe-* Z 14·36 *kyai pāṣkalīndā* 'some analyse him'; Sid. 140v5 *hva hva duṣā jsa peṣkalyāñā* 'severally with the *doṣa*-states it must be distinguished', Tib. *nad-gźi so-sohi sman-gyi sde-čhan-gyis dugs bya-ba dan* (*dugs* 'warm'); Sid. 134v2 *mau jsa āchai, piṣkelyāme va* 'to remove the disease from liquor', Tib. *čhaṅ-nad bsal-bahi phyir*; noun, Sid. 1 bis v3 *piṣkalä*, 'chapter', Tib. *lehu*; Sid. 121r5 *peṣkalą*; SuvO. 55v7 *śśaṃdye pāṣkalyau* 'parts of the land', BS *pṛthivī-pradeśe*; Z 5·56 *biśśä dvāsu päṣkala ḳāña* 'all twelve sections are to be thought of'; III 24, 21b3 *śadyi piṣkala vīra* 'on the piece of earth' BS *pṛthivī-pradeśa-*; V 332, 24v1 *hīvyauṣca-päṣkäla* 'having form as desired', BS *kāma-rūpiṇaḥ*, Tib. *hdod-pahi gzugs-čan*; preterite, participle Z 2·105 *kanyau samudru päṣkälstu yīndä biśśu* 'he can analyse all the sea by drops'; with negative Z 6·34 *hära aviṣkälsta* 'things (elements) are not distinct'; III 24, 20a1–2 *avyūhä aviṣkastä* (dyadic) 'without display', BS *avyūha-*; with *va-*, Sid. 133v2 *vaṣkalą* 'chapter', Tib. *lehu* (not III 69·93 *vaṣkaista haudva pasta* 'thrown, both fell down'); with *-s-*, Sid. 3r4 *vaskalyāmata mase* 'only a moment', BS *nimeṣa-*, Tib. *mig hdzum-bahi yud-čam-la*. With preverb *ha-*, Sid. 146r5 *haṣkalakä jsa*, Tib. *ras* 'cloth'; SuvP. 61r4 *dṛ-haskalä*, BS *tri-loke*; III 4, 10v3 *drrä-haṣkalī ysama-śśaṃdai* 'the triple world'. From base *skard-* (*-d-* increment to *skar-*) 'to cut', Sogd. Bud. *synkt-škrδ'k* ('jujube-cutter') the mainah bird'; *wyškrδ-* 'to break up', *wšk'rδ* 'needle', *ptškrδ*; Man. *nškrt* 'explanation'; N.Pers. *nišgardah*, *nišgirdah* 'cobbler's knife', Oss. D. *k'ardeu*, I. *k'ardiu* 'cleft' (see above *ḳeca* 'cleft'); Orm. *parčaṛ-* 'to cut' (**pari-sčard-*). IE Pok. 938–47 *sker-*, *sker-d-* 'cut', Celtic O.Ir. *scerdi* 'snatches off', O.Engl. *scort* 'short', Lit. *skardùs* 'steep', *skerdžiù*, *skeřsti* 'kill', O.Slav. *o-krūdŭ* 'tool to cut stone', Russ. *oskord* 'large axe'. See also *ṣkälä*.

ṣkala 'dry places', Z 22·116 *dara ṣkala lwetä* 'ravines, dry places, clefts'; adjective, *ṣkala-*, *ṣakala-*, *ṣakäla-* 'dry', III 59·20 *vira ṣkala brriṃjī* 'there dry places' (dyadic), BS *ujjangala-*, III 59·23 *ṣakala brriṃjvā* 'in dry places'; III 42·1–2 *ṣakäla tcāraṃphą* 'dry sticks, rods'; K 47·57 *dīśtā hā ṣakale vīstā* 'she placed the stick in his hand'. From *hišku-*>*ṣka-* (as *hišta-*>*ṣta-* present to base *stā-* 'stand'), Av. *hišku-* 'dry' Sogd. Man. *šqwyy* 'dry' (**hiškuvaka-*), *šwkč'* 'dry', *pr'škwč* 'dry', Turk. *quruγ*. See also *ṣkūi*. IE Pok. 894–5 *sek-* 'to exhaust', Celtic O.Ir. *sesc*, Welsh *hysp*, Breton *hesp*, *hesk* 'dry'.

ṣkalä 'sound, noise', Z 4·410 *ṣkalä pätūśānu* 'noise of drums', Z 23·160 *kūsa-ṣkalu* 'noise of drum', I 171, 8714 *gvaña ṣkala u panāyāma* 'noise and sound in the ear', BS *dhvani-*; III 72·162 *nadāṃ skalä śaṃdä tsau* 'noise of the leaders (?) came to the ground'; JS 7v1 *ysirūṃ āṣṭaṃdi ṣkalāṃ davāṃ pvaṃma* 'they began to make noise loud to frighten the wild animals' (*ṣkalām* infinitive in *-ānä*); K 33·56 *ysīrą āṣṭaṃdä ṣkalūṃ jūhai gvāysāna* 'bitterly they began to cry out for separation of their dear one'. See also *paṣkāl-* 'to clap, snap (fingers)'. To base *skal-*, IE Pok. 550 *skel-* 'to sound', O.Engl. *sciellan* 'to sound', O.Norse *skjalla*, OHG *skal* 'noise', Lit. *skālijn*, *skālyti* 'bark continuously, howl' (from Polish *skolić*); *paskalà* 'rumour, ill report', Let. *skal'š* 'sounding; loud'.

ṣkāmakaña 'covering' (*ā*<*au*), Sid. 152r1 *u tteña ṣkāmakaña hā tvā arva viśtāñä* 'and in that skin is to be put that medicament', Tib. *skyin-par khoṅ-du bčug-la* (*skyin-pa*=*skyi-ba* 'outside of a skin'). See *ṣkauma*.

ṣkālśa- 'pride', Z 2·71 *māniya ṣkālśa* (dyadic) 'pride', (BS *māna-*); V 125, 7b2 *kāḍā ṣkālśä* 'greatly, pride'; SuvP. 65r1 *cu ṣkāśī prracai mānä* 'what because of pride (dyadic)', BS *māna-darpa-āvṛta-*; III 1, 6r2 *ṣkālśīna* 'through pride', III 8, 16v2 *ṣkālśīna*; Z 19·80 *ṣkālśī*. Abstract, SuvO. 36r2 *ṣkalśatete jsa bärrāṣṭattete jsa pähāṣṭäna aysmūna* 'with mind cleared of pride, exalting', BS *māna-mada-darpa-vivarjitena cittena*; Z 22·242 *puṣṣo ṣkālśatetu paśśānda tharggu ysurru hīsu aretu* 'you renounced at once pride, pain, anger, greed, envy'; Z 2·72 *biśśu nä ṣkālśetu mānä irdyau jsa bulu hatcañāmä* 'all their pride (dyadic) we destroy by *ṛddhi*-powers'. From *skals-*, IE *skal-ḱ-* or *skal-sk-*, with different *-s-* (IE *s*), Lit. *skalsėti*, *skalsėju*, *skalsiù*, 3 sing. *skalsi* 'be more liberal', *skalsùs* 'prosperous, satisfying', *skalúoti*, *skalúoti* 'spill over'.

ṣkälä 'piece of wood', Z 23·44 *henei candanä ṣkälä* 'piece of sandal-wood' (BS *candana-*), Chinese *mu* 'wood' (K 643·1), like Tokhara A 15a6 *candaṃṣiṃ or* (*or* 'wood'). From **skṛdo-* *-ṛd-*>*-äl-*, base *ṣkal-* 'cut'.

ṣkū 'touch', 3 sing. K 21·5=K 28·18o *bīna ṣkū* 'he touches the lute', K 37·120 *bīnä skū* 'let him touch (play) the lute'; 3 plural, III 106·32–3 *bīnauna ṣkvīda* 'they touch the musical instruments'; optative 3 sing. III 47·57 *khu ranīja bīna ṣkūvī*, =III 35·39 *khu ranīja bīna ṣkūī* 'as one touches a jewelled lute', see s.v. *ṣer-* 'to sound'. Participle Z 13·114 *cu vara bīnāña aṣkusta adaunda ṣtāna akrīya* 'what music there was untouched, unblown, unstruck'; Manj. 414 *bīnāña aṣkūstai ṣtāna pāḷyāda ramanī hvara* 'delightful, sweet music they may play, though untouched'. See cognates s.v. *skau-*:*sku-* 'to touch', with *-ṣk-*, see **buṣkuta-*, V 155a4 *buṣkve* 'covered', and *ṣkaumaka* 'skin'.

ṣkūi 'relic', III 107·8 *ca būrä tta baiysūnyai ṣkūi vīrä* 'what is so over the Buddha's relic'; parallel to BS *śarīra-* (improving on BSOAS 10, 1942, 894; 905). From *škuva-*, to Av. *hišku-* 'dry', see s.v. *ṣkala-* 'dry', Sogd. Man. *šqwyy*.

-ṣkūj- 'stir, blow up', see *paṣkūj-*:*paṣkauta-*.

ṣkūṭa 'in the throat' from **skautiā* (see *-ṭ-* in *rrauṭe* 'desire'), Sid. 100v5 *biji kūṭāñą ṣkūṭa sapala nasphaśtāñą* 'the sparrow (*biṃja-*) must be pounded, the green stuff in the crop must be removed'; I 159, 73v1 *kṛiṃga śau pāra u ṣkūṭa pā jsahira bīsā hīra tta biśa hāysä dīśāña* 'of the cock one wing and the things in the crop and in the belly, those are to be all thrown away'; III 73·171 *khvaṃ na hama*

ṣkūṭa ragai 'how shall I not have liquor in my throat?'. From **skauxti-* (or **skauti*) base *skauk-* to Sogd. Bud. *ZK 'škwćh ZY ZK pršt ptw'st* 'throat and lips dried up'; *'škwćh 'ptr'γwštk* 'throat-obstructed', to base *skau-, skau-k-*; possibly 'hollow, tube', see *kau-* in *kuṣḍa-* 'hole'. The *hira* 'things' in the crop seem to be the *sapala* of Sid. 100v5, that is, undigested 'green stuff'.

ṣkūmāya, see *naṣkūmāya* (II 60·29), possibly base *skau-* 'to prepare, fit, ornament'.

ṣkauṅgyā- rendering BS *saṃskāra-* and *vyūha-*, see s.v. *ṣkam-* from **skāmanka-*, fem. **skāmaṅjā-*.

ṣkaumaka 'covering', II 60·17 *kagīja ṣkaumaka* 'covering made of skin', see also *ṣkāmaka*. This meaning 'covering' suits the use with *kagīja* to base IE *(s)keu-* (see s.v. *khoca*), but *skeu-* 'to flay' (Oss. D. *äsk'ujun*, I. *sk'uijyn*, *sk'üd* 'tear to piece, burst') would yield a similar form.

-ṣkos- 'swell', see *paṣkos-*.

ṣkv- 'touch', III 106·33 *ṣkvīda* 'they touch', see *ṣkū*.

ṣga 'division of month, monthly quarter', V 243·37 *ṣā-v-a(ṃ) dīda māśta ṣga khaiṇḍā habaḍa* 'this of them is full like the month's third quarter'. From **višukā-* > **vṣugā-* > *ṣga*. To Av. *vīžvank-*, *višpaθa*. IE Pok. 1175–6 O.Ind. *viṣu-* 'in both ways', *viṣuva-* 'equinox', *viṣvank-* 'to both or all ways'. But *ṣuvo* 'half' with suffix *-auva-*.

ṣta-, present base to *stā* 'be'.

ṣtakulā- 'abuse', Z 2·98 *ṣā ṣtakula muho väte naṣta* 'this abuse has settled on me'; Z 12·113 *ttīyä ṣtakule yande haṃdaru* 'then he abuses another'; Z 12·112 *ṣtakulce yande* 'he abuses'; Z 12·11 *ka ne balysānä ggūträ ṣtakula-jsera hämäte* 'if the family (BS *gotra-*) of Buddha may not be worthy of abuse'; V 111, 33v1 *aṣtakulcu*, BS *abhaṇḍana-* 'non-abuse'; V 62·9 *apahāysīye-t-ī ṣtakūlai yanāti* 'he attacks it, may abuse it (*yi*)'; K 41·64 *ṣtikulyāṃ jsai tta tta hūñīri* 'they were speaking to him with abuse' =K 44·181 *ṣtikalyo jsai tta tta hūñīri*, parallel Sūtrālaṃkāra 91 'injurièrent'; K 40·51 *ṣtikulavīyi*, =K 43·168 *ṣtikūlavīyi*; dyadic, III 61·46 *cu mi ahamañāṃdä satva ṣtikūla puḍāṃdä* 'what beings despised me, abused me', with Prakrit *ahamanya-*, BS *adhimanya-* 'to despise', see JS 8v4 *ahamñe ysīre hve ttrikṣa salāta* 'he spoke contemptuous harsh, sharp words' (BS *tīkṣṇa-*, *saṃlāpa-*). From *stak-* 'resist, oppose', Av. *staxra-*, *staxta-* 'firm, severe', Zor.P. *staxm*, N.Pers. *sitam* 'violent', possibly Pašto *staγ* (**staka-*) 'sordid, astringent, binding', M.Parth.T. *'stg-čšm* 'rigorous' (**staka-čašma-*). IE Pok. 1011 *stāk-*, *stek-*, O.Ind. *stákati*, Umbrian *stakaz* 'statūtus', OHG *stahal* 'steel', O.Engl. *stiele*; O.Engl. *stæg*, O.Norse *stag* 'rope'. See also JS 29v2 *āstīye* 'you resisted' (**ā-staxta-*).

-ṣtar- 'spread', see *āṣtāre*, *biṣtara-*.

-ṣtarr- 'strew, spread', see *baṣtarr-*, *paṣtarda-*.

ṣtāma- 'staying', II 76·72 *eräkaña ṣtāmä*, adjective *-āma-* to base present *ṣta-* (<*hišta-*), see s.v. *ārra-*.

ṣpaṭa- 'round (?)', II 85·16 (miscellany) *ṣpaṭa-garba kusi-jsihāra* (dyadic) 'with round belly'. Here *kusa-* 'round', to Av. *kusra-* 'bent, vaulted', N.Pers. *kus*, as gloss to *ṣpaṭa-* 'round', to be placed with Waxī *peṭ*, *puṭ*, Sarīkolī *peṭ*, *puṭ*; *pet* 'round'; *garba-* may be BS loan-word *garbha-*, but note also Av. *garəwa-*, *gərəbuš-*, Zor.P. *gaβr*, M.Parth.T. *gr'b*; see *garba-*. Note also BS Mahāvyutpatti 8889 *gilla-peṭṭa-=lamba-udara-* 'with hanging belly'; also *gilla-peṭha-*. See below *ṣvakā-* '(round) pill'. For *ṣp-* beside *p-*, note also *ṣṭīka* 'commentary', BS *ṭīkā* (III 100·10), quoted s.v. *śvrrai*.

ṣparggä 'noise, twang', Z 24·410 *durnānu ṣparggä* 'twang of bows'. Base *sparg-*, *sprag-*, see s.v. *haṣpalgy-*, to IE Pok. 996–7 O.Ind. *sphūrjati*, Greek σφαραγέομαι, Lit. *spargėti*, *sprógti*, O.Engl. *sprecan*.

ṣpuljei 'spleen', Z 20·55 *ṣpuljei rrūva ṣvī jatārrā bilga ysärā* 'spleen, intestines, lungs, liver, kidney, heart'; I 167, 82v4 *ṣpiṃjā*, BS *plīhan-*; Sid. 100r1 *ṣpaijai*, I 167, 83v1 *ṣpiṃjiṃ* (*-iṃ-*, *-iṃ=-ai-*), I 151, 61v3 *ṣpaijā-rāḍi* 'pain of the spleen'. From **sprzya-*, to Av. *spərəza*, Pāzand *sparz*, Zor.P. *spul*, *spuhl*, N.Pers. *supurz*, *uspurz*, Sogd. Man. *sp(rzyḥ)*, gloss to M.Pers.T. *['sp](w)rzyqyn* (**spurzīkēn*), Kāšānī *espūl*, Orm. *spužak*, Yidγa *spərzə*, Sanglēčī *sɪpərz*, Waxī *sipurz*, Balōčī *isp'ulk*, Yazdī *siwarz*. IE Pok. 987 *sp(h)elĝh-*, O.Ind. *plīhán-*, Armen. *paicaln*, Greek σπλήν, Lat. *lien*, Celtic O.Ir. *selg*, Breton *felc'h*, O.Slav. *slězena*.

ṣper- 'flow, splash', III 80·31 *baysga aysbanä sagīnā ṣperīdä pveṣtyūṃ* 'the many stone channels pour out alarmingly'. With *va-*, K 60, 37r4 *utca vaṣperī* 'water splashes'. See *usphīr-*. IE Pok. 993–4 *sper-* 'strew, besprinkle, flow'.

-ṣprīs-, see *haṣpalgy-*, *ṣparggä*.

ṣmā 'sons (?)', II 86·48–9 *sajātta* (BS *sajāta-*) *dīvyą ṣmā* 'kindred sons of the *devatā*', like *gyastaṣṣaa-* '*deva-putra*, son of the *deva*-god'. From **višumaka-* > **vžmaa-* > *ṣmaa-*, see *ṣū* 'son' < **višūta-*, to base *hau-*: *hu-*. IE Pok. 913–4 *seu-*, O.Ind. *savati*, *sūte* 'bear young', *sūnú-* 'son', Av. *hau-*, *hunāmi*, *hunu-*, *haota-*, Greek υἱύς, υἱός 'son', Celtic Welsh *hog-en* 'girl' (**sukā-*). See also *ahvyāñe*.

ṣyan-, see *ṣun-* 'to put'.

ṣyauña 'to be prepared', *ṣāña-*, see *ṣy-*, *ṣ-*, *ṣasta-*.

ṣva 'fame', see *ṣṣuva*.

ṣva- 'put', participle to *ṣun-*.

ṣvaka 'pill', Sid. 121v4 *arvījai hā ṣvaka* 'medicinal pill', BS *varti-*, Tib. *ri-lu*; Sid. 122r3 *ṣvaka*, Tib. *ren-bu* ('pastil'), gen. sing. Sid. 121v5 *ṣvakye hīye krre vī* 'in treatment by pill', Tib. *ren-bu mas btan-bahi čho-ga*; plur. Sid. 151r2 *ṣvakye padīmāñä* 'pills are to be made', Tib. *ri-lur byas-pas*; Sid. 149v5 *ṣvakyi padīmāñä*, Tib. *ri-lur byas-la*. Note Tokhara *ṣpakīye*, *ṣpakaiṃ*. From **šapakā-* to base *sap-* 'be round', see *savā* 'box, basket', N.Pers. *sabad* (**sapatā-*) with *ś-* variant to *s-*, *ś-* (see s.v. *śśära-*); meaning like BS *varti-* to *vart-* 'turn round'; Tib. *ril-ba* 'round', *ril-bu*, *ri-lu* 'pill'. See also *ṣpaṭa*.

ṣvāra 'this', see *ṣāra-*, *ṣūra-*.

ṣvä 'report', K 38·145 *varai neṣtāṃdi kūṣṭai ṣvä na nirāme* 'there they placed him whence a report does not go out of him'. See *ṣṣuva*.

ṣvīda- 'milk', Sid. 156r4 *ṣvīdä*, BS *kṣīra-*, Tib. *ho-ma*; III 91·214 *ṣvīda jsä*; V 296, 1a3 *ṣvīdu. . .kho muhu pāḍāndä* 'milk. . .when they nourished me'; adjectives, I 181, 99v3 *ṣvīdaniṃ* (*-iṃ=-ai*) *gūlya* 'pills from milk', Sid. 130v1 *ṣvīdīnai-v-ī hvaḍa khaṣṭą varāśāñä* 'for him must be used food (and) drink from milk', Tib. *kha-zas ho-ma dan lhan-čig-tu zos-na*; V 42, 87r5 *ṣvīdīnā raysa* 'milk liquids'; *ṣvīdausta-*, Sid. 143v1 *ṣvīdaustāṃ bahyāṃ* 'milk-

trees', BS *kṣīrī druma-*, Tib. *ho-ma-ćan*; Sid. 144v4 *ṣvīdaustā baṃhyāṃ*; BS *kṣīra-vṛkṣa-* (=*aśvattha-*). From **xśvifta-*, Av. *xśvipta-*, *xśvīd-*, Sogd. Bud. *'yśypty*, Man. *xšyβt*, Yaγn. *xšift*, Chorasm. *xwfc* (*c*=*ts*) 'milk', *xwfcyk* 'sweet', M.Parth.T. *šyft*, *šyft-xw'rg* 'milk-drinking, child', M.Pers.T. *šyftg* 'sweet', O.Pers. σιπτα- in σιπτα-χορα (Ktēsias) glossed by γλυκύ, ἡδύ, Pašto *šaudə*, *šīdī*, Šuγnī *ṣūvd*, *xūvd*, Yazg. *x^{w}ovd*, Sarīkolī *xevd*, Orm. *šīpī*, Zaza *šit*, Auramānī *šot*, Yidγa *xušuvd*, *xušivda* 'sweet' (*xšīra* 'milk'). For 'milk', Zor.P., N.Pers. *šīr*; *šīrēn* 'sweet', M.Pers.T. *šyryn* 'sweet'.

ṣvīdā 'plant name', Sid. 14r2 *gīrāna ṣvīdā*, BS *hema-kṣīra-*, Tib. *bya-nu* ('bird-milk'); Sid. 129v2 *ṣvīdā bāta*, BS *payasyā-*, Tib. *birari* (ed. Pekin). For *hema-kṣīrī* 'a kind of plant'; *payasyā* 'gynandropsis pentaphylla'. See *ṣvīda-* 'milk'.

ṣvīnaa-, adjective to *ṣū* 'horn'.

ṣve 'night', as second component Sid. 4r2 *śvạ ṣve* 'midnight'; IV 20·4 *mu-ṣve* 'tonight', see *ṣṣava*.

ṣve 'report', K 40·31 *ṣve vīrāṃ tta tta pyūṣṭä* 'by report so was heard by us (*-āṃ*)', =K 43·148 *ṣve vīrā tta va tta pyūṣi* (=*ṣṭi*); SuvP. 7or3 *ṣve jsa* 'by fame'. BS *yaśena kīrtyā*; II 103·45 *asada ṣvai gārīya* 'bad (BS *asiddha-*) reports, troubles'. See *ṣṣuva*.

ṣve 'horns', see *ṣū*.

ṣvẹ 'this', older *ṣąte*, III 75·217 *ṣvẹ ṇāstä śaṃde biṃdä* 'it (the weapon) struck him to the ground'; III 75·228 *ṣvẹ ṇāsta pūnyau ttū* 'he struck him down with arrows'; III 67·41–2 *ṣvẹ ṇāyūṃ śaṃde biṃdä* 'I strike him to the ground'.

ṣvauda 'they put on'; *ṣvaudū* 'we put on', preterite to *ṣun-*.

s- 'five', *s-pari-* 'with five beyond' for older *pus-pare-*, see *paṃjsa*.

sa 'he mounted', III 74·203 *ḥaśa sa uska* 'he mounted high to the *halsa*-tower'. See *san-*:*sata-*.

sa 'saying', 'that', introducing direct quotation, see *se*, rendering BS *iti*, see also Oss. *zäygä*.

sa, *ssa* '100', see *satä*; Manj. 114 *ssa sala parsaca beḍa* 'in the time passing 100 years'; K 40·20–1 *ssa salī masą brrāṃbhe* '100 years in number before', =K 43·138–9 *ssa sala mosą brrāṃbha*; III 76·241 *ssa sala mūḍai būjve* 'dead 100 years he revived', III 75·235 *ssa salä mūḍai vistāṃdä* 'they remained 100 years dead to her'; *ssa haṣṭa* '108', K 146, 4r1 *ssa haṣṭa pātta(ra)jīvä naraumūdä* '108 *putrajīvaa-* (nuts) issue'; K 146, 4r3 *ssa haṣṭa*; V 244, 2b4–3a1 *ssa haṣṭa juna* '108 times', =K 94·111 *ssa haṣṭa jūna*, BS *aṣṭa-uttara-śataṃ*; V 244, 3a4 *ssa haṣṭa ju*=K 94·117 *ssa haṣṭa jūnai*; *sa ysāra* '100,000', K 62·77r3–4 *sa ysāra tvaḍa ṣai* 'more than 100,000'; K 99·252–3 *sa ysāra sa byūra jūna dī pākāṃ dī paśaunakyāṃ āṃrga śaraṇā haṣḍa vīñatta īnāṃ* '100,000, 1,000,000 times we make humble report (dyadic) under (your) feet, under (your) soles'; K 61, 4or1–2 *ssa-byūryi mahāprajñā-pārāme hīya haṃbeca* 'a summary of the 1,000,000 Mahāprajñā-pāramitā'; III 68·79 *ssa-tcịṃṃąña ahāvi jsyāṃde* 'they slew the hundred-spotted (eyed) deer'. Double *-ss-*, elsewhere in *-se*, *-sse* '100' and *bussä* 'perfume', beside *busä*, *passa*.

sa, *saṃ, sā* (*ā* for *aṃ*), older *samu* 'just, precisely, only', frequently *sa khu, saṃ khu, samu kho* 'just as'. See *samu*. In comments *cu...sa...* 'what is...that is precisely'; Manj. 197 *kau cu tv(ā) kṣejī utca sa hīya kṣeje saña* 'he who desires that water, (it is) precisely he desires his own *saṃjñā*-concept'; similarly 197 *ttrāma...sa...*; *saṃ khu* 'if only' III 74·196–7 *mira, saṃ khu a byehūṃ: hvāṣä* 'die you, if only I can get the fodder'; *saṃ* 'only', K 68·211–2 *satva saṃ kāma bvāña* 'beings are to be considered to be thought only' (=BS *citta-mātra-*). Late *samva*, older *samu*, with *-u* retained as *-va*, as in *aysmva*=*aysmū*, Manj. 104 *samva*, as Manj. 85 *aysmva* and frequently; JS 1v3 *khvaṃ hāḍeṃ* (*-eṃ*=*-e*)*...vaña saṃ...* 'although to me...yet now...'.

sak- 'to pass', see *skyetä*, *saja*, *sāta*.

saka-, *saṃka* 'coral', SuvO. 53r4 *śaṃgyau īryau sakyau* 'conch, jade, coral', BS *śankha-śilā-pravāla-*, with *īra*=*śilā* (used in Khotan for 'jade'); JS 20v2 *keyuḍa ysarrnā sakyau jsa samartha* '*keyūra*-ornaments, golden, fitted with corals' (BS *samartha-*); Z 280·112 *cite svarṇa-sūttāra vā saṃka-hāra ysarrnā* 'necklaces or brocades (BS *svarṇa-sūtra-* 'gold thread'), coral necklaces, golden things'; adjective, III 96·8 *bāgara aijsījai ysyaikya sakījai* 'silver leaves, coral branches'. Chinese lw *ṣan-xu*< *sân-γuo* (K 852·2; 91·4), Japanese *sango* from **sanku-*. From base *sank-*, *sak-* 'stone', kept distinct from *saṃgga-* (**asanga-*), Zor.P. *skyn *sakēn*, with variants *vsdyn sng *vissadēn sang* 'coralline stone' (till 1727 coral was held to be a stone), Zor.P. *sg *sak, sag, sng *sang*; M.Pers.T. *sygyn* 'stone' (adjective), Pahlavī Psalter *sky* 'stone', Xūrī *sik*, *sig* 'stone', Armen. lw *sing*, *sig* 'a weight of 4 κεράτια'; Zor.P. *sagīk* 'of stone' (DkM 781·4). See Henning Memorial Volume, 24–5. Since 'stone' can be named from its cutting sharpness, it is possible to trace *saka* 'coral' to IE Pok. 18–22 *aḱ-*: *ḱ-* as in the case of *saṃgga-* but with different suffix **sana-kā-* beside **asan-ga-*.

saka 'pan, griddle', from flat baking-stone, III 102·46 *gulīnai saka-pauṇḍai* 'a girdle cake made of molasses' (BS *guḍa-*); III 16·1 *saka-pāratta pahā jsa pyūva* 'girdle cakes taken out of the bag'. From **sātakā-*>**satakā-*, beside Waxī *sȧt*, Sarīkolī *sȧd*, *sâd*, Yidγa *sūī* 'slate', Šuγnī *sȧd*, Sanglēčī *usīd* 'baking-pan', to Waxī, Sarīkolī *suδy* 'smooth', N.Pers. *sād*; see *sāta-* in *hama-sāta-* (Z 23·44) 'all smooth'. For *pār-* see *pār-* 'to feed, nourish', *aś-para-* 'horse-fodder', possibly *pāratta* from **pārata-*, but *tta* might be separate *tta* 'so'. Earlier explanation by *saka* 'coral' and an error for *pāttara-* 'bowl' is to be rescinded. See also *pauṇḍai*<**puvanta-ka-*.

sakala 'plant name', I 179, 97v4 *bāva sakala dva sira* 'of root sakala two ounces', BS *śatāhva-śāka-* 'vegetable *śatāhvā*, peucedanum graveolens, dill', =*śata-puṣpa-*. From *sa-* '100' *sata-*, *kala-* 'part of a plant', see *kīḍā*, *kīra-* 'bush', *cakala-* 'wood', *karāśśa-* 'creeper', to IE Pok. 545–7 *kel-*, Greek κλαδός 'twig', Oss. D. *k'uala*, *k'ala*, *k'alua*, *k'aleu*, I. *k'aliu* 'branch'.

sakṣa- 'hair', Manj. 63–4 *yaula śakṣa ttaira prrahauna jsīrrjau jsa āysū* 'bad acts, hair on top of the head, dress adorned with trickeries' (describing a *rākṣasī*) here variant with *ś-* beside *s-*; Manj. 35 (of a woman, *strīya*)

gūna cha sakṣā dyena 'to be seen, hairs, complexion, hairs'; Manj. 204–5 *sakṣye u gūnā kheṇḍa naysvāre tcemaṃ paḍauysna* 'like hairs and hairs (dyadic) they fall (fall out) beginning with the eye'. From base **safša-* to Waxī *šafš* 'hair', *šaśp*, *šafč*, *šāfš*, N.Pers. *šafš* 'thin branch', *šifšah* 'ringlet', Pahlavī Psalter *špšy* 'rod'. See also *šauda* 'rod', Waxī *šipk*, *šōpk* 'twig, rod'. Note variants *s-ś-š-*, see s.v. *śśāra-* 'good'. Hence base *kep-* (*kiep-*, *ksep-*) possibly IE Pok. 543 *keipo-*: *kip-* 'pointed wood, post', O.Ind. *śépa-*, *śépha-* 'tail', Lat. *cippus* 'post', and Lat. *scipiō*, Greek σκίπων. Hence **kseps-* > *šafš-*.

saṃka 'coral', see *saka*.

saṃkhal- 'smear, defile', Bcd 48v2 *cu āṃ ni saṃkhalyāre* '(lotus in the water) which are not stained', BS *alipta-*; Sid. 102v3 *saṃkhalyāñä* 'to be smeared', Tib. *bsku-bar byaho*, Sid. 137r1 *sakhalyāñä*, Sid. 133r2 *saṃkhelyāñä*; 3 sing. Z 22·259 *ne saṃkhilttä saṃtsera* 'is not defiled in the *saṃsāra*-migration'; participle, Z 6·22 *asaṃkhilsta-* 'undefiled'; JS 8v4 *bẹna saṃkḥista* 'smeared with poison'; Sid. 9v1 *saṃkhaista*, Tib. *bskus-te*; III 75·215 *biṃda hā saṃkhaistāṃdā* 'they smeared (butter) thereupon'; nouns, K 9v2 *saṃkhälāmata*; Sid. 142r5 *saṃkhaluna* 'ointment', Tib. *bsku-ho*; Bcd 45r2 *saṃkhalūñāṃ jsa*, BS *vilepana-*; Sid. 147v4 *saṃkhalyāṃñāṃ tciṃña hā ni paśāñä* 'it must be smeared on, but must not be put into the eye' (*-āṃ=ū* 'and'), Tib. *mig-gi phyi-rol pags-pahi stev-du bskuho*. From *sam-* and base *khal-* (present also *khaly-*), participle *khilsta-* < *xard-*; the *sam-* is perhaps rather from *tsam-* beside *ham-* than BS loanword. To base *xard-*, N.Pers. *xard* 'clay', Chorasm. *xθrk* 'dust', Šuγnī *šarθk* 'clay', *šarδ-*, *šuxt*, Yazg. *xawδ*, *xaxt* 'defecate', Yaγn. *xārd-*, Pašto *xaṛəl*, *xaṛ* 'muddy, dirty brown', *axēṛəl* 'to plaster', *axāṛa* 'plastering', *waṛa* 'silt', Waxī *xürdəl* 'defecations'. Possibly Av. *xarəδayδ*, variant *xraδ-* (Yasna 10·15) (but Parsi-Sanskrit gloss *buddhi-*). See also *khārgga-* 'mud'. Possibly IE *(s)k(h)er-*, or *-l-*.

saṃgga- 'stone', Z 22·116 *saṃgga gūla* 'stones, clay', Sid. 12v5 *saṃgä*, BS *aśmari-*, Tib. *rdehu*; JS 25r3 *garyau saṃgyau hwasta* 'struck by stones from mountains'; III 104·41 *saga jsa styudyera hera naišta* 'than stone there is nothing harder'; III 72·152 *hī ṇāya sagyau ūca* 'place a bridge with stones in the water'; V 65·8 *raṃna-dvīpäna saṃgä* 'stones from Ratna-dvīpa'; III 71·151 *ca burä hīra īde garkha, saṃgä, hīśaṃ ttralau šā* 'whatever things are heavy, stone, iron, tin, copper'. Adjective, *-īnaa-*, III 109·8 *saṃgīnai vaṣki* 'stone tool', V 243·35 *sagīnai ysaira*, =ibid. 38 *saṃgīnai ysairi* 'stony heart'; adjective, *-ūḍa-*, III 79·10 *dūrä ttī jsāṃ sagūḍa* 'hard then also stony'. To Av. *asəṇga-*, O.Pers. *a θ g *aθanga-*, M.Parth.T. *'snɣ*, Zor.P., N.Pers. *sang*, Sogd. Bud. *snk*. IE Pok. 18–22 *ak-* 'sharp', with *-n-*, 19 Greek ἄκαινα 'point', ἀκόνη 'whetstone', ἄκανος 'thorn' Lat. *agna* 'awn', Got. *ahana*, O.Engl. *egenu*, plur. *ægnan* (> *awn*), Lit. *ašnis* 'edge'.

saṃgaka 'small stones', I 177, 93v5 *drūma saṃgaka hamāri* 'such small stones occur', BS *aśmarī*. See *saṃgga-*.

saṃgūrūna 'vermilion', III 80·20–1 (the journey) *maṃ haḍä saṃgūrūna sastä hvaṇḍvä āvūṃ* 'conspicuous in my vermilion-coloured mantle I came among the men', from **sangaura-* to N.Pers. *šangarf*, Armen. lw *sngoyr* 'rouge, paint', *sngourem* 'to paint', O.Pers. *sinkabruš*, Elam.-Pers. *šiŋqabruš*; Kroraina *sānapru*, *sanapru* (see BSOAS 24, 1961, 482 and BSOAS 11, 1946, 781–2). For variant *s-*, *ś-* see s.v. *śśāra-*. The adjective *-ūna-* suffix is from *-auna-*, see *māñandūna-* 'like', but here *-ūna-* is rather from *gūna* 'colour' as in *dajūna* 'flame-coloured'. See also *simjsūrä*. A reading *saṃgū rūna* 'stone and rust (?, see *rruma-*)' has been set aside.

sacha 'plant name', Sid. 9v5 *sachi bāta*, BS *jhaṣā*, Tib. *jhaśa*, Sid. 106v1 *sicha bāta*, BS *bala-*, Tib. *bala*; Sid. 129v1 *secha bāta*. Three colour names occur with the *sacha* plant: III 96·181 *mijeṃ-jūna sachi perä* 'reddish leaves of the plant'; Sid. 100r4 *dajūna sacha bāva* 'red *sacha* root', Sid. 100r4 *haryāsa sacha bāva* 'black root of *sacha*'. O.Ind. *jhaṣā* is uraria lagopodioides, and *bala-* crataeva Roxburghii. The form *sachā-* would show *kh'* or *čy-*, both from a base IE *ḱak-* 'bend; branch, fork' O.Ind. *śākhā* 'branch', N.Pers. (with *š*) *šāx*, Armen. *c'ax* (**ksākh-*) 'branch', Lit. *šakà* 'branch', *šākė* 'fork', O.Slav. *sǫkŭ* 'twig', Russ. *soxa* 'plough', Got. *hōha* 'plough'. See also above *śśājsana* 'fork'. Here with *s-* beside *š-*, see *s-ś-š* s.v. *śśāra-* 'good'.

saja 'passing of time (?)', K 52·8·3 *ustamauysye saja vī ṣṭāna* 'being at the last passage of time'. Hence from **sačā-* to *sak-* 'to pass', see *skyetä* 'time' < **sakati-*, and *sāta-*.

saña- 'plan', BS *upāya-*, with *daśta-* 'skilled', Bcd 52r3–4 *hajvattā u daśta sañä* 'wisdom and skilful planning', BS *prajñā-upāya-*; K 57, 25r2 *daśtyi sañe jsa* 'with skill'; adjective, V 164r3 *hajū ggumātä sañūvä* 'wise, trained, skilful'. With Tokhara B *sāñ*, plur. *sañamna* 'plan', to Iranian base *san-*, *san-d-* 'to produce', in form coalescent with BS *saṃjñā*, in the Prakrit *saṃññā-* 'concept'. See *sand-*, *sasta-*, V 308, 100a1 *sanda-hvāñaunä pra⟨caina⟩* (following in the previous clause *pyūvāre* 'they hear').

saṃñyau jsa 'with dungs', see *satäna-*, *saṃna-*.

saṃja 'document', V 273, II 2·9–10 *ṣā saṃja pramāna himä khvī pharṣa maharä pyaśdä* 'this document becomes authoritative when the *pharṣa*-official Mahara signs it'; ibid. 3 *ṣ⟨ā⟩ saṃja ttye pramāna cu phema spāta pakaḍä piṣkala* 'this document is of that authority which is the section of the *spāta*-official Pakaḍa of Phema'; V 273, II 1, 2 *ṣā saṃ⟨ja⟩ tty⟨e⟩ pra⟨c⟩aina c⟨u⟩ phema spāta pakaḍä*; ibid. 6 *ṣā sa⟨ṃ⟩ja pramāna himi khvī pharṣa . . . ⟨pya⟩śdä*. This *saṃja* is parallel to *pīḍakä*, V 1·6392·7–8 *ṣi pīḍaki praṃmā hämi khu hā puñārrjāṃ haṃguṣṭi väštä* 'this document becomes authoritative when Puṇyarjuna affixes signature', and to *pāḍa*, II 14, 109 *ttī rä ṣā pāḍa pramāna himi kluī pharṣa bara pyaśdä* 'this document is authoritative when the *pharṣa*-official Bara signs it'. There *pramāna-* is from BS *pramāṇa-*. From base *sanh-* 'to command', Av. *səngh-*, *sąh-*, *sanh-*, *səngha-* 'public statement', *sanhū* 'order', *sanhvant-*, verbal *sānghānī*, participle *sasta-*. To IE Pok. 566 *ḱens-*, O.Ind. *śaṃsati*, *śastá-*, O.Slav. *sętī* 'he speaks', Alban. *thom* 'I say' (**kēnsmi*). Hence **sanhačĭ-* > *saṃjä-* (the usual shift from *-i-*, *-ī-* stem to *-ā-* stem); or possibly **sangačĭ-*, with *sang-* as O.Pers. παρασάγγης, N.Pers. *farsang*, *farsax* 'league'.

-saḍa- 'satisfied', to base *sar-*, JS 151r *ysaujsa hvaḍa khaṣṭa tcaṃma āsaḍā yai* 'savoury food (and) drink wherewith you were sated'. From *sar-*, Av. *fsaratu-* 'reward'. IE Pok. 577 *ker-* 'grow, nourish', Greek κορε-, ἐκόρεσα, κόρος 'satiating', Lat. *cerer-* nom. sing. *cerēs*; *cerus manus* 'creator bonus', *creō*, *creāre*, Armen. *ser* 'progeny', *serem* 'bear young', Lit. *šeriù*, *šérti* 'to feed'.

sata- 'arisen', see *san-*: *sata-*, with present suppletive *sarb-*.

sata- 'hundred', *satä*, *sate*, *sata*, *ssa*, *sa*, *sä*, *sse*, *se*, inflected, loc. plur. K 3, 139r4 *sītuvọ yseruvọ* '100,000', III 6, 12v1 *sīyvā yservā*, V 49, 66a4 *sīyyau yseryau*; SuvP. 66v1 *sīyvā kalpvā*, BS *kalpa-śateṣu*; acc. plur. SuvO. 36v7 *satāyseru*; gen. plur. SuvO. 27v7 *satā-yserānu vadravānu* 'of 100,000 troubles'; Sid. 133r5 *ssīyā papalāṃ vī hīśtą* 'comes to the 'hundred peppers', BS *pippalīṃ vardhamānāṃ*, Tib. *pipliṅ graṅs brgyar phyir-nas* (like Sid. 133r5 *pajā papalā vī hīśtą*); I 252, 115 *sīyau yseryau*, BS *śata-sahasra-*; N 166·18 ⟨*da*⟩*sä-seyau* '1000'. Before other numbers, V 160, 203a3 *satä śūvare-bästä jū*⟨*na*⟩ '121 times', Z 11·37 *satä haṣṭa* '108'; Z 14·30 *satä bistä* '120'; Z 19·53 *satä ysāre* '100,000', K 146, 4r1 *ssa haṣṭa* '108'; K 146, 4r3 *ssa haṣṭä*; II 91·115 *ssa paṃjsāsä* '150'; V 244, 2b4–3a1 *ssa haṣṭa juna* '108 times', BS *aṣṭa-uttara-śataṃ*; K 53·10·1 *ssa ysārä*, K 62, 77r3 *sa ysāra*, SuvP. 66r3 *sayseryāṃ jsa* BS *śata-sahasraiḥ*; K 59·34r1 *se-ysirvā*, II 107·161 *se-yserye hīña jsa* 'with 100,000 troops', II 104·74–5 *sai-ysairrvā*. After other numbers, Z 13·39 *paṃjsa sate*, Z 4·50 *paṃjsa se*; II 89·49 and I 195, 116v1 *dvī-ssa*; K 3, 139v1 *dvīsatānu uysnorāṇu* 'of 200 beings', II 24·23·1 *dvī-sa* '200'; II 56·23 *drai-sse* '300', III 113, 3v4 *tcahause kula* '40 (or 400?) *koṭi*-millions'; II 24·23·4 *dasau ysą ca-sa cahausä* '10, 440'; K 148·49 *tcause tcaurai hā garkha āchā* '404 severe diseases'; I 175, 92r2 *tcahausi tcaura āchā* '404 diseases'; II 56·24 *pa-sse* '500', V 249·769 *paṃ-se*; III 58·12 *paṃ-sse*; II 91·94 *kṣi-sse* '600'; III 112, 1v4 *kṣi-se*; II 34·4·8 *kṣi-se*; II 34·4·7 *kṣe-se*; V 215·70·2 *kṣe-se*; II 24·23·5 *hauda-se* '700'; III 113, 4r1 *haṣta-se* '800'; IV 64b2 *nau-se*, N 166·18 ⟨*da*⟩*sä-seyau* 'ten hundreds'; V 243, 1b2 *dvāsse paṃjāśau* '1250', =K 94·94 *dvāse pajsāśau*, BS *ardha-trayodaśa*, Tib. *brgya-phrag phyed dan bču-gsum*. Ordinal, *satama-*, K 2, 137v2 *satamu ysāramu nasu* '100,000th part', Tib. *bye-ba ston-gi čha*; K 2, 137v2 *sata-ysāramu nasu* K 2, 137v3 *sate ysāramu nasu*; III 26, 31a2 *sataṃ nasä ysāraṃ nasä* '100th part, 1000th part', BS *śatatamīṃ kalāṃ*; V 280, 5b2 *ysāramu nasu satämu* ⟨*nasu*⟩. Compounds, Sid. 103r2–3 *khaysme ttye nāma si, ssa-tturai viraṃ śitta-pāṇakä gūrśte* 'the abscess, its name "hundred-orificed" is called *śata-pāṇaka-*', BS *piṭakaḥ śata-pāṇakaḥ*, Tib. *phol-mig-gi miṅ ni rma-kha brgya-pa źes-bya-ste* (*phol-mig* 'ulcer, abscess); Z 22·123 *paṃjsa-satä-saluvo* '(a woman) of 500 years'; V 244, 2b3 *ssa-salī*, BS *varṣa-śata-āyuṣ-* 'of age 100 years'; K 61, 4or1 *ssa-byūryi* 'consisting of 1,000,000 (*śloka-*) units' (*-ya-* of possessive compound); V 110, 32r3 *satāpadya* 'of 100 sorts'; with *-saya-*, II 65·2·4 *draise paṃ-saya pemīnai-y-ūṃ jsa thau gvaṣceṃ dirsä chā* 'a woollen cloth of 350 (in value) I distributed, thirty feet'; V 10·2·7 *tcūri-saya* 'worth four hundred'. From *sata-*, Av. *sata-*, *satəm*, Tumšuq Saka *sa*, *saḍa* '100', *saḍa bista paṃtsi* '125', *dva saḍe* '200', *xši saḍe* '600' *paṃ-saḍe*, *pe-sa*, *pe-saḍa* '500' *na saḍe* '900' possibly *pañcadame sede*, Sogd. Bud. *st-*, Man. *st'*, Chr. *stw*; M.Parth.T. *sd*, M.Pers.T. *čh'r sd* '400'; *tylyst* '300'; Zor.P. *sat*, N.Pers. *ṣad*, Oss. DI. *sädä*, first component *säd-*, *säd-sugon* 'having 100 antlers'; Wanetsī *sī*, Pašto *sal*, Orm. *sō*, *sū*, Parāčī *sō*, Yidγa *šōr*, Sanglečī *sāδ*, Šuγnī *išäd*, Yazg., Rōšānī, Sarīkolī *sad*, Balōčī *saδ*. To IE Pok. 191 *dekṃ* 'ten', 192 *ḱṃtóm* '100', O.Ind. *śatáṃ*, Finnish lw *sata*, Greek ἑκατόν, Celt. O.Ir. *cét*, Welsh *cant*, Lat. *centum*, Got., O.Engl. *hund*, Lit. *šimtas*, O.Slav. *sŭto*, Tokhara B *känte*, A *känt*.

satanä 'dung, faeces', SuvO. 54v4 *gvīhā satanä* 'cow-dung', BS *gomaya-*, =I 255r2 ⟨*sa*⟩*väna*; Sid. 8v3 *saṃnā*, BS *viṭ*, Tib. *phyi-sa*; Sid. 140r4 *sani*; V 42, 87r4–5 *gvīhā satäna kārṣa* 'line drawn in cow-dung'; III 89·176 *saṃñyau jsa dai tcerai* 'a fire must be made with pieces of dung'; adjective, III 42b5 *saṃnīja kārṣa* 'line drawn in dung' (BS *kārṣī*), parallel to Divyāvadāna 306·23 *gomaya-kārṣī*; III 3, 9r3 *ttī gvīhā saṃna kārṣa padīmāña* 'then a circle of cow dung must be made'. From **sakan-* > *satana-*, *savāna-*, *saṃna-*, *sana-*, Orm. *əskan*, *skan*, Parāčī *sayŏn*, Yidγa *γu-skən* (**gau-sakana-*), *xaškən*, Waxī *səgīn*. IE Pok. 544 *ḱekᵘ-*, O.Ind. *śákṛt*, *śaknóḥ*, Greek κόπρος, Lit. *šikù*, *šìkti* 'to defecate'. Note also Iranian *sak-*, Oss. I. *säg* 'soot', D. *äsk'orä*, *sk'orä* if from 'dirty'.

satīra-, *sera-* loanword from Greek στατήρ, V 132, 1a1 *|||nāsä nāma raysāyanä* (BS *rasāyana-*) *śāna satīrna ttāna raysāyaṃna|||* 'with one *satīra*-ounce of the elixir called... *nāsa*, with this elixir'. In the later form frequent in medical prescriptions, Sid. 109v2 *śau serä*, BS *pala-* 'ounce', Tib. *sraṅ gčig*; Sid. 107r2 *kṣiri-nau saira* '96 *sera*-ounces', Tib. *sraṅ dgu-bču-rća-drug dan*, BS *prastha-traya-*; I 141, 49v4 *śau sera pamākye jsa* 'with measure of one ounce', BS *pala-mātraṃ*; I 147, 56r1 *haṣṭa sera* 'eight ounces', BS *palāny aṣṭau*. Of value, II 60·15 *khaucä pajsāsä sera* 'a khauca-hat of 50 *sera* value'; II 60·29 *namavīña thavalakaña khauca haudūsä sera* 'in a felt bag, a *khauca*-hat of value seventeen *sera*'. From **satēra-*, to Greek στατήρ, Kroraina *satera* (of medicines and money value), Sogd. Bud. *st'yr*, Zor.P. *styr* **satēr*, N.Pers, *satēr*, *astēr*, *astār* (*ā*=*ā*=*ē*), Uigur Turk. *sitir* (equated in Ming times with 1 *liang* (K 542·1)=1 *tael*=1 ounce (see F. W. K. Müller, Hirth Festschrift 1920, 319–20); Tokhara B, W 25b2 *satera* (following a plural) in a medical text.

sataidä 'smooth', Sid. 7v5 *tcaṃjsai sataidä* 'his hair, smooth (fatty)', BS *snigdha-mūrdhaja-*, Tib. *skra snumpa dan*, =V 317·36 *tcaṃjsai sanaidä*. Hence *sanaida-*= *snäda-*, Prakrit to BS *snigdha-*, with *-t-* for *-n-*.

satharä 'declivity (?)', II 56·22 *ttye dī satharä paḍāṃysa au ṣṭe* 'below this declivity is the first village' (SDTV 72); III 79·10 *bvaiysä aśäjä satharä dūrä ttī jsāṃ sagūḍä* (the journey) 'a long flinty declivity (?), with clods, then also stony'. Possibly from **sata-tara-* 'mounting (and) crossing (?)', with *thar-*=*tar-* 'cross'. For 'acclivity', Pašto *pēčūmai* from **pati-škambaka-*, see s.v. *ṣkam-*.

sad-: *sasta-* 'appear, seem', V 112, 34v3 *tta cu te saittä* 'so what does it seem to you?'. BS G 37, 31b3 *tato kiṃ manyase*, =III 22, 11b4 *tta cue saittä*; III 28, 37a4 *tta cve*

sai āśarya subhūta 'so what does seem to you, Teacher Subhūti'; III 28, 38a4 *tta cve setta*; 1 sing. Z 13·60 *saimä*, 3 sing. Z 4·83 *seittä*, 3 plur. Z 3·116 *saindä*, Z 3·108 *seindä*, optative 3 sing. Z 7·26 *saiyä*; 3 plur. V 162, 2a4 *stārñe īrye śśāre saindä* 'women's wiles seem good'; K 43·154 *ttā ṣṭā saitti* 'it seems to us' = K 40·37 *ttā ṣṭāṃ saittä*. Preterite, *sasta-*, V 332, 25r4 *duṣkaru sastu* 'it seemed wonderful', BS G 37, 22a6–7 *tatrāhaṃ bhagavann āścarya-prāptaḥ*; V 121, 10v4 *atä-duṣkaru sastu* 'it seemed very wonderful'; Z 2·96 *cū balysä sarvañi sastä* 'what to you the omniscient Buddha seemed'; Manj. 405 *ṣa paḍā sasta jaḍīna* 'this first seemed through ignorance' (BS *jaḍa-*), = Z 9·26 *samu paḍā sastu gyaḍīna*; present participle absolute, II 105·103 *khvāṃ tta tta byamā[mā] hamāvai sa saittyai au va prravāraṇa jsa cī ṣai hāva hamai* 'if for you (*-āṃ* = *-ū*) there is any uncertainty (as to) what advantage arises from the *pravāraṇā*-invitation when it occurs'. Noun, Z 4·85 *syāmata kūra* 'false seeming', Z 9·10 *syemäte jsa*, III 111, 5v2 *syāma*; K 56, 21r3 *syauma*. See also *pasasta-*. From *sand-*, *sad-*, *sasta-*, Av. *saiδya-*, *saδaya-*, *sadaya-*, *səndaya-*, O.Pers. *θadaya* (or *θandaya-*), Av. *saδā-* 'appearance', *saδe* 'contentment' (glossed *hursandīh*), Kroraina lw *sasteya-* 'day', M.Pers.T. *sh-*, *shyd* 'appear', Zor.P. *sahastan*, *sahēt*, adjective *sahīk* 'conspicuous', N.Pers. *sahī* (of woman or tree), Waxī *sodīy-*, *sədōid* 'appear', *süδāy-*, *saδōid*; *mārək sədǔid* 'to feel'. Khowar lw *sar-*. See also *sadālaka*; *sanda-hvāñ-auña*, *sanā*. To O.Ind. *chand-*, *chad-*.

sadālaka 'seeming good', III 106·39 *ttai da sadālaka ṣa vīra spāśa* 'so to see delightful he looks upon him'. From *sand-* 'to seem good', see s.v. *sad-*.

san- 'to rise', suppletive *sarb-*, participle *sata-*, present, V 115, 64r1 *asäda bāthāña* (Prakrit *vithāna-* 'out of place') *graha sanūndä* 'bad inauspicious planets' (BS *graha* 'grasper, planet') rise'; preterite *sata-*, K 5, 142v1 *āgāśālstu* (BS *ākāśa-*) *satämä* 'I rose into the sky', Tib. *hphrags-te* ('rise'), III 25, 28a1 *saye urmaysdāṃ* (gen. absol.) 'the sun having arisen', BS *sūrye 'bhyudgate*; III 74·213 *ttī auska pyaurvā sa* 'then he arose into the clouds'; III 59·26 *āśāṣṭä sa* 'he rose into the sky' (BS *ākāśa-*); III 74·214 *haśa sa uska* 'he rose up into the tower'; III 37·9 *uskạ se* 'he mounted upwards' (**satä*, **sate*); III 106·20–1 *baysānya sava* 'she mounted to the window'; III 73·181–2 *sava hā ṃāva ja biṃda* 'the fly (bee) mounted upon (it)'. Causative, *sāñ-* 'make rise, mount over, erect' (**sānaya-* with *-ā-* maintained by *-n-y->-ñ-*), Z 22·159 *stunai sāñīndi nāgarāja* 'the serpent kings (BS *nāga-rāja-*) raise a pillar for him', parallel BS *ucchrāpayiṣyati*; Z 5·50 *trāmu mulysdīgyo pyauru sāña vā sarvaña balysa* 'so make the cloud of favour rise towards us, O omniscient Buddha'; K 28·178 *gara sāña* 'mount (2 sing. imperative) up on the mountain'; III 34·16 *sāñīda pavanaka*, = III 37·11 *sāñä pavänakä*, = III 46, 26 *sānīda pavinaka*, 'they raise the pollen'; III 35·27–8 *sāñada ttū spyakūḍi pavakä sāñīda ūskyāṣta yaka*, = III 37·24 *sāñīda ttū spyakūḍa patanakä*, *sāñīdä uskyāṣta u ys(ā)nāra tta ānaka*, = III 47·41–2 *sāñīda ttu spyakūḍä pavanakä*, *sāñīdä ūskyāṣtä ū ysānāra ttä auna* 'they raise the flower pollen, they raise up high and they, being seated, are beautiful'; V 303, 2–5 *dama-rāśä sāñi* 'erects a *dharma-rājikā* monument'; III 41a4 *caittyä vīra sāñāña* 'it is to be raised up on to the caitya-shrine'; JS 14r4 *cu drrāṃ-mujse sāñe* 'what pore rises'; preterite *sāṃda-*, V 303, 2a2 *sthūvä benda sāṃdi* 'raised it upon the *stūpa*-monument', ibid. 2a3 *ttiña thāña sāṃdi* 'raised it in that place' (Prakrit *thāna-*, BS *sthāna-*); ibid. 2a4 *śśarīra sāṃdi* 'raised up the relics' (BS *śarīra-* 'body, relic'). Possibly *pasāña* II 41·12 'remove (the head-ache)'. From base *san-* 'rise', participle *sata-*, Av. *sanaṯ*, *ā-snaoiti*; *sanaka-* 'high ground' (as source of a river)'; O.Ind. Vedic *śiṅ-* variant to *giri-* 'hill'; Sogd. Bud. (Dhyāna 314) *'sky k'w "k'č sn'nt* 'they rose up to the sky' (BS *ākaśa-*); ibid. 38, 3 sing. *sn'y*, VJ frequently; Man. *sn-*, inf. *snyy*, Chr. present *snty*, future *snnṭ-qn*, *snym-q'*, preterite *sn'*; noun Bud. *w't-snyh* 'breath rising', *ywrt-snty* 'vomit', *snty* 'act of rising', *ywyr sny* 'sunrise', Chr. *b'msnyq nm'č* 'morning praise', M.Parth.T. *sn-*, *sd*, infintive *sdn* 'rise', causative *syn-*, infinitive *s'n'dn*; *'wsn-* 'descend', causative *'ws'n-*; M.Pers.T. *s'n-* 'bring forth', Zor.P. *ōsān-*, *aβsān*, *ussān-*, Waxī *san-*: *sat-*, Yayn. *sanäki*, *san-*, *sata-*, *sanak* 'ascend', causative *sayn-*, *saynak* 'to raise', Iškāšmī *san-*: *sad-*, Yazg. *sīn-*: *sut*, causative *sān-*: *sant* 'bring up, grow, infinitive *sanaj*, participle *santag*; *sin-*: *sūd*, *sūt* 'rise', infinitive *sinaj*, participle *sadag* (in form like *fin-* 'to descend', participle *fadag*). From *san-d-*, Munjānī *sasto*, *sāste*, *sāsta* 'hillside' (**sasta-* to **sand-* 'ascend'). Note also Armen. *san*, *-ouc'* 'nursling, pupil', adjective *sanakan*, *snound* 'nutrition', *snndakan* 'nutritive', *sneal* 'nourished', *snouc'anem* 'to nourish, bring up'. IE *sḱend-* beside *skend-* Lat. *scandō* 'rise', O.Ind. *skándati* 'spring'; and Khotan Saka *tcasta-* would give **(s)čan-(d-)*.

sanā 'contented (?)', II 106, 123 ⟨*pra*⟩*hajanai jsa* (BS *pṛthagjana-*) *haphū pūñūda śarā sanā nvaśta sūḥīja āmai hamai* '(the advantage is that) there is associated with laymanship, dwelling, meritorious (BS *puṇyavant-*), fortunate, contented, happy'; Manj. 325 *sanā yīnāre harbaiśā parśạ pajsa yuḍa yinī* 'they make contented; he may be able to do service (and) worship to all', see AM, n.s., 11, 1965, 117. See *sanāña* with cognates.

sanāña 'contentment', II 106·123–4 *ū sanāña anamāna sīravā anamāna pārjsyai jsa* 'and on the basis of contentment, non-regret, satisfaction, non-regret'; with *-āña* older *-auñä*, *-oñä*, to *sanā*. From base *san-* < *sand-* (as *band-* > *ban-* 'bind'), see above *sad-*: *sasta-*, Zor.P. *passand*, N.Pers. *pasand* 'pleasing' *pasandīdan*; and s.v. *pasaittä*, *pasasta-*.

saṃna- 'faeces', see *satana-*.

sanda-hvāñauñä 'pleasing with speech', V 308, 10a1 *|||pyūvyāre*, *sanda-hvāñauñä pra*⟨*caina*⟩ '. . . they hear; because of acceptable preaching', from *sand-* 'seem good', retaining *-nd-* (as *band-* beside *ban-*). See *sad-*, *sasta-*; *sanā*, *pasaittä*, *pasasta-*.

sapala 'green (= undigested) stuff', Sid. 100v5 *biji kūṭāña śkūṭa sapala naśphaśtāñą anvaśtą vīnaustą phorą bidą banāña vīna jidą* 'the sparrow is to be pounded, the green stuff in the crop is to be removed; on the difficult painful (BS *vedanā*) belly (?) it is to be bound; it removes the pain' (BS *vedanā*), with the parallel I 159, 73v1 *kṛiṃga śau pāra u śkūṭa pā jsahira bīsā hīra tta biśa hāysä diśāña* 'one cock's wings and the things sited in the crop and

belly must all be thrown away'. Hence from base *sap-* 'green', see cognates s.v. *ṣavara-*; the *-p-* retained, as in *khapa* 'dress' cognate with Zor.P. *kp'h* **kapāh*, to base *kap-* 'to enclose'.

saṃ, *sa*, *sama*, *samva*, older *samu* 'precisely, just, only', and often 'but'. See *sam-*.

saṃ 'proper', see s.v. *sam-*.

sam- 'be even, plain, accord, agree, be proper', V 341, 80v5 *cūḍe uhu naḍaunyau śśūjātāna ne samāta u kalahārā va* 'why do you, men, not agree one with another, but are quarrelling?', BS G 37, 75 bis a1 *kim idaṃ bho yuvayoḥ kalaha-bhaṇḍana-vigraha-vivādo jātaḥ*; Sid. 9r5 *tti buri hera buḍa ṣvīdā jsa ne samīdā* 'these many things do not agree mostly with milk', BS *prāyaḥ kṣīraṃ virudhyate*, Tib. *hdi rnams śas-cher ho-ma dan mi mthun-te*; II 92·126 *khu tta tta bādūna śūjaṃña ni samīṃde* 'so that the budun-officials (Turk. *budun*) do not agree with one another'; Z 12·123 *harbiśśo mato yande kho sūttārna samāte* 'he makes all thought so that it agrees with the *sūtra*-text'; III 100·1·21 *saskāra drraya sūbāva hatca khū samīda śa bvauña* 'the three *saṃskāra*-acts as they agree with nature (BS *svabhāva-*) are to be recognized as one'. Preterite *sonda-*, Z 12·125 *ka ttāri gratā sondā* if that teaching (=BS *anuśāsanā*) is agreed'; N 175·25 *soṃdā yanīndā* they can agree'. Adjective *-ant-u-ka-*, Sid. 140r5 *dūṣā jsa samaṃdva arvāṃ jsa sakhaluṃna saṃkhalyāñā* 'it must be smeared with ointment from the medicaments, suitable to the *doṣa*-states', Tib. *nad-gźi dan hphrod-pahi sman-gyi bsku-ba dan*; Sid. 156v3 *samaṃdvāṃ arvāṃ haṃjvāme* 'chewing of suitable medicaments', Tib. *de dan hphrod-pahi sman mur-źiṅ*; adjective *sama-* 'proper', see separately; *samu* see separately. See also *samana*, *samna* 'properly'. From base *sam-*:*sonda-* 'to accord, suit', Pašto *sam*, *sama* 'even, plain, straight', *sam-wālai* 'evenness', *sama* 'a plain', and the name of the plain of the Yusufsai between Kābul river and Suvastu (Swāt). To O.Ind. RV *śám* 'fitness' (with BS *sam-*, Pali *sam-* distinct from *śam-* 'rest'), possibly with Greek κάμνω, κομέω (see KT VI 357).

sama- 'properly', Sid. 151r4 *kāṃ saṃ hamāte* 'what is fitting', Tib. *gan yan run-bahi*; Sid. 101r1 *kāṃ saṃ hamāte*, BS *yukta-*, Tib. *gan yan run-ba* (et passim), like Sid. 103v4 *kāmai va haṃbusina ṣṭāte* 'what may be suitable for it', Tib. *gan hos-pas*. Sid. 132v1 *kāmīnā haṃbusaṃ ṣṭāte*, Tib. *gan hos*. From *sam-*, see s.v. *sam-*, and adverb *samu*.

samana, *samna* 'properly, fittingly', III 21, 6b1 *samna biśānā hīrānā vamasākana* 'by the realizer properly of all *dharma*-elements', BS *samyak-saṃbuddhena*, =III 21, 7b2 *samna baśāna hirānā vamasākāna*; K 136·863 *samana sarvadharmvā biysāṃdī* 'you awakened fully in all *dharma*-elements', Tib. *yan-dag rdzogs-pahi sans-rgyas*.

samana- 'suitable', II 114·15 *māvara eysauja phyada samana bvaijsyā haphyau śūra pūñūda rauma kheṇḍa* 'like Rāma kind, agreeable to his lady mother, full of good qualities, bold (BS *śūra-*), meritorious (BS *puṇyavant-*)'; Manj. 279 *ṣkauje jsā ttuśe abāve samna vare aysmva jsīrja* 'the *saṃskāra*-acts are indeed empty, non-extant, rightly; there the mind is deceived'. See *sam-* 'to accord'.

samu 'precisely, fittingly, just, only; but', *samva*, *sama*, *samvī*, *samī*, *same* (pronoun *te* 'you'), *saṃ*, *sä*, *sa*, *samuṃ*, V 343, 85v2–3 *ne panamāre samu avätāyemate jsa āre* 'they do not rise, but sit without speech', BS 37, 80a3 *na caṃkramanti tūṣṇīm-bhāvena adhivāsayanti*; V 55, 113v6 *uho jsa āspāta samu* 'with you alone is a refuge'; V 296a2 *samu-ṃ rro ttanda āspāta* 'only for me is such a great refuge'; Manj. 104 *samva* 'but'; *samu kho* 'just like' *samva khu*, *saṃ khu*, *sa khu*, Z 3·49 *samu kho gyastūñi ttanā* 'just like the celestial skin'; III 29· 42b1 *saṃ khu praha gīsai nauhya* 'just as dew on tip of grass'; Manj. 186 *samva khu hūsadai hūña hara daitta* 'just as a sleeper in a dream sees things'; JS 24r3 *sa khu hastä vahaiysde* 'just as an elephant (BS *hastin-*) descends (into the pool)'; with pronouns *samvī*, *samī*, *same*, Manj. 133 *samī ttada*, =Z 5·16 *samvī ttaṃdu* 'but for him only'; JS 10r3 *same* 'even to you'.

samarai 'defecation (?)', K 100·292 *khaurä samarai* 'spitting, defecation'. Possibly from **sämara-* with Av. *šāma*, glossed by Zor.P. *rīyišn*, and *frašāimna-*, Zor.P. *rīyān*. Variation of sibilants *s-ś-š*, see s.v. *śśära-*, to base *ḳā-*, *ḳsā-*.

samuvā, *samūvā* 'covering parts', JS 28r1 *samuvā ūḍāṃde raṃñīyau jse* 'the scales (covering parts of the *godhā* lizard's body) were covered with precious stones' (BS *ratna-*); III 131·5–6 *thvai bastī ū samūvā garśä khaste* 'you bound him and struck the covering parts on the throat'. From base *sam-* (IE *ḳam-*) 'bend over, cover', with *sap-* in Sogd. Chr. *s'pt* 'left (<crooked) side' beside IE Pok. 524 *kam-er-* Av. *kamarā-* 'girdle', Greek καμάρα 'vault', Lat. *camerus* 'crooked' and IE Pok. 525 *kamp-*, *kap-* 'bend', O.Ind. *cāpa-* 'bow (weapon)', *capala-* 'vacillant', Khotan Saka *caṃbula-* above, with N.Pers. *čap* 'left (<crooked) side'.

saṃbīrausta 'with pods' Sid. 16v2 *saṃbīraustä buśuña-pacaḍa jsāra* 'grain in pods of various kinds', BS *vividhāḥ śimba-jātayaḥ*, Tib. *spyir-na gan-bu-can sna-ćhogs rnams* (*gan-bu* 'husk'), BS *śimba-* 'pod, legume'. From **sampa-* to *samp-*, *sap-* in *sava* 'box, basket' **sapatā-*, BS *śimba-* with secondary *-i-*. The form *saṃbīra-* (with adjective suffix *-austa-*) from older **sambara-* with suffix *-ya-* (*-arya-*>*-īra-*).

-saya- (adjective *-ya-*) 'hundred', as second component, see s.v. *sata-*.

sayi 'rising', V 346a4 *balysānu bästä ysāre sayi ṣṭāna bāśūnī brūnā* 'of Buddhas 20,000, at the rising all brilliance', assuming *sayi ṣṭāna* to correspond to III 25, 28a1 *saye urmaysdāṃ* 'at sunrise', BS *sūrye 'bhyudgate*.

sayī '100 to him', *satā* with *yi*, II 27·34·11.

sar- 'to satiate', see *āsaḍa-*, *-saḍa-*.

sayue 'risen', Manj. 155 *urmaysda sayue kāla* 'at sunrise' (BS *kāla-* 'time'), from **satye*, *saye* gen. absolute to *san-*:*sata-* 'rise'.

sar- 'rush at, pounce upon, rise over' in derivatives, *sarvaṃdaa-*, to Av. *srau-*, Vid. 7·27 *zəmō daēvō.dātahe gao-janō jaiwi-vafrahe upasrvatō xrūtahe ayavatō duždå-nhahe aogaz-dastəma bavainti* 'they become greatest-helpers of the winter, demon-created, cow-slaying, deep-snowed, rushing in attack, savage, bad, evil-planning'; where *upa-srvant-* is rightly glossed by Zor.P. *ōštāp-kar* 'making a swift attack' (Armen. lw *štap* 'swiftness,

oppression', N.Pers. *šitāftan* 'to speed'), see also Av. *aiwisrūθra-* of the coming of night and the wolves, Vid. 18·65 *yaθa vā vəhrkəṇhō sravaṇhavō* 'as the attacking wolves'. The base *sar-* 'rush at' gave with increment *-g-* M.Pers.T. *sr'xš-yn-* 'to overcome' in the passage *sr'xšynyd ïẅ 'ndrxṭ 'w qyš'n d' 'w 'lxsyndrgyrd md* 'he attacked and fettered the *kēš*-teachers; he came to Alaxsendar-gird'. See with increment *-p-*, *sarb-* 'below'. Comparison with O.Ind. *tsar-* of the creeping and pouncing hunter, indicates Iranian *sar-*<*tsar-*, RV 1·134·5 *tsārí dásamāno* 'violent pouncer', *tsáru-* 'pouncing', 3 sing. *tsárati*. See *sarau* 'lion'.

saragyai 'halls (?)', plural to *saragā-*, II 2·30 *tcaurrvā šāmvā hvāhye mista saragyai* 'at the four entrances (*šāma* 'mouth') great wide halls (?)', translation AM, n.s., 7, 1959, 20 and SDTV 25. From **sarangā-* to base *sar-* 'cover, protect', with *šārṣṭaa-* 'hall' (*s-* variant with *ś-*), *haśirma* 'covering', *śalaba* 'room (?)', Zor.P. *srāδ*, N.Pers. *sarāy* 'abode', Armen. lw *srah* 'hall', Mandaean *srd'q-* 'tent covering', Armen. lw *srahak* 'curtain', Arab. *surādiq* 'curtain'. With labial increment *sarp-* or *sarb-*, Arab.-Pers. *sarb* 'cave' (Tabula smaragdina, the tablet lies in a *sarb*, a subterranean vault), Zor.P. *slwb'k* Gr.Bd. (TD1) 84v1, Ind.Bd. 70·10 (ed. Justi) Pāzand *sruvā* of the *var ī yam-kart* 'the enclosure made by Yama'; DkM 639·3 *slwb'lyk* of Vištāsp's palace; Syriac (Pearl song) *srbwg* 'labyrinth', Sogd. Chr. *s'rb'γ*, Syriac *mgdl-'*, Greek πύργος; Man. *s'r'βγ*, as loan-word Turk. Uigur *s'rb'g*, later *šarbaq* 'hedge, enclosure, court', *čarbaq* 'fortress'; Arab. *šarbūkah*; Sogd. ancient letter *s'rβwγ*, Karabalgasun inscription 20 *s'rβ'γty*, N.Pers. *sārūy*, *sārūyah*, Arab. *sārūq* (largely written up, see F. W. K. Müller, Uigurica I 5; W. B. Henning, JRAS 1944, 140; BBB p. 104; W. Bang, Le Muséon 38·44; M. Molé, La légende de Zoroastre, pp. 54; 305; I. Gershevitch, Mémorial J. de Menasce, 66–9); IE Pok. 553–4 *ḱel-* 'cover, conceal, harbour', O.Ind. *śaraṇá-* 'protecting', *śárman-* 'protection', *śālā* 'house, room', *śālá-* 'enclosure', Greek καλιά 'hut, nest', κολεός 'sheath', καλύπτω 'hide', καλύβη 'roof, hut', Lat. *cēlō*, *-āre*, *occulō*, *occultus*, *color* 'colour', *clam* 'secretly', Celtic O.Ir. *celim* 'hide', Welsh *celu*, OHG, O.Saxon, O.Engl. *helan* 'hide', Got. *hulundi* 'hole', *huljan* 'hide', O.Engl. *hulu* 'shell', Got. *hilms*, OHG O.Saxon, O.Engl. *helm* 'helmet', O.Norse *hjalmr*, O.Engl. *helm* 'protector', OHG, O.Saxon *halla*, O.Engl. *heall* 'hall'. With labial IE *ḱl-ep-* 'steal' Pok. 604, Greek κλέπτω (πτ<πι), Lat. *clepō*, *-ere*, 'steal', Got. *hlifan* 'steal', O.Prussian *auklipts* 'hidden'.

sarau 'lion', Z 2·90 *balysï hā trāmäte tsāṣṭu kho ju sarau ttärä avutastä* 'the Buddha enters calmly like a lion, so unafraid'; gen. sing. Z 2·65 *sarvai*, Z 5·38 *saruai*; plur. Bcd 44r2 *sarauva*, BS *siṃhāḥ*, K 150·30 *sarāṃva*; gen. plural, III 71·136 *sarautāṃ*; JS 34v4 *sero*, JS 25r1 *sarrau*, JS 35v2 *saro*, K 146, 4r2 *sarāṃ*, K 21·46 *sarā*. Adjective, N 158·1 *sarvainai āysanu* 'lion-seat'; dyadic K 49·3·6–7 *sīhāysina sarauva biṃrkha* (*-im-=-ai-*), K 147·36–7 *sarauvą bairkha pīla āysana* (BS *pīṭha-*, *āsana-*), V 247, 17b1 *hvaṃdāna sarauva* 'lions of men', BS *nara-sīhā*. To Sogd. Bud. *šrγw*, gen. sing. *šrγwy*, Man. *šrwy*, M.Parth.T. *šgr*, *šgr-z'dg* 'cub of lion', M.Pers.T. *šgr*, Zor.P. *šgr*, *šyr*, N.Pers. *šēr*. The gait of a lion is cited in Z 24·221 *sarvai māñite gyūnu* 'resembles the gait of the lion', Sogd. Bud. P 5·36 *ʾYKZY 'γw šrγw γr'mt* 'as the lion strides' (*xrām-*, with N.Pers. *xirāmīdan*). The beasts of prey are described as creeping upon and pouncing upon their prey: thus Oss. I. *birāγty lāburd* 'the pouncing attack of wolves' (NK 49·507); Geste of Igor 155 *skoćï otai ljutymū zvěremū* 'to leap like a wild beast', Oss. translation *ärra syrdau fälidzäg ï*; Pindaros Pyth. 2·84 λύκοιο δίκαν ὑποθεύσομαι 'I will rush upon like a wolf'; JS 34v4 *dyūma-baste sero* 'ravage-intent lion'; Armen. *kʻōš*, *kʻōšoumn* 'leap of a wild beast on its prey'; Akkadian *kima tiṣbut labbi* 'like attack of a lion'; the cheeta proceeds to stalk its prey, finishing with a few gigantic bounds; poetic, the lion...springs bounding upon his enemies; Byzantine epic 'his spring was like that of a lion'; poetic, a very hunter did I rush upon the prey with leaps and springs; Soslan hunting, Oss. I. *qüzyn bajdydta* 'he began to creep' (NK 46·76). This concept indicates that *sar-*, *sar-g-* would mean 'creep and pounce', as L. Renou, EVP 12·106 to RV 1, 145·4 explains *tatsara* (perfect to *tsar-*) as 'attaque subreptice', see s.v. *sar-* 'rush at, pounce'. The verb is without increment and without preverb in Yazg. *sar-*, *sard*, Šuγnī *sār-*, *sārd*, Rošānī *sōr*, *sērt*, Sarīkolī *sur-*, *sord*, Iškāšmī *sur-*, *surd*, Tājīkī *sar-* 'creep upon' (**sāraya-* from *tsar-*, not IE *ḱel-*), Oss. I. *särtäg* of abrupt movement may be traced to *sar-* 'pounce, attack' with archaic *-rt-* or *-rt-*<*-rθ-*. See also O.Ind. *siṃhá-* 'lion', s.v. *haiz-*, as the 'pouncing beast'. The suffix *-au*<**-āva-* as in *rraysau-* 'empty' (base *raz-*) and Oss. D. *fijjau* 'herdsman' (**payāva-* 'protector', see Mithraic Studies 1975, 12 on *pūṣán-*). Here *sarau* is from **sarāva-* but, since *-g-* is absent in *mura-* 'bird'< *mṛga-*, it would be possible to trace *sarau* to **sargāva-* and so to base *sar-g-*, as for Sogdian and M.Parthian. Variation of *s-* and *ś-*, see s.v. *śśāra-*.

sarb- 'rise', suppletive to *san-*:*sata-* 'rise', Sid. 103v2 *sarbe*, Tib. *byun-ste*; Sid. 156v1 *eha khaysma sarbīndä* 'abscesses rise in the mouth', Tib. *khar hbrum-ba byun-ba*; Z 2·43 *dumä sarbätä mästä* 'great smoke rises'; Z 2·55 *sarbäte*; Z 17·17 *sarbīndä* 'they rise'; 1 sing. III 72·167 *jastvā sarbūṃ* 'I ascend among the *deva*-gods'; III 81·176 *sarbe* gloss to Turk. *üvünä=ön*; III 124·80 *üskyāṣṭa sarba* 'he rises up', BS *ūrdhvam āgatah*; participle present, SuvP. 69r4 *khu sarbandā urmaysde* 'like the rising sun', BS *sūrya-kalpa-*; fem. K 146·4–5 *sarbaciṃ* (*-iṃ=-ai*) *dīśą jsa abīryavï* 'Abhirati (abode) in the eastern region'; V 343, 85v1 *sarbandā hālai* 'in the eastern region', BS G 37, 80a1 *pūrvasyāṃ diśi*; noun, V 132, 2b3 *ne vahīysāmata śtā u ne sarbāmata* 'there is not descent and not ascent', Tib. *rgal-ba yan med hjug-pa han med*; K 145, 3r2 *sarbāma*. From *sar-p-* (as *tcārba-* 'fat' from **čarpa-*, Zor.P. *čarp*) to base *sar-* 'rush on', rather than to *t-serp-* beside IE Pok. 912 *serp-* 'creep'.

sarvaṃdai 'hastening', III 70·126 *sarvaṃdai nāsūṃ stāna* 'hastening I get the reward (for good tidings)'. To *sar-* increment *sarv-*, see s.v. *sar-* 'go swiftly', *sar-* 'rush at'.

sala 'year', later form for *salā*, III 76·241 *ssa sala mūḍai būjve* 'dead 100 years, he revived'; III 75·235 *ssa salä mūḍai vistāṃdā* 'dead, 100 years they remained for her';

Manj. 114 *khu vā ttī thaje natcaṣta ssa sala parsaca beḍa* 'when he pulls out (the lotuses) in 100 years passing time'; *salä* 'years', and oblique '(one) year', Sid. 7r1 *kṣasä salä vī buri* 'up to 16 years', BS *ā-ṣoḍaśāt*, Tib. *lo bču-drug-gi bar-du*; Sid. 7r2 *hodätä salä vī bure* 'up to seventy years', BS *saptatiṃ yāvat*, Tib. *lo bdun-ćuhi bar-du*; Sid. 7r1 *śau salä vī bure* 'up to one year', BS *varṣāt*, Tib. *lo gčig-gi bar-du*; Sid. 127v5 *maṃgärä pharäka salä* 'many old years', Tib. *lo du-ma lon-pahi nan-du*; *salā* 'years', K 23·75 *kāla jsā māśta salā hūṣa hū(ṣa) bāya*, =K 15·126 *kāla jsām māśta sal⟨ā⟩ huṣa huṣa bāye* 'for times, months, years, he makes increase', translation BSOAS 29, 1966, 507; *salī* 'year', Sid. 140v4 *śā salī* 'one year', Sid. 140r5 *śā salī*, Tib. *lo gčig*; Sid. 104v2 *śā salī burai* 'up to one year', Tib. *lo gćig-gi bar-du*; II 107·158 *ssa salī parye* '100 years passed'; II 100·234 *tcā salī* 'four years'; II 127·35 *śā dvī silī* 'one (or) two years'; II 72·18·1 *salī tcahaura* 'year four'; II 125·12 *dvī salī* 'two years', II 59b1 *bistä salī garrvā muṃde* 'he stayed 20 years among the Gara-people' (or in the mountains?), JS 18v3 *pharä salī* 'many years'; III 65·6 *salī parye dvāsä pabastä* 'years passed twelve continuous'; *salū*, *saluṃ* as second component, III 83·19 *ysāra-salū kṣaudi-sumanāva padaidāya* 'for 1000 years may (the land of Khotan) be made happy in *kṣānti*-receptivity (of the *dharma*-doctrine)'; Sid. 132r3 *śā-saluṃ hvaḍāṃ khaṣṭā jsa* 'with food (and) drink for one year', Tib. *lo gčig ćhun-čhad lon-pa ni kha-zas dan*; Z 22·123 *paṃjsa-satä-saluvo* 'aged five hundred years; *saliye*, *salye* 'of the year', v 92r3 *cu saliye nūvara ⟨ga⟩nama///* 'what is the new wheat. . .of the year' (context of gifts), marked to be read as *salye*; *salye* gen. sing. 'of the year', Z 22·125 *hatärra kerīndi salye ttīma daso-gyūnau rrvīttä* 'they sow the seed once in a year, it grows tenfold'; v 122·1, 9r5 *salye drai māśta vūsatu vūsīndä* 'three months in the year they fast the *upavāsa*-fast'; *salya* loc. sing. 'in the year', in the 12-year animal cycle following the names, *mūla* 'rat', *gūhi* 'ox', *muyi* 'tiger', *sahaici* 'hare', *nā* 'dragon' (BS *nāga*-), *śaysdä* 'snake', *aśi* 'horse', *pasi* 'sheep', *makalä* 'monkey' (BS *markaṭa*-), *krregä* 'cock', *śve* 'dog', *pāsi* 'hog' (III 13–14; BSOAS 10, 1937, 926–30). In dating, II 129·80 *aśä salya* 'in the horse year', v 311Da4 *mauyą salya*; v 312·8 *mauyä salya*, III 138W2 *sahaicä salya*, v 255·1103 *sahaici salya* (also v 186·53·a; v 376·197; K 143·1060–1), II 73·7 *krriṃgä salya*. After proper names of the eponymous presidents of the year (*salya-bāyaa*-), v 2·2·1 *ṣṣau ṣanīrä salya*, IV 4, 33a1 *ṣau puṃñadattä salya*; IV 38·26·1 *ṣṣau vidyadattä salya*; v 4·2·1 *ṣau ṣacū salya*; after a title, v 1·6392·1 *tsīṣīyāṃ salya* 'in the year of the *tsī-ṣī*-officials' (Chinese *t'sï-ṣï* from *t'sie-ṣi* (K 1097·2; 885·1) spelt *tcī-ṣī* II 72·18·2, see KT IV 54. Compounds, II 64·5 *nauha-salye* 'of the new year' (see s.v. *nauha*-), I 161, 76r3 *dvāsä-salāṃjsūṃ vīraṃ* 'a wound of 12 years' (BS *vraṇa*-), BS *dvādaśa-varṣin*-; v 215·70·2 *kṣe-se mūri śā-salvāṃjsa* '600 *mūrā*-coins of one year'; III 83·19 *ysāra-salū kṣaudi-sumanāva* 'for 1000 years happy in receptivity (of *dharma*-doctrine)'; Sid. 132r3 *śā-saluṃ hvaḍāṃ khaṣṭā jsa* 'one year's food (and) drink', Tib. *lo gčig ćhun-čhad lon-pa ni kha-zas dan*; Z 22·123 *paṃjsa-satä-saluvo* 'women of 500 years of age'; first component, II 33, 3b8 *salya-bāyai pharṣa sāṃdari* 'year-president the *pharṣa*-official Sāṃdara'; K 99·267 *salye-bāyā devatta* 'the year-presiding *devatā*-deities'; IV 72a2 *salya-bāyai kąrä va haṃbą* 'the amount for the year-president Kąra'; III 13, 1r1 *dvāsi salya-bāyā* (of the 12-year animal cycle), 'twelve year-presidents'. From **sarda*- with suffixes, Tumšuq Saka *sāli*-, *śazdā sālye* 'in the year of the snake', Av. *sarəδa*-, O.Pers. *θ r d *θarad*-, **θard*-, Sogd. Bud. *srδ*, M.Parth.Pers.T. *s'r*, Zor.P., N.Pers. *sāl*, Armen. lw *sard* in *nauasard* 'new year, first month' and *eritasard* 'youth', *ausard* 'old woman', Kroraina *nok-sari* 'new year', Oss. D. *särdä* '*summer*', I. *särd* (but D. *anz*, I. *az* 'year'), Orm. *asul* 'this year', Parāčī *saṛ*, *âsuṛ*, Yidγa *asāl*, Waxī *wuserd*, adjective *serdingī*, Rōšānī *asoδ*, Šuγnī *asīd*, Yazg. *asûδ*. IE Pok. 551–2 *kel*- 'cool, warm', Av. *sarəta*-, N.Pers *sard* 'cold', Oss. *sald*, D. *sälun*, I. *sälyn* 'freeze'; O.Ind. *śarád* 'harvest', with numbers 'year', Lat. *caleō* 'be warm', *calidus* 'hot', Lit. *šylù*, *šìlti* 'become warm', *šalù*, *šálti* 'freeze'.

sala 'mud (?)', II 37·12v5 (see SDTV 36) *///būma jasti himi khu sala nä byehi u pę vī śīrī pajsä āṃ va aśa vahanī⟨dä⟩* 'the ground will be cleared so that mud does not affect one, but it is bad underfoot; seriously there too the horses will sink in'. Conjectural; care of bad road where *sala* may be 'mud' from *sard*- 'to smear', see *esaly*- and *pisaly*- above, and s.v. *ṣīr*-. Possibly with *sar*- of Šuγnī *wisārn* 'big clay pot' (**visāranī*).

salīcä 'pea', Sid. 16v1, BS *satīna*- 'pea, pisum arvense', Tib. *sran ćhun*; III 89·172 *salīṃca hālai śiṃga* 'peas, half a *śiṃga*-measure'. Possibly *sal*- from IE (*s*)*kel*- beside IE Pok. 923–7 (*s*)*kel*- 'cut', whence O.Engl. *sciell*, *scealu* 'shell', Lat. *siliqua* 'pod', giving **salīna*- 'podded' plant. The O.Ind. *satīna*- may also derive from **śal*- through *-d-<-l-*, with secondary *s-<ś-*, as in *sikatā*- 'sand'. For 'pod', see *saṃbīra*-.

salegarä 'worker with **salaya*-, possibly 'potter', IV 53b1 *bīye hvaḍā 2 salegarä 1 mūri himy⟨e⟩ 189*, 'weaver men 2, potter (?) one, the *mūrā*-coins amounted to 189'. A second passage has the word for a surname: v 4·1·9 *kṣāṇa 20mye salye hārū saleṃgari spāta sīḍakina kāṃha thauna nātä* 'in the 20th year of the regnal period the merchant Saleṃgara received hemp cloth from the *spāta*-official Sīḍaka'. See *sala*-. Note a similar way of naming a 'potter' in Zor.P. *dōsēn-karān* 'potters' (cited in IV 90) gloss to Av. *yāmō.-pačika*-.

sava 'box, basket', III 68·67 *khu dye ttū sava parauṣṭä, bīysī-yai natcai vistāte* 'when he saw the box sinking, he grasped it, he took it out'; III 68·65 *pyaṃdāṃdi ra miśta savaya, niśāṃdi miśtaña ttāja* 'they covered her in a great box, they threw it into the great river'; III 68·64 *savayai pyanarä śīña* 'enclose (2 plural imperative) in one box'. From base *sap*- 'to enclose' (distinct from *sap*- 'be green', see s.v. *ṣavara*-, *sapala*-), noun **sapatā*- > **savaā*- > *savā*-, loc. sing. *savaya*, acc. sing. *sava* (for older **savo*). The word is widely recorded. Thus, Armen. lw *sapat*, *-ac'*, *sapatak* 'box, basket', Syriac *spṭ-'* (*seft-ā*, *saftā*), N.Pers. *sabad*, *safad*, *sapad*, Arab. lw *safaṭ*, *sabadah*, Kurd. *sabad* 'chest'; Yidγa *savdē* 'large basket', Orošorī *sēpt*, Šuγnī *sipt*, Rōšānī *sōpt*, with suffix *sapōc* (*c*=*ts*),

Waxī *sapt*, Iškāšmī *usovd*, Yazg. *sebǰ* 'round basket', Kalāšā lw *savēd*, *sohol*; Turk. lw *savat*, *säpät*, Alban. *sepét* 'basket', Russ. *sapëtka*, Ukraina *sapet*; Hungarian *szapu* 'basket'<**sapay* with suffix *-aka-*, with application to the 'boot' (as 'enclosure' for the foot), O.Slav. *sapogŭ*.

sava 'she mounted', see *san-*:*sata-*.

sąś-, see *śaiś-*.

saśi vī, IV 33·22 *saśi vī śāṃ* 'lying con amore', see *śaiś-*.

sasta- 'appeared, conspicuous', participle to *sad-* 'appear, seem', III 80·20–1 *majśyī jsaiṇi aysdaurä maṃ haḍä saṃgūrūna sastä hvaṇḍvā āvūṃ* 'in woman's fine apparel in my vermilion mantle conspicuous I came among the men', see the Zor.P. *sahīk* 'conspicuous' (s.v. *sad-*).

saha- 'hoof', III 87·113 *aśä saḷä hīya ranūṣkä* 'scraping of horse's hoof'; Z 22·246 *sahai tcarṣuva styūda* 'its hooves are bright, firm'. To Av. *safa-*, Oss. D. *säftäg*, I. *säftäg*, plur. *säftčytä*, Pašto *śwa*. IE Pok. 530, O.Ind. *śapha-*, O.Norse *hōfr*, O.Engl. *hōf*, OHG *huof*. See also *bilsaha*.

saha- 'hare', Z 13·20 *hastä aśśä sahä cä hamālä* 'elephant (BS *hastin-*), horse, hare, which is companion'; Z 13·23 *sahe ju kari ūce ne butte ceri baysga nai bunu skote* 'the hare does not at all understand of the water how deep it is, he does not touch the bottom'. See *sahaica* 'hare'. To Zor.P. **sahūk hast xargōš* 'the *sahūka-* is the long-eared (hare)'; Pašto *sōe*, fem. *sōya*, Orm. *sikak*, Parāčī *sahōk* (**sahaka-*), Yidγa *sīγ*, Sanglēčī *sūi*, Waxī *sīi* (see JRAS 1931, 424). IE Pok. 533 *ḱas-* 'grey', O.Ind. *śaśa-* (secondary *-ś-*<*-s-*), OHG *haso*, O.Engl. *hara*, O.Pruss. *sasins*.

sahacara 'plant name', Sid. 10v4, BS *sairīya-*, Tib. *sahireya*; Sid. 14v3, BS *sairīya-*, Tib. *sehireya*; Sid. 129r4 *sahacera*, BS *sairīya-*, Tib. *seriya*. O.Ind. *saireya-*, *sairīya-* barleria cristata. First component *saha-* 'hare'? Or BS loan-word?

sahamarai 'plant name', Sid. 13v4, BS *pracīvala-*, Tib. *praćibala*. O.Ind. *pracīvala* 'a kind of plant (Suśruta)'. First component *saha-* 'hare (?)'. Or BS loan-word?

sahaica 'hare', Sid. 16v5 *sahaicä hīya guśta*, BS *vātasādhāraṇa-*, Tib. *ri-bon-gi śa*; in the animal year-cycle, III 138 W2 *sahaicä salya*, V255·1103; V 186 53a; V 376·197; K 143·1060–1; III 14·6 *⟨sattye?⟩ urmaysdā sahaici* 'the period of two hours 'sunrise', 5–7 a.m. (gen. absolute); III 14·25 *⟨sa⟩haici salya*; 'hare's horn' as impossible, Manj. 287 *sahaica hai śve* 'hare's horns'; II 55·36 *saheca* (context not clear, SDTV 70). See *saha-*.

sā 'learnt', second component with preverb *ā-*, *āsā* 'memorized', from **ā-sāxta-* or **ā-sāta-*. If *sāta-*, note Av. *sātar-* 'ruler', Armen. lw *satar*, *-a*-stem, 'artisan', but Av. *ā-sak-* 'to memorize' is likelier.

sākyi 'enemies', K 73·40 *kabi cū sākyi haçyāra jauna* 'hero whose enemies are broken in battle'. From *sāna-* through **sānakya-*, like K 156·62 *kalyāḳyiṃ bāḍā* 'auspicious time' (*-iṃ*=*-ai*), from BS *kalyāṇa-*.

sāgī 'epithet of a camel', III 80·35 *jairmä aśä sāgī aula* 'excellent horse, Saka camel', as substitute for 'Bactrian'? Like Av. **dāha-* (in fem. *dāhī-*) from *dāha-*, here **saga-* adjective **sāga-*, **sāgīya-*, with *-k-*>*-g-* in disyllable (for *Saka*, Languages of the Saka, 131–3), see s.v. *sakāñä*.

ṣāca 'violent (?)', *seca*, *sacä*, III 45·10–1 *jūhaṃjaka thaṃjīda ysera ṣāca brrīyiḳyi*, *maṃ ṣṭā tta tta setta ṣi ṣṭāṃ jabvī hūrī* 'they, the inamorata, draw the heart, violently, of the lover; here so it seems he is a galant youth of Jambudvīpa' (see *hūrī*); =III 34·3–5 *jūhājaka thajīda ysera ṣāca brīyekyä ma ṣṭā tta tta setta ṣā ṣṭā jabvī hūrī*, =III 36·52–3 *juhāṃjakya thajīda ysīra seca brrīyākye ma ṣṭāṃ tta tta saitta ṣa ṣṭāṃ jabvī hūrī*, =III 40·4–6 *jūhaujākyai thajīda ysīra sacä brrīyakyai*, *maṃ ṣṭ(ā) ttä ttä saittä ṣa ṣṭau jabvī hūrī*. Possibly to base *sak-* 'be able, powerful', **sāćya-*>*ṣāca-* whence *seca-* (as *yṣāya-*, *yseya-* 'rust') and *saca-*. Note O.Ind. *śakrá-* 'strong', *śacī-* 'power'. IE Pok. 522 *ḱak-*, Celtic O.Ir. *cécht* 'power' (**kankti-*), see s.v. *sāj-* 'learn'.

sāj- 'to learn', participle *sīta-*, *sīya-*, *sī*, Z 23·5 *sājīndä*, Bcd 47v4 *nva sājaṃcä ṣṭāna* 'according to the teaching', BS *anuśikṣayamāṇa-*, III 23, 16v1 *nāsāti sājīyä* 'let him take, let him learn', BS *udgṛhya*; III 122·31 *sāja* (2 sing.) 'learn', BS *śikṣaya*; V 149, 3a3 *dātu sājäte* 'he learns the *dharma*-doctrine'; V 314, 1a5 *cvai sājīndä vāśi⟨ndä⟩* (BS *vācaya-*) 'who learn it, recite it'; 2 sing. imperative, V 313, 1b5 *sāja vaṭhāyā* 'learn, attendant' (BS *upasthāyaka-*); II 115·23 *haira jsā sāja* 'learn the *dharma*-elements'; Z 12·32 *sājä ttuto śśäkṣo* 'you learn this teaching' (BS *śikṣā*); participle future, Manj. 116 *sājāña-* 'to be learnt'. Preterite, *sīta-*, *sīya-* 'learnt', K 2, 137r5–v1 *bataku ṣä gyastavura dātä cu ānandä ṣamanä sīte*, *u ahumāru ṣä cu ne sīte śtä* 'little, *devaputra* ('son of the gods'), is the *dharma*-doctrine which the ascetic Ānanda learnt, and immeasurable is that which he has not learnt', Tib. *ḷḥaḥi bu dge-slon kun-dgah-bos čhos kun-čhub-par byas-pa ni ñun-gi*, *gan dag kun-čhub-par ma byas-pa ni dpag-tu med-do*; ibid. 137v4 *sīye śtä*; II 3·37 *draya pīle* (=BS *piṭaka-*) *sīya-* 'learned in three collections'. Participle present Bcd 53v4 *sājaṃdai īme* 'may I learn'; adjectives, *-āka-*, Z 24·472 *sājāka-*; III 31·1 *sājanai*. Compound, Bcd 46r1 *sājara* 'learner', BS *śaikṣa-* 'under instruction', from **sāja-kara-*, like *çāyara* 'magician'. From base *sak-*, present *sāč-*, participle *saxta-*, Av. *sak-* 'understand', *ā-sak-* 'memorize' (see *āsā* above); resultative 'produce by skill' (see separately *sājū*), Av. *xvaini-saxta-* 'finely equipped', widely in this second sense in other Iranian, Zor.P. *sačēt* 'it suits', *sačāk* 'suitable', *sāxtan*, *sāč-* 'prepare', *asp zēn sačēt* 'he equips horse with saddle', Pahlavī Aogəmadaēča, 61 *āsensāxt mān* 'iron-made house', DkM 681·13 *čihrēnītak sāxtak* 'formed, made', *saxtak* 'prepared leather', *mōčak ī saxtak* 'boot of prepared leather', N.Pers. *saxtiyān* 'morocco leather', N.Pers. *sāxtan*, *sāz-*, *sazad* 'suits', *sazāvar*, Armen. lw *patšač* 'suitable, fit', *an-saxt* 'not equipped', *saxteal* 'harnessed', Sogd. Bud. *-s'č-*, *-s'ytk* (preverbs *pt-*, *'n-*, *'β-*), Man. *fs'č-*, *fsyt-*; Bud. *s'č-* 'befit', *nw-s'čy* 'unfitting', *syt-m'n* 'unanimously', Man. Chr. *syt-m'n* 'all'; M.Parth.T. *s'č-*, *s'č'd* 'be ready, suit'; *s'č-* 'prepare', with preverbs *nys'ž-*, *ps'č-*, *psxt* 'form'; M.Pers.T. *sz-* 'to suit', *pstg*, *pszg* 'suitable', *ps'č-* 'arrange', *nsxt* 'destroyed'; *ps'š-*, *ps'z-*, *ps'xt* 'prepare', *hs'č-*, *hs'xt* 'prepare'; Oss. D. *sadzun*, *saxta*, *säydäg*, I. *sadzyn*, *sayd* 'prepare, put in', *äynäg-sadzän* 'awl to fasten clasps, hooks', *cäfxad-sadzäg* 'smith' ('hoof-worker'), *säxtäg* 'fastening'. IE Pok. 522 *ḱak-* (or *ḱek-*)

'be able', O.Ind. *śaknoti*, *śakta-*, *śakrá-*, Celtic O.Ir. *cécht* 'power'; O.Norse *haga* 'suitable', O.Engl. *onhagian* 'to fit'.

sājū 'I make', II 115·31 *sājū brraura* 'I make happy' (see s.v. *khāśąnvā* (for the full passage). To base *sak-*, *sāk-*, see s.v. *sāj-*, in perfective second sense of 'produce results by skill'.

sāñ- 'to raise; mount upon', see s.v. *san-*.

sāñavatāno 'acceptable' (with uncertain *no*), SuvO. 36v6 *kalpa kūla nayuta satā ysāre cvī rro saṃtsera ysaṃtha nāste sāñavatāno ne ne nāste, paskīnā bāyātā* 'through millions and 100,000 ages (BS *kalpa-*) who takes births in *saṃsāra*-migration does not take them as acceptable, (but) thrusts them back', BS *tāvanti kalpa-koṭi-niyuta-śata-sahasrāṇi saṃsārāt parāṅ-mukhāni bhaviṣyanti*. Possibly *san-* (<*sand-*) 'approve' and *sāña-* with second component **datānaka-*. See s.v. *sad-* 'seem, seem good'.

sāñyau 'with enemies', inst. plural to *sāna-*.

sāḍa- 'cold', Sid. 5v5 *sāḍa-*, BS *śīta-*, Tib. *grav-ba*; v 217·84·5 *śau hamauka sāḍye ūci jsi* 'one bowl with cold water', compound, II 89·39 *sāḍa-aysmva ṣṭāre* 'they are cold-minded', Manj. 101 *cu ra jsāna sāḍa narīya* 'who also are cold dwellers in the naraka-underworld'. From *sar-* 'be cold', Av. *sarəta-*, Sogd. Bud. *srt*, Zor.P. *sart*, *sarmāk* 'cold', *aβsār-* 'freeze', N.Pers. *sard*, *sarmā* 'coldness'; M.Parth.T. *wys'r-* 'to freeze'; Oss. DI. *sald* 'cold', D. *sälun*, I. *sälyn*, *sälyd* 'to freeze', *sälgä don* 'frozen water'; Waxī *waser-*, *waserd* 'to cool, become cold'. IE Pok. 551 *ḱel-* 'be cold', see cognates s.v. *salä* 'year'. For *-āḍa-*, see *ysāḍa-*, *kṣāḍa-*.

sāta- 'smooth', Z 23·44 *henei candanā ṣkālā śtāka kye hama-sātā aśśaṃphā* 'a piece of red sandal-wood is necessary, which is wholly smooth, without knots'. The Chinese translation rendered the original BS text by 'hard, compact', see above s.v. *aśśaṃpha-*. From base *sā-* 'to cut', *sāta-* 'cut, smoothed, even', Balōčī *sāy-*, *sāyag*, *sātak* 'shear', Oss. I. *sart* 'chisel' (**sāθra-*), Armen. lw *satak* 'simple, unadorned', *satakem* 'to kill', N.Pers. *sād* 'smooth, even', *sādah* 'simple', Sogd. Bud. Chr. *s't* 'whole'; Av. *frasāna-* (Yašt 13·136 *frakərəstō.frasānahe* 'cutting out a complete cutting, destruction'), Waxī, Sarīkolī *suδγ* 'smooth' Waxī *sȧt*, Sarīkolī *sȧd*, Yidγa *sūī* 'slate', Šuγnī *sād*, Sanglēčī *usīd* 'baking-pan'. Here *sāta-* could derive from *sāta-* or *sāxta-*. IE Pok. 919–20 *sḱēi-* 'cut', O.Ind. *chyáti*, *chātá-*, *chitá-* 'cut off', causative *chāyayati*, Greek σχάω 'tear off', Lat. *scio*, *scīre* 'know'.

sāta 'passing (of time)', II 125·6 *u ttī āna pā audä naysdä sāta burä bāḍä* 'and from then later till recently passed time'. From base *sak-* 'pass' (see s.v. *skyātä* 'time') to **sāxta-*, translated AM, n.s., 11, 1964, 18.

sāttala 'plant name', Sid. 14r4, BS *saptalā* (a name of several plants), Tib. *bya-rnuhi sa-bon*; possibly adapted from a Prakrit form.

sāna- 'foe', Z 13·66 *sānä*, plural Z 13·67 *sāne*, v 40, 54v1 *klaiśīnā sāne* 'enemy of the *kleśa*-afflictions', III 15·36 *sāni pha himāri* 'enemies become many'; K 136·862 *kleśiṇā sāni*; III 21, 6b1 *klaiśiṇānä sānānä tvīṣä yanākäna* 'by one slaying foes of the *kleśa*-afflictions', rendering BS *ari-han-* as reinterpretation of BS *arhant-* 'worthy'; III 76·247 *sānä na purrdāṃdä* 'the enemies did not conquer'; K 26·139 *sāna*, =K 18·213 *sauna*; II 91·105 *karä kīthi jsāṃ māṃ sāna ṣṭāre* 'around the city here are enemies'; II 128·50–1 *mājai viśūnara sānā* 'our evil-doing enemy'; II 5·77 *vina sāna vina gāḍai* 'without enemy, without disturber'; K 140·979 *sānai uydyūmā* 'I will drive out his foes'; K 136·862–3 *biśä ra kleśiṇā sāni tvīṣa yuḍai* 'you destroyed all the *kleśa*-foes', Tib. *dgra thams-čad-kyis gnod-par bgyi-ba*; gen. plur. III 83·24 *sānāṃ āchai jsa*, =III 83·28 'through the trouble of enemies'; II 88·42 *gūjsabaija saunau raysme* 'he scatters the enemies' ranks', inst. plur. K 136·866–7 *harbiśau pyaḍaṃ-gāryau sānyau* 'by all adverse-acting enemies'; K 138·938 *harbiśyau vihīlākyau sānyau* 'from all injurious foes' (BS *viheṭh-*); III 130b6 *sāñyau jsa pūrūṃ* 'I will win from the enemies'; adjective, JS 32v2 *sānināṃ khenāṃ vamurāke jenāke* 'crusher, destroyer of enemy mockeries'; v 49, 66a3 *sānīnau*; compound, II 90·86 *mahe haryāsa-sānā hamyaṃ-dūṃ* 'we have become black-hostile'. From *sāni-*, type *ttāja-* 'river', *bāji-* 'tax', to base *sā-* 'cut off' (see s.v. *sāta-*), Sogd. Bud. Man. Chr. *s'n*, Oss. DI. *son*, Tokhara B *sāṃ* (BS *ripu-*), oblique *sanaṃ*, plur. *sañi*, obl. plur. *sananäṃ*, *sanaṃ*, gen. plur. *sanaṃts*; abstract *sanuññe*.

sānä 'to endure (?)', Z 2·220 for *sahyānä* 'to endure' from lw BS *utsah-*.

sānā 'plant name', Sid. 10r5 *sānā*, BS *yavanikī*, Sid. 19r4 *sānā*, BS *yavanī*, Tib. *la-la-phud*, Sid. 107r1 *sānā*, BS *dīpya-*, Tib. *la-la-phud*, Sid. 134v1 *sānā*, BS *dīpyaka*, Tib. *la-la-phud*. BS *yavānī* 'ptychotis ajowan'; *dīpya* 'celosa cristata, cumin-seed'. Not traced elsewhere.

sāṃdi 'raised', preterite to *sāñ-*, see s.v. *san-* 'to rise'.

sāmalā 'shoulder', Sid. 128v5 *sāmalā hīye re* 'veins of the shoulder', BS *saṃsthā-sirā-*, Tib. *phrag-pahi rča*. See also III 93·249 *svāmilau*. Possibly from *sva-*, *sa-*<*suti-* 'shoulder' and second component *mṛda-*, as in *kamala-* 'head', Av. *kamərəδa-*, O.Ind. *mūrdhan-*.

sārme 'plant name', Sid. 17v4, BS *potikā*; Sid. 9r3 *kava sarmāṃ jsa haṃtsa ni hverai* 'do not eat fish with the plant *sarmā-*', BS *upodaka-*, Tib. *ña-śa dan ldum-bu* '*upodaka lḷan-čig-tu mi bzah*. The *upodaka-* is basella cordifolia. A plant name N.Pers. *sarmah*, *sarmaj*, *sarmak*, Arab. *sarmaq* 'orage, mountain spinach', exists which form suits Khotan Saka *sārmā-*. The *potikā* is basella lucida and rubra.

sālyaja 'of the year', adjective suffix *-ja-*, II 40·34–5 *khū tta vaña ttya sālyaja kāla bāḍa vī śirka *ṣṭāvi drūna-tsva* 'when so now at this time (dyadic) of the year he is well, become healthy...', with *dā* written for *ṣṭā*. See also SDTV 120. See *salī*.

sālyẹ 'part of the body, leg (?)', III 85·83 *ṣi sālyẹ haśa va peṃṇḍai* (*-eṃ-=-ai-*) 'this paste is for swelling of the leg (?)'. With variation *s-*, *ś-*, *š-* (see s.v. *śśāra-* 'good') to N.Pers. *šal-* 'thigh', *šalvār* 'trousers', Syriac *šrbl-*', Arabic *sirwāl*, Lat. *sarabala*, Greek σαράβαρα, σαράβαλλα, σαράπαραι. Hence *sālyā-* by long *-ā-* in the first syllable and suffix *-ikā* from **sala-* 'thigh, leg'. IE Pok. 928 *(s)kel-* 'bend' Greek σκέλος (neut.) 'leg', σκελίς 'hip', σκολιός 'bent', OE. *sceolh.* 'bent', Lat. *calx* 'heel', beside *sḱel-* in *sālyẹ*.

sāś- 'look', to be read *spāś-*, the reading *s-* due to scribal confusion of *s-* and *sp-*, K 145, 3r3 *sāśai*; II 127·42 *sāṣṭe* 'to look' (infinitive), =II 128·46. See *spāśś-*.

sāh- 'remain, rest', III 3, 8r4 *araṇyi* (BS *araṇya-*) *tsuñau pūrātä vara āna sāhāña* 'he must go to the wilderness, he must remain there alone'. From base *sāh-* from *sā-* with increment *-h-*, N.Pers. *āsān* 'at ease' (with *-ś-*, not *-śṷ-*) to IE *kē(i̯)*, beside Pok. 539–40 *kei-* 'lie down', see *śśäte*.

sāhä 'desirable (?)', V 58, 129b1 *biśi kīre sāhä ṣāha* 'all acts desirable (?)'. See *sāha-* 'desire' and above *ṣāha*.

sāha- 'desire (?)', III 34·10 *sāhana gvīradā tsīda*. 'they (the birds) move about murmuring with desire', =III 46·18 *ṣāhana gvīradā tsīda*, =(with variant) III 36·5 *sānä* (**sāhäna*) *aysamvīrradā tsīda* 'singing with desire they move about' (*aysmvīr-*, *aysmūr-* 'sound'). From base *sā-* 'to desire' with increment *-h-* (<IE *-s-*). Possibly beside base *sai-* in *seś-*, *śaiś-* 'to be amorous' with increment *-s-* (IE *-ḱ-*), see s.v. *śaiś-*. From the IE forms IE Pok. 183 *dē-*, *dēi-* 'bind' and 889 *sē-*, *sei-* 'to send out' (see s.v. *hīmā-* 'troop'). See also *sāha jsa*.

sāha jsa 'with desire, love', III 34·14 *uska sāha jsa hā sāśe* (=*spāśe*) 'he gazes upwards with desire'; III 46·23 *uska sāṃha jsai hā sāśe* 'he gazes up with his desire', =III 37·9 (divergent) *uskạ se hajṣiṣḍai sänāṃ* 'upwards surely (*se*=*samu?*) he intends to mount' (base *san-*, but possibly a base *sin-* 'to make love').

sä, late for *saṃ*, oldest *samu* 'just, only'.

sī 'learned', from *sīta-*, *sīya-*, participle to *sāj-*:*sīta-* 'to learn', Bcd 46v4 *sī yinī* 'may I be able to learn'; from **saxta-* (omitted BS).

sicha 'plant name', see *sacha*.

sijsāṇā 'flower name', III 92·247 *sijsānā spye*, unidentified, as a medicament.

siṃjau 'greyish plant (?)', II 85·19 *palaijä*, *ẹysajä siṃjau dva dva bāga* 'of the three things two parts each'. Possibly three plant names, *palaijä* 'speckled (?) plant', *ẹysajä* 'dark-coloured (?) plant', *simjau* 'grey-coloured (?) plant'. Assuming **siṃjāva-* from **saina-*, see above s.v. *śarāti*. For *-au* note also the plant names *nīrau* 'cassia' from colour-name **nīra-* 'blackish-green', see s.v. *nite*; and *murau* 'ocimum basilicum', BS *mālukā*, to *mura-* 'reddish brown, purple'.

siṃjsīṃja 'month, 2nd month of the end of spring (=4th spring month)', Sid. 3v1; II 74·32 *māśtä siṃjsīṃja*, II 114·114 and 124 *siṃjsīṃji māśtä*; II 112·42 *siṃjsīṃji māśti*; II 16, 3v6 *seṃjsīji*; II 15, 3r3 *sejsīji*; II 95·71 *sījsīja māśta*; adjective, II 105·110 *saijsījaña māśta*. A second month (intercalary) IV 21·5 *śẹ siṃ⟨isījsä⟩*, IV 24·4 *śe* (read *śẹ*) *seṃjsījsä*.

siṃjsūrä 'a medicament', III 89·162 *yausa*, *siṃjsūrä* 'musk, *siṃjsūra*-stuff', possibly to Armen. lw *sngour* 'red stuff, rouge', O.Pers. *sinkabruš* 'vermilion', Akkadian *ṣingaru* 'red stone'. See s.v. *saṃgūrūna-*. See also the dye plant N.Pers. *šangār* 'anchiusa tinctoria (BSOAS 24, 1961, 482).

sīta-, *sīya-* 'learned', see present *sāj-*.

sītuvọ 'in hundreds', loc. plural to *sata-*; later *sīyvā*.

sänāṃ 'to rise (?)', infinitive in *-ānu*, III 37·9 *uskạ se hajṣiṣḍai sänāṃ* 'upwards surely he intends to rise', if the base is *san-* 'rise' but possibly it is the base *sā-*:*si-* with present *sinā-* or *sinau-* 'to make love', see *sāha-* 'desire'.

siphāṃ 'obscuring film (?)', III 84·36–7 *tciṃmeñvā* (*-iṃ-*=*-ai-*) *vī hạ̄ nestra-makauṭe hamāre garkhye drāma siphāṃ vaṣṭe*, *jsiṇū-ṃ jsa ni vījseṣḍe* 'on eyes, the *netra-mukuṭa-* (crown on the eyes) becomes heavy; such film stays, he does not see fine stuff (*jseiṇa-*) because of it (*-ṃ jsa*)'. From base *saiʃ-*, with nasal *simf-* 'to smear, stroke', Av. *saēf-*, Yašt 14·35 *ana parəna tanūm aiwi.sifōiš* 'you are to smear along the wings on the body'. See *tcaṃph-*, *tcīmph-*, *tcīh-* for the form. Hence *siphāṃ*<**simfāna-*.

si-biśtä 'tongue-sharpened, eloquent', Sid 126v3 *si-biśtä padīmākä nāma* 'by name, making eloquent', BS *sārasvataṃ nāma* ('by name, of *Sarasvatī* goddess of eloquence'), Tib. *lce bde-bar byed-pa žes-bya-ba-ste* 'called, making the tongue fluent'. From *sā-*:*si-* 'to sharpen' to IE Pok 18–22 *aḱ-*:*ḱ-*, O.Ind. *śiśāti*, *śitá-*, see s.v. *aśäjä* and *syalahä*:*ṣä*. The second component is the base of *biśạ̄-* 'tongue'.

sima 'horrific', K 41·75 *pīśāravī ṣte ginānai imaṃgilīyi sima* 'it (the human head) is disgusting, stinking, inauspicious, horrific', =K 44·190–1 *pīśārivī ṣte ginānai amaṃgilīyi sima*. From base *sai-*:*si-*, Av. *sima* 'horrific', Sogd. Bud. *sym* 'confused, troubled', Man. 'horror', *sym'w'k* 'confusion'. To *syandaa-* 'left side', base *sai-*, Greek σκαιός, Lat. *scaeuus* 'unfavourable, left side', IE *sḱai-*, beside *(s)kai-*, Lit. *kairė* 'left-hand', *kaĩras*, *kairùs* 'on the left side' (Lit. Et.Wb. **krair-*).

siyā- 'goose', K 5, 142v1 *trāmu kho siyānu rre bārāhätä* 'as the king of geese (=BS *rāja-haṃsa-*) soars up', Tib. *nan-pahi rgyal-po bžin-du bar-snan-la hphags-te*, Chinese *ien uang* (K 243·4; 1298·1) 'king of wild geese', translation E. Lamotte 244: 'je m'élevais dans les airs pareil au roi des cygnes (*rāja-haṃsa-*)'; Sid. 17v1 *sya pạ* 'flesh of goose', BS *haṃsa-*, Tib. *bya nan-pahi śa*; plural, Z 7·45 *siye*, sing. Z 17·44 *sya*; Z 17·20 *sye*; Z 22·135 *sye varata tcīrau āce* 'geese there, ducks, water-birds', III 96·6 *kakye mūra sye mura* 'partridges, geese'; gen. plur. JS 26r2 *syānä rre* 'king of geese'. From *siyā*, with Sogd. Bud. *syč'h* (**siyačā-*) 'duck' with different suffix, like Sogd. Bud. *kyč'kh* 'worm' beside Balōčī *kitak* 'small insect', to Av. *kaēta-*, O.Ind. *kīṭa-* 'worm' (secondary *-ṭ-*<*-t-*). To base *sai-*:*si-* 'of grey colour' Sogd. Bud. *'ps'ynk'* 'mottled', Syriac *psynq-'* 'king of birds' with Armen. lw *sira-marg* (*marg* North Iranian<*mṛga-*, as Oss. *marγ*) 'peacock'. See s.v. *śarāti*. IE Pok. 540 *kei-* of 'white, blue, grey, brown, dark'.

sīya-, *sīta-* 'learned', see *sāj-*.

siyatā- 'sand', V 329, 13v6 *ggaṃguvọ nātāvọ syata* 'sand in the Gangā rivers', BS G 37, 11b5 *gangā-nadī-bālikā*; Z 22·136 *syata*, Z 2·16 *siyato*, Z 14·51 *syato*; plur. Z 22·116 *säyate*; Z 22·136 *syata*...*ysarrīṃgya* 'golden sand'; K 147·36 *ysarīja sye jsa* 'with golden sand'; V 145r5 (plur.) *syatā*. From *sikatā-*, O.Pers. *θikā-*, Sogd. Bud. *šykth*, *šktk*, M.Pers.T. *sygd*, Pašto *šəga* ,Wanetsī *səga*, Orm. *sigo*, *saga*, Yidγa *sēγio*, *siγiγa*, Oss. D. *sigit*, I. *sydžyt* 'earth, soil', Balōčī *six* 'sand, barren land'. To O.Ind. *sikatā-* (Atharva-veda) with *s-*, Kroraina 271 obverse 6 *siġata bhūma* 'sandy land', Khowar *šuyur*, Kalāšā *šigal*, Phalura *šiga*, with *š-*.

ssīyā 'of hundreds', Sid. 133r5 *ssīyā papalā vī* 'on 100 peppers'. See s.v. *sata-*.

sīyāña 'to be rubbed', Sid. 137v3, Tib. *bdar-ba*, from **sūy-*,

beside *sauy-* 'to rub', by *i*-umlaut of *-ū-*, as in *kūsa-* 'receptacle', loc. sing. *kīśśa* (Z 2·16).

sīyyau, *sīyvā* 'hundreds', see *sata-*.

sīra- 'content, happy, satisfied', v 118, 67r3 *sīra-*, BS *tuṣṭa-*; K 143·1054 *sīra saṃduṣṭä* (dyadic, = BS *saṃtuṣṭa-*); K 46·43 *sīra saduṣṭä*; K 61, 40v1–2 *harbeśa-ṃ sīra saṃduṣṭa hamya* 'all became content, satisfied'; SuvO. 68r7 *biśśī sīra hämäta gyasta dīvate* 'all the deities (BS *devatā-*) became content', BS *praharṣitāḥ sarvi babhūvu devatāḥ*; III 132b3 *ttīyä sīrä hämäte* 'then he was contented'; *sira-*, K 74·62–3 *cū vā sa sira yūḍi* 'I who have made content'; K 90·754 *sīra himya* 'were content'. With *-vāti-* (from either *-dāti-* or *-tāti-*), v 99r6 *muditta* (BS *mudita-*) *sīravātä* 'joy, content' dyadic; Z 3·102 *sīravātä*; Z 5·24 *sīravete jsa*; Manj. 417 *sīravā byaudāda mesta* 'they got great joy'; Manj. 188 *sīravā varāśe* 'she enjoys content'; K 30·220 *sīradā-dāṣṭa* 'rich in contentment' (if correctly interpreted, supporting the second component *dāti-*); adjective, SuvO. 36r6 *avaṃātäna sīravātīnaina suhäna* (BS *sukha-*) *uysānā paphāñāña* 'the self must be seated with immeasurable happy joy'; BS *acintyayā atulyayā prītyā◡ātmānaṃ saṃtarpayitavyaṃ*; SuvO. 36r6–7 *sīravātīnaina suhäna*, BS *prīti-sukhena*. With *-ośa-* *sīrośa-* 'joy', I 167, 83r5 *tvāñi sīrauśi hauva padīmi* 'strengthens, makes happiness, strength', BS *bṛṃhaṇa-*, *harṣaṇa-*, *bala-*; adjective *-āvanta-*, JS 11v1 *sīroṣāḍä śau jaṃbvī harbiśä satva* 'all the beings of all Jambudvīpa were contented'. Compound, SuvO. 56r2–3 *cīyä uysäno paphāndu yanīmä u pajsamuī yuḍu yanīmä u sīruṣṭanvai padaṃdu yanīmä* 'when I can delight myself and I can do it honour and can content it', BS *ātmānaṃ ca saṃtarpayitvā pratimānayitvā saṃpraharṣayitvā* (to read the last word v 119, 67v7 ⟨*s*⟩*ī*⟨*ruṣṭa*⟩*na*, BS 148·3 *prahṛṣṭa-*); I 254, 198v1 *sīruṣṭanä*, BS *pramudita-*; Manj. 208–9 *byehī sīrūṣṭana bāūma* 'gets to the *bhūmi*-stage of content', see *uṣṭana-* 'state'. From base *sag-* to **sagra-*, M.Pers.T. *sgr* **sayr*, Pahlavī Psalter *sgly* 'satisfied', giving also the older form of Zor.P. *sgl*, *syr* **sēr*, Balōčī *sēr*, N.Pers. *sēr*, *sīr*. To O.Ind. (RV) *śagmá-* glossed by *sukhakara-* 'making happy' from base *śag-* (not *śak-* 'be able'), see Indo-Iranian Journal 11, 1958, 149–52, hence IE *keg-*. Three other bases for 'satisfy' are in Waxī *satk* 'satisfied', Oss. D. *äfsadun* 'to satisfy, nourish', *äfsäst*, *äfsädun* 'be satisfied', I. *äfsadyn*, *äfsädyn*, *äfsäst*; and IE Pok. 876 *sā-*:*sə-*, see Indo-Celtica (dedicated to A. Sommerfelt) 18–28 on Av. *hyaona-*, O.Ind. (RV) *syoná-*; and *sar-* in *āsaḍa-* 'satisfied, fed', to IE Pok. 577 *ker-*. Here *-īra-* has replaced *-agra-* as in *tcīrau* (**čagrāva-*) above; *sīra-* is clearly nearer in meaning to M.Pers.T. *sayr* than to *āsaḍa-*, though **sarya-* would also result in **sīra-*, see *kīra-* 'act'. For West Iranian *ēr*<*-agra-* note Zor.P. *anēr*, Av. *anaγra-*, *dēr* 'long', O.Pers. *darga-*.

sūce 'sourness', Sid. 16v1 *cu kuṃjsa ṣṭe ttye ysve deläka suce hīvī u hvarą u grāṃ* 'what is sesame seed, its taste is a little sour (alkaline) and sweet and hot', BS *sa-kṣāra-madhura-snigdho balyoṣṇaḥ pitta-kṛt tilaḥ*, Tib. *til ni thal-bahi ro bro-ba dan, mnar-źiw kha-la drod če-ste* (*kṣāra* = Tib. *thal-ba* 'alkali'). From. **suxti-* with *sutta-* 'vinegar', to base *sauk-*.

sūch- 'name, call', K 40·23–5 *jāttamahä: beḍai vaski nāma sūchāṃḍä u tta rrispurakä varmavardaṃ nāma yuḍāṃḍä* 'at the time of the birth-feast they named a name for him and they made the name Varma-vardhana', = K 43·141–2 *jāttamahä beḍai vaski nāma sūchädä* (*sä* written for *dä*) *ū ttu rrispuri varmivarda nāma yuḍädą*, rendering the BS cliché, as in Gilgit MSS III 1·100·11 *jāti-mahaṃ kṛtvā kuśa tti nāma-dheyaṃ vyavasthāpitaṃ* 'making a birth-feast, the name *Kuśa* was laid down'; Avadāna-śataka 36 *tasya jātasya jāti-mahaṃ kṛtvā nāma-dheyaṃ vyavasthāpyate*; Divyāvadāna 3·5 and 24·17 *jātasya jāti-mahaṃ kṛtvā nāma-dheyaṃ vyavasthāpayanti*. A fragment without context has *sūche*, v 220·7 *ttū gvāṃsa-rī sūche* 'he called it *gvāsa-rī*' (Tib. *gos-ris* 'design of a dress'). Here *sūcha-* is older **sūchāta-*, **sūchya-* to a base *sūch-* (form like *byāchāta-* 'diseased', and *vyachya-*, *vyacha-*). As *pachāre* 'they are cooked, ripened' from base *pak-*, so *sūch-* is from base *sauk-* 'name, speak', to Lit. *šaukiù*, *šaũkti* 'cry out, call loud, name', Let. *saukt*, *saukts* 'is called'; Tokhara B *śauk-* is suppletive present to *kāk-* 'call' (*ś-* palatalized from *k-*); O.Ind. (Atharva-veda) *śúka-* 'parrot' may be the 'talking' bird. In Iranian Av. *saočaya* 'ritual utterance' belongs here with Sarīkolī *saug* 'tale', Orošorī *sūg* 'tale, proverb', Parāčī *sūy* 'word, affair', Yidγa *sǔγiko*, Munjānī *sīγakä*, *sūgo* 'tale', Yazg. *sawd* 'song'; with *-ś-*, *sauxś-*, Zor.P. *aβsōs*, *apasōs* 'mockery', N.Pers. *afsōs* 'mockery' and 'word of regret, alas'. See Indo-Iranian Journal 2, 1958, 156–7. IE Pok. 536 *ḱauk-*, O.Ind. *śúka-* 'parrot', Armen. *sag* 'goose' (*ḱauā*), O.Slav. *sova* 'owl', Russ. *syčī* 'dwarf owl', to which add Oss. D. *sobaq*, *sovaq*, *suvaq*, I. *suaq*(*ą*) a bird's name in folklore, called *mārγty padcax* 'king of birds'. See also *sūṃjsūṃ*; and *susṭa-* 'famed' (BS *kīrti-*) from **suxś-*.

sūjs- 'to burn', participle *sūta-*, Z 4·59 *sūjsīndi* 'they burn', 3 sing. Sid. 152v1 *daṃdä khu ṣe grīhą suśtä u paskyāṣṭą aysdemāñä* 'so that the clay is heated and again it must be cooled', Tib. *hjim-pa ćhig-ste dmar-por gyur-nas phyun-ste bsgrans-la*; E p. 353, y 324 *sūśtä*; SuvP. 62r2 *sūjsaṃdai* 'burning', BS *prajvalita-*; preterite, v 381 3b1 *harbiśśä sūtä* 'all burnt', BS G 37, 21b4 *niravaśeṣaṃ dagdhaṃ*; Z 19·87 *āhūḍäna sūtä* 'burnt with bones'; III (ed. 2) 139r4 *sūta dīra stuna* 'burnt bad (low?) pillar', BS G 37, 34a4 *dagdha-sthūṇaṃ*; with negative, Sid. 153v2 *asuva* Tib. *ma ćhig*; with preverbs, *ā-*, III 49·14 *brrīye jsa āsva tsīṃdä* 'they go about burnt with love'; *pa-*, see *pasūjs-*; *va-*, see *vasūj-*; *e-*, Sid. 152r2 *dāṃmą jīye u esūjāñä u aysdemāñą* 'the smoke ceases and it must be burnt again and must be cooled', BS *saṃpakva-*, Tib. *slar phyun-ste* (ed. Pekin). From base *sauk-*:*suk-*, Av. *saok-*, *saoča-*, *saočaya-*, *suxta-*, *ātərə-saoka-* 'fuel', *suxra-* 'red', Sogd. Bud. *swčt*, *swγtw*, incohative *swγsty*, Chr. *swčnty* '*tr* 'burning fire', *swq* 'brand, fuel', '*tr swq* 'fuel', Man. '*ws'wč-*, '*wswγtyy*, '*wswγs-*; with *apa-* Bud. '*ps'wćn* 'brightness', '*pswγs-*; with *pa-* *pswγsty*, Chr. *pswć-*, *pswγt-*, *pswq* 'purifying'; *pati-*, Bud. *pts'wćk*, *ptsγwsty*, *pts'wćt*, Man. *ptswγt'kw*, Chr. *ptswγtyt*; M.Parth.T. *swč-*, *swxt*; M.Pers.T. *swč-*, Zor.P. *sōčēt*, *sōxtan*, *āsōč*, *sōčāk*, *sōčišn*, *sōčēnītan*; *suxr* 'red', N.Pers. *sōx-*, *sōxtan*; *surx*; Oss. D. *suydäg*, I. *syydäg* 'pure', D. *sodzun*, I.

sudzyn; D. *räsog*, I. *räsug* 'pure', D. *surx*, I. *syrx* 'red'; Pašto *swəl*, *sedzəl*, *sə* 'burnt' (**suxta-*), *sūr* 'red', Orm. *sūṛr*, *šūš* 'red', Waxī *səkr*. In the mental sense, M.Parth.T. *swgw'r* 'sad', Armen. lw *soug* (gen. *sgoy*) 'lament' (E. Benveniste, TPS 1945, 74), N.Pers. *sōg* 'grief', *sōgvār*, *sōgī*, *sugvār*, *sōgīdan* 'to mourn'. IE Pok. 597 *keuk-*, O.Ind. *śocati*, *śucyati* 'shine, burn, grieve', participle uncertain, *śoka-* 'flame; sorrow', *śuci-* 'pure' *śukrá-*, *śuklá-* 'white', Greek κύκνος 'swan' as the 'white' bird. See *suraa-* 'clean', with loc. sing. *suñą*. For 'burnt' see also *ārva*.

suñą 'in the clean', loc. sing. to *suraa-*.

sūṃjs- 'name, call', V 66·15 *ttū ṣṭāṃ sūṃjsūṃ stau* ⟨5⟩ 'him I shall name to praise'. From base *sauk-* 'to name, call, speak', see cognates s.v. *sūch-*.

suṃjsañu 'needle', V 125, 6a3 *dajsīndä o yi suṃjsañu* 'they burn or ⟨prick⟩ with needle'; V 314, 3b3 *suṃjsiñaṃ nūhäna* 'with point of needle', =BS *sūcy-agreṇa*, translation E. Lamotte, 256; III 124·84 *saujsaña*, BS *sūci-*. From base *sauk-* 'to pierce', Oss. D. *sodzinä*, I. *sudzin* *-inä*, *-in* (<*-anya-*, *-ani*, not *-aina-*), Zor.P. *sōčan*, N.Pers. *sōzan*, Kroraina *suj'ina-kirta* 'embroidery', N.Pers. *sōzangird*, Wanetsī *sunzən*, Yaγn. *sīnčin*, Yidγa *šīndzo*, Munjānī *šīžna*, Parāčī *sīčīn*, Balōčī *sūčin*, *sīčīn*, Pašto *stən* (<**sčuni*), Iškāšmī *šətun*, *štən*; without *-ani-*, Waxī *sic* (**sučī*), Šuγnī *sedz*, Sarīkolī *sīc* (*c*=*ts*); from *suk-*, Av. *sūkā-*, Pašto *sūγēdəl* 'be pierced', O.Ind. (RV) *sūcí* has secondary *s-*<*ś-*. For suffix *-anŭ-* of a tool, note also O.Ind. *las-pūjant* '(cloth-piercer) needle' (see IV 150).

suṭhṭha- 'bird of prey, rapax', Z 21·20 *cūḍai vaysña suṭhṭhi paśśä thīye* 'why now| do you leave the bird of prey to seize it?'; Z 21·22 *paphande vaysña kū ṣuṭhṭhi thī|||* 'he rejoiced now where indeed (*-u*=*uta*) the bird of prey seized...'; Z 2·46 *suṭhṭha rrāysīndi u ṣṣundä* 'the birds of prey and the ravens cry out'; Z 21·30 *suṭhṭhānu śvānānu rrāśä* 'in the power of birds of prey, of dogs'. In *haṭhṭhā-* 'truth', the *-ṭhṭh-* are from *-θy-*, here the base *sor-* 'to chase', would give **surθya-* 'rapax', see s.v. *hasura-* 'quarry'; for *-rθ-* see also *baṭha-* 'cuirass' from **varθra-*.

suti 'shoulder', V 329, 13V1 *syandai su*⟨*tu vä*⟩*t*⟨*ä*⟩ *prahoṇä prrahauṣṭe* 'he put the garment on his left shoulder', BS G 37, 1114 *eka-aṃsam uttarāsangaṃ kṛtvā*; V 107, 29V6 *śśau sutu vätä* 'on one shoulder', BS *eka-aṃsāni*; V 69, 8r2 *syandai suti prahoṇu prahoṣṭe*; III 71·132 *parya ṇāṣta sve biṃdä maṃ* 'please place yourself upon my shoulder'; III 130a4 *hvarandai sve* 'right shoulder'; JS 20r2 *sve beṃdä* 'upon the shoulder'; K 106·256 *ṣai ttī sve baida usthīye* 'he then raised him upon the shoulder'; K 135·859 *śau sve cīvarä prahauṣṭe* 'put the garment (BS *cīvara-*) on one shoulder'; III 21, 5b2 *śau sve cīvarä prahauṣṭi*. From **sufti-*, Av. *supti-*, Zor.P., N.Pers. *suft*, Yidγa *savdo*, *səvda*, Sanglečī *səvδ*, Šuγnī *sīvδ*, *sīvd*, Rōšānī *sivd*. IE Pok. 627 *kup-*, Alban. *sup* 'shoulder, back', Mid. Low G. *schuft* (**skuftu-*).

suttä 'vinegar', Z 7·47 *ośä vättarkä kho yä suttäna hvīḍä ḅatu*, *kuśśalä vättarkä kho yä ggulna hvīḍä ḅätu* 'evil doubt is as one eats poison with vinegar, a good doubt is as one eats poison with molasses' (BS *guḍa-*); Sid. 134V1 *mauyä suttä* 'vinegar of *mau*-liquor', BS *śukta*, Tib. *čhaṅ-gi naṅ-du čhva* (*čhva* 'salt'); III 91·219 *aṃguṣḍi*, *suttä*, *ūtca*, *hāmai* 'asa fetida, vinegar water, barley'; III 88·139 *suttäna*; III 92·244 *mauva sauttana*; III 90·194 *mauva sauttäna*; III 88·138 *sauttäna*; II 85·22 *ñye tciṃña haṃga sūttä* 'curds, yeast, sour stuff, vinegar'. From base *sauk-*, *suxta-*, Parāčī *sīt* 'sour', Sadah *suta* 'vinegar' (*-t-*<*-xt-*); Kroraina *śuki masu*, *śukha masu* 'vinegar', O.Ind. *śukta-* 'sour, sourness', Khowar *šut*, Romanī *šut* 'vinegar', *šutlō* 'sour', see BSOAS 20, 1957, 57. See above *sūce* 'alkali' (Sid. 16V1). The *-tt-* for *-t-*<*-xt-* is unusual (but see also *patāvutta-* **pativafta-* beside *suti-*<**sufti-*). Note also Mid. Parth. Nisa ostraca *ḤLH wytršpk*, *tršpk* 'vinegar' (see s.v. *ttiṣcya*). The base *sauk-* O.Ind. *śauk-* seems distinct from *sauk-* 'to burn'.

sūttauña 'acid stuff', III 89·169 *pūtca mūla sūttauña nīśāña hahvāña* 'then the clay must be placed in acid stuff; it must be pressed out'. From **suxtāna-* or **suxtāvana-* to *sutta-* 'sour'.

sudū 'prosperous, successful', III 83 19–20 *ysāra-salū kṣaudi-sumanāva padaidāya sudū jīyaka yāvajī cadyi droma hera cuḍa iḍāya* 'may (for 1000 years be made happy with *dharma*-receptivity, may it be possible to practise in prosperous life throughout life (BS *yāvaj-jīvaṃ*) the *dharma*-elements of meditation (BS *cintā*)'. Note here BS *kṣānti-sumanaāpa-* 'happy in *kṣānti*'; *padaidāya* passive optative *padanda-* with *āya*; *cuḍa* participle to *car-* 'to practise', *iḍāya* passive optative from *yiḍa* with *āya*; as Z 5·72 *vätāya* from *vätä* 'been'. Hence *sudū*<**suvantuka-* to base *sau-*:*su-* 'to swell, prosper, succeed', to *sau* 'profit' below, Zor.P. *sūt*, N.Pers. *sūd*.

sunāha 'plant name', Sid. 10r2, BS *aruṣka-*, Tib. *go-byed* =BS *bhallātaka-* 'semecarpus anacardium, cashew nut, whence a black liquid is obtained'; III 70·114 *phūḍa śä sūnāha kūysdä*, *vara jsāṃ va sūnāhä biṃda*, *auska-v-ī* 'he sought a hollow *sunāha*-tree, there on the *sūnāha*-tree his nest'; III 79·12–3 *rauvä bvaiysä sūnāhe* 'long stream (carries away) the *sūnāhas*'. Possibly from a colour name **sauna-*>*sūna-* 'of dark colour' with O.Ind. *śoṇa-* 'red' (of blood) to base *sau-* (see *suraa-*) with nominal suffix *-āha-* for the plant name.

sumaṃ 'powder', Sid. 142V1 *tciña sumaṃ kuṃbū* 'yeast powder, flax', BS *kiṇva-atasī*, Tib. *phabs dan zar-ma dan*; Sid. 100V3 *tceñą sumaṃ*, Sid. 100V4 *tciña sumaṃ*, III 90·184 *tcyāña sūmaṃ*; Sid. 132V2 *tcyauña sumaṃ*, BS *kaṇikya-* 'parched wheat', Tib. *bag-čhe* (=*bag-phye*) 'wheat-flour'. From *sau-*:*su-*, *saud-*:*sud-* 'to rub, grind', to Av. *suδuš* 'corn-mill'. See *sauy-*, *sīy-*. BSOAS 23, 1960, 28–9.

sūra- 'strong, large', II 127·40 *viña maṃ sūrä ṗejsä rrvī vī gyastūñi aysmya irīśą ṣṭe* 'now here strong, powerful displeasure is in the royal celestial mind', dyadic *sūra-* with *ṗejsa-*, to Av. *sūra-*, *θūra-*, *savišta-*, base *sau-*:*sū-* 'swell'. IE Pok. 592–4 *keu-*, 'swell', O.Ind. *śváyati*, *śūna-*, *śūnya-*, *śávas-*, *śūra-*, *śaviṣṭha-*, *śvātrá-*, Greek κυέω, κύριος.

suraa- 'clean', Z 22·126 *ysojsi kāḍe khāysä surai sniddhä* 'very savoury food, pure, fatty' (BS *snigdha-*), Sid. 127r1 *surai alobhä vīji* 'medical man pure, not avaricious (BS *alobha-*), BS *śucir bhiṣak*, Tib. *sman-pa gčan-źin re-ba*

man-bas; SuvO. 68v5–6 *surau prahauṇu prahausṭā* 'he put on a clean garment', BS *śuci-vastra-prāvṛtaḥ*; Sid. 148r2 *sura balohä* 'clean cloth', Tib. *ras gćan-ma*; loc. sing. SuvO. 68r7 *surgyo diśo hastamo* 'in the best pure region', BS *śucau pradeśe parame viśiṣṭe*; Z 273·80 *surju śśando ysäta* 'born in the pure earth'; v 83, 13v5 (acc. sing.) *surjo arrīmajso* 'pure, spotless', BS *virajaska-* ('dustless'); plural, III 42b6 *surā vara bājana* 'pure receptacles, vessels' (BS *bhājana-*); fem. nom. sing. II 10a1 *pada surā ṣṭi* 'the road is clean'; K 50·4·10–5·1 *sūrai akaṣṭä* 'pure, unatttached'; K 51·5·9–10 *sūrai īmä pariśāṃdä* 'may I be pure' (dyadic, BS *pariśuddha-*); III 4, 9v1 *surai kapī* (BS *kalpya-, kalpika-*) *hvīḍä khīṣṭe* 'pure, proper food (and) drink'; inst. sing. K 140·990 *suraini dijsāte* 'let him hold it cleanly'; with negative, Sid. 125v1 *asurai herä*, Tib. *mi gćan*; III 123·66 *asūrai*, BS *aśuci-*; abstract, III 131a2 *surāttete jsa*; v 52, 83b4 *surāttete syāmata*; Manj. 15–6 *na sūrāttā agapī* (BS *akalpiya-*) *bauśa* 'not purity, bad smell'; with *-ka-* suffix, Sid. 147v4 *surakä balohä* 'clean cloth', Tib. *ras gćan-ma*. From base *sauk-*:*suk-* 'to shine, burn, clean' (cognates s.v. *sūjs-*); hence *suraa-*<**suxra-ka-* 'clean' beside Av. *suxra-* 'red', Zor.P. *suxr*, N.Pers. *surx*, Oss. D. *surx*, I. *syrx*, Pašto *sūr*, see s.v. *sūjs-*.

sūraka 'repast, breakfast (?)', III 136a2 *sūraka vä pajsa* 'cook me a meal' (in an inn), gloss to Chinese *ttai ma tcīna* (not explained). To Av. *sūirya-* 'morning meal', Zor.P. *sūr* 'banquet', base *sau-* 'morning', see s.v. *svī*.

sūrutcā 'pool', SuvP. 72r2 *khāhi āṣaiji vīysāṃji*, *sūrutcā tcāvaka śirka* 'fountain, pool, lotus-pond, clear-water pool, lake, excellent ones', BS *suvarṇa-padma-utpala-padminīś ca*; v 80, 8r2 *surūtca*, *āṣiṃgye khalānā gyahä nätā* 'clear-water pool, pond, pool, fountain, stream'. From **suxra-* with *ūtcā-* 'water', see *suraa-*.

sūrai 'bad (?)', Manj. 66 *auśa agapī ṣa sūrai anecvā ṣkājvā āttma* 'this self (BS *ātman-*) is bad, improper, evil in the impermanent (BS *anitya-*) *saṃskāra*-acts'; Manj. 13 *sūha sūrai āttama na ttye* 'in pleasure (BS *sukha-*) evil is not the self of this man'; pejorative from the context, hence possibly from **safra-*, **sifra* or **sufra* 'rotted' to Lit. *šipti*, *šimpù* 'be weak', *šiùpti*, *šiumpù* 'to corrupt', as Oss. D. *fud*, I. *fyd* 'bad' from *pūta-* 'rotted' (see s.v. *haṃbūta-*), Greek σήπομαι 'to rot', σαπρός, σηπτικός. Hardly **asuraa-* 'not pure' by loss of *a-* (as *naṣa-* from *anauša-*); possibly *sūra-a-* to *sūra-* 'strong' in bad sense 'violent'.

sūrrai 'strong (?)', II 115·16 *aidrrā sūrrai jsāka* 'strong in the faculties (BS *indriya-*), moving'. Possibly with II 127·40 *sūrā pejsā* (dyadic) 'strong'.

-suva 'burnt', Sid. 153v2 *asuva* 'not burnt', to *sūjs-*:*sūta-* 'to burn'.

suyä 'lungs', Z 20·35 *kye ūri birṣṭä suyä gyagarrä rrūva nätca* 'whose belly is injured, the lungs, liver, intestines outside'; Z 20·55 *syī*; Sid. 105r4 *svīvai cha-vrrasti hamāre* 'his lungs become inflamed', BS *kṣaya-asita-* 'lung-disease, black' Tib. *glo hgrams-pa dan*: K 144, 2r4 *ysaira jarä svī* 'heart, liver, lungs'; loc. plur. Sid. 155r3 *svīyvā gvehaiya* 'pain in the lungs', Tib. *glo brdol-ba dan* (*sv-* written like *st-*). From base *sauš-*:*suš-* (beside O.Ind. *śvas-*), Av. *suši* (dual), Zor.P. *suš*, N.Pers. *šuš*, Sarīkolī *sül*, Pašto *šəẓai* ,Wanetsī *šəźa*, Sanglēčī *šəš*, Waxī, Šuγnī *šūš*, *xuš*, Rōšānī *sux*, beside Pašto *sūṇ* 'sniff, snort', Oss. D. *sos*, I. *sus*, Kurd *šōs*. IE Pok. 631–2 *kues-*:*kus-*, O.Ind. *śvasiti*, *āśuṣāṇá-* 'piping', *śuṣma-* 'hissing, roaring', *śúṣṇa-* 'hissing' (demon), Lat. *querō*, *questus*, O.Engl. *hwōsan* 'to gasp'. See also *šūṣte* 'urged' for base *šauš-* with Bartangi fem. *sāwn*, Rōšānī *sāw*, Šuγnī *sāγ* 'snake, dragon'.

sūśca 'it burns' Manj. 77, =*sūštä*, see *sūjs-*.

sūštä 'it burns', see *sūjs-*.

sūṣṭa 'distinguished, famed (?)'; K 73·38–9 *dīśi vī sūṣṭa jasta-kṣīrvā bvari śirka śura virśauda karīha* 'in the region (=everywhere) famed, even in the *deva-lokas* (worlds of the *deva*-gods), excellent, valiant, energetic (BS *vīryavant-*), strenuous'; SuvP. 73r2 *dyena cha bujsā suṣṭya*, *ttyau āysya*, 'in appearance, complexion, virtues, in fame, by these decorated', BS *rūpeṇa varṇena yaśena kīrtyā samalaṃkṛtā bhontu*. From base *sauxš-* to *sauk-* 'be talked of, named', for BS *kīrti-*, to *carkarti* 'to celebrate'. Probably also to Armen. lw *sōs* (=**saus*), *sōsi* (adjective) 'stately, lofty, haughty', *sōs erivar* 'high-mettled, prancing horse'; noun *sōs*, *sōsi* 'plane-tree' (as the 'stately'-tree?). See also Oss. D. *Sosāg*, father of *Soslan*.

-susḍi 'loses voice', see *pasusḍi*, base *sauš-*.

susi 'cat', III 135a1 (with picture of the cat *graha-* 'seizer-demon', causing a disease in children) *susi rūna ṣṣīkä biśā thaṃje u eha khavä naraume* 'in the form (BS *rūpa-*) of a cat pulls the child's tongue and in the mouth foam issues'. For 'cat', many names are known: Sogd. Bud. *mwškyšč* 'wild cat', Man. *mwškyč*; *mwškynčh* (frag. III 39); Uigur Turk. lw *miškič*, Zor.P. *gurpak*, N.Pers. *gurbah*, Pašto *pišo*, Wanetsī *pšī*, Orm. *pišī*, *pus*, Parāčī *pišak*, Yidγa *pīško*, Sanglēčī *pūš*, Waxī *pīš*, Yazg. *pəš*, Šuγnī *pūšak*, note also Čečen *cicig* (*c*=*ts*), Inguš *cisk*.

se, *sse* 'hundred', see *sata-*.

se, introducing direct quotation like Greek ὅτι and rendering BS *iti* (but always at the beginning, not at the end as *iti* is placed); Sid. 102r4 *tta tta spāśāñä se kuṣṭi ṣte* 'so it must be looked at (to see) where it is', Tib. *hdug-pa brtag-na* ('in investigating the being (-place)'); v 329, 7r6 *tta hvate se kyerä sarvaśūra uysnaura vā ttattī tsutändä* 'so he spoke (saying), how many beings have come here O Sarvaśūra', BS G 36, 5a5 *āmantrayām āsa*, *ye sarvaśūra iha āgatvā*. Later *si*, *sä*, *sa*. Possibly **sahya* 'in saying' to base *sanh-*, *sah-* (see cognates s.v. *saṃjā-*) or 3 sing. **sahyatai* 'he said'; note also Ossetic use of *zäγgä* 'saying' after quotations. In the Kandahar and Puli Daruntah inscriptions *shyty* may just possibly be this **sahyatai*. Note also Kroraina *saca*. Tumšuq *ṣte* may have retained the *-tai* of **sahyatai*; *si* also occurs.

sai 'cut off, destroyed', III 101·40 *vīnau ttuñai jīyaka sai yai* 'without you life is over'. Possibly to base *sā-*:*si-* 'to cut, destroy', see s.v. *sāta-*, Av. *frasāna-* 'destruction'. Form like *stai*.

secha 'plant name', see *sacha*.

-saij- 'to make noise', see *bīsaij-*.

seṃjsīji 'month name', see *siṃjsīṃja-*, v 259, 4b2 *seṃjsīṃji*.

saittä 'it seems', see *sad-*:*sasta-*.

senānu, v 262 DR 02a3 to read *cu rro ja nase nātu īni*

tätä ne pašīdi 'whatever shares I may have received, those they do not let go (send?)'. See s.v. *nās-*.

sera 'ounce', see *satīra-*.

sairkha- 'clot (?)', Sid. 12v5 *sairkha jsa haṃtsa panīysau u saṃgä* 'urine with clot and stone', BS *śarkarā-aśmari-*, Tib. *gčin bsdus-pa dan rdehu*. Here *sairkha-* is Tib. *bsdus-pa* 'collected', BS *śarkarā-* 'grit, pebble, gravel'. From base *sar-* 'to join', Av. *sar-* 'union', Pašto *sara* 'with', Greek κερα-. IE Pok. 582 *ḱerə-* 'mix', Greek κεράννυμι, κίρνημι, ἄκρᾶτος 'unmixed, pure'. For *-kha-* see also *ārkha-*.

saiś-, *seś-*, see *śaiś-*.

sau 'advantage, profit', II 116·38 *nai ṣaika sau khu ttā hīsū kyai vī* 'this is not profit for him when I come to you in grief'; II 115·28 *tta tta ṣṭāvai sau mīrai vau vāsa bema* 'may so there be profit, kindness, good, desires, fortune'. From *sau-*:*sū-* 'to swell; profit', see cognates s.v. *sūra-* 'strong'; Av. *sau-*, *suna-*, Zor.P. *sūt*, N.Pers. *sūd* 'advantage'.

saujsaña 'needle', see *suṃjsañu*.

sauñ- 'rise', II 102·34 *aurmaysdauna sauñāma* 'sun-rise', see *san-* 'to rise'.

sautta 'vinegar', see *sutta-*.

sauthaja, adjective, 'plant name' I 143, 52r3 *sauthaja gaysi hīyä bāva* 'root of the reed *sauthaja*'; possibly to read **sauthara* or **sauthar(a)ja*.

sauthara 'plant name', Sid. 11r5 *sauthara spyakä* 'flower of the plant', BS *dhātakī*, Tib. *dḥataki*; Sid. 143v1 *sauthara spyakä* Tib. *dḥataki*; III 84·37 *sauthara spyakä*; V 320·101 *sautharä spyakakä*, BS *dhātakī* is 'grislea tomentosa'.

saunūṣkä 'a medicament', III 91·203–4 *saunūṣkä, haṃtsä hvī ṣvīdäna thāsakañä daṃdä jṣāñāñä* 'the medicament to be so boiled with human milk in a cup', possibly suffix *-ūṣka-* as in *ranūṣka-* 'scrapings'; and then 'powdered stuff', to base *saun-* beside *sumaṃ* 'powder' and *sauy-* 'to rub'; beside BS *cūrṇa-*, *cūrṇita-*.

saunai 'a medicament', III 88·155 *saunai phāṃra* 'the phora-part of this medicament'. See *phora*. Possibly 'powder', see *saunūṣka-*.

sondä, see *sam-* 'to agree'.

saumīrai, read *sau mīrai* 'profit, kindness', II 115·28, see separately.

sauy- 'to rub, grind', Sid. 150v5 *ṣvaka padīmāñä u sauyāña u pisalyāñä* 'pills must be made and must be ground and must be smeared on', Tib. *ri-lus bskus-na*; Sid. 148v3 **ṣvaka* (written *ṣkaka*) *padīmāñä u sauyāñä u tciṃñaña pisalyāñä* 'pills are to be made and to be ground up and to be smeared on the eye', Tib. *ri-lur byas-pas bskus-ma*; Sid. 148v5 *ṣvakyi padīmāñä u sauyāñä u pisalyāñä*, Tib. *ri-lur byas-pa bskus-na*; Sid. 109r5 *hvī ṣvīdäna sauyāña* 'to be rubbed with human milk', Tib. *bud-med-kyi nu-žo-las bdar-te*; Sid. 126v4 *bīysmi jsa sauyāñä u ysunāñä kaṣā haysgvä paśāñä* 'it is to be rubbed with urine and is to be strained, the decoction (BS *kaṣāya-*) is to be put in the nostrils'; Tib. *gčin-gyi nan-du bdar-te bčags-pahi khu-ba snar blugs-šin*; Sid. 149r4 *ṣvakyi padīmāñä u soyāña u tciṃña niśāñä*, Tib. *ri-lus mig bskus-na*; III 85·72 *u biṃdä śīya namva sauyāña* 'and thereon white salt is to be rubbed'. Once *sauys-*, Sid. 137v2 *īraṃdą āstaṃma sauysāñä u līhä padīmā⟨ñā⟩* 'the castor oil (tree) and the rest must be rubbed and an electuary must be made' (BS *leha-*), Tib. *kuraṇḍa rnams bdar-bahi lde-gus bskus-na* (*bdar* 'rub'). From base *saud-*:*sud-* 'to rub', with increment *-d-* to *sau-* 'to rub', Av. *suδuš* 'corn-mill', Pašto *sūlēdəl* 'be ground, grated', Wazīrī Pašto *sīlawəl* 'wear away', Orm. *sayēk* 'abrade, polish'. Base *seu-d-*, with increment to *sau-* in Sogd. Bud. *ps'w-* 'touch', Zor.P. *sūtan*, N.Pers. *sūdan*, *sāvīdan*; possibly also Zor.P. *swh-* 'to touch'; Waxī *šīw-*:*sōwd*; *sāy-*:*sawd*: *sīw-*:*sōwdəm*, *sovdum*, Yidγa *sā-*:*sovd-*, Orošorī *sēw-*; Šuγnī *sāw-*, *sāwd*, Rōšānī *sēw-*:*sēwd*, Yazg. *saw-*:*sed* 'smear, rub, grind'. See *tsue* 'ground'.

soläte 'creeping thing' Z 20·33 *birgga pahīya śvānä rruvāsa biśśä soläte byūta banālsuvo tranda* 'wolves, dogs, jackals (foxes) fled, all, creepers, owls entered holes in trees'; in Z 2·45 the *śśaysde* 'snakes' enter into the holes. From *solātā-* to base *sol-* 'creep'. Possibly Tokhara A *salat*, plural *saltās* (glossed in Tokhara B *ṣlyamñana* 'land animals') to *säl-* to spring, IE *sal-*, Lat. *salio* 'leap'. Saka *sol-* is from *sāu-* with *-l-* increment (see *haṃjsūl-* 'to kindle'), or from *sal-u-* (like Pašto *žāwla* 'resin'<*jatu-*). Note for 'to creep', Armen. *solam* 'to creep', *solnak* 'reptile'; adjective 'creeping'; here Armen. *s-* is IE *ḱ-* as the *s-* in *soläte*; but the Armen. *sol* 'creeping' could also be a loan-word from North Iranian.

skadaka 'secretly', K 23·73, K 29·203 for *skauda-*, *skoda-*, parallel to Divyāvadāna 458·2 *anālakṣitaṃ* 'unnoticed'.

skam- 'to make', see Sid. 122v1 *vaskimāṃde* s.v. *ṣkam-*.

skaṃphaa- 'lac (colouring)', Z 21·13 *skaṃphaina bätcūśśätāndä pharu* 'they decorated greatly with lac'; Sid. 109r5 *skaphai*, BS *alaktaka-*, Tib. *le-brgan*. Sid. 149r2 *lākṣa*, B Tib. *rgya-skyags* 'lac' is the BS *lākṣā* 'lac'; III 41·31 *lākṣä-gūna spyakyai* 'lac-coloured flowers'. Possibly from **skarfa-ka-* to *kar-*, *kal-* 'of red colour'; see also *skārä māṃgä* (BS *mudga-*) 'pulse'. To N.Pers. *čardah*, *čartah*, Armen. lw *čartouk* 'red (of a horse)'. IE Pok. 583 *ker-*, *kers-* 'of dark colour'. Note also Av. *karšiptar-* 'having black wings' for the 'raven', Waxī *kirẓepč*. For *skarf-* see also Yidγa *skavrio*, Munǰānī *skārvia*, *skarbīya* 'a burning piece of coal' (**skarbatā-*), and below *skara-* 'coals'.

skara- 'coals', Sid. 136v2 *skarä*, BS *angāra-*, Tib. *me-mdog*; V 41v4 *skara-varāthä⟨ñä⟩* 'selling of coals', like III 50·42 *mauta-varāthāñä* 'selling of liquors' (*parāth-* 'to sell'). From base *skar-* 'be red', Av. *skairya-*, Vid. 8·95 *ātrəm skairyaṯ hača* 'fire from charcoals', Sogd. Chr. *sq'r*, *'try sq'r* 'spark', Av. *garəmō.skarana-* 'fire utensil', Oss. *äskärnäg* 'spark' (**skaranaka-*) (E. Benveniste, JA 1955, 300); Pašto *skōr* 'coal', *skāra* 'pieces of charcoal', dialect *skar* 'charcoal', N.Pers. *sikār*, Kurd. *askil* 'embers', Waxī *škōrč*, *skorč* 'burning coal', with *-b-*, Pašto *skarwaṭa* 'burning coal, ember', Yidγa *skavrio*, Munǰānī *skārvia*, *skarbīya* (**skarbatā-*). Possibly with Dardic Ṣiṇā *kāru* 'burning piece of coal'. See s.v. *skaṃphaa-*, for base *kar-* 'of red colour'. If Oss. I. *curyn*, *cyrd* 'to roast' is from **čar-u-* it might be connected here, but it could equally well come from *čau-*:*ču-* with *-r-*, see s.v. *haṃjsūl-*, *tcūlye*.

skarba- 'rough', K 23·65 *cadrra asada* (BS *asiddha-*) *vīra*

skarba a(dā)ya 'fierce, bad, hostile, rough, irreligious', =K 31·21–2 *caṇḍi asadi vīrai skarba* [*vīrai*] *adāyai*, =K 15·113–4 *adāyai*, parallel to Divyāvadāna 435·17 *caṇḍo rabhasaḥ karkaśo* '*dharmeṇa*; K 37·126 *caṃdrā vari mūnai pye skarba mātā* 'there my father is fierce, the mother harsh', =K 29·186 *caṇḍa vara mvanai pye ttī jsā māva*, =K 21·12–3 *caṇḍa vara mūne pya skaraba māva*; JS 33r2 *rakṣaysyo maryo khoysaṃdai skarbe* 'with *rākṣasa*-demons, *makara*-monsters'. To Sogd. Chr. *sqrb*, Waxī *skurf* 'rough', from base **skarp*-. IE Pok. 943 *skerb*- 'sharp', O.Engl. *scearp* 'sharp', *screpan* 'scrape', O.Slav. *skorbī* 'trouble', Lit. *skurbė* 'grief', *skurbti*, *skurbstù* 'be poor, in need; be grieved. For *-rb*- note also *tcārba*- 'fat', *sarb*- 'to rise'.

skarhvāra 'month name, first month of the second winter season of two months each', Sid. 3r5–v1 *cu skarhvāra māśtā u rrāhaja ṣi ysumi ṇastyi bisā rva ṣṭe* 'what is the month *skarhvāra* and *rrāhaja*, that is the season of the end of winter'; Sid. 3v3 (gen. sing.) *skarhveri*; II 38·17·6, and V 6·1·1 *skarähverä*; II 23·22·1 *skarihvārā māśti*; II 35·7·1 *skarhveri māśti*.

-skasāte 'rises', V 125, 6b3 *ṣā kvī abāḍā nīroskasāte kasīndā* 'this (danger) is when for him untimely water rises, the . . . fall'. This alludes to the second danger (BS *udaka*-) of the formal list 'fire, water, king, thief, heirs'. Hence *nīra* 'water' with *uskas*- 'rise', beside *kas*- 'fall'.

skārā 'bean', Sid. 16r3 *skārā māṃgä* 'bean, pulse' dyadic, BS *māṣa*-, Tib. *mon sran grehu*; with *māṃga*-<Prakrit *mugga*-<BS *mudga*-, Hindī *mūg*, *mūṃg*. From base (*s*)*kar*- 'to be of dark colour', see s.v. *skara*- 'coals', *skaṃphai*. The *māṣa*-seeds have black and grey spots.

skue 'touched', V 26, 5i12 *ni skue yīndā hirä* 'he cannot touch a thing', see *skuta*-, *skau*-.

skuta- 'touched', N 76·18 *skuta vāta*, BS *spṛṣta*- 'touched', see *skau*-.

skai 'hook', III 81·174 gloss to Turkish *ttehạ:kä* to Teleut *teyäk* 'fish-hook' (not *tügek* 'wood to fasten loads'). From base **skak*-, *kak*- 'hook', IE Pok. 537 *kek*-, *keg*- 'hook'. O.Engl. *hōc*>'hook', OHG *hāko*, *hāggo*. With *č*-, N.Pers. *čang* 'claw', see *tcaṃgala*- 'elbow'.

skau- 'to touch', participle *skuta*- with negative *askusta*-, *askūstaa*-; present, Z 22·144 *skaute* 'he touches', Z 13·23 *skote*, K 21·5 *bīna ṣkū* 'touches (plays) the lute'; III 106·32–3 *bīnauna ṣkvīda* 'they play on the musical instruments'; conjunctive, Z 22·148 *skauyäte*; optative, Z 13·56 *skvaiya*; III 75·214 *cvai skauya sattāṃ biṃda* 'who should touch it upon the beings'; III 35·39 *khu ranīja bīna ṣkū* 'when he plays on the jewelled (*ratanī*-*naa*-, BS *ratna*-) lute'; III 47·57 *khu ranīja bīna ṣkūvī*; imperative (2 sing.), K 17·169 *na ma vā skauya* 'do not touch me', =K 25·108; =K 33·57–8 *ni ma vā skauyi*; participle future, V 234, 6a1 *ne skauyāña* 'it is not to be touched'. Preterite, Z 8·37 *skuta*- 'touched', N 76·18 *skuta väta*, BS *spṛṣta*-, Z 24·194 *skute* 'he touched', Z 2·50 *skutätä* 'she touched'; V 26, 5i12 *skue yīndā* 'he can touch', variant to Z 8·37 *skutu yīndä*; I 137, 46r2 *skva īde* 'are in contact with', BS *saṃyukta*-; infinitive Z 21·26 *skomata nauna ttarandari kṣīma skute* 'it would please to touch the soft skin of the body'. Noun *skvāmatā*-, III 33·17 *skvāme* parallel to BS *sparśa*-; K 56, 22r1 *skvāma*; K 56, 21r3 *skvauma*; III 22, 11a3 *buśañana ysvāñāni skvaumatāni dharmānä*; III 23, 17a4–b1 *ni buśañau jsa ni skvaumayau na dharmyau jsa haṃphve* 'not joined with smells, not with touchings, not with *dharma*-elements', III 24, 20a4 *ni buśañāṃ ni ysvāñā na skaumatä na dharmāṃ vīra* 'not upon scents, not tastes, not touch, not *dharma*-elements', BS *na śabda-gandha-rasa-spraṣṭa-vya-dharma-pratiṣṭhitaṃ*, III 25, 26b3 *na buśañāṃ ni ysvañāṃ ni sk(vau)mavāṃ na dharmāṃ vīra*; see also *skomatā*-. From base *skau-:sku*- 'touch; cover', IE Pok. 951 *skeu*- 'to cover', Greek σκῦτος, κύτος 'skin', O.Engl. *hȳd* 'hide', Lat. *cutis*, Greek κεύθω 'to hide', O.Engl. *hȳdan*, O.Ind. *skunoti*, *skauti* 'to cover'. See also with *ṣ*-, *ṣkāma*-, *ṣkāmaka*- 'covering', *ṣkaumaka* (II 60·17).

***skau-:sku** 'to flay, burst', Z 20·46 *buṣkuta burṣṭa* 'burst' (dyadic), with cognates.

skomatā- 'touch', SuvO. 24r2 *buśśañä u ysvyañuvọ skaumavọ u dharma u aysmuī haṃjare* '(he has knowledge) in perfume and tastes in touchings, and in *dharma*'s and in mind's sphere', BS (*prajānate*) *gandhaṃ rasaṃ ca sparśaṃ tatha dharma-gocaraṃ* (printed with *ṣk*-); V 28, 32v4 *ne skaumate ne aysmū śśāmaṃna* (lost context) 'not touchings, not mind, from the mouth' (*śśāman*-, BS *mukha*). See *skau-:sku*- 'cover, touch'. The difference *sk*-:*ṣk*- is between older and later Khotan Saka. Hence here belongs II 102·27 *nīhāra dūma ṣkāmyai* 'with covering of fog (and) smoke', BS *nīhāra*-.

-skotta-, see *anāskotta*-, *haskautta*-.

skoda 'secret, unnoticed', K 29·202–3 *sk(au)daka jsā ttu pajūṣṭa pharaña dīṣṭe* 'unnoticed he threw the ring into the water-jar', parallel to Divyāvadāna 458·2 *tenaᴗ ekasyāḥ kinnaryā ghaṭe* '*nālakṣitaṃ prakṣiptā*; K 30·213 *kaidara jsā hā skauda ṣīya paśīra* 'the kinnarī women secretly brought by night'; K 38·145 *ṣā vai hā skauda naraimi* 'she goes out secretly'; K 23·73 *sk(au)daka śā śā mara ṣṭāna pahaiya* 'secretly each one fled hence' (loc.= ablat.); K 36·102 *śūjye pyatsa skauda tta hvādi* 'before one another they spoke secretly'; Z 2·30 *kye tta hvate skodi ye hā jsāte* 'someone said, let someone go secretly'. From **skafta*- (as *ttauda*- 'heated'<**tafta*-, *hauda* 'seven' **haftā*), to Av. *skapta*-, glossed by Zor.P. *škaft*, N.Pers. *šiguft* 'wonderful', DkM 673·20 *aβdīh ut škaftīh* 'wonderful things'; Zor.P. *škaftak-tak* 'of wonderful speed', for Av. *dərəzi.takaθra*-; M.Parth.T. '*škyft* 'powerful'; Zor.P. *škaft*, also *škift* and *škuft*; *čand škuftar* as 'remarkable as possible'. Oss. D. *äsk'äfun*, *sk'äfun*, I. *sk'äfyn*, *sk'äft* 'carry away, rob' (like the base *stāi*- 'to steal'. IE Pok. 1010 (*s*)*tāi*-, O.Ind. *stāyát* 'secretly' *stāyú*-, *tāyú*- 'thief', Av. *tāyu*-). From base *skap*-, IE Pok. 930 (*s*)*kep*- Greek σκέπτω 'to conceal, protect', Lit. *kepùrė* 'hat, hood', Russ. *čepec* 'hood'.

skyätä 'time' as 'passing', Z 2·127 *skyätä*; V 143v3 *skyäte ätä* 'time came'; Z 14·21 *skyätu*; K 4, 141v1 *skyäti*; SuvO. 36r3 *ttye scätä ttye bāḍä*, BS *tasmin käle tasmin samaye*; V 354·19, 4b5 *ttu scätä ttu bāḍu*; V 139, 1a3 *ttye skyetä ttū bāḍu*; V 330, 20r3–4 *ttu scätä ttu bāḍu*, BS G 37, 17a5 *tena khalu punaḥ kälena tena samayena*; V 330, 20v3 *ttu scätu*, BS G 37, 17b4 *tena kälena*; V 142, 13r4 *scäte*; III 20, 4b2 *scetä*; II 13b2 *sceyye*; *scye*, I 252·160, 1v4 *ttye scye*, BS *atha khalu*; K 76·199 *sce*, =K 75·1 *stye*;

III 20, 3b3 *še stye še styetä* 'on one occasion', BS *ekasmin samayena*; II 113·92 *hami steṃ* (translation AM, n.s., 11, 1964, 4; 16) 'at the same time' (with *u haṃ bädä*); II 114·122 *steṃma* 'for the time'; adjective, III 130·26 *styaji käla parïde ärauśe* 'the temporal time they deign to please'. From base *sak-* 'to pass', O.Pers. *θakati-*, Av. *saxti-*, Sogd. Bud. *sytyh*, whence Uigur Turk. *sgta* (translated *ärtmiśtä* 'gone'). Note also Oss. D. *ästämäj astmä* 'from time to time'; I. *stämä, stämmä* 'for a time'. With *ava-*, M.Parth.T. *'wsxt* 'descended'. The base *sak-* was replaced by *pars-*, participle *parräta-* (base *raik-*) K 53·10·6 *pharäka bäḍa parya* 'much time passed'. See *saja* 'period of time' (K 52·8·3), and *säta-* 'passing of time'.

sta 'you are', 2 plural to *ah-* 'to be'.

stadą 'compact', Sid. 140v3 *valą gunä pajsa mestą hame stadą nvaśtä ni jïye* 'the symptoms of goitre, it becomes very large, compact, it does not easily disappear', BS *mahä-sthira-* (the disease BS *gala-gaṇḍa-*), Tib. *dbah-bahi mchan-ma ni śin-tu che-źiṅ sla-ba* ('easy', ed. Pekin *sra-ba* 'hard, compact') *yino*. Here the Khotan Saka has translated *sra-ba* 'hard' by *stadą*, then translated *sla-ba* with an added negative. The *vala-* (BS *gala-*) may be adaptation to *val-* 'to turn'. Hence *stadą* < **stanta-*, to IE Pok. 1010–1 *stāi-* 'to become thick, compact', O.Ind. *styáyate* 'becomes hard', *styāna-*, Av. Āfrīnakān *vazyāiš stāiš ca staoyābiš* 'with loads of *aēsma*-fuel and with greater heaps', Greek στέαρ, στέατος 'fat', στία 'small stone', Got. *stains*, O.Engl. *stān* 'stone', Lit. *stingstu, stingti* 'coagulate'. See also *stïruva-*.

star- 'strew, spread', II 41·9 *biśä starāña u parauva ānāñä paḍauysa aśa parauvā va pathāñä* 'all must be spread and the messengers must be brought forward and first the horse must be harnessed'; JS 34v2 *satva viśūna starda beśe karvīnā pajsāṃde kaṃtha* 'evil beings spread, in all surroundings they encompassed the city'; JS 31r3 *pīlïrrva-ṃ stardāṃde rruṃ nïyāde hāṣṭa* 'they set about in them pipes, there they poured oil'; III 93·252 *u ttye peṇḍai bidä starāñä* 'and it must be strewn upon this paste'. From base *star-* 'spread, extend, dispose', see above K 112·364 *āstarāda* 'they may spread, abound', *āṣṭare, prastharmaḍa-, biṣṭara-*, to Av. *star-, stərəta-, stairiš* 'strew, bed', *upastərəna-* 'covering, carpet', Sogd. Bud. *wšt'rn* 'extended', *prštrn* 'carpet', *prštr-* 'to extend', Chr. *fstry* 'table-cloth', M.Parth.T. *wyštyr-, wštyr-* 'to be spread', Armen. lw *staran* 'bed' (for Greek στρωμνή), *pastar* 'covering, carpet', Zor.P. *start, vistartan, vistarēt* 'spread', N.Pers. *gustar* 'bed, pillow', *gustardan* 'spread', *gustariš* 'carpet', *bistar* 'bed', Pašto *brastən* 'coverlet' (**upastaranī-*), Wanetsī *brēštaṇ*, Balōčī *pastark* 'saddle', Oss. D. *listän*, I. *lystän* 'bed'; D. *äst'alun* 'destroy' *äst'älun*, I. *st'älyn* 'perish'. IE Pok. 1029–30 *ster-*, O.Ind. *star-, stṛṇá-, stīrṇá-, prastará-* 'strew; plain'. Kroraina *astarana-, vastarana-*, Greek στορε-, στόρνυμι, στρώννυμι, στρατός, Lat. *sternō, strātus*, Celtic O.Ir. *sernim*, O.Slav. *pro-stīrǫ, pro-strěti, strojĭ*; Got. *straujan*, O.Engl. *strēowian*; O.Norse *strā*, O.Engl. *strēaw* 'straw'. See also *baṣṭarr-, paṣṭarda-*.

starra- 'envelope, container (?)', II 60·14 *tcaurrvā starrvā* 'in four envelopes'; II 68, 143a7 *cvaṃ pā hvaḍāṃda starrä niśāñā ye ī pātcī niśātai* 'what you agreed with me would have had to be placed in a covering; afterwards you placed it'. From **starana-* or **starna-* to base *star-* 'to spread, strew'.

stav- 'to praise', SuvO. 27v3 *biśśi lovapāla stavātändä buljätändä, ysuṣṭändä* 'all the world regents (BS *loka-pāla-*) praised, honoured, approved', BS *sarva-loka-pāla-pūjitaḥ stavito varṇitaḥ praśaṃsitaḥ*; Bcd 44v4 *aysū ttä hvāññū stava namasūṃ nāṃda* 'I will speak praises of them, will reverence them with bowing', BS *tān sugatān stavamī ahu sarvān*; 3 sing. optative, SuvP. 74r1 *stavïyu-ṃ* 'I would praise them', BS *stoṣyati*; V 123, 19r3 *balysä lokeśvara-rāyä ttyau ggāhyau stavye* 'the Buddha praised Lokeśvara-rāja with these verses'; V 66·15 *ttū ṣṭāṃ sūṃjsūm, stau||| 'him I will name to praise'*; I 252·160, 111 *stavyāndä* 'they praised' (*stavita-*), BS *abhiṣṭuvuḥ*. Noun, Z 22·268 *stava-* 'praise'; Frag. 151·15 (BSOAS 36, 1973, 226) *äljsanyau stavyau* 'with songs, with praises'. See *paṣṭute* 'he promised'. From base *stau-* : *stu-* (identical with O.Indian), Av. *stav-, staomi, stūta-*, Sogd. Bud. (with preverbs) *'pstw-* 'renounce', *'pst'w-* 'make to renounce', *wystw-* 'promise', Chr. *wystw'ty sty* 'has been sworn' (JA 1955, 323), Bud. *wyst'w* 'promise, oath', Chr. *wyst'w* 'gospel', Man. *wyst'w* 'oath'; M.Parth.T. *'st'w-* 'praise', *'st'w'd, 'byst'w-* 'renounce', *pdystwdn* 'promise', *pdyst* 'a promise', Pahlavī Psalter *pdyst*; M.Pers.T. *'st'y-, 'yst'y-, 'stwd, 'st'yd; pdyst'w* 'promise', *''stw'nyy* 'confession'; Zor.P. *stāyitan, āstavan, patist* 'promise'; N.Pers. *sitūdan, sitāy-*, Oss. D. *staŭun, stud*, I. *stauyn, styd*, Šuγnī *sitowiẍ* 'praise' (lw from West Iranian), *xud-sitōw* 'self-praise', Pašto *stāyəl*. IE Pok. 1035 O.Ind. *stáuti, stávate, stutá-, stoma-, stotra*, Greek στεῦται 'boast', Hittite *ištuwa-*.

stā- 'stand; be', present *ṣta-* (< *hišta-*), participle *stāta-*, middle *ṣṭāna-*; 2 sing. III 108·3 *brrī satta khu tha ṣta* 'beloved being as you are'; 2 sing. imperative III 63·138 *cu saṃgīnai ṣta tha vaña prrahījaṃ hvę ṣta* 'you who are a member of the community (BS *saṃgha*), be now a lay man' (BS *pṛthag-jana-*); 3 sing. III 73·179 *ttuda ṣta* 'it is hot' (for *ṣti, ṣte* older *ṣtäte*); 3 sing. *ṣtäte*, V 100r6 *ṣtäte* marked to be read *ṣti*; SuvO. 24r4–5 *trāmu ṣtäte kho käḍägānīnei yaṃdrä o ttuśei āvū* 'it is just like a machine (BS *yantra-*) for ill acts or empty village', BS *sthita karma-yantram iva śūnya-grāmaḥ*; Sid. 15r5 *cu haysgvā ṣtā* 'what is in the nostrils'; 3 sing. *ṣte, ṣtai*, Sid. 13r1 *ysāysä mara aśtä* 'herb (grass) is here', =V 322·131 *ysāysä ṣte* 'it is grass', Sid. 16r1 *hvava ṣte* 'it is stated'; 1 sing. *ṣte*, III 74·197 *a na [a] nahauṣa pūrre ṣte* 'I am not Nahuṣa's son'; K 55, 17bis r4 *aysą parehaṃdai ṣte* 'I am restrained'; K 55, 17 bis v1 *aysą samāvanai ṣte* 'I have attained' (BS *samāpanna-*), K 57, 26r3 *aysä dāvīnä ttaraṃdarä ṣte* 'I am *dharma-kāya-* (body of the *dharma-*doctrine)'; *ṣti*, K 68, 204–5 *aysu pātci paḍā ṣtāṃ karmā nisaije ṣti drayvā bāḍvā* 'I later first have got rid of acts in the three times'; 3 plural, II 103·55 *ṣtīḍi*; middle, Sid. 6r1–2 *tti krre hīya aṃga ṣtāre* 'these are the subdivisions of the treatment', Tib. *gso-bahi yan-lag yin-te*; V 78, 149r5 *uysnaura dīrvǫ gavǫ ṣtāre* 'beings are in the bad stages' (BS *gati*), Tib. *sems-čan log-par ltun-ba-la gnas-pa*. Present conjunctive, K 4, 141v2 *satä ysāre salī sad-darmä*

ṣṭātä 'the good *dharma*-doctrine will last 100,000 years', Tib. *dam-pahi čhos lo hbum-du gnas-par gyur-to*; SuvO. 68v7 *tta ṣṭāta ātāśo* 'so stands in the sky (BS *ākāśa-*)', BS *sthita antarīkṣe*; Sid. 121r5 *khu sä* (=*saṃ*) *kammä krra haṃbusaṃ ṣṭātą krra-v-ī tta tta yenāñä* 'as is the suitable treatment for a wound, so treatment must be made', Tib. *rma-la čho-ga ji-ltar bya-ba bźin-du byaho*; Sid. 132v1 *ttyāṃ āstaṃnaka kāmīnā haṃbusaṃ ṣṭāte tcerai* 'of those and the rest what is suitable must be done', Tib. *hdi rnams-la gan hos btan-ba bya-ste*; Sid. 101r2–3 *dvyā āna śau kāṃ va śau haṃbusaṃ ṣṭāte* 'from two what one is suitable'; Tib. *gñis-las gan hos-pa źig dan*; 3 plural, *ṣṭāṃde*, SuvP. 62r1–2 *ca ja satva ṣṭāṃde avāyä* 'what beings are in perdition' (BS *apāya-*), BS *ye sattva tiṣṭhanti apāya-bhūmau*; K 61, 41v4 *cī ra jsāṃ maṃ drayvā avāyvą pajvą gavuā satva ṣṭāṃde* 'also what beings are here in the three *apāya*-states in the five stages' (BS *gati*); II 100·239 3 sing. *ṣṭāvai=ṣṭāte*; optative, 3 sing. III 106·27 *eysāja cū byūca ṣṭīya* 'the maiden who might be in the chamber'; 3 plural, V 106, 29r3 *suhi haurāmato vätä bihīyu aurīṣṭa ṣṭīru* 'may you be extremely devoted to giving happiness', BS *sukha-adhyāśaya-pratipannāḥ . . . hita-upasaṃhāra-abhiyuktāḥ*; II 113·100–1 *cu ami ṣṭīrau imi drāma baysgä hvaṃḍä ṣṭīrau* 'you who may remain, you may be so many men', translation AM, n.s., 11, 1964, 5. Participles, present middle *ṣṭāna-* 'being', Z 2·82 *dīvatä baḍr ātāśi ṣṭāna hvatātä* 'the deity (BS *devatā*) being in the sky (BS *ākāśa-*) spoke to Bhadra'; oblique, Z 22·294 *mamä väte nä ṣṭānye* 'being before me for them'; Z 22·144 *ṣṭāniye*; concessive, V 245, 8a1 *ttye ja* (=*jāta*) *ṣṭāna jsīna* 'though his life has ceased', BS *gata-āyur api*; *ṣṭāta-*, SuvO. 68v7 *tta ṣṭāta ātāśo* 'so being in the sky' (BS *ākāśa-*), BS *sthita antarīkṣe*; Z 2·111 *paḍā ṣṭātä* 'formerly extant'. Participle *stāta-* with preverbs *vi-*, *va-*, *pa-*, but *stāta-* 'tired' has present *stās-*; *ṣṭuta-* Z 2·93 *cu vara ṣṭuta āysanu bāgyo* 'who were standing beside the seat'; Z 22·237 *dātä väte ṣṭuta sta* 'you stood with the *dharma*-law'. Adjectives, *stāa-* 'standing', III 48·5 *stai ṣṭāna ṇastä palaṃgä* ⟨*tsū*⟩*macä kīrä yinacä* 'standing, seated, cross-legged (BS *paryanka-*), walking, doing work'; =K 112·371 *stai ṣṭāna ṇasta palaga tsūma kīrai yanaca* 'standing, seated'; JS 35v3 *hasta bede satī stai nauha kamala* 'you mounted on the elephant (BS *hastin-*) standing on the top of the head' (partitive adjective head at the top, type Latin *media urbs*, Engl. *mid-*); plural, 'erect', Sid. 152v5 *ūrą bedą besä haṃguṣṭe stā viśtīṃda* '(the medicaments) make the clasps (?) on the belly to stand erect', BS *vṛṣyā*, Tib. *ro ća-bar yan hgyuro*; *ṣṭuka-*, Sid. 121v1 *padaṃ khāysāña ṣṭukä āphīḍe* 'the winds, being in the stomach, disturbed', BS *kopa-āvartana-*, Tib. *rlun lon-ka-na gnas-pa hkhrugs-te*; II 106·125 *śāśą dāra ṣṭūka hamai* 'the teaching (BS *śāsana-*) will be long extant'; III 98·26 *biśānä auṣkä sattānvä ṣṭūkä* 'of all beings (**sattānä*) being always permanent'; Manj. 159 *ttāra vī ṣṭuka* 'being in darkness'; Sid. 5v4 *haṃdrri vya ṣṭūkä* 'being within', Tib. *gyur-pahi bar-ma-la byas-te*; Manj. 74 *skadīña vyahera ṣṭuka* 'being in the abode (BS *vihāra-*) of the *skandha*-groups' (BS *skandha-*); *ṣṭuma-*, K 59, 33r2 *pātca ṣṭūma niśtą* 'then it is not lasting'. See *vistāta-*, *vaṣṭ-*, *paṣṭ-*. The base is specialized in *stās-*:*stāta-* 'to be fatigued'. For participle *-āta-* see also *huṣṣāta-* 'grown'. Causative *staya-*>*śta-*, adjective *śtā*, *śtāka-* 'necessary'; with preverb *viśta-* 'place', *vistāta-*. Noun with *fra-*, V 114, 63r4 *haśtemate jsa* 'with insistence', BS *adhiṣṭhāna-*. From base *stā-* present **hištati*, to Av. *stā-*, *hišta-*, *staya-*, *stāta-* (*anu-*, *ava-*, *ā-*, *upa-*, *us-*, *paiti-*, *para-*, *pairi-*, *nī-*, *ham-*), Sogd. Bud. *'wst-* 'to place', *pršt'y-* 'to train', *pršt't*, *'wst'y-* 'establish, teach', *nyšt't* 'established', *pršt't-* 'trained', Orm. *ašt-* 'rise', Parāčī *ušt-* 'rise', *uštā*, Orm. *ustuk* 'to awake', *wustyēk* (**us-stā-*), M.Parth.T. *'št-* 'be', *'yšt'd*, *'wyšt-*, *wyšt'd*; causative *'wyyštn'd* 'placed'; M.Pers.T. *'yst-* 'stand', Judaeo-Persian *'ystydn*; *prast-* 'to honour', N.Pers. *parastīdan*, Bal. *ōštag*; Oss. D. *istun*, *istad*, I. *styn*, *stad* 'stand, stay, remain', D. *urdug-istäg*, I. *ūrdydž-ystäg* 'standing upright; servant'; for 'teacher' Zor.P. *ōstāt*, N.Pers. *ustād*, Georgian lw *ost'at'-i*; Zor.P. *ēstātan*, N.Pers. *īstādan*, *īstād*. IE Pok. 1004–10 *stā-*:*sta-*, *stu-*, *stī-* 'stand', O.Ind. *tiṣṭhati*, *sthitá-*, Greek ἵστημι, στατός, Av., O.Pers. *staya-*, *stāya-* 'place', Lat. *sistō* 'place', *stō*, *stāre*, OHG, O.Saxon *stān* (with *-t-* O.Engl. *stondan*, O.Saxon *standan*); Lit. *stóju*, *stóti*, O.Slav. *stati* 'stand', *stojati* 'place'. Tokhara B *ste* 'is', plur. *stare* 'they are' (as in Saka).

stā 'erect', Sid. 152v5 *stā viśtīṃda*, 'they make erect', Tib. *ro ća-bar yan hgyuro*, see *stai* s.v. *stā-*.

stā 'servant', as the person 'standing' from **stāka-*, II 1·4 *a stā* 'I the servant' translating Chinese *haiya*, that is, *hi*, from older *γiei* (K 126·1) 'servant'; note also Oss. D. *urdug-istäg* 'standing upright, servant'. See also *stai* 'standing', s.v. *stā-* 'to stand'.

stā 'fatigued', see *stās-*, *stāta-*, *stāva-*.

stāga 'descending', JS 15r2 *gara ttājä stāga bihīsadā-juna* 'mountain-stream descending in a wide course'. See *stāṃga-*, *pā-stuṅga-*.

stāṃgä 'persistent (?)', III 90·183 *stāṃgä āsī haṃdäve* 'it burns up persistent itch'. From *stā-* 'stand, remain'.

stāta- 'tired, fatigued', *stāva-*, *stā*, to present *stās-*, Sid. 131v2 *stā āstaṃnaką* 'tired and the rest', Tib. *nal-ba-la sogs-pa* (*nal* 'he weary'); III 60·18 *stā khajautta* dyadic 'tired' (BS *khidya-*>*khij-*, *khaj-*); Z 2·89 *śśäru tsutai*, *ma stātä āye vā usahya* (BS *utsah-*) *ysīttaru bāḍu* 'you have well come; may you not have been weary; come in shortest time'; III 103·19 *pastai vā-ṃ stāva nai* 'he ordered, are you weary or not?'; III 58·16 *tti ṣāvā stāvi dukhyau śvą vī ṣṭāna* 'the hearers (BS *śrāvaka-*) were fatigued with sorrows, while they were in the (city) centre', Manj. 357 *tva ñāttaira yāna baitsāga stāvā vaska prracai(na)* 'the two (=*dva*) inferior vehicles are easement for the weary ones' (*vaska prracaina* dyadic); Manj. 404 *buttai dva ñāttairai yāna baitsāga stāvā kaiṇa*, =Z 9·25 *ttāri dva yāna biysāṃgya kye mara stāsīndä saṃtseru* 'those two vehicles are escapement for those who are weary in the migration'. See present *stās-*, and *stāma-*; to Oss. D. *stajun*, *stad*, I. *stajyn*, *stad* 'to make weary'.

stāna 'reward (for good news)', III 70·127 *paḍā a rruṃdä vī tsūṃ*, *sarvaṃdai nāsūṃ stāna* 'first I will go to the king, hastening I shall get a reward (for bringing good news)'. From base *stan-* 'to receive' to M.Parth.T. *'st'n-* 'to

take', *'std*, M.Pers.T. *'st'n-*, *'std*, passive *'st'nyh-*; Zor.P. *statan*, *stānēt* 'take', Aramaic *YNSBWN*, N.Pers. *sitan-*, *sitadan*, *sitādan*, *satāndan*, *satānīdan* 'take', *bāj-sitān* 'receiving tolls'; Sogd. Bud. *'st'nyk* 'messenger' VJ 1384 *rty nwkr zy'rt 'st'nyk w'č k'w tntr'kk γrw s'r rty Zkn swō'šn prm'nh βr'* 'then a messenger was sent to mount Dandrak and he carried the command to Suōāšn'. For the reward note Oss. D. *xuärzän-gorägkag*, *xuärzän-korägkag*, I. *xärzäg-kurägkag* (see the tale in Pam. 2·17·42) 'gift for good news'.

stāna 'with weariness', II 101·247 *stāna vaṣṭā hamāvai* 'he may be resting for weariness', from **stāti-* 'being weary', to *stās-*:*stāta-*; see *ysāna* 'from birth'.

stānaḍa-, *stānaḍaa-* 'appointed', thence 'teacher', II 4·62 *stānaḍa prraumūha* 'appointed men, priors' (BS *pramukha-*); II 21, 15a5 *drraya stānaḍa* 'three appointees', II 21, 15a4 *stāna⟨ḍ⟩au*; IV 18·7 *kṣvā auvā stānaḍa himāri* 'they are the appointees in the Six Towns'; IV 21·1 *cira kṣvā auvā stānaḍā vara* 'to the appointees in the Six Towns of the region Cira'; II 91·92 *drayi mista haḍa u nitta stānaḍā āstaṃma šūṃdaśä hvaṃḍä* 'eleven men the three great envoys and Court appointees and the rest'. From *stāna-* 'place, post, appointment' with *-aḍa-* (<*kṛta-*, as *pajsamaḍa-*) 'appointed person' which from the contex tis a teacher; note the parallel IV 7r3 *ttravīlai āśirī prramuḥi* II 4·62 *stānaḍa prraumūha ttravīlā* 'knower of three scriptures (BS *tripiṭa-*) prior (BS *pramukha-*) with (BS *ācārya-*) teacher' (concerned with *ācāra-* 'conduct'). To be compared with **avastāta-* 'appointed' preserved in Georgian lw *ost'at'-i*, Arab.-Pers. *ustāδ* (the special title of the polymath Al-Bairūnī was *al-ustāδ*), N.Pers. *ustād*, whence in the sense of 'master of a skill' it occurs in Turkish *usta*. Not from Tib. *ston* and *bla* proposed IV 119.

-stāṃdi, II 89·58–60 *u khvaṃ ttrūkä bayarkāvāṃ hīya hīna dyā virī aśa uvīstāṃdi u ṇesta u ṣacū-pāvą ri hā biṃda ni dirvāṃdä* 'and when the troop of Türk Bayarqu saw them, there they stopped horses, settled and the men of Ṣaṭṣou did not dare to act against them'. Assuming that *ûvī* is written here for *vī-* instead of for the usual word *uvī* 'wits', possibly even for *u* and *vī-* where *aśa u-* would mean 'their horses' written in place of **aśau* or **aśāṃ*; with proclitic replacing enclitic.

stāma 'exertion, weariness', Z 22·316 *ci mamāno stāmo ne ḳeṇdi* 'who do not think of my exertion'; Z 2·15 *karya u stāma* 'effort and exertion'; JS 15v2 *śirye stāma jsa viṛśäna* 'with good exertion, with vigour' (BS *vīrya-*); JS 6r1 *hanāsai stāma jsa māstā duṣpye* 'lost through fatigue, intoxicated, weak'; Z 22·127 *ūrañi stāma* 'strain in the belly (=defecation)'; K 42·109 *paṃdāya stāma* 'weariness on the road'. From base *stā-*, see *stās-*: *stāta-* 'be fatigued', Pašto *stam* 'exertion' (if not from *stamb-*, N.Pers. *sitambah* 'violence').

stāraa- 'star', V 314·3a2 *urmaysdāne graha nakṣatra*, *stārā* 'suns, planets (BS *graha-* 'raptor'), lunar mansions (BS *nakṣatra-*), stars'; III 29, 4124-b1 *khu jä oña stārā dyāri* 'as the stars are seen in the sky', =Manj. 261 *khu ja āśa* (BS *ākāśa-*) *stārā dyāra*; V 80, 8r3 *purre*, *urmaysdāne*, *stārā* 'moons, suns, stars' (translation E. Lamotte, 104); Z 7·15 *kho stārā ttāmärā kho ḉāyä prruha ciro hūni kho bāteva pyaure khuysmūlā ūca* '(the cliché of the *saṃskāras*) as stars, timira-disease (of the eyes), as magic (=BS *māyā*), frost, lamp, dream, as lightning, clouds, bubbles in water'; BS *tārakā timiraṃ dīpo māyā-avaśyāya-budbudaṃ, svapnaṃ ca vidyud abhraṃ ca*; Z 23·22 *kho ju ṣa ṣṣava stāryau haṃtsa* 'as the night with stars'; Z 23·148 *samu kho purra stāryau haṃtsa* 'just as the moon with stars'. From *star-*, Av. *star-* 'star', plural Yašt 12·25 *staras ča mās ča hvarə ča* 'stars and moon and sun'; gen. plur. Yasna 44·3 *strām*, Yašt 13·57 *straṃ mąnhō hūrō* 'of stars, of moon, of sun'; Zor.P. *star*, *stār*, N.Pers. *sitārah*, Balōčī *istār*, *astār*, Kurd. *istirk*, Oss. D. *st'alu*, I. *st'aly* Sogd. Bud. *'st'rk*, M.Pers.T. *'st'rg*, Pašto *stōrai* (**stāraka-*), *starga* 'planet, star', Iškāšmī *struk*, Sanglēčī *ustəruk*, Waxī *sitár*, Orm. *starrak*, Parāčī *estēč*, Yidγa *stārē*, Šuγnī *ʃətērz*, *xitērdz*, Yazg. *xtarag*. IE Pok. 1027–8 *ster-*, O.Ind. inst. plur. *stṛbhiḥ*, plur. *tāras*, sing. *tārā*, Armen. *astl*, Greek ἀστήρ, Lat. *stēlla*, Celtic Breton *sterenn*, Welsh *seren*, Got. *stairnō*, O.Engl. *steorra*. For the base *star-*, see s.v. *tralo*. See *styerrījai* 'starry'.

stārya 'starling', III 35·31 *tcāṣa karavī stārya* 'jay, cuckoo, starling' in a long list of bird names, =III 47·47 *cāṣa karavī stāryi*. IE Pok. 1036 *storo-s*, *storno-s* 'starling and similar birds', Lat. *sturnus*, O.Engl. *stearn*, OHG *stara*, *star*, NHG *star*, O.Norse *stari*, O.Engl. *stær*, *stærling*.

stāva-, *stāta-* 'fatigued', see *stās-*.

stāštä, see s.v. *stās-*.

stās- 'be tired, stay', participle *stāta-*, *stāva-*, *stā*; Z 10·26 *drai asaṃkhīya ni stāšti* 'for three immeasurable periods he is not wearied'; Z 9·25 *kye mara stāsīṃdä saṃtsera* 'who here are weary in migration'; JS 27v2 *ssa puna stāstā ce bestāṃde aga* 'the hundred arrows stayed which pierced your limbs (*-e=te*)'; K 68·198 *cu tsume vīri ni stāšti* 'who does not tire in the course'; III 59·21 *ni va byehīṃdä ūtci stāsīṃdä saṃ* 'they do not find water, they just stay (are weary)'. From *stā-* with incohative *-s-* (as *grā-s-* in M.Parth.T. *wygr's-* 'awake'). See above *stāta-*, and *stāma-*.

stāsaṃjsa- 'obstructive', K 151·40 *stāsaṃjsā śkāṃjā* 'of obstructive skandha-groups'. See *stās-* 'to stay', and note BS *vadhakāś ca skandhāḥ* 'destructive *skandhas*'.

stīyā 'of women', III 39·73 *ūysirāvāsi kaṃthi pasvą st(r)īyā udiśāyä* 'the city Ūysirāvāsa was burnt up because of women'. Possibly *asura-vāsa-* (?). See *strīyā-*.

stīrū 'rigid, hard', JS 9r4 *bīysānai stīrū rakṣaysa miysirkā* 'a terrific, hard, huge *rākṣasa*-demon'; V 155·185, 1a5 *u harīysä dru-mujse-t-ī stīrūvi vistāte* 'and in terror his pores (of hair) became stiff'. From *stīr-* with suffix *-uva-*, to base *star-* 'be rigid', IE Pok. 1022 *ster-* 'stiff', Greek στερεός 'stiff, firm', στρηγής 'hard', OHG *stara*, O.Engl. *stære* 'stiff', through **starya-*>*stīr-*. Possible also is a derivation from base *stai-*:*stī-* (if older *-ī-* was retained as *-ī-*, as in *strīyā-* 'woman'). See *stadą* 'compact' and *āstīye*.

stārñe 'feminine', V 93v5 *stārñe däte* 'female appearance'; V 162, 2a6 *ne stārñu byehätä ysaṃ⟨thu⟩* 'he does not reach female birth'; V 162, 2a4 *stārñe īrye* 'feminine wiles'; Z 19·76 *stārñe īrye*; Z 22·153 *stārñyau ggajsyau jsa aggaṃjsa* 'without fault from female faults'; V 246, 13b2 *staiñä ttaradarä ni byehi*, =K 98·204 *staina* (so)

ysatha na byehe 'he does not get a feminine birth' (not *ttaina*), BS *tasya strī-bhāvo na kadācid api bhaviṣyati*; III 74·200 *steṃñe* (*-eṃ-=-ai-*) *gūnā cairā hamya* 'female marks became visible' (*cira-*<*ćiθra-*). From **strinya-* or **strini-* adjective to *strīyā-* 'woman'.

stūḍai 'largeness, size', III 108·192 *dada stūḍai bvaiśdai baiysūña prrabaibai* (BS *pratibimba-*, *ka-*) *caira hamyai* 'of such largeness, length, the Buddha image became manifest'. Abstract **sturatātā* to *stura-* 'large'.

stuna 'pillar', V 338, 36v6 *kho padīya stuna* 'like a burnt pillar', BS G 37, 33b4 *yathā dagdha-sthūṇaṃ*, Tib. *ka-gdun ćhig*; III (ed. 2) 139r4 *sūta dīra stuna* 'burnt bad pillar', BS G 37, 34a4 *dagdha-sthūṇaṃ*; III 74·207–8 *stūnā haśā hīye kasvā* 'pillars in the inner chambers of the *halsa*-tower'; Z 22·197 and 198 *stuno*; Z 22·159 *stunai* (<*stuno yi*); Z 3·39 *stune nä ysarrīgye* (=Z 4·40) 'their (the houses') pillars golden'. From **stūnā-*, Av. *stunā-*, *stūnā-*, M.Pers.T. *'stwn*, Zor.P. *stūn*, *apē-stūn*, N.Pers. *sutūn*, Pašto *stən* 'post', Orm. *styān* 'pillar'. IE Pok. 1008, O.Ind. *sthūṇā-*, Greek στωία, στοιά, στοά 'pillared hall' (*στωϝός), Lit. *stóviu*, *stovėti* 'to stand', O.Engl. *stōwian* 'hold back'.

stura- 'thick, large', Sid. 5v1 *ṣi sturä hirāñe u dīḍe* 'this thick condition and languor', BS *sthaulya-ālasya-*, Tib. *śa ćhe-ba dan*, *sñom-pa dan* (*sñom* 'lassitude'); Z 22·154 *ni jseṇa ni stura bihīyu* 'she (the emperor's wife) not excessively small, not big'; Z 22·168 *hurā stura pūhṣitä myāni* 'a thick belt is tied at the waist'; compound, I 195, 116r1 *rakta-pitta stūra-gatsauñä garśa bīsā āchā jidä* 'it removes, of blood and gall, thick swelling, diseases of the throat', BS *rakta-pitteṣu sūlaṃ kaṇṭha-vikāraś ca ye* (where *sūla-=śūla-* 'swelling'). From *stura-* (or **stūra-*), Av. *stura-* (second component), *pairištūra-*, *stavah-*, *staoyah-*, *stāvišta-*, *stūi-*, *stvi-* 'thick', Oss. D. *stur* (*ä-*, *i-*, *u-*), I. *styr* 'great', Balōčī *istūr* 'thick', Pašto *star*, Kurd. *stūr* 'thick, swollen'. IE Pok. 1009 *steu-*, O.Ind. *sthávira-*, *sthūrá-*, *sthūlá-*, *sthávīyas-*, *sthávišṭha-*, O.Swed. *stūr*, 'great', OHG *stiuri* 'strong'.

stūra- 'large cattle, horse', Sid. 151r4 *tcure-vā stura hīya daṃdā* 'teeth of four-footed beasts', BS *catuṣpada-*, Tib. *skan* (=*rkan*) *bźi-pa phyugs* (*phyugs* 'cattle'); V 22a3 *kapāysa-barai stūrä* 'cotton-bearing beast'; II 127·34 *draysi-barā stūra* 'load-carrying beasts'; II 84·12 *aśä hervī haṃda stūri ništä* 'there is not horse, nor any other beast'; II 34·5·7 *u khu jsāṃ stūrāṃ hvaiyä ni pajīdä* 'and when they do not ask for possession of the beasts'; IV 60a3–b1 *aśpara-barä hauparidiräše hvaḍā stūrä pārrve 1 jarma himye* 'to the lucerne-carrying thirty-seven men a beast was delivered, one, excellent'; Manj. 94–5 *khu ja cāyanarmya* (BS *nirmita-*) *katha çāyaḍa hvaṇḍa stura* 'like the magic-created city, the enchanted men (and) beasts'; III 149 (ed. 2), x2–3 *kūṣḍvī bisai ye 4 stūrä u dva stūrä ṣau sūresa hīyai* 'there were four beasts of the palace-resident and two beasts of the *ṣau*-official Sūresa' (SDTV 96). From **staura-*, Av. *staora-* (horse, camel, ass, bovine), Sogd. Bud. *'st'wr*, M.Parth.T. *'stwr*, Zor.P. *stōr*, N.Pers. *sutōr* (beside Zor.P. *kavāh* 'small cattle', see TPS 1954, 145–6), Kroraina *stora*, BS Divyāvadāna 5·22 *yāvat paśyati sthorān lardayantaṃ sārthaṃ* 'when he sees the caravan loading its beasts'. IE Pok. 1009–10 *steu-*, Av. *staora-*, Got. *stiur*, OHG *stior*, O.Engl. *stēor*, O.Norse *stiōrr* 'steer'. See also above *ttura* 'mountain goat' (K 100·297).

st(u)ra-pānä 'hersdmen', II 33, 3b6 *hvāṣṭāna st(u)ra-pānä hamāre* 'they are herdsmen of the chief men', from **staura-pā(va)n-a-*, Zor.P. *śp'n* **šupān*, N.Pers. *šubān*, Orm. *ćupān*, *šwān*, Parāčī *xuwān*, Šuγnī *šibōne*, Yidγa *xəšuwān*, Waxī *špūn*, Sogd. Chr. *xwšp'n* from **fšu-pā(va)n-a-* beside Armen. lw *špet* **fšu-pati-*.

stula 'agricultural tool', II 39·5 *stula masarīka* 'hoe (and) mattock' (SDTV 119). From **stuxla-* to base IE Pok. 1032–4 (*s*)*teu-*, Greek τύκος 'hammer, axe'; *steu-g-*, Celtic Mid.Ir. *tūag* 'axe', OHG *stoc* 'stick', O.Engl. *stycce* 'stick', Lat. *tudit-*, nom. *tudes* 'hammer', Greek στύπος 'stick'. See s.v. *masarīka-* from base **mat-s-*.

stai 'standing', JS 35v3 *hasta bede satī stai nauha kamala* 'you mounted the elephant, standing on the top of the head'; II 108·75 *pyatsa stai* 'standing in front'; III 48·5 *stai ṣṭāna ṇastä palaṃgä* 'standing, seated cross-legged (BS *paryanka-*)'. As second component, II 127·26 *ṣi mistä u invaśtä u inäta-stai haḍi*. . . 'that is great and difficult but being a stranger however. . .' (translation AM, n.s., 11, 1964, 18). From **staka-* or **stāka-* see *stā-*, through *staa-*, *stāa-*.

steṃ 'time', II 113·92 *hami steṃ u haṃ bāḍä* 'at the same time'. See *skyätä*.

steṃna 'in time', II 114·122, see *skyätä*.

steṃñe, *staiñä* 'female', see *stärñe*.

stau 'to praise', V 66·15 *ttū ṣṭāṃ sūṃjsūṃ stau|||* 'I speak of him to praise'; if not an incomplete word, it is infinitive *stau* (**stavä*) to *stav-* 'to praise'; possibly **staute*.

staura 'firm, strict, severe', SuvP. 62r1 *dukha staura* 'severe woes', BS *duḥkha-*; Z 3·145 *maraṇi dya staura dukha* 'severe pains seen at death'; JS 8r4 *staurä avasta* 'firm security'; Manj. 49 *dūkha staura naraukṣa* 'severe cruel pains' (BS *nirūkṣa-*); III 49·31 *amaiśḍa hamāre staura* 'unmerciful, they become severe', Z 5·104 *kho haḍe tterä storä hamäste* 'how has he changed to so firm?'; Z 11·10 *kāraṇe* (BS *kāraṇā-*) *store* 'severe tortures'; Z 11·11 *gyastānu stora cavana-dharma* 'of the *deva*-gods the severe law of degrading' (BS *cyavana-*). From **stabra-*, Av. *stawra-*, Zor.P. *stbl*, *stblk* **staβr*, *staβrak*; 'stiff', N.Pers. *istabr*, *sitabr*, Parāčī *estōrō* 'thick' (**stavara-*), Arab.-Pers. *istabraq*, *istabrak*, *sitabraq* 'stiff silk', Armen. lw *əstaurak* 'coarse silk stuff', Georgian *st'avra* 'brocade' (*p'arč'a ok'ro nak'sov* 'cloth sewn with gold'), beside **stafta-*, Zor.P. *staft*; **stāfta-*, Zor.P. *vāt stāft* 'stiff wind'; Oss. D. *stavd* 'strong, thick', abstract, *stavd* 'thickness, size'; Yazg. *stivd* 'thick'. IE Pok. 1012–3 *stebh-*, O.Ind. *stabhnāti*, *stabhnóti*, *stambhate*, *-ti* 'support; become stiff', *stabdha-*; Av. *stəmbana-* 'support', O.Pers. *stabava* 'resist', N.Pers. *sitambah* 'violent', Greek ἀστεμφής 'unshakable'; O.Norse *stefja* 'hinder', OHG *stabēn* 'become stiff', O.Engl. *stæf* 'staff', *stefn*, *stemn* 'time', Lit. *stembti* 'set stalk', *stambùs* 'gross', O.Slav. *stoborū* 'pillar'.

styaji 'of the time', III 130·26 *styaji kāla parīdi ārauṣe* 'they deign for the temporal time to please'. See *skyätä*.

styūda- 'firm, hard', SuvO. 55v3 *styūda śśaṃdye dīvata*

'firm deity of earth', BS *dṛḍhā pṛthivī-devatā*; SuvP. 73v2 *ysaṃthīnyau ahyau jsa styūdä* 'bound with firm nooses of birth', BS *dṛḍha-pāśa-baddha-* (of *bhava-* 'becoming'); Sid. 142r2 *styūdä* 'hard', Tib. *mkhrav*; K 68·190 *styūdi kiḍi attarrve baysgä* 'firm exceedingly, unbreakable, thick', =K 71, 10v2–3 *styūda kīḍa attarve baysga*; Z 5·89 *styūdu klaiśīnau pūrnu* 'hard arrow of the *kleśa*-afflictions'; gen. plur. Sid. 102v5 *styūdāṃ āysināṃ biṃdä ñāma* 'a sitting on hard seats', BS *kaṭhina-*, Tib. *stan mkhrav-po-la hdug-pa dav*; II 86·40 *styauda bvaumaya daraujsa* 'firm, intelligent, bold'; comparative, III 104·41 *saga jsa styudyera hera naiśta* 'than stone there is no harder thing'; III 104·41 *styudyaira ma naiśta* 'there is not harder here'; abstract, Sid. 138v2 *styudai hame* 'hardness arises', BS *kāṭhinya-*, Tib. *khrav-ba dav*, JS 18r4 *styūdä beda* 'in firmness'. From **staibda-* (*-aiv-* > *yū*), base *staip-*, *staib-* 'to press tight', to Oss. D. *stevdzä*, *steudzä*, I. *stīvdz* 'wooden wedge to fasten yoke', from **staipačī-*; Armen. lw *stēp* 'haste', *stipem*, to IE Pok. 1015 O.Engl. *stīf* 'stiff', Lat. *stīpo* 'press', Lit. *stimpù*, *stìpti* 'to stiffen'. For *-yū-* < *-aiva-* see also *dyūva-*, *byūrra-*, *syūta-*. Note also *sth-* for *sty-* in *sthūda-* below.

stye 'time', see *skyātä*.

styerrījai 'stellar', JS 7r1 *styerrījai ttīśāṇa* 'with brightness of stars' (BS *tejas-*), see *stāraa-*.

straj- 'to be stiff', participle *strīya-*, Sid. 8v3 *cu nāṣṭä straji* 'what is retained downwards', BS *viṣṭambha-*, Tib. *thur-du ni hbyuṅ-ba-las ni*; Sid. 17r1 *saṃnä u bīysma strajākä* 'the faeces and urine constipating', BS *baddha-viṇ-mūtra-*, Tib. *phyi-sa dav gčin sri-bar byed-do* (*sri* 'retain'); causative, Sid. 11r5 *strajāñāka u harbīśe ba pahaiśāka* 'constipating and removing all poisons', BS *stambhī sarva-viṣa-apaha-*, Tib. *hkhru-ba gčod dug thams-čad sel-to*; Sid. 16v3 *u ga strajāñāka u tvāñāka* 'and stopping the faeces and strengthening', BS *vistambhi-. . . bṛṃhaṇaṃ*, Tib. *phyi-sa hgag-pa dav, śa skye-bar byed-do*. Participle, K 29·205 *pvaina jsa strīya*, =K 38·140 *pvęstiñä strrīyi* 'stiff with fear'. Incohative *strīs-*, Sid. 134r4 *strīsāme*, Tib. *revs-pa* ('stiffening'); III 86·92 *cu jara strīśtä* 'whose liver stiffens'; I 149, 59r3 *cū paysaṇve strīsīdä kamala rāḷi. . .* 'whose cheeks become stiff, headache. . .' causative, Sid. 137r4–5 *hihä jsa strīsāñāñą u ssa juna dvāñä khu śī hame* 'it must be made tight with a binding and must be washed 100 times till it becomes white', BS *lepa-śata-dhautaṃ vā*, Tib. *hkhyeg-du bčug-pa de-lta-bur, lan brgyahi bar-du byas-te*. With preverb *pa-*, K 42·91 *pastrīya* 'revolted', =K 44·207 *pastīya*; Sid. 131v1 *pastrīsāme* Tib. *revs-pa* 'stiffening'; with preverb *ha-*, II 94·30 *hastrīsīdä* 'insist'. Adjective, see *sträha*. From base *strang-* 'to make tight stiff'; without *s-* N.Pers. *taranjīdan* 'to compress', Munjānī *trōj-*:*trâyd* 'to fasten'. See also *thrang-* (base *trang-*) and *patharka-*. IE Pok. 1036–7 *streng-*, *strenk-* 'stiff, constricted' (to *ster-*, *ster-g-*), Greek στραγγός 'pressed', στρόγγυλος 'round', Celtic Mid.Ir. *srengim* 'draw', *sreng* 'string', O.Engl. *streng* 'string', O.Norse *strengja* 'to bind fast'; O.Engl. *strang* 'strong'.

strīya- 'stiffened', participle to *straj-*.

strīyā- 'women' (*närä* 'wife', *mijsę* 'lady'), and 'female' of animal, III 24, 21a2 *dahä ā vā strīya* 'man or woman', BS *strī vā puruṣo vā*; gen. sing. III 24, 21a4 *ttye dahā o vā strīyai*, SuvP. 73r2 *strrīyi biśä tti daha himāṃde* 'may all these women become men', BS *sarvā striyo nityaṃ narā bhavantu*; K 46·36 *hana pajaca strrīya* 'blind begging woman'; K 46·39 *avījsyaca strrīya* 'woman who cannot see'; Z 9·8 *kho strīya pūra dai hūña aysaṃgga* 'as a sterile woman sees sons in a dream', Manj. 188 *khu je strīya aysaga ṣā hūña detta pūrū ysā*; gen. plur. V 172, 2r4 *strīyānu*; III 72·164 *strīyāṃ kiṇa* 'for women'; inst. plur. V 35, 2b3 *strīyyau*, Z 19·93 *strīyyo*, Z 22·134 *strītyau*; acc. sing. V 162·2b6 *strīyo*. For 'female', V 10·2·2·6 *strīyi buysi* 'female goat'. Adjective, *strīyāna-*, III 106·29 *strrīyānyau bvaijsyā byauda* 'possessed of female virtues' (*buljsā-*); III 130 a6 *strīyānī*. See *stärña-* 'feminine'. From *strī-* with suffix *-yā-* (or *-kā?*), Av. *strī-*, Sogd. Man. *st̰ryč*, *'st̰ryč* 'female', plur. *st̰ryśt*, oblique plur. *st̰ryšt̰yy*; M.Pers.T. *srygr* 'female'; Waxī *strēi* (**strayī-*), Orm. *sitredz*, *sitrīdz*, Sarīkolī *stīr*, Yidγa *šīyo*, Munjānī *šīya*, Sanglēčī *ṣac*, Parāčī *šičak*, Pašto *ṣədza* (**strīčā-*), Oss. *t'ri* 'womanish man', D. *silä*, I. *syl* 'female', to O.Ind. *strī*; OHG *strīa* 'witch'. IE uncertain, see M. Mayrhofer, Dictionary, s.v.

sträha- 'stiff', *strīha-*, *streha-*, Sid. 7r3 *krra strīha* 'severe treatment', Tib. *dpyad drag-po*; Sid. 8r3 *strīhą*, BS *tīkṣṇa-* ('sharp'), Tib. *śas če-ba-la*; Sid. 9v4 *dai strīhā* 'great (bodily) heat', Tib. *mehi drod ča-ba*; Z 22·146 *strāhā dumei* 'his tail stiff'; Sid. 134v1 *strehā*, BS *ugra-*, Tib. *drag-po*; Sid. 19v2 *ṣę strehą ṣte rrejsai* 'this is stiff, sharp', BS *tīkṣṇa-*, Tib. *drag-po*. From **straxθa-* to base *straj-* 'to stiffen'.

sthīdu 'steady (?)', III 134, 23a2 *aysmū balysūśtu varāṣṭo kāḍe sthīdu vāstāte* 'the mind towards bodhi-knowledge remained very steady'. Possibly from **stiyantuka-* to *stā-* 'stand, stay'.

sthūda 'firm, tough', K 19·232 *hvī ysaira sthūda* 'the human heart is tough', =K 27·154 *hūī ysaira sthūda*, with *sth-* for *sty-* of *styūda-* 'hard'.

sthūva (with *-ū-*, not *-ā-*), V 109, 31r6 *būmattātä u sthūva* 'power and vigour', BS *sthāmaṃ balaṃ ca*. See also Sid. 6r4 *asthūmājsä*, BS *sad-* 'good'. Base *steu-* IE Pok. 1009 'large, thick', with secondary *sth-* < *st-*.

sthyāṃ (second component), III 79·15 *u dī-sthyāṃ ttaurä* 'and from demons' mouth'. See **arma-*.

sthyeṃ 'firm (?)', II 54·24 *ṣadu* (BS *śraddhā-*) *sthyeṃ gūttarasta* (BS *gotra-*) 'believing, firm, of high family'.

sthyauśtä 'health', K 51·6·6–7 *āysāji bvāma sthyauśtä* 'favour, knowledge, health', see Sid. 7v3 *asthye* 'ill', Tib. *lus nad-pa* ('ill body'). From **stita-* (or BS lw *sthita-*?), see Av. *mā-* 'measure' with *mita-*, *māta-*; hence **stita-* beside *stāta-*.

snāña 'bathing (?)', with uncertain *-n-*, V 164, 105a3 *///mä utca snāña śū///*; possibly for *ysnāña-*.

spa 'prosperous', see *spai-*:*spata-*.

spajūṃ 'alum', III 87·110; III 88·133 *spajū*, III 87·119, and Sid. 19r5 *spaju*, BS *sauvarcala-*, Tib. *kha-ru ča* (*ča* 'salt'), to Prakrit *sovacala-*, *suṃcala-*. Possibly **svarčā-* > **sparčā-* > *spajū*, as dialect to BS *sauvarcala-*; note Kroraina *aśpa* 'horse', *viśpa-* 'all'; for *-ū* note *-aka-* > *-ū*, Kroraina *kremeru-*, BS *kremerūkaṃ* (of a *kambalaṃ* 'blanket') 'red', Tib. *ke-ke-ru*, Prakrit *kakkeraa-*, O.Ind.

karketana- 'chrysoberyl' (similarly Khowar has *-ū*, *-u* < *-aka-*).

spata 'prosperous', see *spai-*:*spata-*, *spa*.

spattä 'missive (?)', II 117·130 *ttikye spattā jsi pīrāñā* 'he is to be written to with this missive', see BSOAS 30, 1967, 101. From a base *spad-* with *-ata-*, **spadata-* 'to be sent as a despatch' > **spadta* > *spatta-*, as *haṣḍa-* < **hašata-*, *gyasta-* < **yazata-*; the base in *spātā-* < **spādapati-* (*-i-*stem replaced by *-ā-*stem), O.Pers. *spāda-*. O.Ind. *āspada-ṃ* 'refuge' is the 'place to which one goes'.

spạtte 'quivers', III 130a1, with III 130a2 *spatti*, see *spal-*.

spar- 'to trample', in *āspara-* 'road', *haspara-*, *paspuḍāṃdā*, *vaspar-* in *vaspuḍai*. Av. *spar-* 'tread', N.Pers, *sipardan* 'tread', Waxī *naspar-* 'tread down', N.Pers. *naspār* 'wine-press'; Šuγnī *bispār* 'kick', Waxī *bispr* (**upa-spara-*). IE Pok. 992 *sp(h)er-*, O.Ind. *sphurdti*, *á-pa-sparīs*, *spṛṇóti* 'keep off', *spṛṇāti* 'kills', Armen. *spaṙnal* 'threaten', Greek σπαίρω 'quiver', Lat. *spernō* 'spurn', O.Engl. *spurnan*, Lit. *spiriù*, *spìrti* 'kick, press', *ātsparas* 'resistance'.

s-para-, *s-pāra-*, see *pus-pare-* 'five beyond', s.v. *paṃjsa-*.

spal- 'quiver, twitch', III 130 a3 and b5 *spalāte* 'it may quiver', 3 sing. present, ibid. a1 *spạtte*, a2 *spatti*, a3 *spạtti*; 3 plur. b4 *spalāri*; optative = durative past K 17·180 *aga spalīra* 'limbs were quivering', = K 25·116 *aga spalīra*, = K 34·67 *kaurka spalīyi*; present participle, V 153, 174b5 ⟨*tcẹi*⟩*mañä spalaṃ*⟨*daa-*⟩ 'eyes quivering'; K 24·104 *bvaiyāsta spalacai* 'brilliant, trembling', = K 16·163 *bvaiyāṃste spa*(*lace*), = K 33·52 *bveyausta spalace* (of the *kinnarī* women). Compound, II 75·60–1 *spaladā-jsaimāñä* 'with quivering eyes' (see AM, n.s., 2, 1951, 45 with note p. 36). From base *spard-*; Sogd. Bud. *čšmy 'sp'rδt* 'eye quivers'. IE Pok. 992–3 *sp(h)er-* 'quiver, kick, tread' with increment *-d(h)-*. See *spar-* 'to tread'. An Uigur Turkish text on twitchings is in Türkische Turfan-Texte VII, p. 44, no. 34 (*täbräsär*).

spava 'spine', Z 20·49 *spavi nuhä* 'top of spine'; Z 20·43 *kho ju śśaṃggä spavina haṃbaste* 'like the temple-bone attached to the spine' (BS *śankha-*); Z 20·53 *āste yandri* (BS *yantra-*) *spavina haṃdrīye* 'the bone frame held together by spine'; Manj. 24 *ttīma guśta spava āsta hūña kaga cha* 'seed, flesh spine, bone, blood, skin, epidermis', parallel to Śikṣā-samuccaya 212·1 *pṛṣṭhavaṃśaṃ*. From base *spai-*:*spi-* with **spita-* > *spava-* 'pointed'. See *-a-* in *phajsa*, *nata-*. See also *spai-*:*spata-* 'to prosper'. To IE Pok. 981 *spei-*:*spi-* 'be pointed', Lat. *spīna*, O.Engl. *spīlu* 'point'.

spava 'perfected (?)', K 155·60–156·61 *drra-bāḍau beysā hī gāṃhye rahāsä cvi nä spava miṃste* (*-iṃ-* = *-ai-*) *puñibumä hauvą* '(I approach with reverence) the profound mystery (BS *guhya-rahasya-*) of the Buddhas of the three times who possess their perfected great power of the stage of merits' (BS *puṇya-bhūmi-*), assuming that *cvi nä* is archaic for *cu nä* > *cvaṃ*. Here *spava-* < *spata-* divergent meaning from *spai-*:*spata-*, like Sogd. Bud. *'spt'k* 'complete', *'spty*, *'sptw*.

spaśa 'observer', II 38·13·4 *spaśi śau* 'one observer'; compound, IV 6·1 *spaśara* < **spaśa-kara-*; abstract, II 38·13·3 *spaśaña* 'observer-duty'; II 35, 8a3 *spaśari*; gen. plur. II 35, 6a8 *spaśarāṃ*. A list of the names of the *spaśa*-officials follows (as in IV 6·1–23) with dates of the periods of duty. From base *spas-* 'look, be observer', *spaś-* < **spas-y-*, Kroraina *śpaṣa*, Tib. *spa-sa* (see KT IV 79–80), to *spāśś-* 'look', Av. *spas-* 'observer', *spasyeiti* 'he sees', with cognates s.v. *spāśś-*.

spāñā *–ĭ–*, V 281·76, 9a2 *///kūlāña u spāña///* (lost context), possibly from a place-name.

spāṃja 'room', for BS *kuṭi-*, second component in *būspāṃja* 'perfume-chamber', BS *gandha-kuṭi-*, from **bauda-spančā-*.

spātā- 'military official', *-ā-* stem replacing older *-i-* stem, later *spā*, K 139·970 *paṃcai mistä yakṣānä spāta* 'Pancaka, great commander of *yakṣa*-goblins', Tib. *gnod-sbyin-gyi sde-dpon čhen-po lnas-rćen-gyis* (Tib. *sde-dpon* = BS *senāpati-*); K 141·1007 *himavat mistä yakṣānä spāta* 'Himavat great commander of *yakṣa*-goblins', Tib. *gnod-sbyin-gyi sde-dpon kha-ba-čan-gyi*. Later *spā* frequently, II 74·39 *puśka-kajai spā* 'drummer captain' (as proper name 'Drummer'); II 28, 37b3 (in Tibetan script) *spa sorźon-la* = ibid. b1 *spāta sudā*⟨*rrjāṃ*⟩; *spāta* before a name in the genitive case, V 144·111·3 *spāta haryāsakä akṣarä* 'the syllable-mark (BS *akṣara-*) of captain Haryāsaka' ('Black'); ablative sing. V 1·1·6 *ttī cakvakä spātana paphūji* 'then gather so much from the captain'. Compound, II 26·32·8 *spāta-ṣū* 'captain's son', like II 26·31·6 *spāta-pūri*, see s.v. *ṣū*. From *spāda-pati-* 'officer of the troop' > *spātā-*, masculine *-ā-*stem from older *-i-*. Elsewhere *hīnā-* 'army', *hīnāysa-* commander of a *hīnā-*, see below. To Av. *spāda-*, *spāδa-*, O.Pers. *spāda-* in name of Median *Taxmaspāda-*, Zor.P. *spāh*, *spāhpat*, N.Pers. *sipāh*, *sipāh-bad*, *sipah-bad*, Armen. lw *sparapet*, *asparapet*, *aspahapat*, *spa-salar*, Sogd. Bud. *'sp'δ*, M.Parth.T. *'sp'd*. A base *spad-* 'to send out' (like the *hai-* 'to send out' of *hīnā-* 'troop') can be seen in *spatta-* 'missive', and probably also in O.Ind. *ā-spada-*. Ambiguity of origin is due to treatment initial *śṭ-* and *sp-*: these are kept distinct in O.Pers. *s-* and *sp-*, and in Khotan Saka with Waxī *ś-* (Waxī *š-*) and *sp-*. Titles are often taken over into dialectal use. But here are to be considered the inflexion (*-ā-*) and the existence of *spad-*, against the base *śṭā-* in *niśśā-*, *paśśā-* above. Armen. lw *sah* 'group' if a genuine word is from **sarθra-* as *bah* 'spade' Georgian *bar-i* is from **barθra-*, to *sar-* 'to join, unite'.

spāra 'plant name', III 86·85 *jsana-spāra*, unidentified.

spāra- 'complete (?)', Z 19·14 *aysmū parśtä ttərä spāru kho ju ye akṣarä* 'leaves the mind so completely, as one (effaces?) a syllable-sign'. Possibly base *spar-*, beside *par-* 'to fill', Av. *spāra-* in *spāra-dāšta-* (epithet of *aši-* 'fortune'); and O.Pers. proper name *vayas-pāra-* or *vaya-spāra-* are not at present useful to give a meaning. O.Ind. *sphāra-* 'wide, great' is traced to IE Pok. 983 *sp(h)ē-* 'prosper', see below *spai-*, which is also possible for these three Iranian words *spāra-*.

spāśś- 'look', Sid. 104r1 *spāśāña-*, Tib. *brtag-pa* ('examine'); Sid. 6v1 *diśai spāśāñā* 'the region must be looked at', BS *deśa-...dṛṣṭvā*, Tib. *yul...mthon-na*; Z 5·47 *ttai śśānä spāśśäte* 'so he, lying down, looks at him'; Z 19·10 *spāśśāre* 'they look'; tetradic, III 10, 18v4 *spāśśa ma uysdya ma pūya vā vyava*⟨*lo*⟩*va vā* 'regard me, look at me, observe, survey' (BS *vyavalokaya-*); dyadic,

Manj. 33 *spāśa narīkṣa* (BS *nirīkṣa-*); Manj. 102–3 *spāśe narīkṣe*; 2 sing. imperative middle, V 299, 3r2–3 *tta spāśäte tterku ttä uysmaura hīśtä* 'so he looks, so much comes to these beings'; Z 21·12 *spāśśu ne vaysña* 'look now'; optative, K 150·23–4 *mahā vā spauśīryā ṃūśḍ⟨ī⟩nai tceṃnä jsä* 'look upon me with favouring eye' (=BS *karuṇā-*). Preterite, participle *spāṣṭa-*, 3 plur. Z 21·17 *spāṣṭāndä*; III 75·229 *spaṣṭāṃdī jauttaiṣä* (with-*ṣ-*) *nvaiya* 'they look at him according to the *jyotiṣa*-astrology'; 1 plur. II 112·69 *spāṣṭāṃdāṃṃ*; infinitive, Z 21·18 *kṣamä speṣṭä* 'it pleases to look'. From base *spas-*, Av. *spas-*, *spasya-*, *hi-spas-*, *spašta-*, noun *spas-* 'observer'; shifted to 'respect, serve', Sogd. Bud. *'sp's*, *'sp's'k* 'respect', Zor.P. *spās* 'service', N.Pers. *sipās*, Armen. lw *spasem*, M.Parth. T. *'sps-*' to serve', *'spsg* 'servant'. To IE Pok. 984 *spek̑-*, O.Ind. *páśyati*, *spaṣṭá-*, *paspaś-*, noun *spáś-*; Lat. *speciō*, *spectus*, OHG *spehōn* 'to spy', O.Saxon *spāhi* 'intelligent', O.Norse *spā* 'foretelling'. Greek has *skep-* σκέπτομαι, σκοπός.

spätaa- 'flower', III 29v3 *ce balśa śau spätau uysdīśätä* 'who throws one flower on a *stūpa-* (or *caitya-*) monument', BS parallel Divyāvadāna 467·24 *buddha-caityeṣu... āropayen muktaka-puṣpa-rāśim*; SuvP. 72v2 plur. *spye*, BS *kusuma-*; V 314, 1a4 *spyai*; Z 2·80 plur. *späte*; V 298r1 *späte bīrä* 'brings flowers'; gen. plur. V 42, 87v2 *spyetānu palsārā* 'garlands of flowers'; K 154·39 *spyā jsa* 'with flowers'; SuvO. 53v7 *spätyau* 'with flowers', BS *puṣpa-*; adjective, V 380, 2r2 *mästu spätainau bāru* 'great rain of flowers', BS *mahā...puṣpa-varṣaṃ*; SuvO. 68v3 *spätainaina bārāna* 'with flower rain', BS *puṣpa-varṣaiḥ*; with *-auysa*, III 46·17 *spyauysāṃ baṃhyāṃ* 'of flowering trees'; with *-ūḍa-*, III 37·23 *spyakūḍa patanakä* 'flower pollen'; noun with *-ka-*, Sid. 1115 *spyakä*; with *-kaka-* V 320·101 *spyakakä*. Compound, II 60·23–4 *ysīcä-spīyi drai-gūna kamaiśka śā* 'one *kamaiśkā*-coverlet with yellow flowers, in three colours'. From base *spaik-*:*spik-* 'to issue, burst out (of light or buds)', M.Pers.T. *'spyz-*, *'spyxt*, noun *xwr-spyg* 'sun-shine', Pahlavī Psalter 131·17 causative *spčn-*, rendering Syriac *'dnḥ* 'make to rise, cause to shine', Zor.P. *škōf spēčīhēnd* 'the buds burst out', noun *spyg* **spēk* gloss to Av. *frasparəya-* 'bud', Orm. *ispēk*, *spēg* 'barley'. See below *haṣpās-*.

spai-: *spy-* 'be rich, abound, be satisfied, prosperous, complete', Z 19·18 *spaiyä*, Z 20·64 *spaiye*; V 280, 5a2 *ne spaite*; ibid. b3 *ne spaiye*; III 117·13 *pūña kūśala-mūla hā spyāṃde* 'may good roots of merits flourish'; III 76·254–5 *artha-bhaugä hvāṣṭāṃña suhä:nāṃ spyārä* 'possessions (BS *artha-bhoga-*) with the joy (BS *sukha-*) of best things abound for them' (*suhäna* and 3 plur. pronoun *-āṃ*); V 64·3 *spaiyi ḷhiysdä vīra ahaṣta* 'he flourishes at present continuously'; 3 plur. III 127·22–3 *pūña spaudai* 'may merits abound'. Preterite, *spata-*, Z 20·66 *śśakrä ne spatä śtä* '(the god) Śakra is not sated'; SuvP. 71v4 *spa masu jsārīṃ raṃna* 'abundant corn and precious stones' (BS *ratna-*), BS *prabhūta-dhana-dhānya-vicitra-ratnaiḥ*; SuvP. 73r1 *spa mase pājiīä tsävi* 'abundant rich treasuries', BS *prabhūta-dhana-dhānya-samṛddhi-koṣāḥ*; I 175, 92r2 *cū būri spa hamya tcahausa tcaura āchā biśä jāri* 'however they abound, all the 404 diseases vanish', BS *vyādhi-śatair grastaś caturbhiś catur-uttaraiḥ*. From base *spā-*, *spāy-*, *spi-*, Av. *spā-*, *spāy-*, *spi-* 'to swell', *sispimna-*; *frā...sispimna-*, *frā...sispata*; Šuγnī *wispūnd*, Yaγn. *uspun*, *uspon* 'outlet of irrigation field' (**vi-spāna-*), Balōčī *ispand* 'embankment of a field'. IE Pok. 983 Hittite *išpai-*:*išpii-* 'eat to satiety'; O.Ind. *sphāy-*, *sphāv-*:*sphī-*, Lit. *spėti* 'have leisure', O.Slav. *spěti* 'be successful', O.Engl. *spōwan* 'to prosper'. For Av. *spita-* in the name *spitāma-* 'with abundant force' see JRAS 1939, 117.

speṣṭä 'to look', infinitive to *spāśś-*.

spye, *spyai* 'flowers', see *spätaa-*.

sphan- 'move', 3 sing. present, Z 4·72 *viñāni trāmī sphande* 'the thinking (BS *vijñāna-*) so trembles (is agitated) for him'; Z 4·81 *viñānä trāmī sphande*; Z 19·7 *samu kho rro vīrä rravye sphande ma⟨rīca⟩* 'just as the mirage of the plain trembles on the plain' (BS *marīci-*). From base *spand-*, *sphand-* with *-nd-*>*-n-* (see *ban-*, *bañ-*, *band-*, *basta*), beside BS *spand-* 'tremble'. See also s.v. *phast-* 'tremble'.

sya 'goose', see *siyā-*.

syatä 'sand', see *siyatā-*.

syandaa- adjective 'of the left side', V 69, 8r2 *syandai suti vätä prahoṇu prahoṣṭe* 'he put a garment on his left shoulder', BS G 37, 11a4 *eka-aṃsam uttarāsangaṃ kṛtvā*; V 332, 24v6 *syaṃdai hālai* 'left region', BS G 37, 22a1 *vāmena pārśvena*, Tib. *byan-phyogs-na* 'north direction'; K 145, 2v1 *syadai dastä* 'left hand'; K 145, 2v2–3 *syaṃdai āṣṭī* 'left thumb'; fem. *syaṃca*, III 130 b3 *ci syaṃca paysanva spatti* 'whose left cheek quivers'. From *sai-* 'be unfavourable', hence for the left side, to IE *sḱai-*, Greek σκαιός, Lat. *scaeuus*. See also *sima-*.

syalahä:ṣa 'cautery (?)', II 85·25–6 (miscellany) *grāma syalahä:ṣa u ttahä:cauha:* (dialectal words) 'hot cautery and burning', possibly *sya-* 'sharp, pungent', and *laxša-* to *daxša-* 'burning'; *ttaha-* possibly from **daga-* 'burning', or **dagaxa-* and **čauxa-* from *kau-* 'to burn' (see *tcūlye*, *haṃjsūl-*). See s.v. *dajs-*, Av. *daxša-* 'burning, branding', N.Per. *dāγ*. For *sya-*<**sita-*, see *sā-*:*si-* 'to sharpen'. Oss. D. *insun*, *insad* 'sharpen, grind', I. *ssyn*, *ssad* (IE Pok. 541–2 *ḱō-*); see s.v. *si-* in *si-biśta-* 'eloquent'. Hence four different words to express a medical term 'cautery'; the preceding passage is concerned with *arvā-* 'medicaments'.

syāma, see *siyāmatā-* 'appearing', s.v. *sad-*.

syūta 'orphan', Z 22·105 *crāmu ttye pīri pūra syūta ce päte mīḍe u māta* 'as the sons of the father are orphans whose father dies and the mother'. From **syūva-*<**saiva-* with *-aiva-*>*-yū-* and added *-v-* as *dyūva-* 'demon'<**daiva-*. To Av. *saē-* (first component) in the Frahang ī oīm 2 f., glossed by Zor.P. *apurnāyak kē pit nē zīvandak* 'a boy whose father is not alive', M.Parth.T. *sywg*, *syywg* 'orphan', Oss. D. *se-*, I. *si-* in *se-dzär*, *sidzär* 'living alone', Waxī *sōyəm* 'I am alone, unmarried', Kurd *sīwī* 'orphan'. IE *ḱei-*, Lit. *šeirỹs* 'widower', *šeirė̃* 'widow', O.Slav. *sirū* 'orphan', Russ. *siryj*. This word could be the palatalized IE *ḱai-* to set beside IE Pok. 519 *kai-* 'alone', O.Ind. *kévala-*; Lat. *caelebs* 'unmarried', Let. *kaîls* 'only; childless'; the Lit. *-ei-* would then be secondary from *-ai-*.

syai 'previously' Sid. 122r3, Tib. *sna-ma*, to read *ysai*.

syaucä bu 'name of a perfume', Sid. 10v2 BS *sarjā-*, Tib. *sra-ci* (< **srajā?*) *pog*, Mahāvyutpatti 5936, 61 *sarja-rasa-*. O.Ind. *sarja-* 'vatica robusta; shorea robusta, sāl-tree'; Tib. (Das Dictionary) *sra-rci* 'sāl-tree'. For *-auc-*, see *pyauca*, *vyauca*, *kauce*, with *-auc-* < *-āfč-*, *-aufč-*, *-āvč-*; here possibly to base *sai-*: *si-* of dark colours, see s.v. *śāva-*.

svaṃna 'to-morrow', K 41·58–9 *svaṃna ysai ysai hā tti kimalai biśi rruṃdā pyaṃtsā ttuḍāṃdā* 'next day early they all brought his head to the king's presence', = K 44·176–7 *svaṃ ysai ysai hā tti kimalai biśi rruṃda pyatsi ttuḍādiṃ* (*-iṃ* = *-ai*), parallel in Divyāvadāna 382·12 *samānīteṣu śiraḥsu*; K 46·26–7 *ttī svaṇa ysai ysai āśīrī anūrāṃdhä ttye naḍāṃ muśda brrīya navāysye cīvara ū laṣṭa pāttarä asthīye ttye naḍā bīśa piṇḍvā ttradä* 'then next day early the teacher (BS *ācārya-*) Aniruddha in desire for this man's favour (of a gift) put on his robe (BS *cīvara-*), and took up staff (and) bowl (BS *pātra-*), he entered this man's house for alms (BS *piṇḍapāta-*)'; II 88·18 *u svaṃna kalai hā augavāṃ vīrāṣṭā parauta haudeṃ* 'and next day early I gave commands (to go) to the *ügä*-officials' (*kalai*, dyadic with *svaṃna* either dialectal to *kara-* of *karavātä* 'in the morning', *-r-* variant with *-l-*, or lw Prakrit *kalla-*, O.Ind. *kalya-*, *kālya-* 'morning'); III 66·25 *svaṃna hā hārva haṣte* 'the next day he sent the *hāruva*-officials' (= BS *śreṣṭhin-*). From **suvatana-* (with *-aṃna-* as in *hvatana-*, *hvaṃna-*, *satana-* 'dung', *saṃna-*) to *sau-*: *su-* 'to dawn' see cognates s.v. *svī* 'to-morrow'. The suffix is of time *-tana-*, O.Ind. *nūtana-*, *śvastana-*, *sanātana-*, *prātas-tana-*, *purātana-*, Lat. *-tinus*, Greek -τινός.

svaṃdūṃ, *svaṃdū*, *svadū* 'sulphur', Sid. 151v4 *sauvīraṃjaṃ drre bāga*, *svadū paṃjsa bāga* 'antimony three parts (BS *bhāga-*), sulphur five parts', BS *gandhaka-anjana-. . . .panca-tri-bhāgaiḥ*, Tib. *stan-zil ča gsum dan*, *mu-zi ču lna-dan* (*mu-zi* 'sulphur'); Sid. 152r5 *svaṃdūṃ*, *buśānai* 'sulphur, perfume (*māṃsī*)', BS *anjanaṃ māṃsī-*, Tib. *stan-zil dan*, *span spos dan* (by error *svaṃdūm* (= *mu-zi*) in place of *sauvīraṃjaṃ*); Sid. 151v2 *svaṃdū hīya cuṇya* 'powder (BS *cūrṇita-*) of sulphur', but BS *gandhaka-dviguṇa-rasāt*, Tib. *mu-zihi khu-ba* (*khu-ba* 'liquid') 'flux of sulphur'. This reference to 'flux' (BS *rasa-*, Tib. *khu-ba*) assures the meaning of the second component. Hence **suvana-* 'bright' for 'yellow' > *svaṃ-*. To Oss. D. *säüändon*, I. *sondon* 'sulphur, sulphur-source', with *savana-*, (**sauna-* >) *son*. To base IE Pok. 594 *ḱeu-* (beside *keu-* in *koraka-* 'pigeon' as the 'blue bird') with ambiguous *ḱ-* or *k-* in Greek κύανος 'dark; blue stuff, enamel, plant name cornflower', κυανοχαίτης 'dark-haired', adjective, κυάνεος Hittite *kuuanna*, *kunna* 'copper, blue of copper', with *ḱ-* in Lit. *švinas* 'lead'; with increment *sauk-* 'be bright', Av. *suxra-* 'red' (see above *suraa-* 'clean'), O.Ind. *śukrá-*, *śuklá-* 'white'. The second component *-dūṃ* from *-dauna-* by *u*-umlaut from *dānu-* or through *-dāṃ* direct from *dānu-*, 'liquid'; Ossetic *-donä*, *-don* may be direct to *donä*, *don* 'water' from *dānu-* or from **daunu-*; to Av. *dānuš* 'stream', glossed by Zor.P. *rōt* 'river'.

svāmilau 'shoulders (?)', III 93·249 *paijvā bañāñā audä svāṃmilau vī būre, ysair-banvā vīna jiṃdä* 'it is to be bound on the breasts up to the shoulders (?), it removes pain in the heart-bonds'. Assuming that this *svāṃmilau* is the same as Sid. 128v5 *sāmalā* 'shoulders', Tib. *phrag-pa*, from **suti-mṛda-* 'top of shoulder'.

svī 'to-morrow', II 109·11 *jūhai jsa svī būjve* 'from love next day he revived'; II 99·184 *ṣa īmą aśa naiśtą svī hamai* 'to-day there is no horse'; to-morrow there will be'; II 88·28 *ttā svī dāthiḍai paryāṃ* 'we order to transport it to-morrow'; II 37, 1123 *thyau hajseṃma* (*-eṃ-* = *-ai-*) *khu ma svī hīśtä* 'collect it at once so that it arrives here to-morrow (or *ma* 'for me'); Z 2·50 *svī haṃtsa biṣtyau* 'to-morrow with disciples'; Z 23·43 *mu-ṣvai rro hāḍe kāṭāmä svī ākṣuvāmä padīnde* 'to-night surely we shall reflect; to-morrow we shall begin work'; III 70·114 *viñāṃ svī tcimaña thajīṃdä* 'now to-morrow they will pull out your (*-āṃ*) eyes'; V 64·1 *ṣi ī aḍa jsāṃ svī* (uncertain context). Adjective, K 46·24 *svīyāṃjsī nasą khāysä* 'to-morrow's ration of food', with *-āṃjsya-* suffix of time. See also *svaṃna* 'next day'. From base *sau-*: *su-* 'to shine, dawn', Av. *sūrəm* 'in the morning', *sūirīm* 'breakfast', glossed by Zor.P. *sūr*, N.Pers. *sūr* 'banquet', Parsi-Sanskrit gloss *utsava-pāka-* 'festival baking' (see *sūraka* 'repast'); *savah-* in dual phrase *avi arəzahi savahi* 'to west, to east', *upa karšvarə yaṯ savahi* 'to the *savahi*-region of the world'; Oss. D. *säu* 'in the morning'; *säu-daräj* 'in the morning'; DI. *säu-dar* 'morning twilight'; DI. *säu-dzavd* 'morning-struck' (= 'too soon arisen'); *säu-dzäf* 'morning-struck' (= 'drunken'); DI. *säümä* 'in the morning', D. *säümon* adjective 'matutinal', I. *säüon*; I. *rajsom* 'in the morning'; D. *ison*, I. *isom* 'in the morning; to-morrow'; D. *isonigkon*, I. *somygkon* 'of to-morrow'; compound D. *säu-äxsed*, I. *säu-äxsid* 'redness at dawn'; *izär-äxsid* 'red at evening'. Here *svī* < **suvah* retaining *-ī* (< *-ai*, < *az*, < *-as*) in a monosyllable. To O.Ind. *śvás-*, *śvastana-*. IE Pok. 594 *ḱeu-* 'shine', O.Ind. *śóṇa-* 'red', Russ. *sunika* 'raspberry'. See also *sūnāha-* 'plant name'.

svī 'lungs', and *sṿī*, see above *suṿä*.

sve 'shoulder', see above *suti-*.

svena, read *vasvena*, III 3, 9r3–4 *śī caṃ⟨daṃ⟩nai śśāma tcera svena ṣā kārṣa biśśūnī pajsamäna āysänāña* 'its mouth is to be made with white sandal-wood pure (to read *vasvena*), the circle (BS *kārṣī*) is to be adorned with all kinds of worship', the *vasvena* as in ibid. III 4, 9v1 *vasvena parāhäna* 'with pure *śīla*-ethics'. Hardly *svena* < **sūtäna* 'burnt'?

svena '9–11 a.m.', III 14·8 ⟨. . .⟩*svena mase śaysdä* 'the part of the day called. . .is the snake's', the two-hour period no. six, 9–11 a.m.

ha 'all', *haṃ*, *hamu*, K 111·361 and 112·365 *ha vī bāḍa*, 'always', see *hama-*.

ha- preverb, older *fra-*, see *hanam-* 'bend forward', *hor-*: *hūḍa-* 'to offer, give, offer', with a great variety in other source, Tumšuq Saka *ra-* (in *ror-*: *rorda-* 'proffer, give'), Av. *fra-*, *frā-*, O.Pers. *fra-*, Sogd. Bud. *βr-*, *pr-*, Chorasmian *š-*, *š'-*, M.Parth.T. *fr-*, M.Pers.T. *pr-*, Zor.P. *pl-* **fra-*, Armen. lw *hra-*, N.Pers. *far-*, Oss. D. *ära-*, DI. *rä-*, *ra-*, *lä-*, Balōčī *ša-*, Orm. *šra-*, *ša-*, Yazg. *ǰa-*, Parāčī *rha-*, Yidγa *fər-*, Waxī *rə-*, *re-*, *ra-*, *rī-*, *rū-*, *rɛ-*,

rā-, *ro-*, Šuγnī *re-*, *ri-*, *ra-*, Sarikolī *rā-*, Harzanī (and other N.W. dialects) *hra-* (as in Armenian loanwords; note also Georgian *lap'arak'-* 'to talk, speak' from **fraparak-*, Armen. *hraparak*); see Harzanī W. B. Henning, TPS 1954, 173. To O.Ind. *pra-*, IE Pok. 813–5 *pró*, Greek πρό, Lat. *pro*, *prō-*, Celtic O.Ir. *ro-*, Welsh *ry-*, Got. *fra-*, OHG *fir-*, Lit. *pra-*, *prō-*, O.Slav. *pro-*, Russ. *pro-*, *pra-*.

ha- for older preverb *haṃ-*, see in following words.

hakṣa 'truth', Manj. 105 *hakṣa . . . drūja* 'truth . . . falsehood' (also Manj. 98; 103; 98–9), K 150·25 *ttye hakṣa prrabāvanā* 'by force (BS *prabhāva-*) of this truth', K 14·83 *haḳṣa*, K 14·84 *ha:kṣa*, with *-kṣ-* from older *-ṭhṭh-haṭhṭhā-* 'truth', oblique *hīṭhṭhe*.

hakhīysa- 'number', *hakhīśa*, *hakhiṣṭe*, see *haṃkhīys-*.

hagaj- 'assemble, collect', II 23·21·3 *thau haṃgaja tcahau⟨ra⟩///* 'at once collect four . . .'; Manj. 137 *hagaja bāva* 'he (the pupil) gathers roots'. See *haṃggalj-*, *hagaij-* from **hamgart-*.

hagatte 'develops', Manj. 242–3 *hagatte veṣayvā pātca*, =Z 5·84 *viṣṣaya väte vātcu haṃgaltte* 'he then develops in the objects of sense' (BS *viṣaya-*), parallel to BS *pravartaya-*, see Z 4·103. See *haṃgaltte*, *haṃggälsta-* from **hamgart-*.

hagana 'absent', III 106·35–6 *aumāca kṣa haḍā hagana* 'the *amātya*-counsellor was absent six days'. From **fragata-* 'absence' inst. sing., **hagatäna* (as *ttagata-* 'wealth', inst. sing. *ttagatäna*, *ttagatna*, *ttatana*). For *fragata-*, see Av. *frā-* with *gata-*, Oss. DI. *räyäd* 'ripe'.

hagarga- 'assembly', III 76·240 *hagargvā būśä vaṭākye* 'in the assemblies jests, grimaces'. See *haṃggarga-*.

hagav- 'long for', Sid. 133v3 (present participle) *garkhą bejeṣe u pharākā bejeṣe hagavaṃdai bejeṣe* 'he speaks heavily, and he speaks much, he speaks with longing', Tib. *smra-ba thogs-pa dan, man-du smra-ba dan, smra-ba-la bskam-pa dan* (*thogs-pa* 'be impeded'; *skam-* = *rkam* 'long for'); noun *hagavāma*, SuvP. 68r3 *ysaṃthīje cu haysgame jsa brrīvīju haṃtharkyau jsa hagavāme jaḍī pracaina, vitkausta dīśīṃ ṣṭāna* 'what is due to trouble from birth, longing due to love's disasters, because of ignorance (BS *jaḍa-*), I confess, due to childhood', BS *janma-saṃkaṭe . . . mūrkha-bāla-kṛta-kleśa-saṃkaṭe . . . rāga-saṃkate* (preceded by *deśayāmi*); JS 24r4 *niṣaudai aysmya hagavāma hīsī* 'you quieted in the mind longing (and) greed for it'; Manj. 335 (triadic) *hagavāma āgrrāha* (BS *āgrāha-*) *hīsa* 'greed'. From **fra-kav-* or **fra-gav-*, M.Parth.T. *prg'w-* 'desire' to IE Pok. 353 *gāu-* in Lat. *gaudeō*, Greek γᾶθέω, possibly Tokhara B *kāw-* 'desire' (if not from *kā-* 'desire').

hagaṣṭa 'fall forward, tending to', Manj. 108 *ttyā jsa muysatha vacaittra bāva hagaṣṭa dīna* 'with these, various (BS *vicitra-*) states of being (BS *bhāva-*) in this birth tending downwards'. From **fra-kas-*, see above *kas-*.

hagāḍa- 'saved', K 145, 2v2 *vasve hamārai, hagāḍai* 'they become pure, delivered'. See *hagār-*.

hagār- 'draw forth, save', K 145, 2v4 *avāyāga satta hagārīdą* 'they deliver the beings who are members of the *apāya*-state' (BS *apāya-anga-*); future participle, K 146, 3v4 *jāpani habusa niṣāmate hagārāñä* '(by preaching) suited to *jāpa*-prayer he becomes calm; he must be delivered'. Noun, K 145, 3r4 *mūrakyā hagārāme beḍa* 'at the time of deliverance by the *mudrā*-signs'. From **fra-kār-* 'draw forth', see s.v. *kār-*: *kāḍa-* 'to draw'.

hagūjsa- 'meeting', K 148·55 *pīsau kalyāṇa-maittrau jsa hagūjsa hamāve* 'may there be meeting with teachers, spiritual advisers' (BS *kalyāṇa-mitra-*); Manj. 114 *khu ttyā hagūjsa ham(ā)va* 'if there occurs meeting with those (three things)'. See *haṃgūjs-*.

hagūṣṭa- 'digit', Manj. 150–1 *sa khu pūra nījsvāña ṣa hagūṣṭa jsa hvaṇḍā vaska ā khu artha sp(ā)śa carauna ttāra va pājaña ṣīya haguṣṭāva pūra neśta* 'just as the moon reveals with one digit for men; or as wealth can be seen by a lamp in a dark storeroom at night, (and) there is not a moon having its (16) digits'. To O.Ind. *candra-kalā* 'a digit, $\frac{1}{16}$ part of the moon's disc'; as *sakala-indu-* 'full moon'. See *haṃguṣṭa-*.

hage 'objects of sense (?)', parallel to BS *viṣaya-*, K 153·27 *gujsabrrīyiṃ* (*-iṃ* = *-ai*) *idryā* (BS *indriya-*) *hage varaṣṭą* 'having enjoyed objects of sense, being broken, by the senses'; from *hang-* 'be attached', Av. *hag-*, *haxta-*, see also *ajs-* 'pursue', Av. *voluna-zga-* 'clinging to the blood, hunting (dog)'. IE Pok. 887–8 *seg-*, *seng-* 'adhere', O.Ind. *sájati*, *saktá-*, Lit. *sègti* 'adhere', O.Slav. *segnǫti* 'to seize'. Hence *hage* from **hangā-* 'attachment'. See *haṃjsä*.

hagetta 'turns', see *haṃggaltte*.

hagaiṣṭa 'information', II 12·51 *chū bīra vīrāṣṭa hā hagaiṣṭa hūḍai* 'for the Secret Bureau I gave a report', =II 100, 212–3 *chū bīrä vīrāṣṭä hą̄ hagauṣṭa hūḍai*. Here *chū bīra* is Chinese *ʦung-mi* from *t'iung-miet* (K 1269·1; 617·2) 'Inner Secret', in dyadic use II 93·3 *chū bīrä vīrāṣṭä haṃdanāṣṭä* (*haṃdana* 'within'). The variants *hagaiṣṭa* and *hagauṣṭa* (if not errata) indicate *ham-* or *fra-kista-* (*kaiś-* 'to inform') and *ham-* or *fra-guśta-*.

hagauṣṭa 'finger', K 145, 2v1; and 2v4, see *haṃguṣṭa-*.

hagauṣṭa 'information', see s.v. *hagaiṣṭa-*.

hagyeḍa 'draws out', K 153·26 *hagyeḍa satvą* 'draws out, saves beings'; III 38·44 *hagyeḍa skaudä brraukalakīje vaṭākye* 'displays secret contortions of the brow'; =III 47·65 *hagyeḍä skaudaka brraukälakīja dunaka*. From *ha-gār-* to base *kār-*: *kāḍa-* 'draw', 3 sing. *hagyeḍä* (with secondary palatalised *-gy-*), see also *haṃggār-*, 3 sing. *haṃggeḍä*.

hagrratha, see *haṃgraṃtha-* 'juncture'.

hagrrāṃdä 'they raised', III 108·33·36 *hagrrāṃdä dasta uskyāṣṭä* 'they raised, their hands up'. Possibly from *ha-* (or *haṃ*) with **grab-*, *grby-* >*gir-* (see above), whence here *grr-*. See also *haṃgrīh-*: *haṃgrautta-* from *-graby-* and *-grāfta-*; and *hagrāh-*.

hagrāḥāka 'maintaining, upholding', II 6·96 *parau hagrāḥāka* 'obeying the command'. See *haṃgrautta-*. From *ham-* (or *fra-*) and *grāh-* to base *grab-* 'seize', see also *haṃgrīh-* from *ham-grabya-*.

hagrrautta 'lifted', K 29·197 *na hagrrautta yūḍā*, =K 38·134–5 *na ṣṭāṃ haṃgrrāṃtti yūḍā* 'she could not lift (the water-jar)'; 3 plur. *hagrauttāṃdä*, see *haṃ-grīh-*.

hagve 'he came to', K 29·191–2 *dade khu hagve ttaña bāśa raṣaya byāda* (=*byauda-*) 'as soon as he reached the wood he found the sage' (BS *ṛṣi-*), =K 38·131 *saṃ khū ā ttāñya bāśi bīdi* 'just as he came to the wood he found (him)'.

Here *hagve* variant to *ā* 'he came'; K 15·139 *khu ma hagve ttu padamaka lādrrai* 'when here the hunter Padamaka met him'. From *haṃ-guta-* 'met'.

haṃkhīys- 'to count', participle *haṃkhiṣṭa-*; noun, Sid. 4r1 *āchai hīvī haṃkhīysä u rvāṃ hīvī haṃkhīysä* 'the counting of the disease and the numbering of the seasons', Tib. *nad-kyi grans dan, dus-kyi grans rim bžin-du*; loc. sing. III 9, 18r4 *baudhisatvāni haṃkhīśa* 'in the company of the bodhisattvas', V 199b6 *ttīña haṃkhīśai hauḍe thaunaka* 'in that company he gave him pieces of cloth'; Sid. 7r3 *khu haṃkhīysä hva ṣṭe* 'as the number has been stated', Tib. *grans bžin-du*. With suffix *-gyā-*, K 1, 134r2 *haṃkhīysgya* 'in the company', K 1, 134v2 *dākṣiṇyānu haṃkhīysgya tsīmä* 'I come into the number of the worthy ones' (BS *dākṣiṇeya-*), Tib. *bdag sbyin-pahi gnas-so źesbya-bahi grans-su ḥgro mod-kyi*; acc. sing. V 163, 4a2 *haṃkhīysgyo*; oblique, K 2, 136v3 *ttānu haṃkhīysgye īñä* 'in their number', Tib. *nav-du*; SuvO. 36v5 *ṣä tterä haṃkhīysgye jsa gyasta balysa kūla nayuta satä ysāre ārāhätä* 'he with so great a number honours (BS *ārādhaya-*) millions 100,000 *deva* Buddhas'; SuvO. 36v6 *tte⟨rä haṃkhīysgye⟩ jsa cakravarttoña rruīyānu kūṣḍānu kūlu nayutānu satä yseru byehandei hämäte* 'he gets possession with so great a number of millions, 100,000 royal palaces of empire', BS *tāvatāṃ cakravarti-rāja-kula-koṭi-niyuta-śata-sahasrāṇāṃ lābhī bhaviṣyati*; V 111, 33v5 *bāḍä haṃkhīysgya* 'reckoning of time'. Preterite, SuvP. 70r1–2 *haṃkhiṣta hime* 'can be counted', BS *gaṇetu...śakya jñātuṃ*; V 334, 27v4 *ne haṃkhāṣṭä hämäte* 'cannot be counted', parallel BS G 37, 24b2 *na śakyaṃ...gaṇayituṃ*; with negative Z 13·87 *anaṃkhāṣṭa-*; SuvP. 59v2–3 *anaṃkhiṣṭa jasta baysa* 'countless *deva* Buddhas', BS *aprameyān asaṃkhyeyān buddhān*. From base *kaiz-*, *khaiz-* (=*xaiz-*) palatalized *pachīys-* 'account', beside *kaik-*, Oss. D. *xincun*, *xinst*, I. *xyncyn*, *xyyd*, *xyxton* 'to count' < **khinč-*; Zor.P. *nikēž-*, *nikēxtan* 'to account, expound', to Av. *ahąxšta-* 'uncounted' (**a-ham-xišta-*). See also *chīyā* 'counting'. IE *k(h)eiĝ(h)-*, *k(h)eik*, with increments to IE Pok. 636–7 *k^{u}ei-* 'to observe', Greek τίω 'to treasure, honour', τιμή 'honouring; penalty', Av. *kaēna-* 'penalty', Zor.P., N.Pers. *kēn* 'revenge', Lit. *kaina* 'price', O.Slav. *cěna* 'honour, price' *ceniti* 'to treasure'; with *-t-*, O.Slav. *čitǫ*, *čisti* 'to count', Lit. *skaitýti* 'to count'.

haṃkhau⟨ṣṭa-⟩ 'tossed', V 153, 174a1 *⟨br⟩īnthyau haṃkhau⟨ṣṭa-⟩* 'tossed by storm-winds'. See *khoys-* 'move'.

haṃgga- 'total', V 174a1 *tti buri vā mūra haṃga phemāṣṭa gūñä hauḍä* 'these so many *mūrā*-coins in total, he gave sacks (*gūñä*, Kroraina *goni*) for (taking to) Phema'; III 50·47 *baudhäsatta ni tsūnī hāṣṭa haṃgä nai mūñāñä tsāṣṭä* 'the bodhisattva must not go there; altogether he must not remain calmly' (*yi* 'by him' with future participle); II 65·2·4–5 *tti mūri h(v)aḍā haṃgi puṣa hauḍa* 'these *mūrā*-coins altogether do you at once give for the men'; II 66, 6a2 *///ji mūra haṃgä puṣa*; V 204, 5a1 *///mūri haṃgi darmadattā vara u ja///* 'the total *mūrā*-coins, to Dharmadatta and...'; Z 4·43 *aysmū ni pīḍe gyaḍīna vāpāka* (BS *jaḍa-*, *vipāka-*) *nā haṃggä viciträ* 'their mind is filled with ignorance; their ripening is altogether various'. From *haṃgga-*, *haṃga-*, *haṃgā-* **hama-ka-*, to *hama-* 'all, whole', see *hama-*; and above *āma-* 'total' without initial *h-*. See also *haṃga-* 'sour' from **ama-ka-*.

haṃga 'citron', Sid. 18v1, BS *vīja-pūraka-*, Tib. *kha-lun*; III 91·221 *haṃga*; III 17·13 *huṣkyā ttrahe, haṃga, mijsāka* 'dry radishes, citron, kernels'. From *haṃgā-* with *haṃga-* 'sour'. Compound, Sid. 124v1 *aṃbala-vetta raysä, haṃga raysä* 'sorrel juice' (dyadic), BS *amla-vetasa-*, Tib. *star-bu*; Sid. 130v3 *haga hīvī raysä* BS *amla-vetasa-*, Tib. *star-bu*; Sid. 123r4 *haṃga aṃbala-vettā raysä haṃga ṣṭe* 'sour amla-vetasa juice is sorrel', BS *amla-vetasa-*, Tib. *star-bu*. O.Ind. Bower MS *ambla-vetasa* 'rumex vesicarius, Indian sorrel'; Tib. *star-bu* 'rumex indica'. See *haṃga* 'sour'.

haṃga 'sour', II 85·22 *ñye tciṃña haṃga sūttä* 'curds, yeast, sour stuff, vinegar'. From base *am-* 'sour, bitter' **amaka-* > **aṃga-* with prothetic *h-*, to IE Pok. 777–8 *om-*, O.Ind. *amlá-*, *ambla-* 'sour; sorrel'; *āmá-* 'raw', Armen. *houm* 'raw; grim', Greek ὠμός 'raw; grim'; Alban. *ambël*ë, *ëmlë* 'sweet', *t-ëmblë* 'gall', Lat *amārus* 'bitter', Celtic O.Ir. *om*, Welsh *of* 'raw', O.Engl. *ampre* 'sorrel', O.Norse *apr* (**ampraz*) 'sharp'; Lit. *āmalas* 'mistletoe'; Let. *amuols*, *amuls* 'mistletoe; sorrel'. See BSOAS 20, 1957, 50–2 for Oss. D. *ingin*, I. *indžyn* 'curds'; Tokhara *oṅkorño*, *-ai* 'milk food', BS *pāyasa-*, but *haṃga-*, should be separated from *angu-* in the various words there cited. Sogd. Man. *n'mry* 'sweet' is **an-āmara-ka-* 'not sour', as the reverse, Khotan Saka *ālvarai* 'sour', is 'not sweet', see above. For *-ma-ka-* > *-ṃga-* see *haṃgga*; 'total' < **hamaka-*; and *m-t-* > *nd danda-*, *handaunda-*; *m-θ-* *ysaṃtha-* 'interest, payment'.

haṃgaja 'collect', 2 sing. imperative, II 23·21·3 *thau haṃgaja tca⟨haura⟩* 'at once collect four...'. See *haṃggalj-*. Manj. 137 *hagaja*; 2 plur. II 108·183 *hagaijara*.

haṃgari 'part of the body', III 130a2 *ci haṃgari spa⟨tti⟩* 'whose...twitches'. Possibly base *ank-*, *ang-* 'bend' (with prothetic *h-*) to **angara-* 'bending part', like O.Ind. *ankasá-* 'side, loin', *ankurá* 'sprout, swelling', Greek ἀγκυλος 'bent', and Av. *aka-* 'hook', *ąxnah-* 'reins', *ąxma-* 'bent arm', Oss. DI. *äynäg* (**agnaka-*) 'fastening knob, button', D. *ängurä*, I. *ängur* 'hook'. Note the suffix *-ara-* in names of parts of the body, as *maysdara-* 'nipple', *humara-* 'shoulder (?)', *ttarandara-* 'body'; from *vaṇk-* 'to bend', O.Ind. *vankara-* 'curve in river'.

haṃggargga- 'gathering, assembly', Z 22·215 *saṃpuṣpäte nāma uryāni kuṣṭa ṣei hämäte haṃggargga* 'in the garden by name Saṃpuṣpita- where this gathering (of Maitreya) will be', parallel to BS *pariṣad*, and *samiti*; III 76·240 *hagargvā būśä vaṭākye* 'in the assemblies jests, sidelong looks'. See *haṃggalj-* 'to gather'.

haṃggalj- 'to gather', participle *haṃgrīta-* Z 22·297 *śśarīrai gyasta haṃggaljīndi* 'the *deva*-gods gather his relics' (BS *śarīra-* 'body'); II 108·183 *pharāka vā kīragara hvaṇḍa hagaijara* 'assemble together many work-men'; Manj. 137 *sa khu daśta çāyara beṣta hagaja bāva vecettra* 'just as a clever magician pupil gathers various (BS *vicitra-*) roots'; preterite, Z 2·64 *tvī vaska haṃgrīta ulatāñe harbiśśä ttärtha* 'for your sake the sectaries (BS *tīrthika-*) have all assembled in the cemetery'; Z 2·10

haṃgrīya hamālā 'gathered in the same place'; v 338, 6i15 *māra pāpīma haṃtsa parvārna vara haṃgrīya* 'the evil *māra*-demons were gathered there with retinue' (BS *parivāra*-), BS G 37, 57b1 *sahasrāṇi mārāṇāṃ pāpīyasāṃ sa-parivārāḥ sannipatitāḥ* (*pāpīma*- BS *pāpīmant*-); SuvO. 68v4 *cu hā dīvate haṃgrīye hā tsutāndä dātä brīya* 'what *devatā*-deities gathered together came in love of the *dharma*-doctrine', BS *ye āgata devatā dharma-kāmāḥ*; K 46·40 *majṣi haṃgrrīye* 'the women gathered'; v 129, 1v2 *///nu vara haṃgrīya vya///* 'had gathered'; participle, K 8, 5r3 *haṃgrīna aysmūna* 'with collected mind'; Z 5·13 *haṃgrīyyo uvyau* 'with collected wits' (like BS *samāhita*-). Incohative, 2 plur. Z 24·465 *cu buro jaṃbvīya biśśä mä vālsto haṃgrīsta* 'whoever, men of Jambudvīpa, you are all gathered here to me'; Z 22·320 *ku haṃgrīsīndi ssūjätena* 'when they gather with one another; K 41·54 *āmäcä haṃgrīsyara* (2 plur.) 'assemble the *amātya*-ministers'; K 41·55 *āmäcä haṃgrīya* 'the *amātya*-ministers gathered'; v 30, 79a1 *bodhisatvānu haṃgrīsca väta* 'at the assembly of bodhisattvas'; III 70·111 *haṃgrīsyarä harbaiśä vāṣṭä* 'assemble all here' =III 71·137. From *ham*- with base *karg*- (but *garg*- or with *-k*- is also possible), present *-galj-* <*-arj*- (or *-arć*-), participle- *grīta*- < **-gṛxta*-, see *dārä-ta*-, *drīta*-, to *dṛjs*- 'hold', *ggärāta*- 'bought', *uysgrī, girya*- to *grän*- 'buy'. Possibly *karg*- is supported by Armen. *karg* 'arrangement', Georgian lw *k'arg-i* 'good' (if they are Iranian loan-words). For *-algy*-, see also *haspalgy*- 'burst out'.

haṃgaltte 'turn, develop', Z 4·47 *kho aysmya crrāmä vipäkä ttrāmu viñänä haṃgaltte* 'as what kind of ripening in the mind, so the conception (BS *vijñāna*-) develops'; III 52·90 *aysmya hagetta kūra ṣāma* 'false thinking develops in the mind' (*aysmū* =BS *vijñāna*-); preterite, Z 4·103 *cu mä ṣa parikalpa prravarttätä kho viñäni haṃgälstä* 'what imagination of mine developed, as the conception evolved'; III 75·233 *haṃgaistä naṃdä makalä* 'the monkey Naṃda turned away'; III 75·228 *haṃgastä rämä ttanī* 'Rāma then turned'; JS 29r1–2 *dai haṃgesta* 'the fire rolled'. From *ham*- with *gart*- 'to turn', see *ggaltte, ggaḍāre*.

haṃgaśśa 'altogether', SuvP. 65v4 *thyau haṃgaśa byaide* 'is altogether swiftly got', BS *prāptaṃ kṣipraṃ*; K 138, 921–2 *ttye haṃgaśa bistä bujse hāva ṣāña* 'his altogether twenty virtues, advantages must be recognized', Tib. *deyi yon-tan-gyi phan-yon ñi-śu śes-par bya-ste*; Z 13·142 *ttätä ttädärä haṃgaśśa dharmä cu mahāyāña hvaññare* 'these such *dharma*-doctrines altogether which are preached in the Mahāyāna'; Z 10·3 *balysūstä haṃgaśśo ttanda* 'so great altogether is the bodhi-knowledge'; Z 13·39 *paṃjsa sate haṃgaśśu dharma vina mahāyānä nä īndi* 'the 500 *dharma*-elements altogether do not exist apart from the Mahāyāna'; K 10a2 *viśpastä haṃgaśśo khu namo śśākyamunä* 'altogether confident (BS *viśvasta*-) as the revered (BS *namas*- as an adjective) Śākyamuni'; III 11, 20r4 *tvī beḍa vañe haṃgaśśa mästä mahākāruṇika* 'at this time now you are (*vaña* with *ī* 'you are') altogether the great merciful one' (and ibid. 20r5 bis); v 43, 2a3 *haṃgaśśa*; v 352, 83r2 *haṃgaśo biśi* 'quite all'. From *ham-kas*- 'fall together', from **ham-kas-ya*- (or if *-gaś*- is from older *-guś*- **ham-kus*-, see Zor.P. *hangōšītak* 'like', M.Pers.T. *'ngwšydg* 'manner'). See also *hagaṣṭa*-, for *kas*-.

haṃgaṣta-, see *haṃgaltte*.

haṃ-gāṃ 'swiftly', III 70·143 *haḍā ja haṃ-gāṃ ā* 'the day came swiftly', to *ggāman*- 'movement', with *hama*- 'all'. But an alternative would be **haṃgāma*- 'end' from *ham*- and *gam*-.

haṃggār- 'draw together, draw out', Z 19·23 *haṃggeḍä* (lost context); Z 19·29 *tcamäna hā paḍā haṃggārīndi* 'whereby they first attract there'; Z 24·647 *aśśa haṃggārīndi* 'they draw in the horses'; Sid. 15ov2 *haṃgārāñä* 'to be drawn out', Tib. *dran-bar byaho*; Sid. 144r5 *haṣkarä jsa haṃgārāñä u thaṃjāñä* 'it is to be drawn out and extracted by pincers', BS *āhṛtya. . .kankā-mukhena* ('heron-mouthed' ='forceps'), Tib. *skams-pas drans-te phyuṅ-la*; III 60·39 *haṃgārūṃ jsīna mihä vā imi ditta* 'I will contract my life; do you now see us'; preterite, III 12, 22r1–2 *ttī baudhisa⟨t⟩v⟨ä⟩ hāṣta haṃggāḍä hame* 'then the bodhisattva can be drawn there' (followed by invocation); v 281·76, 8a2 *haṃgāḍi harāśi* (lost context); II 111·16 *aśä viḍāṣṭä haṃgāḍāṃdä* 'they brought there the horses' (translation AM, n.s., 11, 1964, 2). See also *hagāḍa*-, *hagārāme* from **fra-kar*- 'draw forth'. Possibly v 65·12 *⟨haṃgā⟩ḍūṃ ūvi* 'I developed the wits'. From base *kar*- 'draw', see s.v. *kār-*:*kāḍa*-.

haṃgū 'hears, listens', II 112·54–5 *khu hīya tciṃmgāñä mistä haḍa vijsya u ttī jsāṃ haṃgū* 'how with his own eye the great messenger sees and then also hears'; preterite, III 74·201 *haṃgūṣta* 'he listened'. From **ham-gaušati*, and *ham-gaušta*-, see *guva*- 'ear' and *pyūy*-, *pyūṣta*.

haṃgūj- 'to meet', Bcd 49r3 *aysī haṃgūjī* 'may I meet', BS *samāgama. . .bhaveyyā* (like Bcd 49v1 *haṃgūjsi hamāve* 'may there be meeting'); v 54, 2r2 *gyastyau balysyau haṃggūjīmä* 'may I meet with the *deva* Buddhas'; v 302, 4b4 *haṃgūjäte*; II 89·47 *khvaṃ jsa haṃgūjūṃ* 'when I meet them'; preterite, II 89·48 *vaṣṭi vīra-ṃ jsa ni haṃgve* 'thoughout I did not meet them'; II 43·33–4 *cimūḍāṃ jsa haṃgvāṃdūṃ* 'we met with the Cimuḍa men'; II 111·38 *haṃgvāmdä* 'they met'; 2 sing. Z 2·185 *haṃgguvai hāvāna vaysña* 'you have now met with an advantage'. Noun, II 84, 19–20 *u khu ttā ttī kamä-cū astaṃ śūje haṃgūjāmane* 'when then at last we meet one another in Kan-tsou'. From *ham*- with *kauk*- (or *gau-k*-?), M.Pers.T. *ngwć*- 'bend, bow'; Zor.P. *ākōč*-, Sogd. Bud. *"kwć*- 'suspend', *ptkwć*- 'hook (fish)', participle *"kwγt*-, *ptkwγt*, Man. *ptkwγt*; *"qwγt*; M.Parth.T. *"gwxt, 'gwxt* 'suspended' (a different *kōč*- in Sogd. Bud. (Dhuta 272) *kws "k'wćt* 'he strikes the drum' and *kōč*- 'to dig', see *beklhauṭe*). IE Pok. 589 *keu-k*-, O.Ind. *kucati, kuncate, kocayati* 'draw together'; Got. *hauhs*, I.Engl. *hēah* 'high', Lit. *kaũkas* 'boil, scar', O.Slav. *kučati* 'to cover'. See also *haṃgva*.

haṃgūjsa- 'meeting', v 245, 9a1 *nai na varä haṃgūjsä hame* 'there will not be any meeting there (with trouble)', =K 96·171 *nai varä hagūjsa hami*, BS *na. . .kadācid api upapatiṣyate*; III 130a6 *///haṃgūjsa hime* 'meeting takes place'; v 388, 19r4 *haṃggūjsu naryo dukhyau jsa cu ttä vaśīvīndā* (BS *upajīva*-) *uysnora* 'what these beings experience, a meeting with pains of *naraka*-'. See s.v. *haṃgūj*- 'to meet'.

haṃgun- 'cover', participle *haṃgūsta-*, Sid. 141v3–4 *kuhaṃ thau jsa ā vā perāṃ jsa hā haguṇāñą* 'it is to be covered with old cloth or with leaves', Tib. *ras-ma ham lo-mas g-yog-par byaho*; Sid. 144r2 *hā perāṃ jsa haṃgūnāñä* 'it must be covered with leaves', Tib. *lo-mas glan-la* (*glan* 'mend, patch'); Sid. 148r2 *ttye jsa dyaka haṃgūnāñä* 'with that, the sight must be covered', Tib. *mig g-yog-par byaho*; Sid. 150v2 *ṣi pyāmą haṃgūstā gaurśte* 'this is called: covered by the *pätäma*-covering', Tib. *mig-nad bris g-yog-pa źes-bya-ba gyur-te*; III 98·27 *khu ji carau pvīstä pace haṃgustä na vā harūñe* 'as a lamp covered, veiled, covered (triadic) does not shine', =III 99·31 *khva ja carau pvīsta pacai, hagausta na vā harūñai*. From base *gaud-* 'to cover', see *uysgun-*, *pajud-*.

haṃgguva-, *haṃgva-* 'met', see *haṃgūj-*.

haṃguṣṭa- 'finger; finger-mark, signature'; v 92, 611v6–7 *haṃdrri haṃguṣṭe jāla* 'network between fingers', BS *jāla-hasta-*; v 92, 611v4 *⟨bu⟩lysa haṃguṣṭe* 'long fingers', BS *dīrgha-anguli-*; Sid. 138r5 *cve hā haṃguṣṭa jsa ṇehejīdā u dārą buri va neca hame* 'which they press down with the finger, and for a long time it is down', BS *calan syāt pīḍanān nimno*, Tib. *gar mnan-pahi mal-śod dar hdug-pa dan* (*mnan* 'press'; *mal-śod* 'low place'; *dar* 'a little'); Sid. 129r1 *haṃguṣṭāṃ* 'of fingers', Tib. *sor- mo*; Sid. 156v2 *hagūṣṭi biṃdä* 'on the finger', Tib. *mdzub-mo*; 'finger' for 'finger-mark', as signature (like Chinese *ṭṣï-jin* 'finger-mark', K 1215·2; 1067·3), II 28, 36a6 *ttī ra praṃmā* (for *pramāṃ*) *khu hā darauki haṃguṣṭi viśti* 'then it is authoritative when Darauka appends his finger-mark'; IV 26·7–16 *haṃguṣṭe* (10 times). Broken, v 338, 611r1–2 *⟨haṃ⟩guṣṭo paṣkālīye* 'he cracks the finger', BS *acchaṭā-saṃghātaṃ kuryād*, Tib. *se-gol gtogs-pa* ('snap fingers'). From *angušta-*, note *āṃṣṭī*, *āṣṭī* 'thumb, big toe' without *h-*; Av. *angušta* 'finger, toe', Zor.P., *angust*, N.Pers. *angušt*, Sogd. Bud. *'nkwšt*, Yaγn. *angušt*, O.Ind. *aṅguṣṭha-* 'thumb'; Pašto *gūta*, Wanetsī *ŋgut*, Orm., Parāčī *angušt*, Parāčī *γušt*, Yidγa *oguščo*, *oguščiko*; Sanglečī *ingit*, Šuγnī *ängišt*, *angišt*, Rōšānī *ingaxt*, Yazg. *γ°axt*, plur. *γ°axteẓg*; Oss. D. *änguldzä*, I. *änguldz* 'finger', D. *ängursteŭän*, I. *ängurstän*, *ängurstŭan* 'thimble', D. *ängurä*, I. *ängur* 'hook'; Waxī *yängəl*, IE Pok. 46 *ank-*, *ang-* 'bend', O.Ind. *aṅgúli-*, *aṅgúri-* 'finger, toe'.

haṃgūṣṭa- 'heard', III 74·201 *āyanā vāśḍṃdä yāṃdä*, *na haṃgūṣṭa ysura yuḍa pajsa* 'they recited (BS *vācaya-*) examples continually; he did not listen, he was very angry'. See present *haṃgū* from *ham-gauš-*, 3 plur. *haṃgvāre* below.

haṃguṣṭe 'clasps, grips (?)', Sid. 152v5 *ūrą bedą besā haṃguṣṭe stā vīśtāṃdä* '(the medicines) make the clasps (?) upon the belly to stand up', BS *vṛṣya-*, Tib. *ro ća-bar yan ŋgyuro*. Possibly to *haṃguṣṭe* 'fingers'.

haṃgguṣṭo 'signature (?)', v 30, 62v3 *⟨a⟩ysu haṃgguṣṭo daiyi u muhu varai ṣṣadda* 'I saw the finger-mark (?) and we there (had)? faith'. Uncertain.

haṃggẹi 'altogether, wholly', SuvO. 68r3 *nvaśtāmato vätä u haṃggẹi tsāṣṭu āstä* 'he sits in study and wholly quiet', BS *sv-adhyāyamānaḥ sukha-niṣaṇṇaḥ*; Z 3·24 *maitro haṃggẹi vīrä nyūva tcerä samu* 'the teaching is to be directed wholly to kindness' (BS *maitrā*); v 99r6 *ṣai vātcu muditta sīravātā haṃggẹ* 'that then is altogether joy (and) contentment'; v 99v2 *uvikṣa araṃdīśśāmata haṃggẹ* 'is wholly neglect' (dyadic, BS *upekṣā*), see also ibid. v3; v4. Above to *haṃgga-* 'total' **hama-ka-*, here **hamgga-tä* (*-tah*, as *hvatä*).

haṃgẹsta, *haṃgastä*, *haṃgaistä*, see *haṃgaltte* 'turn'.

haṃgraṃtha- 'attachment', Z 4·110 *hävī parikalpaju haṃgraṃthu saṃtsārīnau mästu* 'their own great attachment to *saṃsāra*-migration caused by *parikalpa*-imagination'; III 58·2 *drayi paṃdāvū haṃgrathūṃ śau* 'three paths and one combination of them (*-ṃ*)'; =II 6·83–4 *draya padāvū hagrrathūi śau* (*-i* for *anusvāra -ṃ*). From base *granθ-* 'to join together', see s.v. *grantha-*.

haṃgrama- 'assembly (court, market)', IV 55b1 *ha⟨ṃ⟩grrama āna* 'from the court'; loc. sing. IV 49b2 *tti mūrä haṃgrrīma ā samauttādä* 'they delivered the *mūrä*-coins in the court'; IV 53b2 *svī ysai mara haṃgrrīma ājuma* 'to-morrow early bring into the court'; II 14, 106 *ṣi gvārä haṃgrīma ā vye* 'this business has come to the assembly' (SFTV 7); III 130b5 *haṃgrīma pūrūṃ* 'I win in the court'; II 58b11 *haṃgriṃma* (*-iṃ- =-e-*), see SDTV 106. From *ham-gram-* to base *gar-* 'bring together', Oss. D. *ärγon*, I. *ärγom* 'bundle, load', Balōčī *grām* 'load', O.Ind. *grāma-ḥ* 'gathering, village'. IE Pok. 382–3 *ger-*, *grem-* 'gather', Lat. *gremium* 'breast', OHG *krimman*, *kramm* 'press', O.Engl. *crammian* 'to cram', Lit. *grimiúos*, *grùmti-s* 'to wrestle', Slav. Russ. *gromada*, *gramada* 'heap'. From *grāma-*, see also Zor.P. *grāmīk* 'rich, wealthy', M.Parth.T. *gr'mg*, Sogd. Bud. *γr'm'k*, Man. *γr'myy*, Chr. *gr'm'* 'riches'. Possibly beside IE *gr-es-* in Av. *grāhma-* glossed by Zor.P. *pārak* 'money', Parsi-Sanskrit *lancā*. Also Šāhpuhr I inscription Mid. Parth. 24; 28 *grst-pty*, Mid. Pers. 30, 34 *glst-pt* 'officer in charge of transport' (see TPS 1956, 99–100 but in place of *gard-*, put *grah-*:*grasta-* 'to load up').

haṃgrāṃtti *yuḍāṃ*, *haṃggrāṃdi*, *hagrātta-*, see s.v. *haṃgrīh-* 'lift up'.

haṃgrī, *haṃgrīta-*, *haṃgrīya-*, see *haṃggalj-* 'gather'.

haṃgrima, loc. sing. to *haṃgrama-*.

haṃgrīs-, see *haṃggalj-*.

haṃgrīh- 'hold up, maintain, raise', participle *haṃgrautta-*, Sid. 102r3 *āchainai hīya pā uskyāṣṭä haṃgrīhāñä u bañāñä* 'the patient's feet are to be held up and tied', BS *pratyāditya*, Tib. *nad-pa rkan-pa dgug-ćiṅ bćiṅ-ba-la* (*dgug* 'bend back'); III 69·93 *haṃgrīhya: rä brraukala maṃ* 'lift up my brows'; v 64·44 *samī ṣā rakṣa ūskāṣta haṃgrīhāña* 'for him precisely this *rakṣā*-formula must be lifted up', =ibid. 41 *samī ṣā rakṣa ūskyāṣṭä haṃtca grrīhāña*; II 100·215 *parauvä hagrrīhāña* 'the commands must be obeyed'; adjective, II 86·44 *parau hagrrīhāka* 'supporter of (obedient to) the command'; preterite *haṃgrautta-*, Z 5·47 *ttīyä haṃgrautta harbīśśä śśāya u patä balysu vistāta* 'then all the Śākya men rose up and stood before the Buddha'; III 67·58 *haṃgrautta śaṃdya hvaste* 'he lifted him up (and) dashed him on the ground'; K 29·197 *na hagrrautta yūḍā* 'she could not lift it', v 310r2 *u parau hagrauttāṃdä* 'and they obeyed the order'; infinitive, II 99·204 *parau na kṣama hagrrauttai* 'does not wish to obey the order'. From base *grab-* 'take hold', Av. *gərəb-*, *gərəw-*, Zor.P. *gīrēt*, *griftan*, N.Pers. *gīrad*, *giriftan*, Sogd.

Bud. *γrβ-* 'seize; understand', adjective, *γrβ'k* 'knowing', *ptγrβ-* 'receive', *fr''γrβ'nt* 'they offer'; M.Parth.T. *gryft*, *pdγyrw-*, M.Pers.T. *gyr-*, *grypt*, *pdyr-*, *pdgrypt*, Sogd. Chr. *'grβn* 'fork', Oss. D. *ärγuvun*, *äryuvtoncä*, I. *ärγävyn*, *äryävd* 'load on the back'; D. *aryävnä*, I. *ärγäc'k'* 'pincers'. IE Pok. 455 *ghrebh-*, O.Ind. *grabh-* (later *grah-*), *gṛbhāya-*, *gṛbhīta-*, *gṛhīta-*, Av. *grab-*, *gərəpta-*, O.Norse *grāpa* 'seize', O.Engl. *græppian*, Lit. *grabóti* 'seize, hold', O.Slav. *grebǫ*, *greti*, *grabiti* 'rob'. See also s.v. *gir-*. Here *-grīh-* from **grabya-*.

haṃgva-, *haṃgguva-* 'met', see *haṃgūj-*.

haṃgvạ 'she met', III 71·135 *khu haṃgvạ rriṣma rrāma* 'when she met Riṣma (and) Rāma'; 3 plur. III 67·56 *haṃgvāṃdä śūje* 'they met one another'; K 41·47 *śenevakä āṣṭirī j(s)a haṃgve* 'he met the teacher Śenevaka', =K 43·165 *śenivaki āṣṭirī j(s)a haṃgve* (BS *ācārya-*). This *-gva-* could be from **gau-*: **guta* 'to go' or from **guxta-*, see above *haṃgūj*.

haṃgvāre 'they obey', II 112·65; II 113·97 to 3 sing. *haṃgū*, participle *haṃgūṣta-*.

haṃgvīṣṭa, infinitive 'to hear', V 223·23·5 (SDTV 84) *///paname haṃgvīṣṭa hāysde tsau* 'he rises to hear, he goes a distance'. To 3 sing. *haṃgū*, *haṃgūṣta-*. For *-īṣṭe* see also *brrīṣṭe* 'to ask' (**fraštayai*); *-vī-* <*ū*[i].

haca 'piece (?)', II 25·28·5 *///āskvīra nva thaunakā haca kṣasi chā phaṃnājā nva thaunakāṃ ha⟨ca?⟩///* '...of Āskūra according to the pieces of cloth, a piece sixteen feet long according to the cloths of Phaṃnā village'; II 24·28·2 *pęmīnai thau-v-ī hacaṃ štāka drai* 'of woollen cloth three pieces are needed for him'; II 25·28·6 *///thaunakāṃ hacaṃ nausä chā* 'a piece of the cloths of nineteen-feet'. See also *hacāna-* 'piece' to *hatcañ-* 'to break' or 'cut'.

hacana *bāta* 'a medicinal root', Sid. 12v5 *hacana bāta vrrikṣādānä*, BS *kāśa-vṛkṣādanī*, Tib. *śiṅ kaśa dan brikṣadani*; Sid. 14v4 *gīsā bāte*, *hacana bāva*, *dva drraubha*, BS *kuśa-kāśa-dvayaṃ darbho*, Tib. *rćva kuśa dan*, *kaśa rnam gñis dan*, *⟨dar⟩bḷa dan* (three kinds of grass). Medial *-c-* is from conjuncture of consonants *-t-č-*, or *-čy-* or *-šč-* (see also *pātco*), hence here possibly **hasčanā-* to Av. *hahya-* 'crop, corn', O.Ind. *sasyá-*. IE Pok. 880 *sasio-*, Celtic Gaul (*s*)*asiam* 'rye', Welsh *haidd* 'barley', to O.Ind. *sasá-* 'food; grass', O.Ind. *kāśa-* 'a grass, saccharum spontaneum'. Possibly *hatcan-* 'to cut', hence 'sharp-edged grass', see *hīravī*.

haṣä, older *halci*, indefinite, SuvP. 60v2; 67r1; *haṣä* SuvP. 74r4; K 138·920; *heci* Suv.P. 68r2. See s.v. *halci*.

hacasta 'given', II 20, 12a6 *⟨śapā⟩ñara hacasta mūcaci* '...to cooks, given, month *Mutcaci* (first winter month)'; IV 3v2–3 *cu ⟨ttāgutta⟩ hacasta piṣkali vī* 'as to being in the district given to the Ttāgutta (Tibetans)'; IV 3v8 *ttāgutta hacastū piṣkali*; (IV p. 182 =) V 274·2·5 *virsa hatcastä kūsa 6* 'Virsa gave 6 *kūsa*-measures', parallel to ibid. 2·1 *virsa ganaṃ hoḍe kūsa 31* 'Virsa gave wheat, 31 *kūsa*-measures'. See below *hatcasta-* 'given'. From *sčan-* or *sčand-* with *ha-* <*fra-*. See also *hacāna-* 'piece', and above *pacan-* 'to cover' from base *kan-* after *patič-* >*pač-*, Armen. lw *hanganak* 'contribution, share'.

haṣāna- 'piece (?)', III 89·174 *bagala hīvī tturä gūrvyau haṣānyau jsä styūdä pūṇvāña* 'the mouth of the vessel must be firmly stuffed with crushed pieces'. But possibly by *hacanā*-roots see *hacana*, BS *kāśa-*.

haṣyāra 'are broken', K 73·40 *kabi cū sākyi haṣyāra jauna* 'hero, whose enemies are broken in battle'. See *hatcy-*, *hatcañ-*.

hajaḍa 'carried forward, continued', II 81·40 *ttye heṛā praciṃṃạ* (*-im-* =*-ai-*) *jsīni hajaḍạ īyai* 'therefore life may be prolonged'. From **fra-čṛta-*, to Av. *fra-čar-* 'move forward', see s.v. *car-*, *cuḍa-*, *kar-*, *yan-*.

hajavīṣya 'driven, admonished', K 137·911–2 *ttyau ḅāyyau jsa mī harbiśye ysama-śaṃdai biśvā buddha-kṣetruā gyasta baysa hajavīṣya himya ttina ayeṣṭhāna ttī mī hīvī hīvī buddha-kṣetrāna vāṣṭa pastāta* 'with these rays the *deva* Buddhas in all Buddha-fields (BS *kṣetra-*) of the whole world (=BS *loka-*) were stirred, with this blessing (BS *adhiṣṭhāna-*) then they set out each from his own Buddha-field', Tib. *hod-zer-gyi snaṅ-ba des bskul-bas*, *raṅ-raṅ-gi saṅs-rgyas-kyi źiṅ-dag-nas ćhas-te* (*bskul* 'urge, drive'; *ćhas* 'set out'). From **fra-čauxš-*, **fra-čaušya* >**hajuīṣ-*, to base IE *skeuk-s-* Pok. 954 *skeu-* 'move fast', with *-d-*, *-bh-*, *-g-*, *-k-*, Pok. 955 *skeug-*, *skeuk-*, O.Engl. *scēoh* 'shy', O.Engl. *scyhhan* 'to drive off', OHG *sciuhan* 'scheuchen', O.Slav. *šćuti* 'to urge'. A West Iranian *kōč* is quoted by Anania Širakouni (7th century) for the name of the planet Mercury (H. Hübschmann, Armenische Grammatik I, 94; discussed by H. Junker, Bibliothek Warburg 1923, Vorträge 1921–2, p. 169), possibly 'the swift mover', since *Tištr* (the planet Mercury) is the 'swift' star. Gr.Bd. (TD2) 30·6–7 *hač avēšān axtarān tēž-raβišntar hēnd tištr*... 'of those stars the swifter are the planet Mercury (and the stars...)'. Instead of *-juīṣ-* >*javīṣ-* an alternative would be *čavāy-*: *čavī-* with *-š-* (*-āy-*:*-ī-* as in O.Ind. *gṛbhāy-*:*gṛbhī-*); note also Av. *cəvīš-* to base *kau-*.

hajārnā *spye* 'a flower name', III 87·118 *hajārnā spye*, *tcyāṃśvīna*, *rrāje-namvena* 'the *hajārnā* flower, fowl's plant (?), salt from the plains'; note also III 85·73 *hamārnai phaura dva bāga* 'two parts of this stuff'. Unidentified.

hajuva- 'wise', nom. sing. *hajū*, plur. *hajuva*, *hajva*, V 388, 19v1–2 *hajva vā oṣku suhautta* 'the wise, they are always happy', BS G 37, 14a5 *paṇḍitānāṃ sukho*, Tib. *mkhas-pa rnams ni bde-bar yin*; V 389v5 *hajvānu ṣä suhä* 'this is pleasure of the wise', BS G 37, 14b1 *paṇḍitānāṃ sukhaṃ bhavati*, Tib. *mkhas-pa rnams ni bde-bar hgyur*; V 293, 12a4 *hajvata*; Z 22·267 *hajū*; V 130, 52a4 *rrāspūrä bvākä hajū* 'prince intelligent, wise'; V 164, 113r3 *hajū ggumātä saññvä* 'wise, trained, clever'; Manj. 12 *hajū bvāmaya satva* 'wise, intelligent being'; III 22, 13b3 *hajva*, BS *prajñāvantaḥ*; abstract, Z 8·44 *hajuvattātä*, =V 26v4 *hajvattātä*; Z 8·43 *hajuvattete jsa*; V 182, 43v3 *hajvattete*; Manj. 341 *hajūttā*; Manj. 360 *hajūtte bvāme gīhna* 'by help of wisdom, knowledge', Manj. 84 *hajvattā*; adjective of the abstract, SuvP. 73v2 *hajvattevīnai dastäna* 'by hand of wisdom', BS *prajñā-karaiḥ*; Manj. 157 *hajūttevīja uvāra dāvīnai carau* 'exalted *dharma*-lamp of wisdom'; K 2, 136v4 *hajvattetīnai mahä-samuṃdri māñandānu* 'of those like the great sea of wisdom', Tib. *ye-śes-kyi rgya-mćho*; K 2, 137r2 *hajvattetīgya rrūnd⟨etu⟩* 'light of wisdom'. Ambiguous since either *ha-* <*fra-* with base *čau-*, or *haj-* with *-uva-* suffix can be assumed. From

kau- 'be observant, wise', see *kai*, plur. *kā* and *kabi* 'hero' (with cognates), hence **fra-čuva-* to IE Pok. 587 *(s)keu-*.

haje 'dwelling (?)', Manj. 19 *dukhīna haje śuma khva ja vyehāra vaska tcahaura* 'solitary dwelling of pain like, for them, the four *vihāra-* states'. From older *haṃjāta-* 'heap', BS *skandha-*, V 353, 3b3; from base *kai-*:*či-* 'heap up, collect; build', Av. *kai-*, *čayeiti*, *činvaiti*, 'gather', *kai-š-* 'to build'; M.Parth.T. *čyn-* 'gather', *wjyd* 'chosen', *nčyn-*, *nyčn-* 'to construct', M.Pers.T. *čyn-* 'gather', *pṛzyd* 'fasten', *prčyn* 'hedge', N.Pers, *čīn-*, *čīdan*, *guzīn-*, *guzīdan* 'choose', *parčīdan*, *parčīn* 'to fence', Zor.P. *čītan*, *vičītak*. IE Pok. 637–8 *kʷei-* (*kʷ-* because of Greek ποιέω), O.Ind. *cinóti*, *citá-* 'heap up', *cáya-* 'heaping', *kāya-* 'body', O.Slav. *činŭ* 'rank', *činiti* 'to arrange'.

hajevī 'dusty (?)', II 79·14 *hajevī ṛmā* 'dusty ruin (?)'. See s.v. *ḷhājañe*.

***hajaiṣḍi** 'he intends', defective *jsa*, not *ja*, read *hajsaiṣḍi*, III 74·198 *hajsaiṣḍi jīyakä rrūyä* 'he is about to lose life', see *hajsyai*.

hajsa 'take off', 2 sing. imperative III 123·71 gloss to BS *uttāraya*, the reverse of *pajsa* 'put on'. From *fra-muč-*, beside *pati-muč-*, with cognates s.v. *paṃjs-*. See also *hatsāre*.

hajsa 'formed', Manj. 205 *vāysanyā hajsa gūna* 'the hair formed by the *vāsanā*-impressions' (previous verse *gūnā kheṇḍa* 'like hairs') of the eye-disease which appears to cause hairs on the eye, BS *keśa-*, see s.v. *bulke*. From *ham-jata-* 'struck, put together', see also *hajse* 'form'.

hajse 'put together, form (?)', Manj. 374 *cvai ttai vaina hajse kīre anā rū rūvyā daitta* 'to whom his *karma*-acts are without form, he sees formed things to be without form' (BS *rūpa-*), hence *vaina hajse* dyadic with *anā rū*. From *ham-* with *jati-*, base *jsan-* 'strike, place'.

hajse 'small animals, worms', SuvO. 24v4 *pāra u hajse* 'worms and insects', BS *kṛmi-kṣudra-*, Tib. *srin-buhi phun-po* (=variant *kṛmi-skandha-*). Possibly from IE Pok. 895 *sek-* 'to cut', hence like Greek ἔντομος 'insect', Lat. *secō*, *secāre* 'to cut'.

hajsaba 'clothes (?)', V 354, TM 21 *tharba hajsaba* 'good clothes'; ibid. 22 *hajsaba pyaṣṭa-līka* 'fitted with clothes'. Possibly **fračampa-* 'clothes' with *cāpine* and *khapa-*.

hajsam- 'gather (intr.)', Manj. 82–3 *pārīphū bāja bvāña vara hajsamāre pacaḍaṇą* 'support must be known with them, they gather there duly'. From **fra-* (or *ham-*) *jam-*; and *-ū bāja*.

hajsara 'scope, place of movement', K 28·166–7 *paṣṭa avala-dīmana śuka kūṣṭa (hvī)vaṣau vara hajsara naiśta* 'he starts for Alakā dwelling alone where there is no place for humans', =K 20·252 *paṣṭe avala-(dī)mana śūka kūṣṭa hvīvaṣau vara hajsara naiśta*; K 153·29 *bąysūñe hajsara vī parajsa-śaumä* 'with face turned adverse to the Buddhas' place'; K 112·378 *cu gunai hajsara vīra basta īde* 'who are bound in the sphere of mark'; Manj. 305 *agūnye hajsare vīra* 'on the sphere without marks' (=BS *animitta-*), III 110, 2r2–3 *gyastā bąysä naṃva-būña pasta hajsara harūñāmai nāma dāyī pacaḍä samāhāṃ samāvaje* 'the *deva* Buddha in the ninth bhūmi-stage deigned to undertake (BS *samāpadya-*) the trance (BS *samādhāna-*) of the *dharma*-kind by name: illumination of the sphere of activity' (=BS *gocara-*); SuvO. 5r2 *ttu sūtru uysdīśśīmä nato balysāno hajsaro rahāsu biśśānu balysānu* 'I teach this *sūtra*-treatise profound Buddhas' place, mystery, of all Buddhas', BS *idaṃ sūtraṃ prakāśiṣye gambhīraṃ buddha-gocaraṃ rahasyaṃ sarva-buddhānāṃ*; SuvO. 24r2 *dharma u aysmuī haṃjsare*, BS *dharma-gocaraṃ*; Manj. 45 *aysmyajai hajsara* 'mental sphere'; loc. sing. K 23·68–9 *gumai hījsara dava* 'wild beasts at will in the ranging-ground', with trajected *i*-umlaut. From **fra-čarā-* and **haṃ-čarā-*, to base *čar-* 'to roam', see s.v. *car-* 'go'. With *ā*-note *ājaraista-* (**āčarā-*) 'providing place'. See also *haṃjsarā-*.

hajsaṣṭemä 'I saw' (with lost top of *ha-* (*ʔha(ṃ)-*) and of *jsa*, but no space for *-ā* in *jsä*), K 5, 142v1 *u puṣpi hajsaṣṭemä* 'and I saw a flower' (omitted in Tib. and Chinese and translation Lamotte 244). Possibly *fra-čaś-*, to *čaś-* 'see', see s.v. *tcāṣ-*.

hajsāda- 'heaped up', K 154·40 *āvarṇa hajsāde* 'I accumulated obscurations' (BS *āvaraṇa-*); K 150·29–30 *āvarnä hajsādeṃ* (*ā* = *āṃ*); participle, K 102·58 *hajsāṃda karma baśdę ttai biśä jāre* 'accumulated *karma*-acts, sins, all of it so vanish'; V 250·793 *haṃjsāṃda karma baśdę ttai jāre*; III 114, 6r1 *haṃjsauda karma baśdę ttai biśä jāri*. See *haṃjsem-*, *haṃjsaunda-*.

hajsāṃda- 'sent', II 88·35 *pīḍakä hajsāṃdāṃdä* 'they sent the letter'; II 89·38 *tvā vālai hūnvāṣṭä hajsāṃdāṃdä* 'they sent that (*gyaśti hīya dyāma* queen's gift) towards the Hūna men'; II 90·80 *biśāṣṭa hā hajsāṃdāṃdä* 'they sent to the house'; II 89·44 *cū āna viḍāṣṭä nä hajsāṃdä yinīme* 'what I cannot send through from here'; parallel, II 89·39 *ttū pīḍakä hau ni niśāvem* 'that letter I did not mention'. From **fra-jāmaya-*, see *ha-jsām-*, *haṃ-jsām-* (confusion of *ha-* <*fra-* and *ha-* from *ham-* by loss of *-ṃ*).

hajsāmä 'collection', IV 49a2 *u ttī ra gaḍä hajsāmä haraṣṭāḍä* 'then also they presented parcels of (jade?) stone'.

hajsāmīda 'they get', II 40·28–9 *aśi pamulva vī burä śirka hajsāmīda* 'they get horse, clothes and the like, excellent ones'. From **fra-jāma-*, or **haṃ-jāma-* 'get, accumulate', see *hajsāda-*, and *haṃjsem-*, *hajsem-*.

hajsār- 'pay (?)', II 66·7·3 *ttä burä ttye śaṃdye hajsārāñä* 'these so many (*mūrā*-coins) are to be paid for the land' (in a document of purchase of land). From *ha-*, **fračāra-* 'to draw out' to base *kar-*, present *kār-*:*kāḍa-* 'draw'.

hajsārra 'drawing (lines)', K 11v5 *samu kho hajsārra u pīsä vijñānä rūvä* 'just as drawing and painting, *vijñāna*-knowledge (creates) form'. From *fra-čārana-* to *kar-* 'draw, pull, draw lines', note also Zor.P. *nikārak* 'diagram', N.Pers. *nigār* 'painting', *nigāštan*, *nigārīdan* 'paint, portray'. See also *haṃjsārra-*. Here *ha-* may be *ham-*, and the base may be *kar-* 'to make'.

hajsul- 'to kindle', see *haṃjsūl-*.

hajsem- 'send', V 279, 5a2 *ttila kūṃ(jsa) vā rruṃ hajsemyarä hera-vī ysūmaṃ duṣpye ṣṭi hauta vā na ra byehū* 'send me sesame oil (BS *ttila* repeated in *kūṃ* for *kuṃjsata-* 'sesame'); I am rather weak in the winter;

I cannot get back my strength'. From **fra-jāmaya-*, see *hajsāṃda-* 'sent'.

hajsaimīna 'I might send', II 116·42 *śkyaisa na yai ca ttā hajsaimīna* 'there was not a present (Tib. *skyes*) which I might send you'. See *hajsem-*, *hajsāṃda-*.

hajsaiṣṭa- 'established, built up, permanent', II 103·53–4 *ca būrai. . .āchai āstaṃna pīla ūpadrrava hīra hajsaiṣṭä prrattaiṣṭa vastyą ṣṭādai* 'whatever calamities, troublous things may be settled, established, permanent, illness and the like' (BS *pīḍā*, *upadrava-*, *pratiṣṭhita-*, *vastuka-*). From **fra-čišta-* dyadic with BS *pratiṣṭhita-*, to base *kaiš-* 'to build', Av. *kaēš-*, see s.v. *haṃjātu*, *haje*.

hajsaiṣḍi 'he intends' (not *-j-*), III 74·198 *hajsaiṣḍi jīyakä rrūyä* 'he is likely to lose life' (so with *-js-*), see *haṃjsāṣ-*.

hajsaudä 'got', V 217·4 (SDTV 82) *arrva hajsaudä yaña* 'you can get medicine', but possibly 'sent', from **haṃjāma-* 'get', or **fra-jāma-* 'send'. See above *hajsāṃda-*.

hajsauma 'accumulation', K 147·40 *hajsauma jsa tvārā hamya īye* 'may there have been crossing over from accumulation (of merits)'. From **ham-jāma-*.

hajsauye 'he broke up', III 127·10–1 *valeka auna vaña būrai cau sa ye śaika vīśą hajsauye baśa* 'from childhood till now he who was good, he broke up all evil (*viśūna-*)'; parallel II 3·47: *cāṃ sa yai śaika vīśu hatcāṃyai baiśa* (SDTV 26). See s.v. *hatcañ-*, *hatcy-*. From *fra-čāu-* with Oss. DI. *caud* 'bad', or *fra-jāu-* to *gau-* 'go'.

hajsyai 'was about to', K 45·21 *khu hajsyai dūkhautta āṃ jīye rūya* 'when he was about, in misery, to lose life', parallel see III 74·198 *hajsaiṣḍi jīyakä rrūyä* 'he is about to lose life'. Here durative past *hajsyai* < **haṃjsäsyä*, see *haṃjsaṣ-*.

hajsvätäte 'to invoke' (somewhat uncertain *-v-*), SuvO. 5413 *u ce vā hajsvätäte śandrāmato miśtu gyaśtu ātīmānä ttye hvaṃdä ṣā vījya hvaña u ttätä mandra-pata hvaña* 'and who is wishing to attract the great *devī*-goddess *Śandrāmatā-*, by that man this *vidyā*-charm must be recited and these *mantra-pada* verses must be recited', BS *tena śrī-mahādevīm āvāhayitu-kāmena vidyā-mantrāḥ smārayitavyāḥ* (BS *śrī-* rendered by *śandrāmatā-*, dialectal form to Av. *spənta ārmaitiš*, see Festschrift für W. Eilers, 136–43 Saka *śśandrāmata*). Here **fra-čava-*, with infinitive *-tāte*, to present in *-ta-* (see also *hīṣṭāte*) to base *kau-* 'move swiftly' in IE Pok. 954 *skeu-*, see also *hajavīṣya* 'urge'.

haṃña, *haña* 'in the same', loc. sing. to *hama-* 'same', K 26·130–1 *tta tta khu tc(ī)rrāka ysāra ysatha haña ā haña ysāya* 'just as the *tcīrau* duck (type of marital devotion) for a thousand births each in the same birth are born', =K 18·199 *tta tta khu* (*tcīrauka*) *ysāra ysatha haña ā haña ysāya* (see *tcīrau*, BS *cakravāka-*); II 75·57–8 *vaña hamyai haña ysīthu tciṃiśkyāṃ sauhä* 'now you have become in the same birth the delight (BS *sukha-*) of the eyes'; K 146, 4r2 *haña baiḍa* 'at the same time'; II 38, 16·3 *brātarä haṃña biśa* 'brothers in the same house'. See *hama-* 'same'.

haññāñ- 'expand', III 35·33–4 *tta ma jsā bvejsyau spyakya haññāñāre* 'so here the flowers expand with buds', =III 47·50–1 *tta ma jsāṃ* ⟨*bvi*⟩*jsyau jsa spyakya haññāñāre*, =III 38·32 *tta ba* (for *ma*) *jsāṃ bvijsāṃ jsa spyakya haññāñāre*. From **fra-nai-* with causative *-āñ-*, to base *nai-* 'bring'; see above *ānāña-* for cognates.

haṃjātu 'heap', V 353, 3b3 ⟨*dā*⟩*tīnau haṃjātu paysendä* 'he knows the mass of the *dharma*-doctrine'; BS *dharma-skandhaṃ prajānāti*. From **ham-čita-* to base *kai-*:*či-* 'to heap up, gather, build', see cognates s.v. *haje*; and base *kaiš-* in *hajsaiṣṭa-*.

haṃju 'together', an attitude of the hands, BS *anjali-*, V 328, 7r1 *haṃju dasta nāṃdä* 'they held hands together', BS G 37, 4b7 *aṃjala*⟨*yaḥ praṇa*⟩*mayya*, = G 36, 4b7 *prāṃjalī-bhūtāḥ*; V 329, 13v2 *haṃju dasta nāte*, BS G 37, 11a5 *anjaliṃ praṇāmya*; SuvO. 68v6 *haṃju dasta nāte* 'he grasped the hands together', BS *kṛta-anjalir bhūtvā*. To Av. *hamča zastō*, from *ham-* 'together'. IE Pok. 902 *sam-*, O.Ind. *sam-*, Lit. *sam-*, *są-* rather than to base IE Pok. 45–7 *ank-*, *ang-* 'bend'.

haṃjvāme 'act of chewing', Sid. 156v3 *samaṃdvāṃ arvāṃ haṃjvāme* 'the chewing of appropriate medicines', BS *pratisāraṇaṃ*, Tib. *mur-žin*. From *jau-*, *jyau-* 'to chew, gnaw', see cognates s.v. *śauvāṃde* with IE variants *geu-*, *gieu-* beside *ĝeu-*, *ĝieu-*, Sogd. Bud. *zyβ'y* 'would bite' (snake); M.Pers.T. *žwwdn*, *žwwd* 'chew', present *žw-*; Zor.P. *žōyēt*, *žūtan* (written *ywyyt*, *ywtn*), Pašto *žowul*, *žōyəl* 'chew, gnaw', N.Pers. *jāvīdan*, to IE Pok. 400. See also s.v. *gūṇa-* 'worm', as the 'gnawing' insect.

haṃjsä 'he draws', III 43·17 *khva hvai aṃgau baidä raijsai ārä haṃjsä* 'as a man may draw a sharp saw across his limbs'. From base *hang-* 'to draw', O.Pers. *fra-ahajam* 'I drew forth'; Zor.P. (DkM 939·2) *ul hanǰišnīh* 'raising up' (*LALA hnčšnyh*), *haxtan*, *hanǰ-*, Av. *-zga-* (*vohuna-zga-* 'clinging to the blood'), possibly Av. *haxta-* 'capable', N.Pers. *hanǰ* 'extracting', *hanǰīdan*, see above s.v. *ajs-* 'pursue', and *hage*. IE Pok. 887–8 *seng-*, *seg-* 'adhere', O.Ind. *sájati*, *saktá-* 'adhere', Lit. *sègti* 'fasten', O.Slav. *sęgnǫti* 'seize'. Note that Zor.P. *āhanǰ-*, *frahanǰ-* may contain either *hanǰ-* or *θanǰ-*.

haṃjsąndei 'aspiring', V 85, 6v1 ⟨*balysūšt*?⟩*ālstu haṃjsąndei* 'aspiring to bodhi-knowledge', translation E. Lamotte, Śūraṃgama-samādhi 228 'il aspire profondement à l'état de Buddha'; from **ham-jamantaka-*.

haṃjsaṃdaina 'by one having started', III 21, 9a3 *bąysūña-vīysaina baudhisatva-yāña haṃjsaṃdaina tta tta aysmu upevāñä* 'by the bodhisattva who has set out on the bodhisattva vehicle the thought must be so produced' (BS *utpādaya-*), BS *bodhisattva-yāna-saṃprasthitena evaṃ cittaṃ utpādayitavyaṃ*. See *ham-jsam-* 'go forth' from **ham-jama-*, with contraction of *-jamant-* > *-jsaṃd-*, see s.v. *pajsadi*.

haṃjsam- 'assemble', Manj. 82–3 *vara hajsamāre pacaḍaną* 'there they gather duly'; K 68·195–6 *ttye karmi harbäši jāre nai haṃjsämāri na tsīṃdi* 'his *karma*-acts all cease, they do not accumulate for him, they do not go on', =K 71, 11v2–3 *ttye karma harabaiśa jāre* (verse 38) *nai nä hajsāmare* (to read: *hajsamāre*) *na tsīdä*; Bcd 46v3–4 *cu ji haṃjsimāṃde mamī mara pūña ttaṃda* 'because for me so many merits accumulate here'. From **ham-jama-*. See also transitive *haṃjsem-*.

haṃjsāmaa-, see s.v. *haṃjsem-*.

haṃjsäm-, *haṃjsim-*, see *haṃjsem-*.

haṃjsem-, 'to gather, assemble, get' (trans.), Z 23·97 *puña*

haṃjsemāña 'merits must be gathered' (with Bcd 57v2 *haṃjsāṃdā pūṃñā* 'accumulated merits', BS *kuśalaṃ... saṃcitu*); with *haṃ- > ha-*, II 63·8–9 *hajseṃyarī vā*; II 63·8 *vā hajsemyari* (2 plural); II 16, 4b6 *hajsemā*; II 116·42, 1 sing. *hajsaimāna* 'I might gather'. Preterite, *haṃjsaunda-*, SuvO. 5r4–5 *puñīnai haṃbīsä avamātä aṣumuḍä atāṣṭä cu ttānu haṃjsaundä hämäte* 'the heap of merit, immeasurable, uncounted, inconceivable which is accumulated for them', BS *puṇya-skandham aparyantam asaṃkhyeyam acintiyaṃ tat teṣāṃ prasṛtaṃ bhoti*; SuvP. 73v4 *pūñāṃ armūvīñi kiṇa, haṃjsauda cu ra maṃ īde* 'may I rejoice for the merits which are accumulated for me', BS *tena◡eva me puṇya-anumodena kāyena vācā manasā◡arjitena* (differt); V 115, 63v6 *ce ju vā ttagatä īyä haṃjsaundä* 'whose wealth has been accumulated', BS *dhanaṃ yasya◡asti saṃcitaṃ*; with *-āṃda-*, SuvP. 73v1 *asida cvaṃ īde kīra, haṃjsāṃda ysaṃthvä pīrma* 'what evil *karma*-acts (BS *asiddha-*) there are of mine accumulated in births earlier', BS *pāpāni karmāṇi mayā◡arjitāni pūrva-arjitaṃ yad bhava-saṃkaṭeṣu*. See also with *ha-* for *haṃ-* above. Note II 40·29 *aśi pamuhva vī burä śirka hajsāmīda* 'horse, clothes and the like they gather, excellent ones' with **ham-jāma-*; ibid. 30 *hajsāmīda*. Noun, *haṃjsāmaa-*, V 111, 33r5 *käḍägānīneina haṃjsāmaina* 'with accumulation of *karma*-acts', BS *karma-upacayena*; II 102·39 *pūña bvämavīnāṃ va hajsämä üspaurāṃ prracaina* 'for the sake of the complete accumulations of the knowledge of merit'; K 57, 26r2 *samāhānāṃ hīvī haṃjsāmą ṣṭe* 'it is an accumulation of *samādhāna*-trances'; SuvP. 68v1 *puñāṃ haṃjsāmäna vätcä* 'with accumulation of merits thereafter', BS *puṇya-m-upārjana-saṃkaṭaiḥ*; Bcd 57v2 *haṃjsāṃdä pūṃñā* 'accumulated merit', BS *kuśalaṃ...saṃcitu*. From **ham-jāmaya-*, causative to *gam-* 'go', Av. *ham...jam-*, *hanjas-*, *jāma-*, *jāmaya-*; Zor.P. *hanjām* 'end', N.Pers. *anjām* 'end', Sogd. Bud. *'nγtk* 'complete'; M.Parth.T. *hnj'm-* 'to achieve', *hynj'm*, *'nj'myšn*, *hnj'm'd*, *hnjft*, *hnjpt*, *'njmn* 'assembly'; M.Pers.T. *hnzps-* 'become complete', *hnzpt* 'ended; assembled', *hnz'm-* 'to complete; bring together', *hnz'pt*, *hng'pt*, *hnzmn* 'assembly', Zor.P. *hanjaman*, N.Pers. *anjuman*; Oss. D. *änyäd*, I. *äγγäd* 'enough', *änyädtär* 'stronger'.

haṃjsarä 'place of activity, sphere', K 53·10·9 *agūnä haṃjsarä baysänä bīśänä* 'the markless sphere of all the Buddhas' (=BS *animitta-*, and *gocara-*); K 62, 177v4 *agūnä haṃjsara baysänä bīśäna*; III 49·12 *ci gūnai haṃjsira vīra basta īṃ⟨dä⟩* 'who are bound to the sphere of marks' (=BS *nimitta-*). From *ham-čarā-* 'place of moving together', see also *hajsarā-*.

haṃjsaṣ-, *haṃjsiṣ-* 'to intend; be about to (with infinitive)', Z 2·83 *ce va ju ātāśi* (BS *ākāśa-*) *haṃjsaṣde bālysyo jsa pamete* 'who intends to measure the sky with footsteps?'; II 23·19·1 *haṃjsiṣḍi hīsi* 'intends to come', III 75·219 *rrāmä haṃjsaiṣḍi mirāṃ* 'Rāma is like to die'; 1 sing. Z 14·2 *haṃjsäṭe*; 3 plur. Z 20·18 *haṃjsāre*; II 16, 4b6 *haṃjsyārau hvaṃḍä märāṃ kṣuna* 'the men were about to die of hunger'; 1 plur. II 91·104–5 *mahe kīthi āna haṃjsyāṃ kṣuna mīrä* 'we in the city are likely to die of hunger'; 1 sing. III 20, 3a4 *aysä haṃjsye byūhä* 'I propose to translate' (*byūh-* 'turn, change, transform'); III 37·9 *haṃjsiṣḍai sānāṃ* 'he intends to mount up' (so read); preterite Z 24·412 *śśandä nä khäśäte haṃjsaṣṭäna hūñu* 'the earth drinks their blood with purpose'; Z 13·71 *yakṣä haṃjsaṣte hauśśu haurä* 'the *yakṣa*-goblin was about to give a blow with his fist'; Z 13·76 *haṃjsaṣṭätä* 'she intended'; III 13524–5 *cu ma kṣīra vaśūna hira haṃjsiṣṭa ṣṭäde khu vyachīdä* 'who here (*mara* as in the context) in the land they are (*ṣṭānde*) intent on the evil things that they may vanish'. Noun, K 94·114 *kūśąuma āyīmāve u hajsye hā yanāve*, =V 244, 3a2–3 *āyīmāma kṣamī u haṃjsę hā yanāve* 'he may desire the search and may make the request', BS *prārthayitu-kāma-* ('wishing to make a request'). See the base *čaś-*, s.v. *tcäṣ-* 'to see'.

haṃjsārra 'designing, drawing', K 11, 135v4 *vikalpa-māttrā haṃjsārra saṃ⟨kalpa⟩||| 'design is vikalpa*-thought; *samkalpa*-thought only...'; K 11, 135v5 *samu kho hajsārra u pīsä vijñānä rūvä* 'just as designing and painting, *vijñāna*-thought (makes) form' (BS *rūpa-*); Z 23·51 *ttīyi haṃjsārro harbiśśu nāte thato vāṣta vahāṣtä* 'then he (Viśvakarman-) undertook the whole designing; at once he descended here'; K 67·171 *cu vā haṃjsārri biysaśte* 'what designing he undertakes', =K 70, 7v2 *cu vā hajsāra bīysaśte*; V 297a, a4 *haṃjsāro*. From base *kar-*, **ham-čāranā- > haṃjsārrā-*, possibly *kār-* 'draw lines' rather than *kar-* 'make'.

haṃjsūl- 'to set alight, kindle', and *hajsul-*, Sid. 11v3 *dai haṃjsulī* 'kindles fire', BS *pācanīya-*, Tib. *drod-pa skyed-la*; Sid. 16v5 *dai hajsulī*, BS *vahni-kṛt*, Tib. *me-drod bskyed-čiṅ*; Sid. 17r3 *dai hajsulākye* 'kindling fire', BS *dīpana-*, Tib. *drod bskyed-čiṅ*; Sid. 5r5 *haṃjsulākä*, BS *dīpana-*; Sid. 20r2 *haṃjsulyāka*, I 187, 107r2 *haṃjsūlyākä*, BS *dīpanīya-*. From base *kau-*, *ču-* 'to burn' with increment *-l-*, see also *vecūly-* 'to walk'. Cognates s.v. *tcūlye* 'splendid', see also Oss. I. *curyn*, *cyrd* 'to roast' from *kau-*, *ču-*, *ču-r-*. IE Pok. 595 *keu-*, Greek καυ-, καίω, Lit. *kūlėti* 'become heated (of wheat)', see also AION 1, 1959, 122–3. Since M.Parth.T. has *'zgwl-* 'to hear' from **uz-gauš-* a replacement of *-š-* by *-l-* could be envisaged, as in Pamir dialects. Note also Oss. D. *äncʼolun*, *äncʼuld*, I. *äncʼulyn*, *äncʼyld* 'press, press together, fold' and N.Pers. *kōlīdan* 'to dig', Waxī *parkōl-* 'to dig'.

haṃjsę 'request', *hajsye* BS *prārthayitu-*, see s.v. *haṃjsaṣ-* 'intend'.

haṃjsem-, see s.v. *haṃjsam-* 'gather', *haṃjsaunda-*, participle to *haṃjsem-*.

haṭhṭhā- 'truth', oblique *hīṭhṭhe*, later *-kṣ-* for *-ṭhṭh-*, *-ṭh-*, nom. sing. Z 19·36 *haṭhṭha*, acc. sing. Z 22·241 *haṭhṭho*; III 25, 27a2–3 *haṭha hvāñä* 'speaks truth', BS *satya-vādī*; III 25, 27b1 *ni vara haṭha u ni drrūja* 'there truth is not, lie is not'; Z 6·59 *hīṭhṭhe dyāmatä* 'vision of truth'; K 137·907 *hīṭhi prattiña* 'oath of truth', Tib. *bden-pahi thugs-dam*, K 4, 141r4 *hīṭhei* 'truth', Tib. *bden-par*; plural, Z 10·28 *tcohora haṭhṭhe* 'four truths', parallel to BS *catvāri satyāni*; Manj. 54 *hakṣa tcahaure*; thence, Manj. 166 *vajrra pade haṣa uvāra* 'the Vajra-diamond way, true, exalted'. Adjective, Z 19·30 *käḍe hīṭhṭho rraṣṭo* 'very true, right', *< *haθya-*. From *hat-* 'existent' with *-ya-* **haθya-* 'true, real', Av. *haiθya-*, O.Pers. *hašiya-*, Oss. DI. *äcäg*, O.Ind. *satyá-*. IE Pok. 341–2 *es-* 'to exist', Germanic **sanþo-*, O.Norse *sannr*, O.Engl. *sōd*, Got. *sunja* 'truth'.

haḍa- 'messenger', V 77, 14512 *muho hā haḍu ḥāṃā* 'we send a messenger', Tib. *pho-ñar bźud hćhal-lo* (*bźud* 'go away'); III 124·82 *haḍa* glossed by BS *rajsavarī* (=*rāja-duvārika-*) 'emissary'; Z 5·33 *āmācu hā haḍu hīṣṭe* 'he sent the *amātya*-minister as messenger'; frequent for 'envoy, ambassador' in official documents, II 47·105 *ciṃgvāṣṭä mista haḍa* 'the Great Envoy to China (North-West China of Kan-ṭṣou and Ṣa-ṭṣou)'. From base *har-* 'go', see cognates s.v. *hārūṣka-* 'acclivity'. Hardly base *ar-* in O.Ind. RV *arati-*, glossed *dūta-* 'messenger' (see IV 95). For *har-* 'to watch', see *haḍaa-*. See also s.v. *haḍā* 'day'.

haḍa- 'attained', K 55, 17 bis v2 *uysaumā na maṃe se aysä haḍą ṭvi* 'he does not think of himself (thinking) that I have attained them'; as ibid. 17 bis v3 *aysą bīśvā sarva-dharmvā gū ive* 'I have escaped (*gūta-*) into all the elements', and as ibid. 17 bis v1 *uysānā na maṃä sa aysa-ṃ samāvanai ṣṭe* 'he does not think of himself (thinking) that I have attained them' (BS *samāpanna-ka-* 'attained' =*haḍa-*); note also ibid. 17 bis r4 *samāhāna samāvaji* 'he attains to *samādhāna*-trances' (BS *samā-padyate*). K 55, 17 bis r3 *parāhą parehe u ttye haḍa āṃ ma parāha biṃdi au uysānā na maña sa aysą parehaṃdai ṣṭe* 'he practises *śīla*-morality and having attained to that *śīla*-morality he does not think (thinking) that I am now moral'. From base *har-* 'go' or base *ar-* 'to rise', IE Pok. 326–32 *er-*, 328 Lat. *orior*, *ortus* 'to rise'.

haḍa- 'dress', III 50·52 *haḍa khapa vāsta pamūha* 'clothing' (tetradic phrase); II 41·7–8 *ttye hinā-pamūhai haḍā* 'of this, a covering of one clad in a red robe' (*hätänaa-* 'red'); II 9·156–7 *kaumadai śai u haḍa baista-chā u cīvarau phaurthaka śau būśiṇai śā pvaica* 'one trouser-pair and cloak of twenty-feet and clothing and *phaurthaka*-cloth one, of byssus one covering' (see details Acta Orientalia 30, 1966, 35); K 46·32–3 *ttye haḍe vara ttaña bīśa cadaṃ buī jsa buśa pastāva* 'of his clothes there in this house a scent from sandal perfume arose'; III 80·20–1 *maṃ haḍä saṃgūrūna sastä hvaṇḍvā āvuṃ* 'my dress conspicuous in vermilion, I came among the men'. From **arta-* with the frequent prothetic *h-* to base *ar-* 'to fit', with Georgian lw *ardag-i* 'cloak' (for Greek σινδών 'cloak'), Armen. lw *arta-* in *arta-xoyr* 'covering of a tent or of the head', *arta-xourem* 'to crown', with *xojr* 'hat' <*xauda-* (see above s.v. *khoca*). IE Pok. 55–61 *ar-* 'to fit', O.Ind. *ara-*, *ala-* 'fitted', Av. *ara-*, Greek ἀραρίσκω, ἄρᾰρα, Lat. *ar-t-*, nom. sing. *ars*. See also Kroraina *arna-* in *arna-vaj'i* 'a cloth' with epithet *śpeti* 'white', which is measured in 'cubits, ells' (BS *hasta-*). See also the probably BS lw in Tib. *'ar-mo-ni-ka*, quoted s.v. *īṃjīnaa-*. Below see *hāḍika-*.

haḍaa- 'watcher, guard leader', II 8·140–1 *u ttī vā cvāvaja māśta janavai vī au haḍā āva ana vaijalaka u syau haḍai* 'and then here in the month *Cvātaja* (first spring month) the guardsmen came, Ana the young lord and Syau the guardian' (see SDTV 28); II 5·10 (triadic) *āysdirai kākä haḍiṃ* (*-iṃ* =*-ai*) *valäkäteśvarä baudasatvą* 'the bodhisattva Avalokiteśvara, protector, guardian, watcher' (SDTV 69). From **harta-ka-* to base *har-* 'to watch over', Av. *harətar-* 'watcher, guardian', *haraiti*, *haurvaiti*, *-haurva-*, *hāra-*, *harətayaē-ča*, *harəθra-*, glossed by Zor.P. *sardār*, *sardārēnūtan* 'leader, to lead'; with *hāra-* in Zor.P. *zēn-hār* 'protection' (*zēn* 'having in one's charge' see s.v. *ysīnīta-*), N.Pers. *zēn-hār*, Georgian lw *zenaar-*; IE Pok. 910 *ser-*, *ser-g-* 'to watch', Greek ἥρως ('guardian'?), Lat. *seruāre*, O.Slav. *xrana* 'protection' (if *xr-* <*sr-*), Lit. *sérgmi*, *sérgu*, *sérgiu* 'to watch', *sargùs* 'vigilant', O.Pruss. *but-sargs* 'householder'. Compound, II 117·129–30 *haḍā-vaysāṃ* 'groups of guardsmen' (to base *vaz-*).

haḍā 'day', nom. acc. sing. *haḍā*, gen. sing. *haḍai*, loc. sing. *haḍāya*, *haḍāyi*, *haḍāyä*, plur. *haḍā*, gen. plur. *haḍāṃ*, loc. plur. *haḍvā*, II 13, 1b1 *māśtä 8 haḍā 27* 'month 8, day 27'; II 14, 2a1 *māśta mūdracaja haḍā-t-ū jsa 11 ttye scye* 'month *Mutcąci* (first month of winter), day 11 from them (the days of the month), at that time'; II 13, 1a6 *śau haḍā śā ṣṣava* 'one day, one night'; II 97·125 *haṣṭūsamyai haḍai* 'eighteenth day'; II 20, 12b7 *mūcąci haṣṭūsamyai haḍai* 'on the eighteenth day of (month) *Mutcąci*'; II 55·6 *tcūrmye haḍai* 'on the fourth day'; Z 2·134 *haḍāya ṣṭāni* 'in a day', Z 11·17 *śau caräte haḍāyi* 'he practises one for a day'; Z 22·140 *kantho haḍāyä hārū vätä ūtco vatcíṣḍe* 'he (the *yakṣa*-goblin) in the city by day sprinkles water on the herbage'; Sid. 151r3 *pharāka haḍā* 'many days'; IV 17·15 *satä haḍā* 'for 100 days'; Sid. 15v5 *kṣąṣṭyā haḍāṃ jsa* 'within sixty days', Tib. *źag drug-čus*; II 23·21·3 *ro*ś*vā* (=*daśvā*) *haḍvā* 'in ten days'; III 66·27 *pajī tsve haḍai haḍai* 'he went begging day by day'; suffixes, adjectives, *-āṃjsī*, *-āṃjsū*, K 46·28 *ttye haḍāṃjsī khāysä* 'food for the day'; II 56·21 *dva-haḍāṃjsya śadiṃ* (*-iṃ* =*-e*) *bidä* 'two days' journey on land'; II 55·3 *pajsa-haḍāṃjsye śadi bidä* 'five days' journey by land'; II 55·5 *dri-haḍāṃjsye śadä bidä* 'three days''; I 153, 63r5 *avarāṃ-jsī ttavi* (*-i* =*-ai*) *cū śą-hadāṃjsū cū drra-haḍāṃjsū tcūra-haḍāṃjsū hamyi* 'perpetual fever which is of the second day, which is of the third, of the fourth day', BS *sattatta sanattautiva dvattīyaka-ttrattīyakaṃ jvaraṃ catūrthakaṃ*. Note also *īmujsī* 'of to-day', and I 161, 76r3 *dvāsä-salāṃjsū vīraṃ* 'a wound of twelve years' (BS *vraṇa-*). Compound, *panūḍai* 'every day' from *panu* (*h*)*aḍai*. From **harta-* or **hṛta-*, **haḍāka-* masc., to base *har-* 'go up; pass', Sogd. Man. *xrtyh* 'passed', rendered by Uigur Turk. *ärtmištä*, see IV 75. See *har-* s.v. *hārūṣka-*, and *ar-* s.v. *haḍa-* 'attained'.

haḍe particle, 'however', V 70, 8v3 *u nai ye haḍe śäna pilyūnäna jīvätu nätu yanä* 'and one cannot however kill with one blow', BS G 37, 12b2 *sa na śaknuyād eka-prahāreṇa jīvitād vyavaropayituṃ*; V 70, 8v4 *śai rro haḍe aruvą tcera* 'but treatment of medicine must be made', BS G 37, 12b3 *atha ca punar bhaiṣajya-yogaṃ kartavyaṃ*; V 339, 77r4 *ka haḍe mamä tsāṣṭu hämäte* (not *hämäte*) 'if it may be tranquil for me', BS G 37, 72 bis a1 *yena svastir bhaven mama*; V 340, 79r6 *u kho haḍe ysaiye* 'and as soon as he is born', BS G 37, 74b1 *jāta-mātraś ca*; *hāḍe* 'however', V 339, 77v2 *ttītä hāḍe|||*, 'then however', BS G 37, 72 bis b1 *atha tau śīghra-śīghraṃ sva-gṛhaṃ gatvā* ('then those two went very quickly home'); *haḍä*, V 388, 19r4 *kye haḍä śśāru yīndä* 'who does a good deed', BS G 37, 14a2–3 *yat karoti śubhaṃ karma*; *hāḍe* and *haḍe* variant, V 329, 13r6–v1 *duṣkara hāḍe sarvaśūra ttätäye dätä pyūyāmata* 'difficult however is the hearing of this *dharma*-doctrine, O Sarvaśūra', =V 69 8r1 *duṣkara haḍe*

sarvvaśūra ttātāye dāti pyūṣāmata, BS G 37, 1123 *durlabhās te sarvaśūra satvā ya imaṃ dharma-paryāyaṃ śroṣyanti*; Z 9·11 *ttatvatu je hāḍe ne īndā* 'in reality (BS *tatvataḥ*) they however do not exist', = Manj. 189 *haḍe īda* (and 174); *haḍa*, Sid. 103v2 *jihume va anvaśta u jihāri haḍa* 'cure is difficult, but yet they heal', Tib. *gso dkahba yin-no*; *haḍi*, Sid. 171·3 *dūṣa haḍi harbiśä jidä* 'it removes all *doṣa*-states', Tib. *nad-gźi thams-čad sel-to*. Uncertain v 312·21 *haḍi haḍi*. From **artai*, **rtai*, possibly with Sogd. Bud. *'rty*, *rty*, *rt-* to *ar-* 'to fit' (see s.v. *haḍa-* 'dress').

haḍara 'earlier', SuvP. 6ov2 *hūña dyai haḍara baysa* 'in a dream he saw former Buddhas'. See *hatāḍara-*.

haḍaraumai 'amusement', K 18·197, = K26·129 *haḍarau jsai*, =K 34·68 *hiyirāme*. If not graphic error for *-ya-*, possibly *-y-* >*-ly-* >*-ḍ-*. See *hayär-*.

hatanda- 'trembling', 1 254v5 *hataṃdyau aṃgyau* (with broken bases of *t* and *y*) 'with trembling limbs', BS *praphallibhir anga-pratyangaiḥ* (variant *-phull-*), Tib. *yan-lag hdar-źiṅ*; Z 20·44 *hatcaste vātco hatanda nä aṃgga biśśä* 'all their limbs broken, then trembling'. From **fra-tam-*, possibly **fra-kam-*, to *kamp-* 'tremble', see s.v. *caṃbula*, and s.v. *rrīysa-*.

hatamu 'seventh', v 160, 203b3 *///ṣā dhāraṇä hatamu aṣṭamu///|* 'this *dhāraṇī*-formula is. . .seventh, eighth...'. Dialectal *hatama-*, *aṣṭama-* beside *haudama-*, *haṣṭama-*. The Prakrit (IV 17·1) *sa⟨ttaṃ⟩*; *aṣṭaṃ* differ.

hattarṣḍa 'bursts', Manj. 240 *paba haḍa gvāna ne hattarṣḍa* 'the continuum however does not burst at all', =Z 5·81 *karä hāḍe pabanä ne haṣḍä*. From **fra-tarš-* (*harš-* <**fra-riš-*). See *tarṣ-* s.v. *ustairṣta-*. IE Pok. 1062 *telǧh-* 'beat, crush', O.Ind. *tṛṇeḍhi*, *tṛḍhá-*, beside *tard-*, O.Ind. *tṛṇátti*, *tṛṇṇá-* 'split'. Hence **fra-tarš-*, present *-aṣḍa* <*-aršatai* with *-rš-* from *-rĝ(h)-s-*.

hatāḍara- 'former', comparative to *hatära-* (and *haḍara-* by *-atä-* >*-a-*), Z 13·9 *kuṣta rro hatāḍaru balysä śśākyamuni caräte balysūśtu* 'where formerly the Buddha Śākyamuni practises the bodhi-knowledge'; SuvP. 6ov2 *haḍara baysa* 'former Buddhas' (BS differt); adjective, SuvO. 54r4 *biśśä gyasta balysa hatāḍarāṃjsya vaysñäṃjsya ustamāṃjsya* 'all *deva* Buddhas, former, present, future ('of the last time')', BS *sarva-buddhānām atīta-anāgata-pratyutpannānāṃ* ('of all Buddhas past, future, present'); v 99v6 *kuśala-mūla hataḍarāṃjsāya ni īndä* 'former good roots do not exist'; v 234, 13a4 *hatāḍarāṃjsya-*; v 293, 7a3 *⟨hatāḍa⟩r⟨ā⟩ṃjsyānä gyastānä ⟨balysānä⟩* 'of former *deva* Buddhas'; v 91, 611r3 *haḍarām⟨jsya-⟩///*. Comparative to *hatära-* from **fratara-*.

hatäma- 'farthest', v 112, 34r1 *hatämuvo gyastuvo ysaṃthu näsāre* 'they take birth among the farthest *deva*-gods', BS *svarga-loka upapatsyante*. From *fratama-* 'most in front', Av. *fratəma-*, O.Pers. *fratama*, in Greek script παρθαμα-, M.Parth.T. *'frdwm* 'first', Zor.P. *pltwm* **fratom*; Sogd. Bud. *prtm*, *'prtm*, *'βtm*, Man. *'ftm-*, Chr. *ftm-*. IE Pok. 814 O.Ind. *prathamá-*, Kroraina *prathama*, *pratama*, *paḍ'ama*, Kharoṣṭhī inscriptions *prathama-*, *praḍhama-*, *paḍhama-*. For the second syllable *-ä-*, note also v 280, 5b2 *satäma-* 'hundredth'.

hatära-, coalescence of two words 1. 'once', O.Pers. *hakaram*, Av. *hakərəṯ*, Zor.P. *hakar-č*, N.Pers. *harg-iz* 'ever', O.Ind. *sakṛt*; 2. 'former', O.Pers. *fratara-*, *fraθara-*, Av. *fratara-*, M.Parth.T. *'frdrystr* 'prior'; comparative *hatāḍara* 'former'. Cliché at beginning of *sūtras*, v 389, E180 *tta pyūṣṭu balys⟨ä⟩ rājagṛhä äṇä hatāru* 'so it has been heard the Buddha being in Rājagṛha once. . .'. Z 5·7 *kye küḍäna hatäro hamatä balysi hivī uysgrute tcārma* 'for whom once the Buddha broke his own skin'; Z 24·246 *byāta tā strīya jsiḍātä hataro uho* 'by you (sing.) remembered, a woman; she once cheated you (plural)'; Z 12·55 *kho ni ye hatärra namaśtä* 'as to them one once bows'; Z 2·106 *ko hatärro balysu buhu jsīḍu yanāma* 'if truly (*-u* =*uta*) once we can deceive the Buddha', see *herra*, *herra vī*, *her-vī* and *haittä*.

hatīys- 'shine', Z 16·33 *cvī ysarrnai ttorā kye halci hā hatīys⟨ä⟩e* 'which has a golden top which shines everywhere'. From *taig-*, *-ysde* <*-jatai*, to O.Ind. *téjas-* 'splendour', elsewhere IE Pok. 1016–7 *(s)teig-* 'be sharp', O.Ind. *téjate*, *tiktá*, Av. *taēya-*, *taēža-*, *tiγra-* 'sharp', *tiγri-* 'arrow', N.Pers. *tēγ* 'point, sword'; no other use of 'brightness'.

hatäljs- 'flutter (?)', Z 3·98 *kṣatra pale hāra hatäljsāre* 'umbrellas, banners, necklaces flutter'. From **fra-tark-* or **fra-targ-*, unless the *-l-* is intrusive. Possibly base *(s)tar-* (see s.v. *ttralo*, *stāraa-*) with increment *-k-* or *-g-* (as increment *-p-* in IE *sterp-* 'flash', Greek ἀστράπτω, Oss. D. *äst'älf* 'spark').

hatīś- 'produce, donate, send', *hataiś-*, *haiś-*, v 56, 115v3 *///hatīśu*, BS *pitta-prakopaḥ śaradi prapadyate* 'agitation of the gall is produced in autumn'; v 92r4 *pīsānu dātäkṣiṇyānu hatīśāñä ttītä* 'then it is to be presented to the teachers as worthy recipients' (BS *dākṣiṇeya-*), here with *-ai* written over *hatīś-* to indicate *haiś-*; v 116, 65r4 *u cu rro vā haiśāre ttīra dajsāka bätaṃjsa hämāre* 'and what (fruits) they produce are sour, pungent, astringent' (see s.v. *bätaṃjsa-*); Bcd 45r3 *bīnāñäṃ vyūhä:na haiśūmū ttāṣṭä* 'with display of kinds of music I presēnt them (to the Buddhas)', BS *vādya-. . .varebhiḥ. . .pūjana, teṣu jināna karomi*; II 100·213 *ttā kabala haiśū ssą* 'I give a hundred blanket-cloths' (BS *kambala-*); K 63, 79r3–4 *pättarvā raṃnījvā haiṣūṃ ttāṣṭä* 'I give in jewelled bowls' (BS *pātra-*); with *-śś-*, III 4, 10v5 *haiśśa ⟨bajā⟩ṣṣa, mista bajāṣṣa* 'give (utter) sounds, great sounds (parallel BS *svara-*)'. Preterite K 24·94–5 *äratha haiṣṭa*, =K33·46 *arthai hūḍe*, =K 16·152 *arthä huḍai* 'he gave wealth' (BS *artha-*); K 17·184 **haṣḍa heṣṭa*, =K 34·69 *ke hūḍi*, =K 25·118 *haṣḍa yūḍe* 'he sent (gave) a message'; Z 5·31 *aśvī uysmalstu hataiṣṭāndā* 'they presented a groomed horse to him'; Z 2·237 *kye mä päṇḍavātu hatäṣte* 'who gave me alms' (BS *piṇḍa-pāta-*); K 40·9·20 *rruṃdai haiṣṭā* 'she presented him to the king', =K 43·137–8 *rudai haiṣṭa*; K 46·28 *ū ttye-t-ī āśarī haiṣṭādi* 'and they gave it to the teacher' (BS *ācārya-*); Manj. 412–3 *haiṣṭāda bāysa pajsa* 'they gave honour (*pajsama-*) to the Buddha'. Noun, II 102·36–7 *pūjāpasthāṃ haiśāmai ūdāśāya* 'with a view to offering worship' (BS *pūjā-upasthāna-*). Accepting *haiśśa* with *-śś-* as the basic form, the *hatīś-*, *haiś-*, *haiṣ-*, *haiṣ-*, *haiṣ-* will contain the *-ś-* =*-śś-* (often occurring in the one text), and the subscript hook, which is placed in later texts, under the first or second syllable and also under both, indicates the recent loss of a syllable

when *-aiś-* replaced *-atīś-*. The base is then **fra-aiš-y-* > **haaiša-* > *hatīś-*, *haiśś-*, with participle *hatäṣṭa-*, *hataiṣṭa-* (restored from *haiṣṭa-*) and *haiṣṭa-*. The retention of *-a-ī-* in *hatīś-* could imply **fra-ā-aiš-*, with *-ā-* as found in Georgian lw *aešag-i* 'scout', N.Pers. *ēś*, *āīšah*, *āīšanah*, *āyištanah* 'scout' from the similar base *aiš-* 'to search for', Av. *aēš-*, O.Ind. *eṣ-*:*iṣṭa-* (see s.v. *gvetāṃ*). The participle *hīṣṭāta-* with *-āta-* to a present in *-t-*, and infinitive *hīṣṭe* show **fra-išta-* (with *-ī-* <*-ai-* as usual). The same *-t-* present is in Zor.P. *frēstātan*, N.Pers. *firēstādan* 'send', beside M.Parth.T. *fryštg* **frēštay* 'messenger', M.Pers.T. *prystg*, N.Pers. *firištah* (dialectal). To Av. *aēš-*, infinitive *-išti-*, with *frā-*, infinitive *fraēšti-*. To O.Ind. *eṣ-*:*iṣ-*, present *iṣṇáti*, participle *iṣitá-*; with *pra-*, *preṣita-* 'sent'. This explanation of *hatīś-*, *haiśś-*, *haiś-* is preferred to assuming *-śś-* to be secondary from *-ś-* (=*-ž-*), and *-ś-* > *-ž-*, whence *-žy-* > *-ź-*. For the reverse case of *-ś-* basic, and once *-śś-* see s.v. *kūysda-*. See also *heṣṭyāṣṭi*. Note also IE *eis-sḱ-* could result in *-ais-*, see s.v. *byūs-*, Av. *usa-*, O.Ind. *ucchati*.

hatca 'together', see *haṃtsa*.

hatcañ- 'to break' transitive, participle *hatcasta-*, Z 6·34 *ṣẹi vaśārā hatcañāte* 'this *vajra-* ('thunderbolt' and 'diamond') destroys'; Z 2·72 *biśśu nä ṣkālśetū mānä irdyau jsa buhu hatcañāmä* 'all their pride and (*-u*) arrogance (BS *māna-*) we destroy with *ṛddhi*-powers'; Z 22·276 *maraṇīṃju hatcañita hīno* 'destroy (2 plur.) the army of death', BS *dhunidhvaṃ mṛtyunaḥ sainyaṃ*; V 337, 36r6 *kye balysāna cīya hatcañä* 'who destroys the Buddhist *caitya*-shrines', BS G 37, 33a5 *stūpa-bhedaṃ kārayet*; Z 22·198 *hatcañīndi*, Manj. 172 *hatcañīda*; adjective, Sid. 12r5 *ttavai mistye ttaude hatcañāka* 'destroying the great heat of fever', BS *jvara. . .mahā-dāha-vināśana-*, Tib. *rims drag-po hjoms-la*; K 136·873 *mārīñi hīñi hatcañākä* 'defeating the army of the *Māra*-demon' (omitted Tib.); preterite, Sid. 144v5 *hatcastä* 'broken', Tib. *čhag-grugs* (dyadic), III 139r1 *⟨ba⟩lysāna cīya hatcaste* 'he destroyed Buddhist *caitya*-shrines', BS G 37, 34r1 *stūpa-bhedaṃ*; compound, K 7, 147r4 *hatcasta-hamo hvẹ* 'man with broken pot', Tib. *snod čhags-pa*. Intransitive, **hatcady-* > *hatcya-*, 3 sing. K 7, 146v4 *hamau hatcai* 'the bowl breaks', Tib. *snod čhag-par gyur-na*; Sid. 144v3 *āstai hatcyāve* 'the bone breaks', Tib. *rus-pa čhag-gam*; III 71·147 *audä maraṃ khvai na hatcyāre* 'so that they should not break for him until death'; Sid. 131v4, participle present, *āstā-v-ī hatcyadā hamāre u beraṃdā* 'his bones become fragile and brittle', BS *rug-bheda-*, Tib. *rus-pa grum-źiṅ hgas-pa dan*. Participle with negative IV 23·8 (verse 20) *ahatcastūṃ mūñī styūdā* 'may it (my *praṇidhāna*-vow) remain unbroken, firm, for me (*-ṃ*)'. See also *gatcya-*, *gatcasta-*, *nitcasta-*, *bītcañ-*, *vatcasta-*; and s.v. *chadrasta-*. Noun, K 63, 79v2 *hatcanaka-*. From *skand-*, *sčand-* 'break', Av. *skand-*, *sčandaya-*, *skəṇda-* 'break', Sogd. Bud. *'sk'nt* 'paralysed (?)', Man. *ɣtsknt'k* 'laid waste', Zor.P. *škand*, *škast*, *škastār*, N.Pers. *šikan*, *šikastan* 'break', M.Pers.T. *'šknyd* 'he breaks', *'škn-hyyn* 'breaking the army' (**iškan-hēn*); Waxī *škəθ-*, *šken-*, *škönd-* 'break', causative *ṣkəndiv-*, *ṣkət-*, *ṣkönd*, *škött* 'break'. But for 'to engrave', base *(s)kan-* Sogd. Bud. infinitive *skn't* 'to incise', not *kan-* 'dig'; for 'cut', see Yidγa *skəd-*:*skəst*, Šuγnī *šičand-* from **skrant-* (G. Morgenstierne, Etymological Vocabulary of the Shughni Group, 100). IE Pok. 918–9 *(s)k(h)ed-* 'split', O.Ind. *skhadate* 'splits', Greek σκεδάννυμι 'scatter', Mid.Engl. *scateren* 'scatter', Lit. *kedėti* 'burst', *skederrà* 'splinter', O.Slav. *skǫdū* 'poor, small'. See also *-ṣkīña*, *mūla-* ('clay').

hatcañ- 'give', II 119·177 *kama-cū va au hatcañi* 'for Kanṭṣou I will make a donation'; II 36, 8b2 *ṣi vā phema bisai āysaṃ hatcaṃ cu phema kaṃdvāṣṭā buḍāṃdi* 'he gives the millet belonging to Phema which they brought to the Kaṃdva men of Phema'; preterite, V 274, 2·5–6 *virsa hatcastä kūsa 6* 'Virsa gave six *kūsa*-measures (of wheat)'; with ibid. 2 *birgaṃdarajä virsa ganaṃ hoḍe kūsa 31* 'Virsa of Birgaṃdara gave wheat 31 *kūsa*-measures'; V 258, 2a2 *śurakä hatcastä* 'Śuraka gave (cloth)'; IV 39b2 *tti hatcastä u śau haudai*; plural, II 44·46 *ttū cimūḍāṃ padaṃja hauḍāṃdūṃ cvāṃ jsāṃ mvaṃ harye ttū jsāṃ cimūḍa hatcastāṃdä* 'that gift we gave to the Cimuḍa, what remained here, that also the Cimuḍa bestowed' (but here 'broke' possibly for 'took'); ibid. 53 *tta tta hatcastāṃdūm* 'so we gave'. From base *skand-*, from 'scatter', as in Greek σκεδάννυμι, σκίδνημι 'scatter', see s.v. *hatcañ-* 'to break', and hence not to O.Ind. *chādayati* 'to cover' (against KT IV 182).

hatcanaka 'gifts' or 'pieces', from **fra-sčanda-* to *hatcañ-* 'to break' or to *hatcañ* 'to give', K 63, 79v2 *hatcanaka rānīnā mīrāhye jsaiṇe* 'gifts (pieces) of precious stones, fine pearls'.

***hattrema** for *h(ā) ttrema*, Manj. 321 *baysa sa parṣai* (BS *pariṣad-*) *jsa hattsa h(ā) ttrema nairvāṇa kīthe satsera śāraṇai har(ba)śa* 'the Buddha with company makes (beings) enter the city of Nirvāṇa, in migration every wanderer', quoted s.v. *śāraṇai*. Causative to *trām-*: *trauda-* 'enter, cross over' (**trāmaya-*).

hatsa 'together', see *haṃtsa*.

hatsā 'being together, intercourse', III 71·142 *khu ma jsa vā hatsā yaṃde* 'when he associates with me'. From **haṃtsātä*, see *haṃtsa*.

hatsāre 'take off', Z 278·86 *paṃjsāre ttīyä hatsāre* 'they put on, then they take off'; Z 280·11 *nuva velä* (BS *velā*) *ttīyä hatsāre ttrāmu ākṣvīndä pa(mete)* 'according to season then they take off, so they begin to put on'. From **fra-mučya-* beside *paṃjs-* from **pati-muča-*. See cognates s.v. *paṃjs-*.

hatsīṃdä 'come out', III 92·243 *u dva drrai jūna tta tta ysunāñä, khū va hera vī kalamakyä na hatsīṃdä* 'and two or three times it is to be strained so that the *kalamakya-s* (reeds?) do not at all come out'. See *hatsuta-*.

hatsuta- 'gone out', V 110, 32v1 *tto rro īṇāto hīno hatsuto pandāya ṣṭānai vā va⟨ra⟩ puṣṣo īśśāmä* 'that foreign army also having set out, being on the way, we shall thrust back', BS *taṃ para-cakram adhvāna-mārga-pratipannaṃ tathaiva pratinivartayiṣyāmaḥ*. From **fra-čyuta-*, see *hatsīṃdä*, *tsva-*, *tsuta-*.

hatsva 'arrival', II 117·9 *hvāṃ⟨dä⟩ sa tha mājai hatsva na ṣṭi tha vā haḍa hīvī tsve* 'they said, stating, you (sing.) are not our guest (?), you are the envoy's guest (?)'. From *hatsuta-* 'come, person who has come, visitor', hence possibly guest and then without *ha-*, also *tsve* 'you have come'; or 'one come'. See *hatsīṃdä*, *hatsuta-* from **fra-*

čyuta- with *-ts-* <*-čy-* retained, contrasting with *hajs-* (see *hajsa*) 'take off' from *fra-muča-*. Oss. D. *xuäcun* 'to embrace' and *docun* 'to milk' show similar *-c-* <*-čy-* from the voiced *huaj-* and *dauj-*.

hathara 'trouble, resentment', II 87·53 *ysīra hathara pārrvai* 'harsh trouble I have removed'; II 126·17 *tta ysīri hatharā ni bara*, =II 127·27 'do not bear harsh resentment' (or 'in the heart', **ysirā*). Translation AM, n.s., II 1964, 24. From *θar-* or *θarg-* or *θarb-*, see *hatharka-*, *haṃtharka-* 'trouble' for *haṃ-θrag-*; and Sogd. Bud. *pδ'rβ-* 'be troubled', Man. *δrβnd* 'were troubled', Man., Chr. *wyθrb-* 'be troubled'. The base *θar-* is in Šuγnī *aθēr-*, *aθār-* <**ā-θāraya-* 'to extend'; see also s.v. *dāthaḍai* 'transfer' to base *tar-* 'convey over', IE Pok. 1074–5 *ter-*. Note *hah-* from **fra-θ-* but *haṃth-*, *hath-* from **ham-θ-*. For **θarp-* see s.v. *tharba* 'pleasant, good (?)'.

hatharka 'trouble', K 73·28 *hatharka gvāna ni byihi* 'he suffers no trouble at all' (translation Studies in honour of I. B. Horner, 16); K 15·114–5 *satva hatharaka dījsīya*, =K 23·65–6 *satva hatharaka dījsīya*, =K 31·22 *satvā haṃtharkye dijsīyi* 'it held trouble for the beings' (durative past); JS 7r2 *staura haṃtharka buḍāṃdā*, K 150·15–6 *cvi ra jsā pīlä mara āchai pveṃṇi* (*-eṃ- =-ai-*), *hatharkyi gārīyų hūnä vīśųnä amaṃgalīyi* 'who has calamities here, disease, fears, troubles, distress, bad inauspicious dreams' (BS *amangala-*). From *ham-θargakā-* to *θrang-* 'press', see s.v. *thargga-*.

hathrīya- 'troubled', II 117·8 *kära kītha tta jsāṃ hathrīyādä* 'they caused trouble so around the city'; K 46·41–2 *läga-prracai* (BS *loka-pratyaya-*, *ā* =*āṃ*) *drraiṣṭīye hathrrī ṣṭāna* 'being pressed by opinions (BS *dṛṣṭigata-*) created by wordly circumstances'. Participle to *ham-θrang-* 'to press', see s.v. *thargga-*.

hathrrīs- 'distress', K 64, 81v2 *kṣū ttaranä hathrrīsīda ha vī bāḍä* 'by hunger (and) thirst they are distressed all the time'. Incohative **ham-θṛxś-* to *θrang-*, see below *haṃthrrīs-*.

hada 'within, among', see *handarīa*.

hada 'other', older *handara-*, K 154·40 *hada ysatha* 'other birth', II 38·18 *haṃda maṃ pīḍaki niśta* 'I have no other letter (written document)'; JS 20r4 *haṃda haurāma* 'other gift', III 101·41 *śau śau hada hvai brrauda ysūṣkyaira* 'each other man dearer, more delightful'. See *haṃdara-*.

hadaj- 'accumulate, assemble', participle *haṃdīya-*, Manj. 377 *pūña hadajāña* 'merits must be accumulated'; participle, V 206·13·1 *kaṃthi vīra hvaṃḍāṃ haṃdīya yuḍāṃdi* 'they could gather the men in the city'. From **ham-taug-*, like *pattaj-*, *pattīya-* to **pati-taug-* 'to attain', *ttīman-* 'seed', Zor.P. *handōžēt*, *handōxt ēstēt*, N.Pers. *andōzam*, *andōxt* 'collect', Zor.P. *tōž-*, *tōxtan* 'to pay', Armen. lw *toyž*, *tougan*, *toužem* 'to punish', *toužim* 'pay', N.Pers. *tōz-*, *tōxtan* 'gather, pay', Judaeo-Pers. *bāz-tōziš* 'repayment'. IE Pok. 1080–5 *teu-* 'increase', see cognates s.v. *tv-* 'increase'.

hadana 'within', Manj. 205–6 *hedana daitta netcana* 'he sees within (and) without'; Manj. 369 *hadana naitcana my(ā)ña* 'inside, outside, in the middle'; Manj. 246–7 *hadana tte vā natcana* 'inside and outside'. See *haṃdarna*.

hadara- 'other', older *handara-*, Manj. 190 *hadara strīya* 'another female'; Manj. 420–1 *hadara hve* 'other man'; Manj. 418 *pharai ysāre hadarai śāya* 'many thousand other Śākyas'; K 46·30 *hadarye būḍā parsāmai jsa* 'with the passing of further time', =K 46·35 *hadarye bāḍa parsaume*; Manj. 162 *auṣka hadarya pūśāña pātca pārāme mvaṣja jsa kṣa* 'always by another it is to be recited, then the six *pāramitā*-perfections with favour', like III 63·143 *haṃdaryau puśā u hamaiyi na hanāśa* 'you are to recite with others and not to grasp it oneself'; Manj. 78 *baudha-cetta āsta(na) dharma hadarya ttu padī pātca* 'the *dharma*-elements, the *bodhi-citta-* ('thought to bodhi-knowledge') and the like, the others in that way then'.

hadarra 'others', III 37·15 *hadarra haṣaprrīya* 'others opened', =III 46·31 *haṃdara haṣprrīya;* III 37·18 *hadarra ysaunāra* others are conspicuous', =III 46·34 *hadāra ysā-nāra*. For older *handara-*.

hadara 'within', III 124·81 *hadara ttrāmau* 'enter (2 sing. older **trāmu*) within', BS *abyattara prravrrīśa* (=*abhya-ntaraṃ praviśa*); II 96·91 *hadara vya* 'within' (see s.v. *haṃdṛ*); adjective *hadarīmaa-*, Manj. 202–3 *hadarīmāne* [*tcarī*] *prracaina naitcarīmā seda jaḍīna* 'because of internal things the external things seem through ignorance', =Z 5·68 *haṃdarīmānu pracaina nitcīmā saindä jaḍīna*. See below *handara*.

hadarāṃ 'garment', II 1·9–10 *draijsai vara hadarāṃ* 'a leather coat, cloak (?), garment' (triadic), gloss to Chinese *pī-pī* (K 721·1 *p'i* <*b'jie* 'leather'); II 60·15–6 *śacä hadarā śā* 'one garment of *śacī*-silk'. From **fra-darāna-*, *dar-* 'to hold, to wear', Oss. DI. *daräs* 'dress', see also *draijsai* 'leather coat'.

hadā 'excellent (?)', II 60·28–9 *hadā naṣkūmāya* 'excellently (?) equipped', from **fradāta-* 'placed in front', to base *dā-* 'put', to Av. *fradāta-*, as a name Parth. Φραάτης, Zor.P. *frahāt*, N.Pers. *farhād*.

hadāḍa- 'gathered', K 153·28 *vajrra-pāśą haraṣṭą natcani hadāḍiṃ* (*-iṃ =-ai*) *satva bąysūśtāṣṭi* 'he threw out the *vajra*-noose and gathered beings into bodhi-knowledge'. See *haṃdār-*, *haṃdāḍa-* 'hold together, collect'.

hadādeṃ 'heated', II 125·11 *āṃḍi va ttā parya īḍeṃ ttraikṣa maṃ haṃi hadādeṃ ttadī* [*hīyeṃ*] *hīyai ṣṭe cāṃ dyāma na vījsyeṃ* (*-eṃ =-e*) 'deign to act the man for me (*va-ṃ*); here I become afflicted (BS *tīkṣṇa-*); heated only, I am bound (*ṣṭe* 1 sing.), I who do not see your face (*-āṃ =-ā*)'. Hence *hadāda-*, older *handauda-* from **ham-tafta-*. Then *hīyaa-* 'bound' like *basta-* 'bound in mind by love'.

hadāra 'favour', IV 63a2 *vara vaña hīna-bāyai hva-śī va hadāra haura* 'now there for the army leader Hva-śī he gives the favour. . .'. See *haṃdāra-*.

hadāra- 'other', II 106·143 *hṿīyai gai vīra pārauttai hadāra vą satsārana gūve* 'based on human life-stage, he saved others from migration'. See *handāra-*.

haḍyaja 'month name', V 236·22 *haḍyaja māśte*, ibid. 24 *hadyaja māśte* 'month *Haṃḍyaja* (first summer month)', see *haṃḍyaji*.

hadra-vyanaja, adjective 'being within' to *haṃdṛ vāte haṃdra vya*, II 108·1 *khu ma hadra-vyanajau hīya mvaśta haraysda* 'when he extends favour here for those in our midst' (SDTV 29).

hadrūṣajā 'contentious', K 55, 82v4 *hadrūṣajā kalahāra* (BS *kalaha-*) *tta ṣai na pṿāne* 'so may I not even hear contentious quarrels'. See *haṃdrūṣṣa-*.

hadrrauysya 'moving in the air', K 64, 80v1 *hadrrauysya tsūma āśa*; K 154·45 *hadrāysyi tsū āśa* 'may I go in the air'; K 110·339 *hadr(au)ysya* 'in the air'. See *haṃdrauysī*.

hana- 'blind', SuvP. 71v3 *hana daide* 'the blind see', BS *andhāś ca paśyantu*; Z 5·101 *hana vajiṣṭāndā kārra pṿyāre* 'the blind saw, the deaf hear', =Manj. 415 *hana dyāda kārra pyāstāda avyāya satva* 'the blind saw, the deaf (heard), the dumb beings spoke' (lacuna of *pyūṣṭāda*); Manj. 76 *ājeveṣa be-vāḍa hana* 'the snake (BS *ājīviṣa-*) poisonous, blind'; III 71·147 *hamye-ṃ drāṃ kamala hana* 'my head became so blind' (or: 'I became (*hamyeṃ*) so blind-headed'); dyadic Manj. 9–10 *hana avījsyadai satva* 'a being, blind, not seeing', K 46·39 *avījsyaca strrīya* 'blind woman', K 46·36 *hana pajyaca strrīya* 'blind begging woman'; Z 2·122 *hastu parnaindā hana* 'the blind men feel the elephant' (BS *hastin-*). With the usual *-n-* <*-nd-*, to Av. *anda-* 'blind', Sogd. Bud. *'nt*, Orm. *ōnd*, *hōnd*, Pašto *ṛ-ūnd* plur. *ṛ-ānda* (*ṛ*<*ṛta-*). IE Pok. 41 *andhó-*, O.Ind. *andhá-*, Celtic Gaul. *andabata* 'gladiator with closed helmet'.

hanä, *hanu* indefinite particle, v 336, 34v5 *aśtä kye hanä jaḍä hvę prahujanä* 'is there anyone an ignorant layman?', BS G 37, 31b5 *santi ke cit sarvaśūra bāla-pṛthagjanāḥ*, Tib. *byis-pa so-sohi skye-bohi sems-čan rnams-las gan-dag*; SuvO. 5r3 *cai ju v⟨ā ha⟩l⟨c⟩indu hanu armūttīndā* 'whoever rejoice', BS *ye ke cid anumodante*; III 128v5 *cindä hanu nasu yīndā* 'however great a share he makes; I 252, 2r5 *ciduku hanu*, BS *kiṃ cit* (variant *kiyat*); Z 23·11 *nai kye hanu arthi paysendä abustye arthi ju niśtä* 'there is no one knows the meaning; without bodhi-knowledge a meaning does not exist'; K 1, 134v2 *cītä vā varä kye hanä hāḍe balysūśtu vätä pastätä* 'when there is come anyone to bodhi-knowledge', Tib. *gan-gi ćhe der de-bžin-gśegs-pa* (=*tathāgata*) *bžugs-sam*, translation E. Lamotte, 235 'là où se trouvent des Buddha'; K 6, 146v3–7, 146v4 *u varä ⟨ttandrā⟩mye hanä hvaḍye* (so read) *hāmurgya hamau hatcai* 'and there of some such man through forgetting the bowl is broken', Tib. *de-na mi źig dran-pa ñams-pas snod čhag-par gyur-na*, translation Lamotte, 253 'parmi ces gens un homme, par inadvertence (*smṛti-hāni-*), brise le récipient qu'il tenait'. From **harnu*, variant with *halci*; note K 1·135v2 *kyindäku halci*, like I 252, 2r5 *ciduku hanu*, III 128v5 *cindä hanu*. Hence an indefinite *har-*, *hal-* see also *harmä* 'any'. The *jaḍa prrahūjana* 'foolish laymen' are also in Manj. 146.

hanata- 'bent down', participle to *hanam-*.

hanam- 'bend, bow down', causative *hanem-*, Z 2·89 *śśāna peina hanamäte ttaṃdu* 'with one leg he bends so greatly'; present participle, Z 22·233 *hanamandai harbiśśä dātä* 'the whole *dharma*-doctrine declining' (gen. absolute, with *-ai* for *-ye*); K 156·7–8 *śarye ṣada jsa* (BS *śraddhā-*) *hanamadau drayvau saskārau jsa* 'with the three *saṃskāra*-actions bending forward with good faith', =III 64·9–10 *śārye ṣada jsa hanamadāṃ drayāṃ saskārāṃ jsa*; III 125b4 *dasta hā haṃju yāḍāndä ⟨kama⟩la hanatāndä biśinda* 'they kept their hands together; they bowed their heads in all ways'; III 37·14–5 *hanava tta sa śūje paujsīda paśaudana* 'bowed down, so rising they kiss one another with the mouth' (type O.Ind. *dṛṣṭa-naṣṭa* 'seen and at once lost'), =III 46·30–1; v 157, 2b1 *kamalu hanemäte* 'bows the head'; Bcd 46v3 *hanaimūṃ baysūśtāṣṭi harbiśä aysä* 'I make all incline towards bodhi-knowledge'. For K 65, 83r3 *hanamāne*, read *na hamāne* 'may I not become'. From *fra-nam-*, see cognates s.v. *nam-*.

hanaśś-, *hanaś-* 'perish', I 177, 95v3–4 *cu avī hanaśīdā gisā* 'when wits are perished, vertigo', BS *bhrama-*; Sid. 107v3 *uvīvai haniśīṃdā* 'his wits fail', Tib. *skyid lug-pa* ('lazy; despondent'), Z 2·198 *klaiśyau jsa hanaśśäte īyä* 'would be ruined by the *kleśa*-afflictions'; Z 2·69 *ttäna badr hanaśśäte vaysña* 'therefore Bhadra now is lost'; noun, loc. sing. Manj. 13 *hanaśa ttsīda* 'they perish', Sid. 1v5 *hanaśa tsvāṃda* 'they came to ruin'; Manj. 334–5 *ttyā jsa tsīda hanaśya satva* 'by these, beings come to ruin'. Preterite, Z 24·180 *biśśä hanaṣṭāndä kūra pandā tsīndä* 'all are lost; they go on the false path'; JS 25r2 *sāṭīka paṃ-se maiysdyana anāha hanaṣṭādä* 'the merchants (BS *sārthika-*) five hundred, pitiful, protectorless, were lost' (BS *anātha-*); Z 2·133 *aysu hanaṣṭaimä gyaḍīna* 'I am ruined through ignorance'; Manj. 160 *kūra-vadāya hanaṣṭa* 'he perished on the false path'. See also *hanāsa-* 'destroy'. Cognates s.v. *panaś-*; from **fra-nas-ya-*.

hanaṣṭa 'assumed', see s.v. *hanāsa-* 'assumption' (Manj. 160), to base *hanas-*.

hanāys- 'adorn', K 60, 37r4 *u bahya va hanāysāṃde pamyāṃ jsa* 'and the trees there are decorated with clothes', parallel BS *ābharaṇa-vṛkṣa-*. From base *naz-*, **fra-nāz-*, see cognates s.v. *nāys-*.

hanāśś- 'destroy', causative to *hanaśś-*, v 110, 32v2 *tto tcūr-ysanyo hīno pandāya ṣṭāno pastāto hanāśśāmanai* 'we will destroy this four-membered army which has set out on the way' (BS omits); Bcd 48r4 *baudhacittä na hanāśīmä hairṣṭi gvāna* 'may I not at all lose the bodhi-thought' (BS *bodhicitta-*), BS *bodhiyi cittu ma jātu vimuhyet*; v 268, 47a5 *khu va hanāśä varata nvīthä* 'if he destroys there, he changes there'. See cognates s.v. *panaś-*.

hanāsa- 'grasp', III 29, 42a2 *saṃ aysmū kūrä hanāsä* 'the mind is just false assumption'; =Manj. 265 *sa aysmva kūra hanāsa*; III 25, 24b4–25a1 *nitcarīmai nāsākä arthä vīra hanāsä aśtä* 'an external seizer in meaning is assumption', as BS *grāha-*; Z 7·28 *tta vā hanāsä ne ju varata bhāvä karä* 'so it is assumption, there is no being at all'; Z 7·32 *hanāsä hūni brāṃttä* 'assumption, dream, wandering in mind'; Manj. 141 *tcemañā jsīrja hanāsa* 'illusion, assumption by the eyes'; Manj. 39 *jsīrja hanāsa* 'grasp of deceit' (=BS *śāṭhya-grāha-*); see the full text s.v. *drau-* 'grasping'. Manj. 11 *kuṣṭa hanāsa prrahūjanau* 'where is assumption by the laymen' (BS *pṛthag-jana-*); Manj. 12–3 *sattsārvā jsīrja hanāsa* 'in migrations illusion, assumption'; K 111r6 *pabastau jṣīrgye hanāsä abhāvāna ttārä ne byaure* 'in a continuum illusions, assumption, with non-existence, are not found there'. Manj. 160–1 *kūra-vadāya hanaṣṭa raṣṭāñai padāya viśtīda khu hamaya pada nai bvāve hanāsi* 'lost on the false path, they join the true path, if he himself knows it not to be assumed'; Manj. 356 *hanāsa baiśa je butte* 'he knows all to be assumption'. From

base *nas-* 'attain', Av. *nas-*, *nasaiti*, *aśnaoiti*, *nāsa-*, glossed by Zor.P. *aržānīk būtan* 'possess', to Armen. *lw erjanik*, IE Pok. 316 *eneḱ-*, *neḱ-*, O.Ind. *náśati*. See cognates s.v. *nasa-* 'portion'.

hanāsa 'controller (of the state), minister', II 98·151–2 *ca mā kamacū hanāsa yai ṣa magārä hana vaṣṭä bīsai yai* 'he who here in Kan-ṭṣou was the minister, he was the constant servant of the old Khan'. To *hanās-* 'to grasp'.

hanāsai 'lost', Sid. 133v4 *haṭhai neśtä*, *hanāsai pharāka* 'he has no truth, he is greatly lost,' Tib. *ćhig mi brtan-čiṅ khral-khrul-ba* ('broken'); K 67·181–2 *hanāsai paṃdi ni butte* 'he does not know the lost path'; Z 1·50 *hanāsā dukhyo* 'lost in sorrows' (plural); K 62, 177v3 *khū hanāsai pastāvū satsāra myauña* 'since I entered lost in the migration'. See *hanāśś-*.

hanu indefinite particle, see s.v. *hanä*.

hanem- causative to *hanam-* 'bend'.

haṃtca 'together', see *haṃtsa*.

haṃtcä 'bouquets (?)', III 41·34–5 *ī śūjai tsīdä spyakyai khāṣīdä haṃtcä* 'now (older *īmu*) they go to one another; they make up flowers as bouquets (?)', variant to *grauṇā-* 'garland', III 41·29–30 *ī śūjai tsīdä spyąką khāṣ̌īdä gauṇe*. From *skag-*, *sćag-* noun **sćāga-*, **ham-sćāga-* > **haṃtcā-* plur. **haṃtce*, *haṃtcä*. See base *skhag-* s.v. *khāṣ̌-*, *khāṣ-*.

haṃtrāñ- 'make fail, fall out', Sid. 191r *tcaṃjsä haṃtrāñāre* 'they make the hair fall out', BS *keśa-ghna-*, Tib. *sgra hbyi-bar byed-do* (*hbyi* 'fall out'). From base *tar-* 'rub off', with secondary contact *-tr-*, causative *-āñ-*, see base *tar-* s.v. *ustar-*.

haṃtsa 'together', frequent with *jsa* 'with', Sid. 9v2 *haṃtsa* 'together', BS *ekato*, Sid. 9r2 *trihe jsa pātcä haṃtsa ni hverai* 'next with radish it is not to be eaten together'; V 107, 29r6 *haṃtsa hīñe jsa* 'with the army', BS *sa-bala-*; Sid. 107r2 *haṃtsi*; Sid. 9r4 *hatsa*, Sid. 109r1 *haṃtse*, Manj. 7 *hattsa*; II 95·58 *haṃtca*, V 64·41 *haṃtca grrīhāña* 'to be lifted up', =ibid. 44 *haṃgrrīhāña*; Sid. 9r3 *haṃtcą*, III 105·5 *hatca*, II 96·77 *hatcä*, II 96·84 *hatcą*, with pronoun *yi*, K 42·118 *haṃtsai va* 'together against him (*yi vaska*)'. Abstract, Z 8·18 *nāśtä daśśänu bhāvänu haṃtsatātä hama* 'a union of ten existences is not identical'; Z 22·328 *ttyau haṃtsatetu yiḍaimä* 'I made union with them'; III 68·75 *khu śau ttraima haṃtse kiṃṇa* 'that one enter for coming together'. Compounds, JS 9v2 nom. plur. *hatsą-āspe* 'possessing refuge'; Z 11·77 *haṃtsa-purakä ysarkulna* 'together with son *Ysarkula*', parallel to inscriptional O.Ind. *sa-putra-*; Sid. 3r1 *haṃtsa-ysātāṃ* (gen. plur.) *āchāṃ* 'of congenital diseases', BS *sahaja-*, Tib. *lhan-čig skyes-pahi nad rnams*; Sid. 3r3 *haṃtsa-ysyāta* (intrusive *-y-*). See *hatsā*. From *ham-* 'together' with inst. sing. *-čyā*. See Oss. D. *xätcä*, *xädcä*, *xädzcä*, *xäccä* (postposition) 'with', *sä xätcä* 'with them'; I. *xätcä* adjective 'mixed', noun, 'mixing', *xätcä känyn* 'bring to'. Oss. I. has suffixed *-imä* 'with'; Iron, Stajy carmdaräg 1463 *xäccäjä* 'mixed with'. To IE. Pok. 902–5 *sem* 'together; one'.

haṃthaṃga jsa 'diarrhoea', I 155, 67r3 *hatsa haṃthaṃga jsa paṃjsa-pacaḍa avīysāra jaida* 'it cures five kinds of diarrhoea' (BS *atisāra-*), BS *pravāhaka-*. See s.v. *thaṃg-*.

haṃtharka- 'constriction', SuvP. 68r4 *haṃtharka pveṣtai ṣṭāna* 'constriction in fear', BS *bhaya-saṃkaṭe*; III 6, 12v4 *biśye saṃtsārīje haṃtharke jsa. . .parrījä* 'save (2 sing.) from every distress in migrations'. See above *hatharka-*.

haṃtharg- 'to press together', Sid. 153v3 *haṃthrajāñä* 'to be pressed together', Tib. *bćir-ba* ('press'); adjective, Sid. 5v2 *ṣi ttaraṃdarä haṃthrrajākä pūhaṃjäkä u strrajāñäkä* 'this (the astringent) presses, scrapes and stiffens the body', BS *pīḍanā-lekhana-stambhī*, Tib. *śa na-bar byed-pa dan*, *śa hbri-ba dan*. Participle, V 116, 65v2 *ächyau haṃthrīya dukhyau* 'oppressed by diseases, troubles', BS *vyādhi-paripīḍita-*; JS 6r3 *dva-pacaḍa daina cu ā hathrrī tvare* 'to him who was greatly oppressed by the twofold fire'; JS 6v1 *tta khu ttaudäna haṃthrrī satvä viysāṃji ysināhe* 'as a being oppressed by heat bathes in a lotus-pool'. Incohative, *haṃthrīs-*, K 64, 81v2 *kṣū ttaranä hathrrīsīda* 'they are oppressed by hunger (and) thirst'; K 101·41–2 *ni ni garkhyāṃ āchāṃ jsi haṃthrrīśti* 'he is not oppressed by grievous diseases'; =III 113, 4r4 *ni ni garkhyāṃ āchyau jsa haṃthrrīśtä*; K 19·245 *harthīśta* (see below); noun, V 294·19 *cu haṃthrrīsāma lakṣaṇi* 'what is the mark (BS *lakṣaṇa-*) of restriction'. See cognates s.v. *thargga-*.

haṃthuta 'burnt', Z 20·36 *cä bile tcabrīye pāśäre jsa stauru paha haṃthuta śśäre āṣṣeiṇa-ggūna puva* 'whose intestines are scattered, by the sunshine violently heated, burnt they lie, blue-coloured, rotted'. See *thūste*, *paṭhuta-* (V 26, 51v3) with cognates.

haṃdä, *hada* 'within, among', III 67·54 *tti khu āta haṃdä garāṃ* 'when they came among the mountains'; III 40·21 *haṃdä spyauysāṃ baṃlhyau* 'among flowering trees'; III 34·9 *hada spyauysā bahyā*; III 34·10 *hada spyalakau* (*-ya-* =*-ū-*) 'among the buds' (BS *sphoṭaka-*), III 35·36 *hada hauṣkyā bahyā* 'among dry trees', =III 40·10 *haṃdä hauṣkyau bählyau*. See older *haṃdaṃna*, *handarna*.

handaj- 'ripen (intr.)', V 132, 58b4 *ko hadajāro śäryau kuśala-mūlyau* 'if for you (*-u*; or *-u* =*uta* 'truly') they ripen with good roots'; causative *handajāñ-*, Bcd 52v3 *haṃdajāñāne satva-dhāttä samuṃdrä* 'may I ripen the sea of the *sattva-dhātu* ('realm of beings')'; BS *sattva-samudra vimocayamānaḥ*; preterite, K 5, 142v4 *puñinei nasta bāgyä handajāñätemä* 'I have ripened the roots of merits', Tib. *dge-bahi rća-ba-la yons-su smin-par byas-so*; noun, K 6, 145r4 *uysnorāṇu handajāñemate käḍa(na)* 'for the ripening of beings', Tib. *sems-čan yons-su smin-par bya-bahi don-du*. From **ham-dajaya-* see cognates s.v. *dajs-*. Above *hadaj-* 'gather'.

haṃdajs- 'gallop together', Z 24·424 *āphäḍe ni rraysma haṃdajsāre gäyyo jsa* 'shattered are their ranks; they gallop in groups'. From *ham-tak-* 'run together', see cognates s.v. *ttajs-*. The elephants of the king of Burma galloped hither and thither quite out of control (see H. Yule, Marco Polo II, 102) in a similar case.

haṃdaṃna 'within', Sid. 153v2 *haṃdaṃna bese ysīce perą* 'yellow leaves inside', Tib. *nan-rim-gyi lo-ma ser-po*; Sid. 156v4 *hadaṃna garśa* 'within the throat', Tib. *lkog-mahi nan-du* (partitive adjective, see also *kara-*); K 54, 141r4 *haṃdaṃna nitcāna* 'inside, without'; K 55, 18v1 *haṃdana. . .nitcaṃna*; II 111·17 *haṃdaṃnāṣṭä* 'to the interior'. See *handarna*, *haṃdä*, *hada*, *haṃdr vāte*, *handara-*.

handara- 'within, interior', III 139r5 *haṃdaro biśe* 'in the inner part of the house', BS *antar-gṛhe* (partitive adjective); IV 25·3 *haṃdara prū* 'inner post', IV 51a1 *hadira prrūvāṣṭa* 'towards the inner post', IV 57a1 *haṃdira prū* (see BSOAS 13, 1951, 920–6 for the *prūva-* 'fortress, post'); V 56, 115a4 *///ha(ṃ)därväto byūhäre* 'in between they revolve', variant N 75·42 *haṃdarvau*, BS *antare parivartayanti*; adverb, *handarna* 'within', Z 20·12 *kho huṣkä banhyä handarna sūśtä phuva* 'as a dry hollow tree burns inside'; Z 3·138 *handarna* 'within'; see separately *haṃdaṃna*. Adjective, Z 5·67 *handarīmä saindü äyattana* 'the places seem internal' (BS *äyatana-*), Z 5·68 gen. plur. *handarīmänu*; K 144, IV2 *haṃdarīmai nätcarīmai dä harbiśä ṇaihvastai* 'he (stepped over=) mastered the whole *dharma*-doctrine esoteric, exoteric'. See *haṃdä*. From *antar*, *antara-* 'within', Av. *antarə*, *antarə*, O.Pers. *antar*, *antara-*, Zor.P. *andar*, *andarg*, *andar-nēmak*, *andarōn nēmak*; Sogd. Bud. *'ntryk-* 'eunuch', *čntr*, *čyntr*, Yayn. *činter*, Man. *čndr*, *čyndr*, *'ndryk-*, M.Parth.T. *'ndr*, *'ndryn*; M.Pers.T. *'ndr*, *'ndrwn*, *nyndr* 'within', *'č nyndr*, Pahlavī Psalter *nyndly* 'in'; Pašto *danana*, Wanetsī *zdare* 'inside', Yidγa *(n)udram*. IE Pok. 313–4 *enter*, *ṇter*, *entero-*, O.Ind. *antár*, *ántara-*, Greek ἔντερον 'intestines', Alban. *nder* 'between', Lat. *enter*, *inter*, Oscan *anter*, OHG *untar* 'under, between', O.Engl. *undern* 'midday', Hittite *anturiias*, 'interior', *andurza* 'within'.

handara- 'other', III 24, 23b4 *haṃdarāṇu vistarna birāśīyä* 'he should expound it in detail to others', BS *parebhyo deśayet samprakāśayet*; Sid. 136v4 *harīyaja haṃdara ne jehäre* 'the rest, the others do not heal', BS *sādhya-itara-* ('the reverse of curable'), Tib. *lhag-ma gźan rnams ni gsor mi run-bar bśad-do*, Sid. 20v5 *haṃdarye*, Tib. *gźan*; V 337, 36r3 *haṃdarä uysnorä*, BS G 37, 33r2 *kaś cit satvo*; loc. sing. *handarña*, V 110, 32r5 *uholaña haṃdarña kṣīra* 'in another land' (dyadic); III 28, 41a1 *haṃdaryänä hälai uysdīśīyä* 'he should teach towards others', BS *parebhyaś ca vistareṇa saṃprakāśayet*; V 263, 82r2 *haṃdara vara dvāsu banhya rusta* 'others there, twelve trees grown', BS G 37, 76b3 *dvādaśa vṛkṣāḥ prādur-bhūtāḥ* ('twelve trees made visible'); plural, III 37·15; 18 *hadarra*, =III 46·31 *haṃdara*; 34 *hadära* 'others'; III 128v5 *kho jve haṃdarye heḍä* 'when he gives to another'; V 63·25 *haṃdaryāṃ hälai-t-ī uysdīśī* 'might teach it to others'. Repeated III 74·207–8 *haṃdarai...haṃdarai...haṃdarai* 'some... others'; loc. sing. V 303, 2b1 *haṃdaraña mahācaittya* 'in another *caitya*-shrine' loc. plur. V 29, 42r2 *haṃdaruo kṣīraṅvo* 'in other lands'. Later form *haṃdaña*, V 64·2 *haṃdaña ysītha* 'in another birth'; SuvO. 68r4 *haṃdarña* 'elsewhere', BS *anyatra*; inst. plur. III 63·143 *haṃdaryau puśä* 'do you recite with others'; Manj. 162 *hadarya pūśāña* 'it is to be recited with others'. Compounds, V 293·3, 3b1 *haṃdara-kṣīra hīna* 'army of another country', V 164, 113v2 (gen. plur.) *handara-ysaṃthyänu* 'those of another birth'; SuvO. 24v1–2 *handara-ysaṃthvai käḍägäne* '*karma*-acts of other births', BS *pūrva-kṛtena karmaṇā* ('act previously done'). From **antara-*, Av. *antara-*, Pašto *nor* (**andāra-*), N.Pers. *padar-andar* 'step-father', Oss. DI. *ändär* 'other', *ändära* 'otherwise', I. *ändär az* 'year before last' (D. *fälvarä*), DI. *ändärä bon* 'day before yesterday'. IE Pok. 37 *anteros*, O.Ind. *ántara*, Got. *anþar*, O.Norse *annarr*, OHG *andar*, O.Engl. *ōþer*, Lit. *añtras*, *añtaras*. See also *handära-*.

haṃdavāñ- 'ripen (trans.)', Sid. 142v1 *haṃdavāñāka* 'ripening', BS *pācana-*, Tib. *smin-par byed-pa*. See *haṃdev-*.

haṃdasta- 'official title', V 22b1 *haṃdasti bayadattä* 'Bayadatta, *haṃdasta*-official', V 26, 49v6 *///haṃdasta, bätänu, baṃhyänu* 'officials (?), of roots, of trees'; II 38, 17a2 *auva haṃdasti sudattä* 'the village official, Sudatta'; II 14, 2a8 *auva haṃdastä spāta salmī* 'the village-official *spāta*-official Salmī'; IV 12·3 *auva haṃdasti ysiviṭi* 'village-official Ysiviṭi'; V 278, 2a1 *///haṃdastä puṣūṃ u biśä hamīḍa auvya///* '(village-?) official I ask and all the villagers together'. Analysis uncertain: either *haṃ-dasta-* 'trained (?)' or rather *haṃda-sta-* 'being intermediate'. Followed in II 14, 2a8 by four names each preceded by *parramai* 'official'. Tumšuq Saka *andastai*, BS *āntarāyika-* 'interspersed', Waxī *dest* 'inside'. The 'inner official' could be supported by the Chinese use of *nei* 'inner' (K 654). Hence the official in an office contrasted with the officer outside.

haṃdāḍa-, see *haṃdār-*.

haṃdāmä 'obscuration', Z 24·485 *biśśä hälä vaṣṭäte haṃdāmä jaḍīna ne ne ju śśuru bvāne nä vä dīru uysnora* 'in all directions the obscurity through ignorance remains; I may not know the beings, not the good one and not the bad one'. Compound, III 80·21 *hama-haṃdāṃ ttadī ttū jtye caidyai* 'I thought that this life is only all-ruin'. From *ham-tam-*, see cognates s.v. *pätäm-*.

haṃdāmaṃci 'to complete (?)', II 38 17·7 *///haḍai haṃdāmaṃci parau* 'on the...day, the command completing the order'. From *ham-dä-* 'to end (?)'.

haṃdār- 'to bring together, reap', participle *haṃdāḍä*; Sid. 6r5 *haṃdāḍä*, BS *saṃhṛta-*; II 91·118 *haṃdāḍä yuḍāṃdä* 'they had reaped'; V 62·4 *bari haṃdāḍi yīdä* 'he can gather in the crop'. From *ham-dar-*, see cognates s.v. *dār-*.

haṃdār- 'to favour, support', K 47·54 *thū vaña pūraka pyatsāṣṭa māvara hadārä* 'do you now in future, my son, support your mother'; K 46·36–7 *cvai āṃ puñā brrīya satva hadārīra* 'whom the beings favour in love of merits'; K 46·51 *pūñūdyāṃ satvyāṃ hadārīryau ttā miysdyūna kauṣṭyäḍä dva satta* 'O you meritorious beings, support the two pitiful beings, leprous ones'; participle, SuvO. 3ry *kho mū-ysaṃthūna härna haṃdāḍa hämäre* 'how they are favoured through the fact of this present birth'; SuvO. 3r6–7 *kho kṣīña uysnaura handāḍe* 'how he favoured the beings in abandonment'; V 58, 128r4 *tte puña balysä därysde h- y- haṃdāḍe* 'these his merits the Buddha maintains,...he has favoured'; K 152·7–8 *tcana haṃdāḍi satva baysūśtāṣṭą* 'whereby he favoured (gathered) beings towards bodhi-knowledge', III 21·6a3–4 *baysūña-vūysä haṃdāḍa [na] biśä-pīrmāttamye haṃdärä jsa* 'bodhisattvas honoured by the all-supreme favour', BS *bodhisattvā...anuparigṛhītāḥ parameṇa anugraheṇa*; infinitive, V 28, 59r1 *perrä handeḍe* 'he is to be caused to support'. Noun, K 140·978 *rakṣai* (BS *rakṣā*) *yanumä*, *haṃdārai yanumä* 'I make him protection, I make him favour', Tib. *srun-bar bgyi-ho, yons-bskyan-ba dan*; K 142·1046 *handera kiḍna u äysdarrji* 'for support and pro-

tection', Tib. *phan gdags-pa dan srun-bahi phyir* (*phan* 'profit', *hgdogs-pa* 'bind'); III 45·15 *satvāṇą haurä haṃdārä upajīva-barai pīsaña hūṣa tsīdai* 'may gift, favour, livelihood-getting, welfare increase for the beings'; SuvO. 3r6 *haṃdāra hvīnde* 'is called favour'. From *ham-dār-* 'hold', see s.v. base *dār-* 'hold'.

handāra- 'other', V 114, 63r7 *haṃdārä hvę haṃdārä gyastä, haṃdārä ggandharvä rre haṃdārä rakṣaysä u haṃdā⟨r⟩ä jsañ⟨au⟩lysä dirāṇu härāṇu pathaṃjäkä, handārä vara merä n⟨āma?⟩ haṃdārä pirä rrumdä vätä śśära-garaṇānu uysnaurāṇu vīvāg⟨ä⟩ pattīnä rro näjsäṭäkä* 'the one man, the other *deva*-god, the other *Gandharva*- king, the other *rākṣasa-demon*, the other executioner, restrainer from evil deeds; there to the other, the mother by name (?), to the other, the father king demonstrator of the ripening, result for benefactor beings', BS *manuṣyo vā◡atha devo vā gandharvo vā narādhipaḥ, rākṣaso vā◡atha caṇḍālo duṣkṛtānāṃ nivārakaḥ mātā-pitā vā nṛpatiḥ sukṛta-karma-kāriṇāṃ, vipāka-phala-darśana-arthaṃ*; Manj. 215 *pātca vā hadāre pajsa* 'then five others', =Z 5·70 *pātcu vā handāra paṃjsa*; III 66·36 *haṃdāra hvaṃdä tta hvāṃdä* 'the other men so spoke'. See *handara-* 'other'.

haṃdīya- 'gathered', see s.v. *hadaj-* 'collect'.

handäro 'other', V 52, 83b5 *cu ye ttarandarau handäro jseiṇu vätä äysda taṃde* 'who shortly protects another body'. See *handara-* 'other'.

haṃdīṣṭa- 'heated, ripened', Sid. 142v3 *cu haṃdīṣṭä hīya gūnä uskätta bisai śvą haṃdīṣṭä jsa nauhä ysurgą naittä* 'the symptoms of suppuration, festering as above through half suppuration at the top settles (ceases)', BS *vidagdha-śopham ādiśet, mandair etair vipakvam ca*, Tib. *rnags-pahi mčhan-ma ni gon-ma smin-du čha-bahi mčhan-ma rnams rče gźil-bar bgyur-la* (*gźil* 'expel'); III 45·9 *haṃdaiṣṭą pattarre* 'over-ripe food'. From *ham-dag-*, see s.v. *dajs-* 'burn'.

haṃdiskai 'rheumatism (?)', IV 17·13 *haṃdiskai himi u mīḍi* 'defluxion occurs and he dies'. Connexion with Oss. D. *ändis, ändisnäg, ändisgun*, I. *ändysnäg, ändysnägdžyn* 'rheumatism' (recognized by I. Gershevitch). Possibly to *dai-*:*di* 'fall' with incohative *di-ś-*, Yazg. *δay-*:*δed, δadag* 'fall', *δadiġ* 'débris', Šuγnī *δiy-*:*δōd* 'fall upon, down'. IE Pok. 187 *deiə-*:*dī-*, O.Ind. *dīyati* 'flees, moves fast', Greek δῖνος 'whirl pool', δίω 'flee'.

haṃdurna 'drift', K 11, 135v3 *dyūlä biḍa ttaṃda u baurä haṃdurna lovī jñānä* 'knowledge of this world is only deception, falsehood and a heap of snow'. From *dvar-*: *dur-* 'to run', *haṃdurna-* 'drift', to Av. *ham-dvar-* 'assemble', *handvarənti*; *handvarəna-* 'assembly', Zor.P. *dwb'l-* **dvār-* 'run', M.Pers.T. *dw'r-* 'move', *dw'ryyšn* 'abode'. Here *haṃdurnā-* is formed like Av. *hankurəna-* from *kųar-*:*kur-*. O.Ind. *dvar-* in RV 2·30·4 *vṛka-dvaras-* demon's name 'running like a wolf'. No *duer-* cited by Pok. (who has 204–6 *der-*).

haṃdṛ 'within', Z 16·66 *haṃdṛ vätä ttānu ggarāṇu* 'within the mountains', Z 8·39 *haṃdaro haṃdṛ väte nitcana niśtä karä* 'there is none other within (or) without at all'; Sid. 147v4 *haṃdrri vya* 'within', Tib. *nan-du*; V 92, 611v6–7 *haṃdrri hamguṣte* 'between the fingers'; N 158·5 *ttiña haṃdrä vya* 'in the midst of this'; K 145, 2v2 *haṃdryi vya auna nirāmīdä* 'they issue from within'; JS 26r2 *āṣaiṃjä haṃdrra* 'beside the pool'; II 96·71 *hadara vya*; II 127·30 *hadārā vya*; K 145, 2v2 *hadrryi vya auna* 'from within'. Adjective, *hadra-vyanaja-* 'being within' (above). See s.v. *handara-* 'within'.

haṃdev-, *haṃdāv-*, *haṃdav-* 'ripen', III 90·189 *haśä āṣye haṃdeve* 'swelling, itch matures'; III 90·196 *āsī haṃdeve*; III 90·183 *āsī haṃdäve*; Sid. 142v2 *haṃdevāką*, BS *pācana-* 'making mature', Tib. *smin-par byed-pa*; Sid. 142v1 *haṃdavāñāka-* 'ripening', Tib. *smin-par byed-pa*. Participle, Z 22·285 *nähute balysūñi urmaysde handauda harbiśśu vīrā sati vā pātcu thu vaysña* 'the sun of Buddhas has set on all the heated things; now you have next arisen towards us'. From *ham-tāpaya-*, see cognates s.v. *ttav-*.

haṃdaiṣṭa-, see *haṃdīṣṭa-*.

handauda 'heated', see *haṃdev-*, and *hadādeṃ*.

handaunda- 'blown (?)', V 170·302, 2r1 *///hamaṃgu handaundu o vā byūṣṭu 18* (end of verse 18) 'equally, blown out or lighted'. See base *dam-* 'to blow'.

haṃdyaja 'month name, first summer month', Sid. 3v2, II 98·147 *haṃdyaja māśtai*, ibid. 61 *hadyaja*; II 112·51 *haṃdyaji āstaṃ māśti* 'at the beginning of the month *Haṃdyaja*'.

haṃdrra 'within', see s.v. *haṃdṛ*.

haṃdrraṃj- 'keep, hold', Sid. 126v5 *hāṣṭä vāṣcä ni paśāñä haṃdrraṃjāñä* 'it must not be thrown thither, hither, it must be held', Tib. *gan yan mi btan-bar bsrun-žin* (*btan* 'dismiss', *bsrun* 'protect'); II 8·132 *śaphīḍa bāḍa ṣtai, u kama-cuvau hadrajīda* 'the land is distracted, and the Kan-ṭsou people keep us back'. From base *drang-* 'hold', see JRAS 1955, 15. To Av. *drag-* (*draža-*, *draja-*), *drang-* (*drənja-*, *draxta-*), Zor.P. *dranjītan*, *draxt* 'learnt (by heart)'; Sogd. (ancient letter) *rδnk š'yknw* 'fortified residence', M.Parth.T. *'wdrnž-*, M.Pers.T. *'wdrnz-* 'condemn', Waxī *vardenz* 'press down', Kroraina lw *draṃga-* 'office', BS lw *avadranga-* 'earnest money', *udranga-*, *dranga-* 'settled place'. To IE Pok. 252–5 *dher-* 'hold' (see s.v. *dār-*), *dhregh-*, *dhreĝh-* (Av. *darz-*, see s.v. *drays-*). Above without nasal *dṛjs-*, *dārāta-*.

haṃdramä 'forest', SuvO. 27v6 *biśye durbikṣīnai haṃdramä näṣemäkä* 'making quiet the whole wilderness of famine', BS *sarva-durbhikṣa-kāntāra-praśamanaḥ*, Tib. *mu-gehi dgon-pa thams-čad rab-tu žis-par bgyid-pa* (*mu-ge* 'famine', *dgon-pa* 'wilderness, wood'). From *ham-dram-* 'run about, run together', *haṃ-drama-* 'ranging place', Av. *handramana* 'place of assembly', to *dram-*, above *dremāte* 'drives away', *naṣdraunjsa-jsera-* 'to be weeded'. IE Pok. 204–6, Greek δρέμω 'run', O.Ind. *dram-*, Khowar *dromik* 'flee the country'.

haṃdrrāṃgä 'forehead', III 81·174 gloss to Turk. *aḍäna* =*alīn* 'forehead'; loc. sing. JS 33v3 *ā khu haṃdrrāṃje besā veselake spāśa* 'or as the marks on the forehead appear'; Sid. 148r4 *haṃdrrāṃji*, Tib. *dpral*; I 137, 45v3 *haṃdrrauja* 'forehead', BS *lalāṭa-*. Possibly **ham-dranga-* 'holding together', if referring to the temple-bone (Z 20·43 *śśaṃggä*, BS *śankha-*).

haṃdrä 'jar, pot', Z 292·24 *handrä spätānu kho ju padamä hī( )ä///* 'a jar of flowers when the wind...', for the action of the wind note Manj. 113 *padamyau jsa vīysa bīraca* 'the lotuses being broken by the winds'; acc. sing. Z 5·14 *jändä kho jaḍä haṃdru huysīrru* 'he destroys it,

as a fool a fine gold bowl'. Possibly **amtra-*, O.Ind. *ámatra-* 'vessel, jar', IE Pok. 35 *am-* 'hold', Armen. *aman*, Lat. *ampla-* 'handle', in preference to KT VI 86 from **ham-darb-* 'to tie together'. But if the *h-* is old, the base will be IE Pok. 901–2 *sem-*, Lit. *semiù sémti* 'to ladle', Greek ἄμη 'water-jar'. For *-mt-* see *danda-* 'tamed' from **damətá-*.

haṃdrri, see *haṃdṛ* 'within'.

haṃdrīya- 'held together', Z 20·53 *āste yaṃdri spavina haṃdrrīye piye* 'the bone frame (BS *yantra-*), the fats held together by the spine'; V 113, 35V5 *śśaṃdo vīrä uskāṣkamä haṃdrīyä* 'upon the earth the lofty building held together (constructed)', BS *samunnata-*; Manj. 388 *hadrrīya ṣai daśta sañā sañā jsai hadrrī śtāka* 'built by skill (dyadic), and by skills it must hold together'. From *ham-drag-*, *ham-draṃg-*, see *drjs-*, *haṃdraṃj-*.

haṃdrīs- 'be held together', incohative to *ham-drag-*, Sid. 122V1 *hamaṃgä*, *pajsāñä śirä yāṃdä khu haṃdrrīśtä* 'in equal amounts, it is to be boiled well continuously till it holds together', Tib. *ćam-du skol-la ril-lur byas-pa* ('so much to be boiled till it makes a pill').

haṃdruta- (uncertain *u*-syllable), N 164·4 *ttai puña ttrā haṃdruta hämāṃdi* 'so to her may the merits so become assured', to *ham-drjs-*, hence read *haṃdṛta-*.

haṃdrūṣṣa- 'hostile act, quarrel', V 115, 64V3 *ggūrāsa haṃdrūṣa yaule hämāre grahä hämäte kṣīra* 'disputes, quarrels, evil acts occur, in the land a seizure (BS *graha-*) happens', BS *vivādāḥ kalahāḥ śāṭhyā bhavanti viṣayeṣu ca grahaḥ*; V III, 33r2 *kalahāryānu banānu haṃdrūṣṣānu lāstanānu näṣemāmate vätä* 'to remove quarrellings, abuses, attacks, disputes', BS *akalahāya∪abhaṇḍanāya∪avigrahāya∪avivādāya*; V 47r5 *kalahārye*, *haṃdruṣane*, *hvīndä* 'the quarrel-maker is called attacker'; dyadic, K 65, 82V4 *hadrūṣajā kalahāra* 'quarrelsome disputes', Z 7·32 *vīri padānä haṃdrūṣṣä o yi bisa* 'vessel of hatred (BS *vaira-*) or house of hostility'; JS 16r3 *haṃdrrūṣa purrdai* 'you conquered hostility'; with negative V 111, 33V1 *ahaṃdrūṣṣa-*, BS *avigraha-* 'free of hostility'. From base *draux-š- >drauš-* to *draug-* 'injure'. IE Pok 276 *dhreugh-* 'to injure', O.Ind. *drúhyati*, *drugdhá*, Av. *draoga-*, *druž-*, see s.v. *drūja* 'lie'.

haṃdrauysī 'moving in the air', Z 22·157 *paḍā haṃdrauysī cakrä nvai rre hīñe jsa haṃtsa* 'in front in the sky the wheel (BS *cakra-*) behind the king with his army' (the *cakravartin's* progress), parallel to BS *vihāyasā∪abhyudgamya*; K 154·45 *hadrāysyi tsū āṣä* 'may I go in the sky'; II 92·124 *vina haṃdrauysī murä haṃdarye hvaṃḍye haḍä tsūma niśtä* 'except a bird in the sky there is no going for another man as messenger'; III 68·73 *haṃdrauysī murä na aśta* 'there is no bird in the sky'; Z 22·296 *haṃdrauysī hämäte āgāśo yame prāhālye yande* 'he is moving in the sky, he does the twin miracle (BS *yamaka-prātihārya-* of emitting water and fire)'; plural, Z 5·35 *haṃdrauysye dīvate kīnthe* 'the *devatā*-deities of the city (adjective) moving in the sky'; K 144, 1V2 *haṃdrrauysya tsūma u śaṃdya vecūlyāma* 'moving in the sky and walking on the ground'; V 289, 79, 3b2 *pandāna haṃdrrauy⟨s-⟩///* 'in the path moving in the sky'; V 141, 18r4 *haṃdrauysī orña t⟨sv⟩e* 'he went moving in the sky'; III 69·80 *haṃdrauysī āṣa pathī* 'he stopped moving in the sky'; III 69·86 *haṃdrauysī āśa pana* 'he rose moving in the sky'; III 75·233 *haṃdrauysī āśāṣṭä raysga* 'moving into the sky swiftly'; III 95·227 *haṃdrauysī pyaurvā āśa* 'moving among the clouds in the sky'. See also *hadrrauysya*. From **antara-vaz-iya-*, M.Parth.T. *'ndrw'z *andar-vāz* 'air, atmosphere', adjective *'ndrw'zyq*, Zor.P. *'ndrw'd*, N.Pers. *andarvāz* (where birds fly). See *bays-*, *handara-*.

haṃnāj- 'to join', III 91·205 *khū haṃtsä haṃbirtte khū drāṃ hami khū haṃnājä* 'so that it combines, so that it becomes such that it is united'. Similar s.v. *haṃdrīs-* 'he held together'. From base *nag-* (or *nak-*) see above s.v. *nāju*, *bināj-*.

hapuda 'proper name', V 276, 8a5 *vara ṣṭāṃ hapuda mari pajiṣt⟨e⟩* 'being there Hapuda demanded here'.

haphattā 'union', II 105·117 *tta tta mī bīsaga śarai jsa haphattā dyāña* 'so that union of the *bhikṣu-saṃgha* with welfare is to be seen', from *haṃphuta-* with suffix *-tātä*; see for *-ttā* also ibid. 121 *vasvattā* (**vasuta-tātä*).

haphada 'trembling', III 37·13 *ñāna-spūlakīnā haphada āṣṭakye* 'lips of the *ñāna*-flower buds, trembling', =III 34·19 *ñāna-spūlakīnā haphada āṣṭaka*, III 46·29 *ñāna-spūlakīnā haphada āṣṭakye*. From **fra-(s)phanda-*, see *phaśt-*, *spand-*.

haphar- 'tired, exhausted', with negative SuvP. 6ov2 *ahaṃphiḍä*, BS *atandrita-*, Tib. *g-yel-ba med-par* (*g-yel* 'tired'); to *ham-* with *phar-*, see *haphiḍa-*.

haphāra- 'confusion', JS 1V3 *caṃcalą haphārä* 'trembling confusion'; Z 5·6 *ttū näjsaḍu rraysā haphāra tcamäna gguvą lovi pätaunda* 'so empty confusions whereby the ears of the world (BS *loka-*) are bewildered'; Z 5·1 *cū haphāryau gguvą nyūta* 'what have accustomed your (*-ū*) ears with confusions'; Z 12·89 *saṃgganye yande bodhisatvä haphāre* 'the bodhisattva makes society confusions' (BS *saṃgaṇikā*); Manj. 308 *ttaña baḍa haphāra hvāñe* 'at this time he talks confusedly'; 311 *nai nai hvāñe haphāra* 'he does not at all talk confusedly'. From *fra-far-*, see verbal s.v. *haphäḍe* 'confused', cognates s.v. *phar-*.

haphäḍe 'confused', Z 4·72 *haphäḍe hīnäna* 'confused by dreaming'; Z 4·76 *vittarkyau haphäḍa* 'confused by doubts (BS *vitarka-*)'; Z 7·25 *kho avāṣṣaṇṇä haphaḍä* 'confused by flux' (BS *abhiṣyanda-*). From **fra-frta-*, cognates, s.v. *phar-* 'disturb'.

haphīś- 'mix, join', for *haṃphīś-*, Sid. 135r5–V1 *nva dūṣą haphīśāñä u neṣemāñä* 'according to the *doṣa*-state it is to be mixed and to be quietened', Tib. *btan-bas źi-bar byaho* (*btan* 'give'); Sid. 138r2 *vemaṃ u vrrī jsa haphīśāñä* 'it is to be joined with emetic and enema' (BS *vamana-*, *vireka-*); K 146, 3V4 *nva nva kūlā haphīśāñä* 'it is to be united according to the various families' (*vajrayāna kula*); K 145, 3V3 *ṣą pā guttaira jsa haphīśāñä* 'it is to be joined with the *gotra*-embryo' (BS *gotra-* of the *tathāgata-garbha-*); noun, K 145, 2r4 *dāvīne ttaradara jsa haphīśāma* 'union with the *dharma*-body' (=BS *dharma-kāya-*); K 144, 1V4 *haphīśāma vāḳṣāmāṃ sījāṣṭyi ūdāśāyi* 'union for success over unfavourable things' (BS *viṣama-* and *sidhya-*); K 144, 1V4 *yaugānāṃ śrī-vajrra-sattä jsa haphīśāma* 'the union of the practisers of *yoga*-trance (BS *yogin-*) equally with the *śrī-Vajrasattva*' (supreme of the *Vajrayāna*). From *ham-* with *(s)phaxś- >phīs-* with *-ya-*. See s.v. *haṃphīś-*, and *haṃphāj-*.

haphū 'joined', II 106·123 ⟨*pra*⟩*hajanai jsa haphū pūnūda śarā* 'meritorious welfare associated with lay-man' (BS *pṛthag-jana-*); see *haṃphuta-*, *haphve*.

haphau 'together, in company', III 109, 8–9 *aṇescyą rāśą cakrravartta caiga rauda hyai: haphau tta tsīye parau khū byava rauḍai* 'may the imperial Chinese king's rule go on without end, together may his command so go as the lightning flashes'. See *haṃphau*.

haphva- 'joined, possessing', Sid. 7v1 *hauva jsa haṃphva* 'having strength', Tib. *ñams-stobs dan ldan-pa*; II 7·108 *ttīśą jsa haphvai* 'possessed of splendour' (BS *tejas-*); Sid. 7v2 *hauva jsa haphve*, Tib. *stobs dan ldan-pa*; Sid. 145r3 *haphvą*; compound, III 89·91 *haphva-jseṃ* 'with closed eyes'. See *haṃphuta-*.

habajsya 'associated', Sid. 138v3 *harbiśāṃ jsa habajsya* 'associated with all (the *doṣa*-states)', Tib. *thams-čad dan ldan-pa*; III 54·80 *pajvā gavū satvau jsa habajsya yinau* 'I make possessed by beings in the five *gati*-stages'; Manj. 71–2 *ttye basta ysāra hadara īda habajsya myenya beśa* 'of him there are twenty (=*bista*) thousand others, associated, all, in the midst'; Manj. 74–5 *ttai baiśa-v-ī gīhī tsīda habajsya drayau vīra* 'they all go to his help, associated, against the three'. See *haṃbajsya*.

habaḍa 'filled, full', II 102·22 *bauda-dharma habaḍa āvana* 'being (archaic =*āna*, through *auna*) full of *bodhi-dharma* (the' *dharma*-teaching of bodhi-knowledge)', rather than *āvana* 'with desire' from older **ātamāna*, which would give 'with full desire of *bodhi-dharma*'; II 102·28 *habaḍai māśta vīra habaḍai pūra hīyāṃ bvaiysāṃ jsa* 'with rays of the full moon on the full moon day' (translation AM, n.s., 11, 1965, 102); II 104·77 *jaḍīnai vāma jsa habaḍa* 'filled with sea of ignorance'; III 38·41–2 *beysa habaḍa phaysdve* 'liquor-filled jars', =III 47·61–2 *bveysi haḅaḍa phaysdvä*, =III 40·17 *bvaiysą habāla phaysdyai*; Manj. 19 *aśucāgyā habaḍa b(ā)sta* 'filled, stuffed with impurities' (BS *aśucy-anga-*). See *haṃbīr-*, *haṃber-*, *habar-*, *hambaḍa-*.

habar- 'fulfil', K 62, 76v4 *habara āva* (*āva*, *āvaṃ*, *āvama-* 'desire') 'fulfils the desire'. See *haṃber-*.

habasta 'bound', JS 37r3 *habasta kīḍye jsa* 'bound with creeper'; II 60·18 *habastā gahā ś(ā)* 'one combined (?) covering'; see *haṃbasta-*.

habā 'portion, share', II 99·173 *ttyai hīyą au habā* 'his share'; III 71·149 *habā dyāṃ pīsai kiṃṇa khvai vasuśtä aysmū vāṣṭä* 'we distribute the share for the teacher, so that his mind may become clear towards us'. See *haṃbā*; inst. sing., see *habāna*.

habāḍa- 'reared together (?)', K 148·58 *habāḍau parysāṃ* 'of servants brought up together'; II 77·34–5 *u tcāṃlasa jsāṃ habāḍāṃ sūlyā śkyasa hūḍai* 'and he gave presents (Tib. *skyes*) to the fourteen joint scribes' (Chinese *ṣu-li* <*śiwo-ljï* 'scribe', K 1187·17; 526·1). From *ham-* and *pār-*:*pāḍa-* 'to nourish'; like Greek σύντροφος 'brought up together'.

ha-bāḍa 'always', Manj. 406 *ha bāḍa harbaiśa vīra* 'all the time, on all', =Z 9·27 *hamu bāḍu harbiśśä vīrä*; Manj. 406 *ha bāḍä geśe cakrra* 'the wheel he turns all the time', =Z 9·28 *hamu bāḍu ggeiśśäte cakkru*. See *hama-* 'all'.

habāna 'with portion', inst. sing. to *habā*, III 105·11 *habāna pakṣau śairka* 'excellent in share (and) in parts' (dyadic, BS *pakṣa-*). See *haṃbā*, *habā*.

habīkṣau 'turn', III 54·80 *habīkṣau bęysūśta ṣtau parṇāmau* 'we turn, we transform bodhi-knowledge', dyadic with BS *pariṇāmaya-* 'develop, ripen'. See *haṃbīṭh-* for *-ṭh-* >*-kṣ-* see also *haṭhṭha*, *hakṣa* 'truth'.

habīr- 'be filled', II 102·21 *biśū vara auna habīrāṃdai kṣautta-būma pāraumai* 'may the perfections (*pāramitā-*) of the *bhūmi*-stage of *kṣānti-* (acceptance), all of them, be fulfilled (being) there'. See *haṃbīr-*.

habirste 'joined', Z 24·264 *aysmū bvemäte jsa habirste* 'the mind he joined to knowledge', see *haṃbirsta-*.

habäla 'filled', III 40·17 =*habaḍa*, see s.v. *habaḍa-*, *haṃbaḍa-*. For *-ḍ-* >*-l-* note also II 101·12 *śalai* 'goodness', =*śāḍye*; II 77·40 *bīla* 'dress' =*bīḍa* (base *bar-* 'to wear').

habu 'fester', Manj. 133 *habaḍa habu ysūna* 'fester filled with pus', =Z 5·16 *haṃbūtā haṃbaḍā ysūna*; Manj. 134–5 *sa khu hve habu bętta* 'as a man opens a fester', =Z 6·18 *samu kho haṃbūva bęittä*. See *haṃbūta-*.

habujsya- 'bowed down', K 139·960 *pṵā śaṃdā habujsyāṃdä* 'they bowed to the ground at his feet'. See *haṃbujs-*.

habusa 'is fitting', K 30·221 *habusa khva vā ma ṣvīda naraume* 'it is fitting that my milk should pour out'. See *habauśtä*.

habusana- 'fitting', K 145, 3v1 *ganaittrai na ranīnai habusanä* 'a rosary (BS *gaṇitrī*) jewelled is not proper'; ibid: 3v1 *gīchaukāṃ jsa na habūsa* 'of kernels it is not proper'; K 146, 3v4 *jāpani habusa* 'it is properly associated with *jāpa*-prayers'; II 128·60 *nva habūsaṃ va āṃ vā muśḍä ni hīśtä* 'as proper, the donation has not come' (translation AM, n.s., 11, 1964, 19); K 145, 3v1 *pajsa-padya pā ganaittrai na habusanä* 'the five-fold rosary is not proper'. See *haṃbusana-*.

haber- 'to fill', K 112·376–7 *samāhā bāvaña gīlma habera* 'fulfils trance (BS *samādhāna-*) by help of concentration' (BS *bhāvanā-*); Manj. 421 *haberai kāja ysīrma* 'he fills with *kāncana*-gold'; Manj. 421–2 *haberai śadā āśą jastūña pūjā-karmana* 'he fills earth (and) sky with *pūjā*-worship of the *deva*-gods'; noun, V 52, 83a3 *biśānu śśārāṇu härāṇu haberāmate ggīhā⟨ka-?⟩* 'assisting in the filling of all good things'; with *-ve* <*-āte*, 3 sing. Manj. 93–4 *khvai ysahīda kāme kūre haberve ālaya-vajñāna* 'when for him the false thoughts cease, he fills the *ālaya-vijñāna* ('basic knowledge')'. See *haṃber-*.

habairsta 'composed', Manj. 371 *daśta saña habairsta ṣtāna pūṇya-sabāra hīmāre* 'being composed with skill (=BS *upāya-*) the masses of merits (BS *puṇya-sambhāra-*) are produced'. See *haṃbirsta-*.

habaista- 'summary', K 65, 84r1 *habaista jsa dīśū* 'I confess in brief'; K 147·29 *habaistani* 'in brief' from **haṃbirstäna*. See *haṃbirsta-*, *haṃbeca*.

habauśtä 'it fits, suits', Manj. 115–6 *khu mī ttu byehī ysatha ne habauśta khvai ya pattyaña* 'when now he attains birth, it is not fitting if he (*ya* = *ye*) thrust it away'; K 41·52–3 *ne habauśtä gyasta ṣa rruśtä* 'this is not befitting, O king, to the sovereignty', =K 43·170–1 *ne haṃbauśti gyasta ṣi rruśta*. See *haṃbus-*.

habrrīśtą 'injure', II 81·36 *kaittara-ṃ ttą khū tta-ṃ paijsa*

na habrrīšta 'protect me (2 plur. imperative) so that force does not injure me'. From *ham-brag-* to *-balj-* in *tca-balj-* 'scatter, break'.

habrrīhū 'I share', K 98·223 *satvau habrrīhū* 'I share with the beings', K 99·225 *pūña-kūśale-mūla pajsa ge satvau jsa habrrīhū* 'I share good roots of merits with beings in the five life-stages' (BS *gati-*). See *haṃbrīh-*.

habvakya 'abuse', K 30·219 *paijsa habvakya yada* 'he makes fierce abuse'; K 30·223 *ttrakṣa habvakya pajarūna salāva* 'sharp abusive speech' (dyadic), =K 39·149 *haṃbvekye yaṃde*. See cognates s.v. *buñā-* 'speech'.

ham- preverb, Av. *ham-* 'together'.

haṃ-, see *hama-* 'all'.

hama- present to *hämä-* 'become' participle *hämäta-*, see *hämä-*, *hmä-*.

hama- 'all', Manj. 258 *vene kūra syāme dharma hama hīrṣṭāya ne īda* 'without false seeming the *dharma*-elements all do not actually exist', Z 20·57 *āvuṣṭyau harṣḍi hamu* 'from the lips it bursts out always' (see *harāṭ-*); Suv.O. 24r5–6 *haṃ vätä* 'always', BS *sadā*; K 136, 875 *haṃ vīra. . . haṃ vīra. . . haṃ vīra* 'always', Tib. *rtag-tu. . . yons-su*; K 138·927 *haṃ vīra drrūnai* 'always healthy', Tib. *rtag-tu nad med-pa dan ldan-pa dan*; SuvP. 70v2 *haṃ vīra*, BS *nitya-*; SuvP. 73r3 *haṃ vī auṣkä* (dyadic), BS *nityaṃ*; V 48, 50r3 *auṣkājsyo haṃ vätä jsīno* 'eternal life for ever'; Bcd 49r3 *haṃ vī bāḍä*, BS *nitya*; K 111·361 *ha vī bāḍa* 'always'; L 93·20 *hamu raṣṭu*, V 112, 34r5 *hama-raṣṭu auṣku vätä* 'always', BS *satata-samitaṃ*; Z 2·201 *ham-rraṣṭu*, Manj. 70 *ham-rraṣṭa*. Compounds, III 84·45 *haṃ-masä* 'wholly', K 154·41 *pīsāṃ hama-dāyāṃ ttyāṃ hve īmä gajse* 'of the teachers possessing the whole *dharma*-doctrine I have spoken of their faults'; III 80·21 *hama-haṃdāṃ ttadī ttū jīye caidyai* 'I have thought life to be only all-ruin' (see *haṃdāma-*). See also *āma* 'total' dyadic with Tib. *lib* 'all'; and *haṃggä* 'total'. From *hama-* 'all', O.Pers., Av. *hama-*, Av. *hāma-*, Zor.P. *hamāk*, *hām-*, *ham-ē* 'always', N.Pers. *hamah*, M.Parth.T. *hmg* 'all', *hmyw* 'always', M.Pers.T. *h'm'g*, *hm'g*, *h'm-šhr* 'whole world', *h'm-kyšwr* 'whole cosmos'; Armen. lw *hamak*, *hamašxarhakan* 'universal'. IE Pok. 902–5 *sem* 'one, universal', see s.v. *hama-* 'same'.

hama- 'same', SuvO. 24r6 loc. sing., *haminña biśśa* 'in the same house', BS *eka-veśmani*; K 105·246 *śau hamye kṣaṇa* 'in one and the same moment' (also K 109·321; K 111·348); III 88·139 *ttyau hamyau arvyau jsa* 'with these same medicaments'; III 90·185 *u hami ttaña haśä* 'and in this same swelling'; Sid. 150v3 *gūnä cu ttä ttimīrāṃ vīri hvata hama hamāre* 'the symptoms which are the same as those stated about *timira*-diseases', Tib. *mčhan-ma rab-rib-kyi skabsu bśad-pa dan hdra-ba-las*; K 96·151 *hamye aysamuna hamye bījāṣäna*, =V 245, 6b2 *hamye aysmuna hamye bijāṣäna* 'with the same mind, with the same voice', BS *eka-matena eka-svareṇa*; K 60, 36v3 *hamye kṣaṇa* 'at the same moment'; K 68·203 *haṃña kṣaṇa* 'in the same moment' (see *haṃña*); V 355, 294r6 *hamä hve* 'the same man'; K 60, 36v4 *u śą sarvasatva hamą baysa dye* 'and the one (and all beings) saw the same Buddha'; K 110·334 *ṣe vä sa aysmva hama samāhä vaiṣte* 'and this very mind stays on the same trance' (BS *samādhāna-*); K 111·348 *hamye kṣaṇa dä vaiṣta* 'at the same moment it stays on the *dharma*-doctrine'; K 112·372 *ca apvaṣṭya bāvaña gīhna hama brrā ṣṭāna baiyseña* 'who at the same time by help of uninterrupted *bhāvanā*-concentration, to being awake, is awakened'; III 70·106 *paysāña hama* 'known to be the same'; K 67·164–5 *hamä nāste* 'he takes to be the same'; Manj. 325 *śä hama prrara* 'one (and) the same nature'; Manj. 331 *śä hama baysä baiśä kāma* 'one (and) the same Buddha, every thought'. Compounds, Sid. 132r3 *huma-kheṇḍī* 'of the same kind', Tib. *so ćam-du*; K 68·211 *ttī khu hama-khiṇḍya bvāñi* 'then when they are to be known as of the same kind'; I 153, 63v5 *hama-ysāva-ṃ jsa gūrūtca padī-māña* 'those of the same production, with them the grape water is to be made'; II 6·97 *hama-ysāvaṣau brrāvarau* 'by brothers born of the same (parents)'; K 41·77 *hami-lakṣaṇa ṣṭāre* 'they have the same marks' (BS *lakṣaṇa-*), =K 44·193 *hami-lakṣaṇa ṣṭāre* 'the skulls); V 183a2 *hama-vadaṃjauñä* 'same relevance', BS *samānā-arthatā*; III 11, 21r5–v1 *hama-vadaṃjāni baudhisatvāni hīṭhe biśśāni haṭhṭha-hvāñāni hīṭhṭhe jsa* 'with the truth of the bodhisattvas possessing the same customs, with the truth of all preachers of truth'; K 57, 26r1 *hama-vrrara svabhāvāna vasve aviṣkesta lakṣaṇä* 'with nature (BS *svabhāva-*) possessing the same nature (dyadic), pure, undifferentiated marks (BS *lakṣaṇa-*); K 59, 33r1 *hama-vrrara hīye prrara jsa* 'with the nature of that possessing the same nature'; *hama-śāmä* 'having the same face' (plural to *hama-śāmaa-*), III 69·102 (of the monkeys) *hama-śāmä śīje mūṃdāṃdä* 'having the same faces they resembled one another'; K 153·28 *hama-hadarāña jsa āvastiṃ* (*-iṃ* =*-ai*) *gātträ baysūñe hajsara vī parajsa-śaumä muśśdä prracaina* 'in pity for one adverse to the Buddha-sphere (=BS *buddha-gocara-*) of the *gotra*-(family, the doctrine of the Buddhaic *garbha*-embryo) associated with sameness and difference (=all unity)', parallel to BS *sama-asama-*', here *hama-* 'same', *handara-* 'other', with abstract suffix *-auñä*; II 101·1 *hama-hauva-* 'with the same speech, unanimous'. See also *hamaṃgga-* 'equal'; *hamāna-* 'of the same amount'. To Av. *hama-* 'same', Zor.P. *ham*, N.Pers. *ham*, M.Parth.T. *h'mw'g* 'with the same voice, unanimous', *h'm-čyhrg* 'of the same nature', *h'm-'fr's* 'of the same teaching', *h'm-hyrz*, Zor.P. *hamaharz*, Armen. lw *hama-harz*, *hamharz* 'guardsman'; M.Pers.T. *h'm-*, *h'm-zwr* 'of equal power', *h'm-hnd'm* 'with the same limbs', *h'm-bhr* 'having the same share', *h'm-n'f* 'having the same family', *h'm-twhmg* 'of the same seed'; M.Parth.T. *h'w-s'r* 'equal', M.Pers.T. *h'w-s'rg*, *hs'r*, Armen. lw *hauasar* 'equal'. IE Pok. 902–5 *sem* 'one, universal; same', O.Ind. *samá-* 'equal, even, level', Greek ὁμός, O.Norse *samr*, *inn sami* 'the same', Got. *sama-kuns* 'of the same kind', *sa sama* 'the same', O.Slav. *samŭ* 'himself'. See also *hamatä* 'of himself'.

hamaṃgga- 'equal, even, level', Sid. 4r4 *khu ttika hamaṃga hamāṃde āchai va ni hame* 'when they (the *doṣa*-states) are equal, no disease is there', BS *teṣāṃ samatvam ārogyaṃ*, Tib. *de-dag ćha mñam-na ni nad med-do*; Bcd 52r1 *hamaṃga*, BS *samanta-*; V 155, 1b2 *hamaggä pratara* 'equal nature', V 117, 66v5 *hamaṅgu pakṣä*, -BS *eka-pakṣaḥ*; Z 5·102 *biśśa śandā rraṣṭa*

hamaṃgga 'all the ground straight, level'; abstract, v 132, 2a1 *hamaṅgatetu byevät⟨ä⟩* (ibid 2a2 *byehätä*); v 234, 6b5 *hamaṃggate vīrä*, ibid. 6b1 *hamaṃgä vīri*; K 112·365 *hamagtte hīya prrara* 'nature of evenness'; K 108·298 *hamagte*; Bcd 43v3 *hamaṃgte*, BS *samanta-*, with reversive *ggu-*, Z 3·66 *kai ju hämäte gguhamaṃggatätä vara* 'if there were his unevenness there'; adjective, to the abstract, K 60, 36v2 *u ṣe hamaṃgtetīne maṃdra* 'and this *mantra*-formula of evenness'; abstract *-auñä*, Sid. 8r2 *ttye tcopadya hamaṃgāṃñi* 'with this four-fold likeness', Tib. *rnam-pa bźir hgyur-te*; Manj. 168 *gūhamagauña ṇehvaitta beśa* 'he triumphs over all partiality'. From **haman(a)ka-*. See *hama-* 'same'.

hamata 'in itself, of itself', *hamatä*, *hamayä*, *hamaiyi*, *hamai*, v 263, 89r5 *hamata paḍu näte* 'he himself took the axe', BS G 37, 76b7 *sva-hastena kuṭhāraṃ gṛhya*; SuvO. 4v5 *hamatä*, BS *svayaṃ*; I 143, 52r4 *hamayä mauḍä krraiga jsa* 'from a fowl dead of itself'; Manj. 160 *khu hamaya pada nai bvāve* 'if he himself should not know the road'; K 8a3 *cu hamayi kūri dṛṣṭi jsa pahīya* 'restrained by himself from false opinion' (BS *dṛṣṭi-*); SuvP. 65v4 *tti viṣṭi bhūmvä gautträ raṃma-vadāya hamaye* 'so I stand in the *bhūmi*-stages of the *gotra*-family, myself on the way of the jewels', BS *sthāsyāmi daśa-bhūmyām ahaṃ daśa-ratna-ākarān varān* (BS *ākara-* 'mine'), II 22, 16a8 *hamaiya jsä vä ttrāṃ jsärä kusa* 'of itself, so *kusa*-measures of corn come'; Sid. 141v5 *cu hamaiyi niraṃda* 'who himself went out', Tib. *de-la sva-ma ni*; Sid. 141v4 *hamaiye agāṃ beṃḍa neraṃda* 'of itself it came out upon the limbs', Tib. *rma ni lus ñid-las hbyun-ba dan*; II 127·40 *hamaiyai tteyi hyāṃ bya* 'the Tei-huang himself should know'; JS 19r1 *yāva khue rrāśa yuḍāṃdä hamai riṣayä* 'while for you (*-e*) they ruled, yourself a sage' (BS *ṛṣi-*); K 7, 147r4 *hamatä kyerī kṣamäte tterä hvīḍä* 'of himself what pleases him (the man with the broken bowl), that he eats', Tib. *ci yog-par hćhal-te*, translation. E. Lamotte, 254 'qui tira seulement une satisfaction personnelle de la distribution', K 61, 39v4–40r1–2 *ttina bāḍä khu hamaya jastänä jastä baysä rrājagṛhä kṣīra āna . . . uysdīśe yuḍe* 'at that time when the *deva* of *devas* Buddha himself being in Rājagṛha land . . . had expounded'; III 138 Dandan-uilik 6 *hamayä kṣuṃḍai heḍi* 'the husband himself gives'. With intrusive *-ta-*, v 183a3 *u hamatayai panūḍai paṃjsa-padyata haurna* 'and of itself everyday with a five-fold gift'; ibid. a5 *hamataye*. Shortened, K 28·171 *hama śuka* 'himself alone', =K 20·260 *hamä śūkä*, =K 37·114 *hame śuka*. For the 'self-death', see J. Asmussen, Temenos 3, 1968, 7–10; W. Wüst, PHMA 8–11, 1967, 43 *svayaṃ-mṛto niyata-sva-anta*. Add Armenian Sebēos (ed. Patkanean 13, p. 58 *meṙan i dramm ark'ouni mahouamb iureanc'* translation F. Macler, p. 41 'moururent de mort naturelle'; and Balōčī, L. Dames, Popular Poetry of the Baloches (text) 6·45 *mālā waδ-mirī gon khapta-ī* 'my cattle have been taken by a natural death'; and (text) 11·13 *waδ-miren*. From **hama-tah* as *hvatä* from **hva-tah*, Av. *xvatō* with ending *-tas* > *-tah*, O.Ind. *-tas*, Greek -τος, Lat. *-tus*. See *hama-* 'same', O.Slav. *samŭ* 'self'; and *hamava*.

hamatte 'is freed from intoxication', with reversive *fra-*, Z 2·167 *samu kho hūsandi bäysendä o mästä mauna hamatte* 'as when the sleeper awakes or the intoxicated man recovers from intoxication', parallel BS Lankāvatāra-sūtra, 135·210 *yathā hi matta-puruṣo madyaabhāvād vibudhyate*. For *fra-*, note Av. *aipi-vark-* 'put on', *fra-vark-* 'take off', *paitišmauk-* 'put on', *fra-mauk-* 'take off'. From base *mad-*, see s.v. *māy-*.

hamatcī 'exhilarant drink', II 99·187 *īra hūya u haurā u bvīysna u hamatcī*, =II 99·175 *īrä u haurä bvīysna hamitcī*, four beverages presented to the *Ḍai-kau* (Chinese title, *ling-kung*, from older *liäng-kung* 'military governor', K 558·1; 475·1) see SDTV 32. Hence *īra-* 'ale', *haurā* 'fermented mare's milk', Av. *hurā-*, *bvīysna* connected with *bveysa-* above, and *hamatcī*, *hamitcī*. Possibly *hamatcī* from **fra-mad(a)čīya-* 'intoxicant', perhaps 'a sherbet' (which was presented to Qubilai Khan, see P. Pelliot, Notes on Marco Polo II, 774). This is to replace the proposal to connect here O.Ind. *samitā* 'wheaten flour', and Khotan Saka *hāmai* 'barley flour' (see AION I 139–40). For III 92·241 *tcī* see *utcī*.

hamadā 'indeed', sometimes concessive, v 247, 15a3 *ttye hamadā puñīnai haṃbīsä pamāka hime* 'of this heap of merit indeed a measure is possible', BS *tasya puṇyaskandhasya pramāṇaṃ śakyaṃ gaṇayituṃ*, Tib. *bsod-nams-kyi phuṅ-po dehi ćhad ni bgraṅ-bar nus-kyi*; II 129·74 *khva tta hamidā śiṃkyera kā u hīvalatsā* 'if they are indeed better, heroes and strong men', translation AM, n.s., II, 1964, 19; JS 28v3–4 *ṣai säne hamedā ysera ṣte dī dyai* 'even the foe is indeed distressed to see'; v 247, 16a4 *ttyāṃ hamadā ūci hīyāṃ kanāṃ hakhīysä pamāka hame* 'the number indeed of these water-drops can be measured', BS *tatra eka-eka-vinduṃ śakyaṃ gaṇayituṃ*; K 41·66–8 *khu saṃ hamadā parī si dastänai hā skauyīrau hamadā vā misti haysgimą nāste, tturi pīha: vī cu ṣi giṃde* (=K 44·183–5) 'when indeed he only commands, saying, touch it with your hand, he gets indeed into great trouble, who buys it at a price'; K 143·1057 *hamadā hvanau ātaudāṃdä u ysuṣṭāṃdī* 'indeed they delighted in the preaching and enjoyed it', Tib. *yi-rans-te, bčom-ldan-hdas-kyis gzuns-pa-la mnon-pa bstod-do*; v 220·13·5 *hamadā baysanauśtā spāṣṭe* 'indeed he looked at the boundary connexion', see SDTV 74; III 130·25 *himadā* with *hamadā* below; Manj. 99–100 *haṣṭā ysārai hamadā pīrma dūkha beśa bāḍa* '80,000 indeed millions of pains, all the time'; Manj. 102 *cu hamadā buje ysūṣ(k)a bya* '(he gained birth of a *deva*) who indeed enjoys pleasant food'. From **hama-dāta-* 'self-established'.

hamaysä 'plant name', Sid. 11r4 BS *kadamba-*, Tib. *kadamba*; =Sid. v 320·97 *hameysä*. Bower MS anthocephalus cadamba, wild cinchona. From *fra-malz-* or *ham-alz-*?

hamaysā 'ground, powdered (?)', III 86·99 *bidai hā hamaysā śikarä parkūnāñä* 'on it is to be sprinkled powdered sugar'; parallel to I 163, 78v5 *ārda-līka śakarä* 'ground sugar', BS *śarkarā*. From **fra-maz-* 'crush, grind', to base *maz-*, see s.v. *vameys-* and *maśą* 'small (?)', *māṣtaa-* 'pressed'. See BSOAS 23, 1960, 37. To Lit. *māžas* 'small'.

hamara- 'limb', Sid. 144v3 *hamarä*, BS *sandhi-*, Tib. *ćhigs*; Sid. 136v5 *hamarāṃ biṃḍą* 'on the limbs', Tib. *ćhigs-kyi sten-du*; Sid. 144v3 *hamarai* 'his limbs'; I 153,

643 loc. plur. *hamarvā*; dyadic, Manj. 28 *hamarau* (*-u* 'and') *aga*; III 141v3 *hamara gūsīndā* 'the limbs are loosened', BS *angam angāni duḥkhanti*. From base *ar-* 'to fit', Av. *ara-*, O.Ind. *ara-*, *ala-*. IE Pok. 55–61 *ar-*, Greek ἀραρίσκω, Lat. *art-* (nom. sing. *ars*) 'art, manner'; like O.Ind. *avayava-* 'limb' from *yauti* 'to join'.

hamara- 'juncture of time', N 6·40 (v 328, 713 lacuna) *ttu hamaru vā*, BS G 36, 522 *atha khalu*, Tib. *de-nas*. See s.v. *hamara-* 'limb'.

hamara- 'feeling, taste (?)', II 104·72 *śauva-hamara aika-raysä* (dyadic) 'having one taste', Z 16·55 *eka-raysa-*. From **fra-mara-*, base *mar-* 'mark, feel', Zor.P. *mārtan* (Zoroastrian problems 97, fn. 1), to Av. *mar-*, see s.v. *śumār-* 'to count', Oss. D. *lämarun*, I. *lämaryn*, *lämärst* 'press out' (**fra-mār-*). See *hamārgya-*.

hamava 'of itself', Manj. 398 *hamava haiṣṭ(ā)ya na īda*, =Z 9·20 *hamatä härṣṭāyi ne īndä* 'of themselves really are not'. See *hamata*.

hamasa 'enjoys (?)', K 73·37–8 *kāma-dātta u rūpa-dātta biśa bāḍa ri hamasa jastyau jsa pajsamaḍa āṣka ṣṭi* 'the region of desires (BS *kāṃa-dhātū*) and the region of forms (BS *rūpa-dhātu-*) he enjoys at all times; he is always honoured by the *deva*-gods'. From **fra-mas-* to set beside *vamas-* 'to realise' (gloss to BS *bodh-* 'be aware') from **mad-s-* 'to measure; consider'.

hama-sāta- 'wholly smooth', Z 23·44, see s.v. *sāta-*.

hamāka 'bowl', see *hamau*.

hamāja 'relief', see *hamārgya*.

hamāña 'of summer', adjective to *hamāna-*.

hamāña 'equal, of the same amount', Sid. 145v5 *sida-lūṃ* (=BS *saindhava-*, *lavaṇa-*) *āstaṃma cuṇya hamāñe ūci jsa haṃbrīhāñā* 'powders of salts and the rest are to be mixed with the same amount of water', Tib. *rgyam-ćha rnams-kyi phye-ma ćhu hjam-ćam dan sbyar-te*; Sid. 147r2 *ttyāṃ āstaṃna cuṇya hamāñunye ūci jsa haṃbrīhāña* 'powders of those and the rest are to be mixed with equal water', Tib. *ldi rnams-kyi phye-ma ćhu hjam-ćam dan sbyar-te*; Sid. 147r4 *hamāṃci ūci jsa*, Tib. *ćhu hjam-ćam*; Sid. 146r2 *hamāñū jsa* (*ūci jsa*), Tib. *ćhu hjam-ćam*; Sid. 146r4 *hamāñunakā*, Tib. *ćhu hjam-ćam*; Sid. 146v1 *hamāñuṃ*; Sid. 146r3 *hamāñunye ūci jsa*, Tib. *ćhu hjam-ćam-du*. Adjective *-āña-*, *-āñunya-* to *hama-* 'same', *hamāna-* 'equal'.

hamāna-, fem. Sid. 147r4 *hamāṃci ūci jsa* 'with equal water', Tib. *ćhu hjam-ćam*. See s.v. *hamāña*.

hamāna- 'summer', Z 17·9 *hamāni pyaurä ggaljīndi* 'in summer clouds roar'; Z 22·155 *ysämānu sparśäna grāma hamānu skutänu puvāta* '(the women is) in winter warm to touch (BS *sparśa-*), in summer to the touch cool'; Z 24·458 *samu kho ggare vīrä baura jīye hamānu* 'just as on the mountain snow vanishes in summer'; K 90·743 *khu hamāñāṃ māśtāṃ garvā baura byaiśtä* 'as in summer months on the mountains snow melts'; Sid. 3v5 *ysumāñā u hamāṃ* 'winter and summer', BS *hima-uṣṇeṣu*, Tib. *gran-bahi dus dan ćha-bahi dus-su* ('in cold time and in hot time'); Sid. 3r5 *hamāñā rva* 'summer season', Tib. *dbyar-gyi dus-so*; Sid. 3v2 *hamāña rva* 'summer season'. Compound, II 76·2·4 (and 2·6) *hamāña-vrrahau* 'summer clothing' (from *prahoṇā-*). From base *ham-* 'summer', Av. *ham-*, adjective *haṃina* (Vid. 1·3 *dasa avaθra mąnhō zayana dva haṃina* 'there ten months winter, two summer'), *maiδyō.śam-* 'midsummer', Zor.P. *hamēn*, *hāmēn*, Sogd. Man. **mynγ*, Pašto *manai* 'autumn', Yazg. *(h)amanǧ* 'summer', Sarīkolī *menj* (**haminaka-*) 'summer, autumn'. IE Pok. 905 *sem-*, O.Ind. *sámā-* 'half year, year', Armen. *am* 'year', *amarn* 'summer', Celtic O.Ir. *sam*, *samrad*, Welsh *haf*, Bret. *hañv*, OHG *sumar*, O.Engl. *sumor*.

hamäräne 'plant name', III 41·32–3 *gauṇai haṣaprrīya hamäräne jsa dāśau(dä)* 'they arranged garlands with opened *hamärana* flowers'; III 46·13–4 *māgadha māsta ṣṣāśāṃ va ṣṣrīda hamäranvą spyakvą* 'the intoxicated bards for the lovers sang among the *hamärana* flowers'; III 40·7–8 *māgadä māstą saiśäkau vaiṣṇą hamärāṇvā spyakāṃ* (see *vaiṣṇą*), =III 34·6 *māgadha māsta ṣṣāśākä va ṣṣrīda hamäranvä spyakvä*; III 85·73 *hamärnai phaura dve bāga* 'two portions of parts of *hamärnai* (plant)'; III 87·118 *hajärnä spye* 'an unidentified flower', possibly written for **hamärnä*. From **fra-märanä-* or **ham-märanä-*.

hamärrīṃji 'month name, third month of spring', II 111·24 *hamärrīṃji māśti*; II 19, 121 *hamärīja māścä*; V 220·64·2 *hamärrījä māśtä*.

hamärgya 'alleviation, relief', Z 5·16 *cvī ye älīva nitcana īndä samvī ttaṃdu hamärgya* 'when one puts ointment (BS *ālepa-*) on the outside of it, it is only relief for him'; V 46, 225 *samvī ttaṃdu hamāja*, parallel to Manj. 133 *samī ttada naṣaume vīna* 'just so the pain for him is only quietening'. From *fra-mār-* 'press away', **fra-märačā-* Oss. D. *lämarun*, I. *lämaryn*, *lämärst* 'press out, turn'. IE Pok. 735 *mer-* 'rub off' and Pok. 716 *mel-* 'crush'. See s.v. *mur-*. For *-ārgy-* with *-āj-* note also *khārgga-* 'mud', loc. sing. *khārja*, *khāje*, *khājaña*. See *hamara-* 'taste'.

hamärnai 'plant name' see *hamäräne*.

hamāla- 'association', Z 2·10 (dyadic) loc. sing. *haṃgrīya hamālä* 'gathered together'; Z 4·11 *hamāli*; Z 24·487 *hālsto haṃgrīya dātu pyūṣṭe hamālä* 'gathered to hear the *dharma*-doctrine in company'; Z 24·651 *cī haṃgrīsīndi balysä pūra hamālä* 'when the sons of the Buddha gather together'; III 125b4 *biśī vaysña hamālä dasta hā haṃju yāḍāndä* 'all now in company with him put their hands together' (in the *anjali*-position); with number, Z 4·11 *dvāvaredärsi hamāli* 'thirty-two together'. From *hama-* 'same', *arda-* 'place, half', see *hamālaa-*, *hala-*, *hālai*.

hamālaā- 'group', Sid. 101r3 *ṣą arvāna gą hiya hamālā* 'this group of the collection (older *gāṣą-*) of medicaments', BS *gaṇa-*, Tib. *sman-gyi sde-ćhan ldi ni*; Sid. 131r1 *ṣą arvāṃ gą* (=V 319, 73 *gę*) *hīya hamālą*, Tib. *sman-gyi sde-ćhan ldi ni*; gen. sing. Sid. 151r5–v1 *arvāṃ u gāṃ hamāle hīvī piṣkalä ṣę* 'chapter second, of the group of medicaments and collections', BS *dravya-gaṇa-adhyāyo nāma dvitīyaḥ*, Tib. *sman-gyi sde-ćhan-gyi lehu-ste gñis-paho*. From *hama-* 'same', *arda-* 'side, half, place', see *hama-* and *hala-*, *hālai*. But Zor.P. *hm'hl* **hamahl* from **ham-arθ-* with Sogd. Chr. *'mrθ-t* 'companions' rendering Syriac *mlk ḥbrwhy*.

hamīḍa- 'united', K 138·918 *hvāñāmä hamīḍa harbiśä gyastä baysa* 'we preach to all united *deva* Buddhas'; K 63, 78v4 *baysa hamīḍā* 'the Buddhas together'; Z 24·479 *paṃjataśä hīśtä haṃgrīsīndä hamīḍa* 'the

fifteenth day (BS *panca-daśa-*) comes; they assemble together'; JS 2v2 *garaja gyaśta daśā-pāla hamīḍa* 'mountain goddess, region-protectors together'; JS 3r3 *pāṛysā āmāca hamīḍa* 'the servants, ministers (BS *amātya-*) together'; I 169, 84r5–v1 *āmalai dva śira iṃkṣa dva śira tta hamīḍa arvi* 'myrobolan, sugarcane two ounces, these medicaments together'; V 278·76, 2a1 *biśä hamīḍa auvya* 'all the village men together'; K 109·308–9 *ṣāvyau jsa hamīḍa* 'together with listeners' (BS *śrāvaka-*); II 53·1 *āraverūcä āstaṃna hamīḍä* 'all beginning with Ārya-vairocana', = K 151·1 *ārya-viṃrūca* (*-iṃ-* = *-ai-*) *āstani hamīḍa*. With *-ka-*, III 75·218 *hamīḍakä makala u hvaṇḍä haysgama bīdāṃdä pajsa* 'altogether the monkeys (BS *markaṭa-*) and men felt very sad'; III 75·220 *hamīḍaka harbaiśä vaṃña* 'all now together'; I 169, 84v3–4 *śakara tcau śira ṣa hamīḍakä ārāña* 'four ounces (older *satīra-*) sugar, this is to be ground up together'. From *ham-* and *-īḍa-* to base *ar-* 'join'. IE Pok. 55–6 *ar-* 'to fit', see s.v. *hamara-* 'limb'. Note *-īḍa-* in *hvīḍa-* 'food', *ysīḍaa-* 'yellow' from *hvar-* and *zar-* with *-i-*umlaut.

hamän- 'transform into', 3 sing. III 131b1 *aysmū sīru hamändä* 'he make (his) mind content'; Z 10·23 *vainaiyā vasuta hamändä* 'he makes the men to be disciplined, pure'; V 79, 149v1 *paraṃjsa ni hamänīndä* 'they make them hostile', Tib. *rgyal-bar hgyur-ro* (*rgyal* 'overcome'); V 92, 611v3 *handara sīra hamindä* 'he makes others content', BS *manas-tuṣṭi-*; Z 22·126 *khāysä surai sniddhä* (BS *snigdha-*) *pätajsu hvaṃdu hamändä* 'the pure fatty food makes the man strong'; Z 23·98 *arātū ttrāma hamändä kho ye buysutu daiyi padaṣku* 'envy so transforms you (*-ū*) as one sees an ember quenched'. From base *mai-*:*mi-* 'to change, exchange' (not *mā-*:*mi-*, see KT VI 390) to IE Pok. 710 *mei-* 'change', O.Ind. *máyate* 'exchange', *nimaya-* 'act of exchanging', Lit. *maĩnas* 'exchange', Let. *miju, mīt* to exchange', O.Slav. *měna* 'change'. See also *hamih-*, *hamīh-* 'change' from base *maiθ-*.

hamäya, loc. sing. V 296r2 *kho hamäya raysä u śätä* 'as in the same, the taste (BS *rasa-*) and the second'. See *hama-* 'same'.

hamirrvä, loc. plur to *hamara-* 'limb', K 149·15 *ttaradira ttrāmūryau hamirrvā mi* 'may you enter into the limbs of my body'. See *hamara-*.

hamista- 'changed', participle to *hamih-*, *hamīh-*.

hamih- 'change', causative *hamīh-*, 3 sing. Z 22·131 *nai ju vā nāma hamättä* 'and its name does not change'; JS 16v2 *saṃ khu ātaśā cu pauryau ni hamaitte* 'just like the sky (BS *ākāśa-*) which is not changed by clouds'; V 86, 24r5 *saṃtsera tsūmato hamīhäte, u ne paśätä* 'he changes the course in migration, but does not give it up', translation E. Lamotte, 235 'entrer en Nirvāṇa, mais ne pas détruite le Saṃsāra'; 3 plur. N 75·41 *cītä indrye hamyāre u däte* 'when the faculties change and the *dhātu*-bases', BS *parivartayanti◡indriya-dhātavo 'pi*; Z 24·2 *hamäyāre harbiśśä hera ni dāru ṣtāre* 'all things (*dharma*-elements) change, they do not last long'; III 14·30 *bāḍa hamyāri* 'times change', II 148b6 *gvārā hamīhyī* '(if anyone) should change the transaction', see SDTV 9. Preterite, Z 2·97 *nai ne yuḍu yīndi hamāstu* 'he cannot cause it to change'; II 107·173 *tta ṣīkalaka hamaista hīvī rū* 'so the boys changed their shape' (BS *rūpa-*); JS 16v2 *ne haṃistä aysmu ttye brrātarä vīra* 'he did not change his mind towards his brothers'; with negative, K 63, 78r2–3 *baysūśtāṣta aysmū ahamistaṃ akhauṣṭā* 'his mind unchanged, unmoved, towards bodhi-knowledge'; K 152·17 *akhamista-*; IV 23b8–9 *praṇahāṃ yini. . .abajauttä vaśarāmai akhaṃisti* 'I make a vow. . . unbreakable, diamantine, unchanged' (BS *vajra-*), where *-h-* is replaced by *-kh-*. Noun, Sid. 7r5 *ahamici jsa* 'without change', Tib. *mi hgyur-bar*. For variation *-ih-* and *-iy-*, see also *ārīh-*, *āriy-*. From base *maiθ-*:*miθ-* 'change', Av. *maēθ-*, *miθ-*, M.Parth.T. *myh-gr* 'making change, vacillating'. IE Pok. 715 *mei-* with increment *mei-t(h)-* 'change', O.Ind. *méthati, mithäti, mithás*, Lat. *mūtāre*, Got. *maidjan* 'change', Let. *miẽtus* 'exchange', O.Slav. *mitě* 'alternating'. See also *hamaistai*.

hamuysi 'proper name', V 18·10·4 *///hamuysi*.

***hamur-** 'forget', K 143, 1r3 *anamauryāma* 'non-forgetfulness'. See *hāmura-*.

hamurdä 'crushes', Z 17·19 *ku vā hamurdä kho ju mästä hastä pyaḍa* 'or where it crushes, like an exhilarated wild elephant (BS *hastin-*)', parallel V 117, 66v2 *trāmu kho haste miśtu āṣṣigyo oysāre* 'just as elephants rage against (the lotus in) the great pool', BS *vilupyate. . .gajair iva mahā-saraḥ*'. From *mur-* 'to crush', see *murāña-*, Tib. *mñes-te* ('rub').

hamai 'by myself', III 122·25 *hamai tsū* 'I myself go'.

hamaiyi 'of itself', see *hamata*, BS *svayaṃ*.

hamaistai 'changed', II 100·214–5 *ca salā na hamaistai parau na pacai* 'who did not change his word, did not command a command (*pacai* =*parste*)'. See *hamih-*.

hamo, *hamau* 'bowl', K 6, 146v3 *u pharāka hvaṇdi hamo nāsāre* 'and many men take a bowl', Tib. *snod kyaṅ yoṅs-su bkaṅ-nas* (*bkaṅ* 'fill'), translation E. Lamotte, 253 'une foule de gens se présentèrent avec toutes sortes de récipients' (*bhājana-*); K 7, 146v3–4 *u varä* ⟨*ttandr*⟩*āmye hanä hvaṇdye hāmurgya hamau hatcai* 'and there for some such man by forgetfulness the bowl breaks', Tib. *de-na mi žig dran-pa ñams-pas snod čhag-pas gyur-na*, translation E. Lamotte 'parmi ces gens, un homme, par inadvertence brisa le récipient qu'il tenait'; K 7, 147r1 *kye hamo darrä* 'whose bowl was intact'; Z 3·41 *hamo*, Z 4·33 *hamau*; inst. plur. Z 3·59 *hamvyau*; with *-ka-*, V 125, 10a3 *hamauka tcahaura* 'four bowls'; II 60b2 *vatsavīśīnai hamauka* 'a bowl made of the wood of holarrhena anti-dysenterica'; V 217, 4a5 *hamauka sāḍye ūci jsa* 'a bowl with cold water'; later form, III 123·67 *hamāka* for BS *kāṣṭha-bhājana-* 'wooden bowl'; III 85·60 *śau hamākä* 'one bowl'; III 85·59 *drai hamākä* 'three bowls'. Compound, K 7, 147r4 *hatcasta-hamo* 'with broken bowl', Tib. *snod čhag-pa* ('broken bowl'). From **fra-māva-* 'measure, measuring bowl', Zor.P. *patmānak* 'bowl', N.Pers. *paimānah* 'cup'; note also OHG *mez* 'drinking vessel', to IE Pok. 705–6 *med-* to measure'. See cognates s.v. *pamāta-*.

hamau 'to happen', II 100·219–20 *u japhai āṣṭaṃdą hamau japhai ra na hamyai* 'and there was about to be a discussion; the discussion on its part did not take place'. Possibly infinitive **hamānä* to *hāmāte* 'happens, becomes'.

hamau 'bowl (?)', V 296v4 *ce hamau hauru heḍä* 'he who gives a gift, a bowl (?)', see also V 296r1.

haṃphā 'possessing', JS 4r1 *bala-cakrravarttā śire jsa haṃphā mistä* 'possessed of the vast emperor's fortune' (BS *bala-cakravartin-*). Participle to *haṃphāj-*, not from *haṃphuta-*.

haṃphāj- 'envelope', Sid. 155r2 *haryāsą auṣai dīśte haṃphājāñą haysgvā buśāñāñą* 'black cummin seed must be rubbed in the hand; it must be made to give scent in the nostrils', BS *ghreyaṃ vā kṛṣṇa-jīrakaṃ*, Tib. *tha-phe nag-po phur-mar phur-te* (*phur* 'rub in the hand'), *snar snam-par byaho*. Participle, JS 4r1 *śire jsa haṃphā* 'possessed of fortune'; possibly in broken context v 41, 56v1 ⟨*haṃ*⟩*phāta-*. From base (*s*)*p*(*h*)*ag-* 'to envelop, hold'; *haṃphīś-* 'to envelop, mix, join, connect' from (*s*)*phag-ś-y-* incohative >*-phīś-*. See also *phāta-*. To Oss. DI. *faxs* 'side', D. *xonxi faxsbäl* 'on the side of the mountain', I. *faxs*, plur. *fäxstä*, *säryfaxs* 'side of the head', *ävvaxs* 'near, round about', D. *änvaxs*; I. *iü-växsyg* 'towards one side', to O.Ind. *pákṣa-*, *páksas-* 'side' (as the 'enclosing part', like Iranian *kōš* 'side'). IE Pok. 792 *peg-* (without verbal forms), Lat. *pectus* 'breast', Tokhara B *päścane*, A *päśśäṃ* (dual) 'breasts'. The *-kṣ-* of O.Ind. is as always ambivalent.

haṃphīś- 'mix, join', *haphīś-*, Sid. 8r2 *nva pacaḍā hva hva haṃphīśāñā* 'in order, each separately to be mixed', Tib. *go-rim bźin-du so-sor sbyar-ro*; Sid. 130r3 *ttye jsa vastä āstaṃna haṃphīśāñā* 'with this the bladder (BS *vasti-*) and the rest is to be associated', Tib. *hdi-las mas btan-ba la sogs-par sbyar-na* (*mas btan-ba* 'to purge'); Sid. 105v1 *ttikye nimaśai dūṣāṃ jsa spāśāñā u haṃphīśāñā* 'after that with the *doṣa*-states it must be examined and connected', Tib. *dehi hog-tu nad-gźi dan sbyar-źin*. From *ham-* and *phīś-* < **phag-ś-y* to base (*s*)*p*(*h*)*ag-* 'enclose', with incohative *-ś-*. See cognates s.v. *haṃphāj-*. Above *haphīś-*.

haṃphuta 'joined, possessed, held', to present **haṃphūj-*, v 111, 33v5 *rraṣṭu bāḍāna haṃphuta hämāre* 'they are rightly connected with the time', BS *samyak kāla-prayuktāni bhaviṣyanti-*, SuvO. 56v1–2 *ha*⟨*ṃ*⟩*phuta biśśū-n*(*ī*)*na* ⟨*śśä*⟩*rna raysäna* 'associated with every kind of good taste' (BS differt); SuvO. 56v4–5 *ttä uysnaura ttīśäna pāṣąñyau chate jsa dätäna uspurra haṃphuta hämāre* 'the beings become possessed of splendour (BS *tejas-*), powers, complexion, appearance, complete', BS *tāni sattvāni tejo-bala-varṇa-rūpa-samanvāgatāni bhaviṣyanti*; *haṃphva-*, Sid. 7v1 *hauva jsa haṃphva* 'possessed of strength', Tib. *ñams-stobs dan ldan-pa yod-pas-na*; v 129, 1r2 *dätäna haṃphva himāre* 'they are possessed of the *dharma*-doctrine'; preterite, JS 13r1 *erakaña haṃphvai* 'you embraced in your arm' (like K 40·20 *erkäña nāve* 'he took in his arm', =K 43·138 *erki nāve*); Sid. 6v1 *hauta jsa haṃphve*; Sid. 126r2 *arvāṃ jsa haṃphva rrūna* 'oils mixed with medicaments', Tib. *sman-mar*. See also *haphū*. Compound, 111 69·91 *haphva-jseṃ* 'with closed eyes'. See *haṃphūs-*; noun *haṃphau*. Not *ham-baug-* 'possess', see s.v. *paphūj-*. To base (*s*)*p*(*h*)*euk-* or (*s*)*p*(*h*)*eug-* (rather than *bheug-*, see *haṃphuta-* 'bowed down'), beside (*s*)*peud-*, see s.v. *pūsta-*.

haṃphuta- 'bowed down', v 261, 41r4 *śśaṃdo haṃphutemä* 'I bowed to the ground'; Suv.P. 6or4 *pṣā śaṃdā haṃphve* 'bowed to the ground at the feet', BS *pādau śirasā*, beside K 138·945 *ajalä dastyau jsa pṣā śaṃdā haṃbujsye* 'with hands in *anjali-* position, he bowed to the ground at the feet'. See *haṃbujs-*, *haṃbuśdā*, *nihujs-*, *nihuśdā*, *nihuta-*. IE Pok. 152 *bheug-* 'bend', s.v. *haṃbujs-*. For *ph-* and *b-*variant, see M.Parth.T. *pdbwrs-* and *pdfwrs-*, s.v. *pūś-*.

haṃphūs- 'join, get possession of (with instr.)', SuvP. 71v2 *cu jsīñā tti haṃphūsīde jīyina* 'who are condemned to death, they get life', BS *vadhyāś ca saṃyujyiṣu jīvitena*. From **haṃphūj-*, *haṃphuta-* 'join' with incohative *-ś-* to base (*s*)*p*(*h*)*euk-* (or *-g-*).

haṃphau 'union', v 78, 149r1 *u īmä nä mästä haṃphau häme* 'and to-day for them there is a great collection', Tib. *deṅ čhos čhen-pohi rnam-pa dan ldan-par hgyur-ro*; Z 11·14 *ne nä gvāysä brīna ne vā haṃphau ci nä ysäṣṭä suhottä* 'not pleasant is separation from their dear one nor union with him who is their enemy', parallel BS *priya-viyoga-duḥkhaṃ*; *apriya-saṃprayoga-duḥkhaṃ*; similar in v 353·19, 3b5 *haṃphau*. Noun to *haṃphuta-* 'joined', *haṃphūs-* 'be joined', BS *saṃyojaya-*, hence from **ham-phauga-*.

haṃbąci jsa 'in summary', K 101·34–5 *bīśīda gyasta bąysa himāre haṃbąci jsa tcihąusi kūla* 'in all places are *deva* Buddhas, a total of forty (or fourteen?) *koṭi*-millions'; v 249,775–6 *biśīda gyasta bąysa himāre haṃbąca jsa*; 1 137, 45v1 *haṃbica jsa*, BS *samāsa-*; 11 76·2·7 *hvaṃdye haṃbąci jsa mūri pasti* 'for the man he ordered in total the *mūrā*-coins'; K 61, 4or2 *tvā ssa-byūryi mahāprrajñā-pārāme hīya hambeca tteṃdi masū uysdīśe yūḍe* 'this summary only so much of the hundred-myriad-unit Mahāprajñā-pāramitā he had taught'. From older *haṃbirsta-*, present *haṃbrīh-* 'put together' (*-rsti* >*-ci*).

haṃbajsya 'general', and *habajsya-*, Sid. 6v5 *haṃbairstau gūṇyau jsa haṃphva diśi haṃbajsya busti śte*, 'the district (BS *diśā-*) possessed of the combined characteristics is to be known as general', BS *saṃsṛṣṭa-lakṣaṇa-upeto deśaḥ sādhāraṇaḥ smṛtaḥ*, Tib. *yul skam gśer-gyi čha hdren-ma ni nad kyan hdren-mar hgyur-ro* (*skam* 'dry', *gśer* 'wet', *hdren-ma* 'mixture'); Sid. 150·r2 *haṃbajsya gūnā* 'general symptoms', Tib. *spyihi mčhan-ma*; Sid. 15r5 *habajsya ttā hvata śte* 'it is stated to be general', BS *sāmānya-*, Tib. *spyihi čho-ga bstan-pa yin-no*; Z 10·20 *haṃbajsya bvāmata* 'bodhi-knowledge common (to the two vehicles)'. From *ham-bag-* 'to share in common', see cognates s.v. *būṣṣ-* 'give', and *haṃbā* 'share'.

haṃbañ- 'bind together, compose (writings)', Z 24·385 *dātä māñanda haṃbañīndä salāva* 'they compose sayings like the *dharma*-doctrine'; participle, Z 5·3 *hvanaino āhau haṃbaste tcamma lova bitanda* 'he composed a fabulous tale whereby the world (BS *loka-*) was bewildered'; v 309·17, 2a1 *dva haṃbasta ṣä ttī hvī*⟨*ndeʔ*⟩; ibid. 2 *dva haṃbasta*. See above *habasta-*; from base *band-*, s.v. *bañ-*.

haṃbaḍ- 'roll together, compact', Sid. 151r4 *arvāṃ hīye kaṣi le haṃbaḍāre* 'the *kaṣāya*-decoctions of medicaments are well compacted', BS *saṃvartita-oṣadhaḥ pāko*, Tib. *sman-gyi phye-ma legs-par hdres-pa gyur-na* (*hdres* 'be mixed'). Here *le* is from Tib. *legs-par* 'well'. Sid. 2r3 *pvaiskyāṃ haṃbaḍāme hīvī piṣkalä* 'chapter of the compacting of faeces', Tib. *rtug skam-gyi lehu*. From *ham-vart-* see s.v. *baḍ-* 'to roll' (beside *gaḍ-* 'to roll' <*gart-*). IE Pok. 1156–8 *uer-t-* 'turn'.

haṃbaḍa- 'filled, full' participle to *hambīr-*, *haṃber-*, see also *habaḍa-*, see s.v. *haṃber-*, also *haṃbar-* K 53·9·6 *haṃbarä āvama* 'fulfils desires'. SuvO. 68r6 *haṃbaḍa purra tsargya* 'face of full moon', BS *pūrṇa-śaśāṅka-vaktra* (voc. sing.); v 346, 1a1 *haṃbaḍä āya* 'might have been filled'; K 60, 37r3 *bāṃdhasatvyāṃ jsa haṃbaḍa* 'filled with bodhisattvas'.

haṃbar- 'fill', Bcd 47r1 *haṃbarī bhadra-carya dāna parā-hä:na* 'may I fulfil the good-career with the *dharma*-doctrine, with morality' (=BS *śīla-*); K 53·9·6 *haṃbarä āvama* 'fulfils desires', =K 62, 76v4 *habara āva*. From *ham-pāraya-*, see *haṃber-*. IE Pok. 798–800 *pel-*, *plē-*.

haṃbā 'stage of life', v 316·18 *cu jsīna hīvī haṃbā* (=Sid. 6v5 *haṃb(ā)*) *ṣi drrai-padya ṣṭe* 'what is the stage of life, that is three-fold', BS *vayo 'pi tri-vidhaṃ*, Tib. *na-ćhod kyaṅ rnam-pa gsum-ste*.

haṃbā 'amount; share', Sid. 139v5 *samānakä haṃbā jsa* 'with moderate amount', Tib. *ran-par*; plur. II 222·20·2 *haṃbāta*; JS 15r1 *haṃbāya*; with pronoun II 76·7 *haṃbā-t-ī*; v 272, 1a *drraisī hambā-v-ī* 'his share 30'; gen. plur. II 114·107 *haṃbāyāṃ*; III 92·244 *haṃbāyi*; Sid. 122r4 *haṃbāṃ* 'part', Tib. *ćha*; IV 72a2 *haṃbāṃ haraṣṭādä* 'they have presented the amount'; v 304·5, 1a2 *haṃbāṃ ye paṃsayi* 'the amount was 500'; inst. sing. II 62·7 *ysārī haṃbāna* 'with amount 1000'; v 272, 1b2 *haṃbāna mū⟨ri⟩*. See also above *habā*, *habāna*. From **ham-bāga-* to base *bag-* 'to share', see cognates s.v. *būṣṣ-*. To M.Parth.T. *'mb'g* 'companion', Zor.P. *hambāy*, M.Pers.T. *hmb'w*, plur. *hmb'w'n*, Pāzand *hambāe*, *hambāi*.

haṃbākya- 'shared', Sid. 128v2 *ttyāṃ haṃbākyāṃ hīya gunā* 'the marks of those shared things', BS *veṣṭana-lakṣaṇa-*, Tib. *de-rnams spyihi mćhan-ma ni* (*spyihi* 'general'). Adjective to *haṃbā*. See also *haṃbajsya-* 'general'.

haṃbāḍa- 'filled', Z 24·187 *ttīyä hastaṣṣei rūvu vīri haṃbāḍe ysama-śśandau harbiśśu rrūndete jsa ttītā* 'then in shape of a young elephant (BS *hastin-*) he filled the whole world with light then'; K 57, 25v4 *aysä haṃbāḍä yuḍai dasāṃ pārāme* 'I have fulfilled the ten *pāramitā*-perfections'; K 3, 139v2–3 *ne muhu ho⟨ta⟩na mä ko tvo patäraho haṃbāḍu yanāmä* 'we are not able so that we can fulfil this thing', Tib. *bdag-dag-gis ni gnas de yons-su rdzogs-par byed mi nus-kyis*, translation E. Lamotte, 240 'nous ne sommes pas capables de réaliser ces choses'. Participle to *haṃbār-*.

haṃbāta 'shares', v 222·20·2, plural to *haṃbā*.

haṃbār- 'fill', SuvO. 54v2 *haṃbārāṣce kāḍāna* 'for filling', BS *paripūraṇāya*. Preterite, *haṃbāḍe* 'he filled' (Z 24·187). From *ham-pāra-*, see s.v. *haṃber-*.

haṃbālkā- 'fear', Z 4·114 *cvī ye haṃbālke yanāte o yä vā pvāñäte hūña* 'to whom one may cause fears or may terrify in a dream', followed by *kho ju tte haṃbālke ne keitä o pvaṇa cīyä biysendä* 'as he does not think of those fears or terrors when he awakes'. Hence dyadic with *puvaṇa-* 'fear'. From *bāya-* 'fear', **hambāyakā-* with intrusive *-l-*, to N.Pers. *bāk* 'fear' (**bayāka-*). For intrusive *-l-* see *bvalsta-*. IE Pok. 161 *bhōi-* 'fear', see s.v. *baya-*.

haṃbāvī 'his share', see s.v. *haṃbā*.

haṃbica 'summary', see *haṃbaca*, BS *samāsa-*, from *haṃbirsta-*.

haṃbīṭh- 'retain', Sid. 18v2 *ṣi ⟨saṃ⟩ni garkhä, ga hambīṭhe* 'the faeces is heavy, the faeces is retained', BS *grāhi-*, Tib. *lći-ba yin-te, phyi-sa sri-bur byed-ćiṅ*; adjective, Sid. 5v3 *saṃnä haṃbīṭhākä* 'compacting faeces', BS *grāhi-*, Tib. *rtug skams-su byed*. See III 54·80 *habīkṣau* 'I change' above. From *ham-vṛθya-*, see *bīṭh-* 'writhe'. IE Pok. 1156–8 *uer-t-* 'turn', s.v. *baḍ-*. For *ga*, see s.v. *ggạ*.

haṃbīḍä 'is filled', see s.v. *haṃbīr-*, and Z 4·4 *pīḍe*.

haṃbitta 'pierce', 2 plur. imperative, Z 24·414 *halahala hoḍa nä haṃbitta pähatta* 'give them noise (BS *halāhala-*), shoot, strike'. From base *vaid-:vid-*, see *bitte*, s.v. *bid-*.

haṃbīr- 'be filled', to causative *haṃber-*, participle *haṃbaḍa-* causative *haṃbāḍa-*, Sid. 149v4 *cu tcimmañä āṣkyāṃ ṣṭa haṃbīrīṃdä āchā biśä jiṃdä* 'whose eyes are filled with tears (=*āṣkyau jsa*), it cures all diseases', BS *pilla-*, Tib. *mig mćhi-mas gaṅ-ba sel-to*; Bcd 56v4 *haṃbīrī ma ṣā krra biśa aharīna* 'may this course all without remainder be fulfilled for me' (BS differt); III 129·10 *pārāṃe haṃbīrāṃde dasau* 'may they fulfil the ten *pāramitā*-perfections'; and ibid. 11; K 58, 27r4 *puṇya-jñāna-saṃbhāra haṃbīrīḍą* 'the masses of merit (and) knowledge are fulfilled'; K 58, 28v1 *na vara samā(hā)ña haṃbīrīḍą* 'not there are the trances (BS *samādhāna-*) fulfilled'; Z 3·25 *thatau haṃbīrīndä kṣāndä būmä biśśe* 'swiftly are fulfilled receptivity and all (other) stages' (BS *kṣānti-* and *bhūmi-*); 3 sing. Z 6·31 (=S. Konow, Saka Studies, 112) *śśa-kārāṇa naukya härāṇu kvī tsāṣṭatātä haṃbīḍä* 'by the letter *śa-* it is the acme of things where its quiescence is fulfilled'; K 57–8 (20 times), K 57, 24v1 *pārāma haṃbīḍä* 'the *pāramitā*-perfection is fulfilled (carried to fulfilment)'; K 61, 39v4 *baysūśtä haṃbīḍą* 'bodhi-knowledge is fulfilled (=attained)'; IV 11·4 (and 8) *hīhina haṃbīḍi* 'it is filled with a dam (weir)'. See also Z 4·4 *pīḍe* 'is filled'. Parallel SuvP. 70v2 *pārāme uspurri kṣạ haṃberī* 'may I fulfil fully the six perfections', BS *pureya ṣaṭ-pāramitā anuttarā*. From **ham-parya-*. See cognates s.v. *haṃber-* and *uspurra-*; Z 4·4 *pīḍe*.

haṃbirä 'he fills', III 27, 36a4 *ci...lovadātä haudyau raṃnyau jsa haṃbirä haurą hiḍi* 'who fills the cosmos (BS *loka-dhātu-*) with the seven precious stones, gives it as gift', BS *loka-dhātuṃ sapta-ratna-paripūrṇaṃ kṛtvā ...dānaṃ dadāti*. Later from *haṃberä*, see *haṃber-*.

haṃbirtte 'he mixes, joins', 3 sing. present to *haṃbrīh-*, *haṃbirsta-*, III 91·205 *daṃdä jṣāñāñä khu haṃtsä haṃbirtte khū drāṃ hami khu haṃnājä* 'it is to be boiled so much that it mixes together so that it becomes such that it unites'. From **ham-riθatai-*.

haṃbirsta- 'mixed, joined', participle to *haṃbrīh-*.

haṃbälsta- 'inclined to', v 183a2 *haṃbälstäna härna*, BS *saṃgraha-vastu* 'friendly behaviour'. From *ham-vart-*, base *vart-* 'turn, behave', see cognates s.v. *baḍ-*.

haṃbīsa- 'heap, mass', v 68, 8v1 *puñīnai haṃbīsä* 'mass of merit', BS G 37, 4a7 *puṇya-skandha-*, note also *haṃjāta-*, BS *skandha-*; Z 22·139 *haṃbīsa ysarrnā kase vīrä* 'heaps of gold in the inner chamber'. From **ham-paisa-*, M.Parth.T. *'mbys* 'heap of corn', M.Pers.T. *'mbys*, Oss. D. *ämbes*, I. *ämbis* 'half'. Possibly 'beaten together, compact' and so 'heap', like O.Ind. *saṃghāta-* 'striking together; heap, mass', hence base *pais-* 'to strike', with *ph-* in *phīsūna-* 'seal' ('struck mark'), beside Sogd. Bud.

pyz-, *pyšt* 'to beat', Yaγn. *piz-*:*pišta* 'to grind' (with *-z-* < IE *-ǵ-*). Variation of IE *ḱ* and *ǵ* is familiar also in IE Pok. 795 *peiḱ-*, *peiǵ-* 'be hostile'.

haṃbista- 'put together', III 60·43 *sūttri. . .haṃbistä hvīṃde* 'the *sūtra*-text is preached in summary'; III 61·57 *haṃbistäna sūtträ* 'the *sūtra*-text in summary'; V 255·1106 *haṃbistä ṣṭāna āṃ baysuśtä pariṇāmūṃ* 'in brief may I ripen bodhi-knowledge'. From *haṃbirsta-*, participle to *haṃbrīh-*. See also *haṃbaca* 'summary' < **hambirsti-*.

haṃbujs- 'bow down', preterite *haṃbujsya-*, K 138·945 *pyā śaṃdā haṃbujsye* 'he bowed to the ground at the feet' (Tib. differt); K 141·1016 *pyā śaṃdā haṃbujsye*, Tib. *btud-de*; K 139·960 *habujsyāṃdä* 'they bowed', Tib. *btud-de* (*btud* 'bend'). Adjective, V 190·176, 1b2 *śaṃdo haṃbujsä* 'bowed to the ground'; with *-aka-*, III 134, 26a1 *śaṃdā haṃbujsai*; and V 200, 68a1; II 71·1 *neri śaṃdā haṃbajsai hūṃūṃ* (for *haṃbujsai*) 'bowed down to the ground I speak to my wife'. See 3 sing. *haṃbuśdä* 'he bows'; *haṃphuta-*, with *-ph-*, and *nihujs-* 'sink' with *-h-*. From base *b(h)aug-* 'bend', Balōčī *bōg* 'bend, knot, joint'. IE Pok. 152–3 *bheug-*, O.Ind. *bhujáti*, *bhugná-*, *bhogá-* 'bend'. See for bases Iranian *baug-*, Iran and Islam (Minorsky Memorial Volume, 1971, 67–8).

haṃbūta- 'rotted, festering', Z 5·16 *trāmu māñaṃdu kho hvaṇdä haṃbūtä haṃbaḍä ysūna* 'just as in a man a fester filled with pus', =Manj. 133 *khu ja hvaṇ(ḍ)ye bida habaḍa habu ysūna* 'as on a man a fester filled with pus'; Z 5·18 *samu kho haṃbūvu bẹittä harbiśśī āchai jīye* 'just as one opens a fester, all the disease of it ceases', =Manj. 135 *sa khu hve habu bẹtta habeśa āch(e) jīye*; III 90·184 *stana-vrridhi tcabeje u haṃbvạ* 'it scatters breast-swelling (BS *stana-vṛddhi-*) and festers'; III 90·189 *gāṃmi*, *habva*, *haśä* 'tumour (BS *gulma-*), fester, swelling'. From base *pau-*:*pū-* 'to rot', Av. *puyeiti*, *paviti-*, *pūiti-*, Zor.P. *pūsēnītan*, *pūtak*, *hambūsītan*, N.Pers. *pūsīdan*, *ambūsīdan*, *pūdah*, Sogd. Man. 3 sing. *pwst* 'rots', Chr. *pwtqy* 'rotted', Oss. D. *ämbujun*, *ämbud*, causative, *ämbaun*, *ämbud*, I. *ämbijyn*, *ämbyd*; D. *p'ura*, *p'ära*, I. *but'ro* 'rotten tree-trunk'; Šuγnī *pi-*, *piy-*:*pud* 'to rot', Rōšānī *pai-*:*pud*, Yazg. *piw-*:*pod*, Šuγnī *pūδj*, infinitive *pidōw*; Waxī *pitk*, Yidγa *pīo*, Sanglēčī *pū-* 'to rot', *puduk* 'rotten', Armen. lw *p'out* 'foulness'. See *puva*, *phuva*, *phūḍa-*, *habva*, *habu*. IE Pok. 848 *peu-*, O.Ind. *pūyati*, *pūti-*, Lat. *putreō*, *putridus*.

haṃburstą 'grown together', Sid. 143r2 *tti vā haṃburstą kaṃmä hīya gūnā* 'these are the marks of the wound grown over (healed)', BS *vraṇa-śuddha-*, Tib. *rma rub-pahi mćhan-ma*. From *ham-raud-* to 3 sing. Z 22·128 *haṃbruttä*, see cognates s.v. *rruv-* 'grow'. For *haṃbursta-* **ham-rusta-* and *hambirsta-* **ham-rista-*, note also *burṣḍä* beside *bärṣḍa-*.

haṃbūvu acc. sing. 'fester', see *haṃbūta-*.

haṃbuśtä 'it is fitting', III 49·36 *ysana brrātara śūje pātcä ni haṃbuśtä khvai ye hvīḍä* 'kinsmen, brothers, one another, then it is not fitting if one eats him'; K 41·52 *ne habauśta gyasta ṣa rruśta tti khvai sa(tta) śaṃdya bīṭha* 'it is not fitting, O King, for the sovereignty, if you grovel on the ground to a being', =K 43·170–1 *ne haṃbauśti gyasta ṣi rruśta tti khvai satta tta śaṃdya bīṭhä*. See *haṃbus-* 'fit; suffice'.

haṃbuśdä 'bows down', Z 22·194 *pātco haṃbuśdä śśando* 'then he bows to the ground'; Z 22·268 *pamja-maṇḍalu po balysä haṃbuśdä śśando ttīyi* 'he bows the *pañca-maṇḍala* to the ground at the feet of the Buddha then' (BS 'fivefold limbs on the ground'). From *haṃ-bujs-* 'to bow down' with ***bujatai* > ***buśde*. Cognates s.v. *haṃbujs-*.

haṃbuśdä 'attains, enjoys, possesses', Z 10·32 *dasamo haṃberäte būma daśyo pāṭaṇīyau jsa haṃbuśdä* 'he fulfils the tenth *bhūmi*-stage; he is possessed of the ten powers' (BS *daśa-bala-*, parallel to BS *daśa-balaṃ paripūrya*). See *bujsana* 'feast' and *haṃphuta-*; without preverb *buje*, *būka*, *bya*.

haṃbus- 'to fit, suffice', above *habus-*, II 68·4 *drāmą ahaṃbusana salā hve cu pūrä na nā haṃbusīdä se eṣṭyai* 'he spoke such an unsuitable word, what (things) are not suitable for the son, saying, It is settled'; 3 sing. III 49·36 *ni haṃbuśtä khvai ye hvīḍä* 'it is not fitting if one eats it'; K 41·52 *ne habauśtä. . .khvai sa(tta) śaṃdya bīṭhä* 'it is not fitting if a being rolls on the ground to him' (see above s.v. *haṃbuśtä*); adjective *haṃbusana-* 'fitting', Sid. 121r5 *haṃbusaṃ*, Tib. *čhog* ('suffice'); II 127·29 *khve maṃ lyāṃ āstaṃna nva haṃbūsaṃ kāma-ṃ ni bīdāṃdä īye* 'if the rations (*lyāṃ*, Chinese *liang* 'grain, rations', K 541·2) and the rest were not acceptable to you (*-e*) according to your wish', translation AM, n.s., 11, 1964, 18; Sid. 8v5 *haṃbusata*, =V 318·54 *hambusāna*, Tib. *phan-ba rnams*; Sid. 8v4 *ahaṃbusana hvaḍa khaṣṭa* 'unsuitable food (and) drink', Tib. *kha-zas mi hphrod-pa*, Sid. 103v4 *haṃbusina ṣṭāte* 'may be suitable', Tib. *hos-pa* ('suitable'); V 128, 2a1 *ṣṣahānyau haṃbusā|||* 'with good qualities fitting'; V 216r3–217r4 *tte haṃbusaṃ ye khve ttā arrva hajsaudä yaña* 'it would so be suitable for you (*-e*) if you can collect the medicaments' (see SDTV 82). From base *bau-* 'to suffice, fit', **ham-bau-s-*, to Sogd. Bud. *β'w* 'satiety, abundance, sufficiency', *β'wčyk* 'sufficient', Armen. lw *bauem* 'to suffice', *bauakan*, *bovandak* 'complete', Zor.P. *bavandak* 'complete, perfect'. IE Pok. 146–50 *bheu-* 'increase', specialised in meaning in Iranian.

haṃbeca 'summary', K 61, 40r2, see s.v. *haṃbaca*, from ***hambirsti-* to participle *haṃbirsta-* 'put together', for BS *samāsa-*.

haṃbette 'stops, blocks', Sid. 13r3 *u cvai va saṃgä haṃbette, tvā naṣeme*, =V 322·135 *u cvai va saṃgä haṃbette tvā naṣeme* 'and when for him the stone obstructs, it eases it', Tib. *rdehus lhgags-pa sel-to* (*lhgags* 'stop'); Sid. 142v3 *śālanāṣṭä haṃbette tta tta biraṣṭä ṣṭe* 'it obstructs to one side, so it is explained', BS *piṇḍita-unnata-*, Tib. *phyogs-gčig-tu mthon-po čog-čog-por hbyun-ba yino*. From base *band-*, *bad-* 'to bind', see *baittä* in the same context, rather than from ***ham-vādaya-*.

haṃber- 'to fill', causative to *haṃbīr-*, participle *haṃbāḍa-*, present, SuvO. 56r3 *haṃberīmī* 'I fill it', BS *paripūrayiṣyāmi*; Z 10·32 *dasamo haṃberäte būmu* 'fulfils the tenth *bhūmi*-stage' (see s.v. *haṃbuśdä*) parallel BS *paripūrya*; SuvP. 70v2 (1 sing. optative) *haṃberī* 'may I fulfil', BS *pureya*; SuvP. 66r2 *haṃberī*, BS *prapūraye*; V 78, 4r4 *haṃbera ṇä āysagamu* 'fulfil our desire', Tib. *bdag-čag bsam-pa rdzogs-par mdzod* (*bsam-pa* =BS *saṃkalpa-*); V 189·137, 1v4 (lost context) *haṃbero*; participle, see

haṃbāḍa-, but also intransitive *haṃbaḍa-*; present, Bcd 47v4 *haṃberaṃcä badra-carya dāna parāhna* 'fulfilling the good career with the *dharma*-doctrine, with *śīla*-morality'; BS *bhadra-cariṃ paripūrayamāṇaḥ*; adjective, K 90·740 *harbiśāṃ ātamāṃ haṃberākä* 'fulfilling all desires'; noun, v 182, 43v2 *ṣṣamanānu ṣṣahānu haṃberāmata* 'fulfilment of the good qualities (*ṣṣahānānu*) of the ascetics' (BS *śramaṇa-*). From base *par-* 'fill', Av. *par-*, *pərən-*, participle *pərəna-*, *ham.pāfrāiti* 'fills (the belly)', Zor.P. *purr*, *uspurrīk*, Armen. lw *spar* 'complete', *sparazēn* 'fully armed', *spar-spur* 'completely', N.Pers. *siparī*, *isparī* 'perfection, end', Aramaic Pers. *'sprn-* 'careful' (from 'perfect'). IE Pok. 798–800 *pel-*, *plē-*, O.Ind. *piparti*, *pṛṇāti*, *pūrṇá-*, *prāt*, Greek πλῆτο, πλεῖος 'full', Lat. *pleō*, *plētus*, Celtic O.Ir. *linaim* 'I fill', *lān* 'full', Got. *fulls* (*-lna-*), Lit. *pìlnas*, O.Slav. *plūnŭ*. See also *uspurra-* and *pīḍe*.

haṃbairca 'combination', Sid. 149r1 *hamaṃga viścāñä tvā haṃbairca* 'that combination (mixture) is to be employed equal', Tib. *ča bsñams-pahi stev-du* (*sñom* 'to make even'). See *haṃbeca*, *haṃbaca* 'summary' to participle *haṃbirsta-*.

haṃbairsta-, see *hambirsta-* 'joined', to *haṃbrīh-*.

haṃbrāñ- 'cause to grow together', Sid. 5v3 *haṃbrāñākä*, BS *ropaṇa-* ('making a wound join up'); Sid. 10r3–4 *u viranāṃ haṃbrāñāka* 'making wounds (BS *vraṇa-*) grow together', Tib. *rma . . . sel-to*; Sid. 144r2 *kamä haṃbrāñe* 'heals the wound', Tib. *rma sbyon-źiṅ* ('cleanse'); Sid. 121r3 *haṃbrāñāñä* 'to be made to grow together', Tib. *sbyar* ('join'); Sid. 143v2 *haṃbrāñe*, Tib. *hdrub-par hgyuro* (*hdrub* 'heal'); Sid. 143v1 *haṃbrāñe*, Tib. *skye-bar byedo* ('make grow'); III 90·181 *haṃbrauñe*; III 90·190 *haṃbrrauñākä*; noun, Sid. 138r2 *cu kaṃmä haṃbrrāme hīya krra* 'what is the treatment for the growing together of the wound', Tib. *rma gso-bahi čho-ga* (*gso* 'cure'). To *haṃbruīttä* 'it grows together', *haṃbursta-* 'grown together'. From base *raud-* 'to grow', *ham-rud-* > *haṃbr-*, see cognates s.v. *rruv-* 'to grow'.

haṃbrriṃtta 'grows together', I 161, 76r3 *dvāsä-salāṃ-jsūṃ vīraṃ haṃbrriṃtta* 'a wound of twelve years heals' (BS *vraṇa-*), later form of *haṃbruīttä* **ham-raudati*. Cognates s.v. *rruv-* 'to grow'.

haṃbrīh- 'mix, join, combine, summarize', participle *haṃbirsta-*, I sing. v 36v10 *haṃbrīhyä* 'I share', N 164·4 *haṃbrīhä*, v 255·1105 *haṃbrrīhe*, v 255·1106 *hambrrīhūṃ*; v 168, 7b1 *haṃbrīhi*; 3 sing. III 91·205 *haṃtsa haṃbirtte*; v 29, 42r3 *puña haṃbrīhäte*; 3 plur. III 130·37 *haṃbrrī-hāre*; Sid. 133r1 *haṃbrrīhāñä u saṃkhelyāñä* 'to be mixed and to be smeared on', Tib. *sbyar-bas bsku-bar byaho*; SuvO. 36r5 *haṃbrīhāñä* (BS omits). Participle, v 170·302, 2r2 *ne nä dharma-dīśane ḅāyä haṃbärste śye śye naunä brahmasvarä* 'of the exposition of the *dharma*-doctrine, the soft *brahma*-voice has not joined each ray'; Sid. 9r4 *haṃbersta* 'mixed', Tib. *bsres-pa* (*bsres* 'mix'). See **haṃbirsti-*, *haṃbaca* 'summary'; K 68·188–9 *haṃbirstä dījsāñi* = K 71, 10v1 *haṃbaista dījsāñä* 'it is to be held in short form'. See *haṃbista-* above. Without nasal, see *habrīh-*. From base *raiθ-* 'mix', see s.v. *ārīh-*.

haṃbruīttä 'grows together, joins up', see *haṃbursta-*, causative *haṃbrāñ-*, v 70, 8v4 *ttītī ṣä vraṇä haṃbruīttä* 'then for him the wound heals', BS G 37, 12b3 *tadā braṇāt parimucyate*, Tib. *dehi rma hčho-ba hgyur-ro* (*hčho* 'heal'). See *haṃbrriṃtta*.

haṃbroṣṭa- 'penetrate, approach', 3 sing. Z 5·28 *kho ju ttavai naṣphanä hvaṇdä thatau hā vīra haṃbrauṣṭä* 'when fever issues in a man, it swiftly penetrates upon him'; preterite, Z 5·103 *trāmu hā śśāya haṃbroṣṭa patä balysä samu kho ju pūri* 'the Śākya men so approached before the Buddha as a son does'; Z 5·109 *hāṣṭa haṃbroṣṭä patāna balysä* 'he approached before the Buddha'. From *ham-rafš-* or *ham-raufš-* to base *rap-* or *raup-* 'mount'. See also *brāh-* and *prūva-*.

haṃbvạ 'fester', III 90·184 *stana-vrridhi tcabaje u haṃbvạ* 'it scatters breast swelling and festerings'; III 90·185 *habvạ tcabeje* 'removes festers'; III 90·189 *gāmi*, *habva*, *haśä āsye haṃdeve* 'it matures tumour (BS *gulma-*), festers, swellings, itches'. See *haṃbūta-* to base *pau-*:*pū* 'to rot'.

haṃbvekye 'abuse', K 39·149 *haṃbvekye yaṃde*, = K 30·219 *habvakya yada*; K 30·223 *ttrakṣa* (BS *tīkṣṇa-*) *habvakya pajarūna salāva* 'sharp abusive (dyadic) words' (BS *saṃlāpa-*). From **haṃbava-* or **haṃbuva-* to *būñā-* 'talk', Armen. lw *hambau* 'fame, news, report' *hambauem* 'to praise, publish', *hambauim* 'to be renowned', Georgian lw *ambav-i* 'tale'.

haṃ-masä 'wholly' from **hama-masa-*, III 84·45 *drāmī hera haṃ-masä cambūlą maṃ ṣṭāre* 'such thins of his here are altogether vacillant'. See *hama-* 'all' and *mase* 'size, amount'.

hamy- 'change' in plural III 14·30 *bāḍa hamyāri* 'times change'. See *hamih-*.

hamya- 'become, been' from older *hämäta-* participle to present *hämä-*, *hämäte* 'he becomes'; I plur. II 96·86 *hamyadūṃ*; III 75·219 *haṃyadūṃ* 'we were'.

hamraṣṭa 'always', see s.v. *hama-* 'all'.

haya 'binding', K 100·290, from *hai-*:*hi-* 'to bind, tie', see s.v. *ḅātai* 'untied, opened', and K 100·290 *haiya* 'binding'. See the full text s.v. *pāṣai*.

haya- for *hīya* 'own', K 26·134–5 *rrespūra h(ī)ye peñā jsa* 'with powers of the prince' = K 35·83 *rrispūri pẹñāṃ jsä*, = K 18·205 *rrispura hīye pẹñau jsa*.

hayar-, *hayär-*, *hayir-* 'to sport, rejoice', v 247, 17a4 *haurīje hauvi jsa hayaraṃdā* 'delighting in the power of the gift', BS *dāna-bala-abhirata-*; v 248, 19a2 *hayiraṃdā* v 247, 17b4 *haṃraṃyadā*; Manj. 284 *hayarāma pātca pajyau jsa kāma-guṇya byauda phira* 'sporting, then possessed greatly of the five amorous qualities' (BS *kāma-guṇa-*). See *hayär-*.

hayavū 'leadership (?)', K 65·83v4–84r1 *kṣatta-garbha hayavū carya hamāve* 'may there be (for me) the leadership career of Kṣitigarbha'. As protector of travellers with the mendicant's staff, Kṣitigarbha may be called **fra-yavuka-* 'leading forward', or, if the second syllable has a shortened *-a-*, **fra-yāvuka-* to the base *yau-*:*yū-* 'to lead a troop'. The suffix *-uka-* (> *-ū*) is adjectival of the agent or instrument. The Kušān title *yavuga*, *yavu'a* (in Kharoṣṭhī script) represents *yavuka-* or *yāvuka-* 'troop-leader', like Greek στρατηγός, on coins Kharoṣṭhī *strātega-*, and like Kroraina *hinajha*, Khotan Saka *hīnāysa-* below. From this *yau-*:*yū-* comes also O.Ind. *yūtha-*

'troop, herd', *yūtha-nātha-*, *yūtha-pa-*, *yūtha-pāla* 'leader of a troop' (see s.v. *candarno*). See also *hayāka-*; and for *-ū*, see *hārū*.

hayāka- 'traveller (?)', II 74·37 *śau hayākä pātcā vā tsve ṣacū* 'one traveller (?) next came here to Ṣa-ṭṣou'. Possibly from **fra-yavāka-* or **frayuvāka-* connected to *yau-*:*yu-* 'form a troop, travel'. For *-yuv-*, *yav-* >*yv* >*y* note also *rruv-* 'to grow' base *raud-*, whence *haṃbruīttā* 'grows together' **ham-raudati*, and thence causative *haṃbrrāñ-*, *haṃbrāñ-* and the verbal noun **haṃbrāmatā-* in *haṃbrrāme*, with lost *-v-*. See s.v. *hayavū*.

hayär- 'to play, sport, be merry', 3 sing. Z 24·215 *kho ye hayäḍä* 'as one sports'; 3 plur. V 389, 19v5 *ṣä suhä* (BS *sukha-*) *cu hayärīṃdi oṣku balysi parauya* 'this is the joy in which they are happy always in the command of the Buddha', BS G 37, 14b1 *sukhaṃ bhavati ramante jinaśāsane*; V 111, 33r3–4 *ramāro hayirāro* 'they may rejoice' dyadic, BS *abhirameyuḥ*; Z 3·58 *ramīndi hayirīndä*; infinitive, Z 14·84 *kho ni kṣamäte hayäḍe* 'as it pleases them to rejoice'; participle *hayaraṃdaa-*, V 247, 17a4 *haurīje hauvi jsa hayaraṃdā* 'happy in the power of giving'; V 248, 19a2 *hayiraṃdā*, BS *abhirata-*; noun *hayärūṇä-*, SuvO. 24v3 *amanāva-vīyä ne vara hayirūṇa śtä* 'being unpleasant, no joy is there' (BS *amana-āpa-*), BS *nirabhiramyaḥ*, Tib. *mnon-par mi dgah*; V 293, 12a2 *hayärūṇa*; SuvO. 56v4 *hayirūṇe varāśāre* 'they enjoy pleasures', BS *ratim anubhaviṣyanti*; V 112, 34v7 *hayirūṇe pagyāysāre* 'they accept pleasures', BS *ratim anubhaviṣyanti*; with *-āmatā*, Manj. 284 *hayarāma pātca pajyau jsa kāmaguṇya byauda* 'sporting, attaining the five amorous states' (BS *kāma-guṇa-*); K 34·68 *rimāme tcirkyāṃ hiyirāme būśä* 'joy, amour, pleasures, jestings', with variants =K18·197 *ramaumai buśa haḍaraumai tcaśkye*, =K 26·129 *ramāme buśa haḍaraujsai tcarakye* (*ḍ* <*ly* <*y*?). From **fra-kṛya-* to base *(s)kar-* 'to play', see *āyiḍetu*, *tcarkā-*, IE Pok. 935 *(s)ker-*, Greek σκαίρω 'dance', Lit. *skriejù*, *skriēti* 'to dance, circle', O.Norse *hrista* 'to shake', O.Ind. *kriḍati* 'play'.

hạyu 'friend', II 79·11 *nāgaidrāmä śīḥạ hạyu maistạ* 'Nāgendrārāma Siṃha, great friend', see *hayūna-*.

hayūna 'friend', SuvP. 63v2 *hayunāṃ*, BS *mitra*, Z 24·449 *ysanyau hīśśāḍyau hayūnyau jsa* 'with kinsmen, relatives, friends'; V 58, 128v1 *odä balysūśte yanīndä kye hayūñu* (acc. sing. to *-i-* stem) 'up to bodhi-knowledge who make the friend'; V 147, 127b3 *asäda* (BS *asiddha-*) *hayūna* 'bad friends'; III 130, 1b4 *ysañau hayūñau* 'with kin, with friends'; V 262, 1a4 *hayūna īdi biśi* 'all are friends'; III 127·23 *maistāṃ hayūnau hīya* 'of great friends', instr. sing. JS 35v4 *hayuṃma*; with *-ka-*, III 59·17 *hayūnakyau jsa*. Abstract, Bcd 49r4 *hayuṃdauśti jsa* 'with kindness', BS *mitrā*; V 118, 67r2 *dātä hayūnaustä tcerā* 'service must be made to the *dharma*-doctrine', BS *dharmikīṃ janayet sevāṃ*; adjective to abstract, SuvO. 5r6 *hayūnauśtīnei aysmū* 'kindly mind', BS *maitrī-cittaṃ*; V 106, 29r3 *hayūnauśtīnai-y-ū aysmū*, BS *maitrī-citta-*. From **hayauna-* 'of the same place' to AV. *yaona-* 'place', but it would be possible to consider *hai-* 'to bind', Av. *hiθa-* 'companion (?)'. Note also Oss. D. *xädzarä*, I. *xädzar* 'house' from **ha-čāra-*.

hays- 'drive', conduct, transact, make', participle *haṣṭa-*, Sid. 104r1–2 *nva pacaḍä uspurāṃña* (so) *vīra haysāñä* 'to be done in order fully', BS *kramaṃ*, Tib. *rim bźin-du mthar-gyis byas-nas* (*mthar-gyis* 'gradually'); Z 22·331 *ṣṣaddo tvīṣṣe haysīndi* 'they destroy faith' (BS *śraddhā-*); IV 11·7 *āṣiṃji vī hā hvaṃḍi haysa* 'conduct the men to the reservoir'; II 20, 12b6 *ysäḍa haysīru u vilaka* 'you should conduct the old and the small'; III 15·36 *u hvaṃḍāṃ sāni pha himāri u ba dū haysīdi* 'and the men's enemies are many and (=but) they do little injury'; II 17·5·6 *kīri mānī beṃda haśdä khu ysäḍa hvaṃḍi pa///* 'he conducts upon (against?) our work; when the old men...'; II 28·35b4 *jsārä thyau vā ṣapāñara haysa* 'at once convey the corn here to the cooks'; II 36·10·6 *stūra haysīdi* 'they drive the large beasts (horses)'; K 153·33 *baka ādarna neravabāsa haysīde* 'by little respect (BS *ādara-*) they make them obscure' (BS *niravabhāsa-*); partitive genitive object, V 49, 46r3 *ko va karmānu haysīmä mamä vätä* 'if I bring of *karma*-acts upon me'; II 17·5·5 3 sing. *h(ā)ṣṭä haśdä u pyarī dvī mastāñä īṃdä* 'he brings there..., and for his father makes two stores of fodder'; II 37, 12b3 *///jsāṃ vā haysa u kīrarā jsāṃ vā tsūva āskvīra* 'conduct here (the men?) and as workmen come here to Āskūra'; II 98·164–5 *hvaṃḍā vā haysą pātcä ttą varī tsą* 'bring your men here, then go there at once'. Preterite, V 222·19·5 *śūje paphvādi gvāri haṣṭādi* 'they met one another; they transacted the business', if *haṣṭa-* is from *az-*, but possibly *haṣṭa-* 'to send' to base *haṣ-* (see *hṣi-*:*haṣṭa-* below). Infinitive *-ä*, II 46·85 *u ganamai āṣṭaṃdāṃdūṃ haysä* 'and we began to transport his wheat'; adjective, II 25·29·3 *guñi haysāka hvaṃḍi* 'men transporting the sacks'. From base *az-* 'drive, conduct', without *h-* in *hīnāysa-* 'commander of a troop' (**hainā-āza-*), Tib. *sde-dpon*. To Av. *az-* 'drive, conduct', *navāza-* 'sailor', *gavāza-* 'goad, whip', Sogd. Man. *nw"z*, *n'wzyy* 'sailor', M.Parth.T. *n'w'z*, N.Pers. *gavāz* 'goad', Armen. lw *gauazan* 'rod', *xarazan* 'whip', *nauaz* 'sailor', M.Pers.T. *'spzn* 'whip'; with preverbs, Pašto *bōz-*, *bōtlәl* 'lead away', Šuγnī *bâz-* 'send', *bōz-*, *bōx̌t*, 3 sing. *bēzd*, Orošorī *abōz-* 'send' (**apa-az-*); Yidγa *avaz-*:*avazd* 'bring, fetch' (**upa-az-*), Rōšānī *abōz-*:*abǰx̌t* 'send'. IE Pok. 4–6 *ag̑-* 'drive, conduct', O.Ind. *ajati*, *aṣṭá-*, Greek ἄγω, Lat. *ago*, O.Norse *aka* 'travel', Tokhara B *ak-*, AB *āk-* 'travel, conduct'.

haysān- 'know' (participles present and preterite, and noun), SuvO. 24r3 *indriyu haysānando padīmäte uysānye* 'he makes the faculty which is conscious to be of the self', BS *indriyaṃ kurvatu jñānam ātmakaṃ*; Z 12·112 *haysānandai ṣṭānu* 'deliberately', BS *saṃcintya*; K 54, 14v2 *haysānaṃdiṃ* (*-iṃ* =*-ai*) *āna*; ibid. 15r2 *haysānadi ṣṭāna* (*-i* <*-iṃ*); K 58, 27r2 *haysānaṃdi jāyi* (*-i* =*-iṃ*) 'consciously meditates' (BS *dhyāy-*); participle preterite, Z 17·24 *biśvī haysāndu mara paḍā āsta pharu* 'all of it is known, here formerly dwelt many'; noun, V 132, 2a3 *haysānāmato byehätā* 'does (not) reach concept (of existence)', Tib. *hdu-śes-su mi byed*, translation E. Lamotte, 306 'ne pas s'attacher à la notion d'existence'; V 132, 2a3 *ne haḍe vā haysānema(te)* 'or not concept (of non-existence)', Tib. *hdu-śes med-par gyur-pa han ma yin*, E. Lamotte, 306 'ni à la notion de non-existence' (Tib. *hdu-śes*, BS *saṃjñā*); K 59, 31r1–2 *tta tte vā pātcä vapākāvāraṇą vīra haysānāma ṣṭe* 'so for him there exists

knowledge of the obstruction of ripening' (BS *vipāka-āvaraṇa-*); K 54, 14v3 *baudhasatvä baysūñavūysiṃ* (*-iṃ* =*-ai*) *maṃ haysaunāma ṣā cu...* 'the bodhisattva's (dyadic) knowledge here is this, that...'; K 57, 24r3 *maṃ bāṃdhasatvaṃ baysuña-vuysi* (*-i* =*-iṃ* =*-ai*) *harbiśvā bāḍvā haysānāma narrūyi* 'here the bodhisattva (dyadic) in all times destroys knowledge'. From **fra-zān-*, see cognates s.v. *paysān-*.

haysga- 'troublesome, distressing', Z 15·10 *cu tā yiḍe haysgu* 'what distressing did he to you?'. Derivative, *haysgamatā-* 'harm' SuvO. 4v1 *haysgamata īyä* 'would be distress', BS *apadruta-*, Tib. *logs gćes-pa dan* (*logs* 'side; apart' =BS *apa-*, *gćes* 'hurt'); v 113, 35r1 *ahaysgamata u anuvadrāta hämāre* 'become free of trouble and undistressed' (BS *anupadruta-*), BS *anupasargāṇy anupāyāsāni ca*; SuvP. 71r4 *haysgamevu-ṃ phari ysāri* 'many thousand distresses are theirs', BS *aneka-āyāsa-sahasra-ākulāḥ*; III 125a2 *haysgamatyau jsa*; K 10Ab4 *⟨ha⟩ysgamatajsāṃ trāyāciñä himäni dukhāṃ jināciñä* 'may I (*himäni*) become deliverer from distresses, destroyer of woes' (BS *trāya-* 'to save'); v 293, 3a5 *⟨ha⟩ysgamate jyāre* 'distresses cease'; III 75·218 *haysgama bīdāṃḍä paṇsa* 'they felt great distress'; SuvP. 68r2 *ysaṃthīje cu haysgame jsa* 'what from distress of birth', BS *bhava-saṃkaṭe*; K 18·209 *khvai ma hīsīdai dakha haysagame* 'when woes, distresses come to him here'; III 71·148 *haysgama byaudeṃ* 'I felt distress'; K 41·68 *misti haysgimaṃ nāste* 'he receives great distress', =K 44·184–5 *misti haysgima nāste*; v 63·37 *paya haysgami bida tte hīsīdä* 'pain, distress so come upon him (dyadic)'; with loc. sing. v 110, 32v2–3 *hīno...hanāśśāmanai u haysgamīyai ājumāmä* 'the army...we destroy and bring it into distress' (*yi* pronoun). Adjective *haysgamasta-* 'distressed', III 73·169–70 *haysgamastä māṃjä naradä* 'a distressed ant came out'; III 73·170–1 *kūṣṭa āṃ tsai haysgamastä ma vā gvera* 'where are you going, distressed; tell me'; III 5, 12r1 *bayasta haysgamasta pvaṣtā satva* 'fearful, distressed, frightened beings'; with III 10, 19r2 *ttrāysa baya haysgame* 'fear, terror, distress (BS *trāsa-*)'. See also *haysguṣṭana-* 'troubled'. From base *haz-* 'act violently', Av. *haz-*, Armen. lw *haziu* 'with difficulty', O.Ind. *sáhate*, *sáhas-*. IE Pok. 888 *segh-* 'hold', Greek ἔχω, ἔσχον, Got. *sigis* 'victory', O.Engl. *sigor*, Celtic Gaulish *sego-*, Welsh *hy* 'bold'.

haysgä- 'nostril', plur. 'nose', Z 8·36 *haysge buśśañi vīri ysuyañi vīrä biśä* 'the nostrils to perfume, the tongue to taste'; JS 10r2 *haysgye dasta pā* 'nostrils, hands, feet', K 56, 19r4 *haysgi*, K 56, 19r2 *haysgyi*, gen. plur. K 56, 19v1 *haysgāṃ*, loc. plur. Sid. 20v3 *haysgvā*, Tib. *snar* ('in the nose'), Sid. 15r5 *haysgvāṣṭä*; adjective, K 56, 20v4; 21r1 *haysgaja-*; compound, I 191, 113r4 *haysga-ttājsiṃ* (*-iṃ* =*-ai*) 'nose-flowing', BS *pīnasa-* 'nasal catarrh'. From *hazg-* to **fra-zga-* to 'smell' from following (the scent) as Av. (the dog) *voluna-zga* 'clinging to the blood', Armen. lw *zgam* 'feel, hear, know, to scent', *zgajakan* 'sensitive', *zgajaran* 'sensorium', see cognates s.v. *aysagamu* and *ajs-* 'to cling to, pursue'. See O.Ind. *ghrāṇa-* 'smell; nose', *jighrati*, *ghrāti* 'to smell, perceive odour'. Hardly to Zor.P. *'zg*, *azg* 'branch'; Armen. lw *azg*, *-ac'* 'nation, race, kind, age, manner'; *azgakan* 'relative' (proposed by Chr. Bartholomae, Mitteliran. Mundarten I, 43).

haysgamata 'distress', see s.v. *haysga-*.

haysgasta- 'walking', Z 5·101 *u āchänā haysgasta* 'and the invalids move about'. See *vaysgasta-* 'alighted', cognates s.v. *ysgad-*.

haysguṣṭana 'distress', v 337, 36v2 *mästä aysmya haysguṣṭanä hämäte* 'he becomes greatly sad in mind', BS G 37, 33b1 *mahā-cintā-āyāsaṃ bhavati*, Tib. *sñam-du sems-pa ćhen-po byun-ba dan*; v 109, 31v5 *vadravyau haysguṣṭañyau* 'troubles, distresses', BS *upadrava-upasarga-*; with *-vīya-*, v 116, 65r5 *haysguṣṭana-vīya* (plural) 'sad', BS *āyāsa-*; v 381, 3a5 *aysmya mä haysguṣṭanä himäte*, =v 332, 24r6 *haysgamatä hämäta*, BS G 37, 21b2 *citta-āyāso me...jātaḥ* 'mental sorrow occurred for me'. See *haysga-* 'distressing' and *uṣṭana-* 'vigour'.

***haysgyi, -a**, II 86·33; 34 read rather *haysdyi*, *-a*, see *hälysda-*.

haysñ- 'wash', participle *haysnāta-*, III 124·85 (2 sing. imperative) *haysña* 'wash', gloss to BS *pakhalaya-* (=*prakṣālaya-*); Z 4·96 *o kho käḍe rrīmajsi thauni kṣārā biśśä haysñäte rrīma* 'or as of a very dirty cloth the alkali (BS *kṣāra-*) washes out all dirt'; Z 21·13 *ṣāṣā tcargya kvī ye haysnäte käḍe* 'this the face where one has washed it thoroughly'; Sid. 100r5 *haysñāña-* 'to be washed'; participle, II 59·6 *haysänā-līkä*, II 60·10; 12 *haysnā-līkä* 'washed'; with negative, III 90·182 *ahaysnāta-* 'unwashed'; preterite, v 155, 1b3 *ttī āśirī śśāriputtrā āśirī rāhulä kamalä haysnā⟨te⟩* 'then the teacher (BS *ācārya-*) Śāriputra washed the head of teacher Rāhula'. From base *snā-*, *fra-snay-* >*haysñ-*, **fra-snāta-* <*haysnāta-*, Av. *snaya-*, *snāta-*, Sogd. Bud. 3 sing. *sn'yt*, infinitive *sn"t*, *sn"y'y*, participle *sn't'k*, noun, *sn'm*, *sn"m* 'bathing-pool', Man. infinitive *sn'y'y*, noun *sn'm* 'bath', *wšn'm*, Chr. *sn'd'rm* 'I bathed', *sn'm* 'baptism'; M.Pers.T. *'šn'z'g*; Zor.P. *šn'p-* (or *šn'č-*); N.Pers. *šinā*, *šināh* 'swimming', *šināvīdan*; *šunān*, *ušnān* 'washing herb', Armen. lw *ōšnan* 'soap herb', Šuγnī *zenē-*:*zenâd*, *zini-*: *zinōd* 'wash', *zinōc* 'swimming'; Sanglēčī *zənē-*:*zənūδ*, Yidγa *zənayəm*:*zənaim*, Parāčī *sunī-*, Rōšānī *zinay-*: *zinîd*; Yazg. *zənay-*:*zəned*, *zənadag* 'wash'; Oss. D. *najun* 'swim', I. *najyn*, *nad* 'bathe'; D. *äxsnun*, *äxsnad*, I. *äxsyn*, *äxsad* 'wash', D. *nakä känun*, I. *lenk känyn* 'swim' (*lenk* <**nāyana-*); Yidγa *wuzn-*, *wuzd-*:*wuznōy-* 'wash', Waxī *wuzdi-*, *wīzdey-*:*wuzduk*, *wōzdōid* 'wash' (**ava-snā-*), *yāzn* 'inflated skin' (**ā-snā-*). See also above *ysänāj-*, *ysänāh-*. IE Pok. 971–2 *snā-*:*snə-*, *snət-*, *snāu-*, *sneu-*, *snet-* 'flow; moisture', O.Ind. *snāti*, *snāyate* 'bathe', *snātá-*, *snāpáyati*, Greek νήχω 'swim', Lat. *nō*, *nāre* 'swim', Umbrian *snata* 'moistened', Celtic O.Ir. *snām* 'swimming', Welsh *nawf*.

haysḍą 'present (?)', II 100·242 *hyą pejsa mistą kṣārma haysḍą ttai* 'his very great shame is present'. See *haysdya*.

haysdya 'present (?)', II 86·36 *tvā kṣārma haysdya uysgyinä* 'he ransoms this present shame'.

haysnāta- 'washed', see s.v. *haysñ-*.

haṛa 'sweet' (epithet of a *thaiya-ttīka*, BS *bhadanta-*monk), II 49·70·12–13 *thaiya-ttīka javaittapūña bīśau bvejsāṃ hapha, brrā naṣagaista prrabaudavada, haṛa-hvaña tcaṣu* 'the reverend monk (Chinese *tai-tə* <*t'âi-tək* K 952·1;

981·2) Javaittapuña (possibly Javendrapuṇya) possessed of all virtues, clear, developed, possessing knowledge (BS *prabodhavant-*), sweetly speaking, handsome'. Here *haṛa* from *hvara* 'sweet', the hook indicating recent loss of *-v-* (as *hāha-* for *hvāha-* 'broad').

harā 'made ready', V 274, 1a2 *rruṃ vā harā himye* (beside ibid. 3 *pahā rrūnā yuḍāṃdā*) 'the oil is prepared', beside 'they made the oils cooked' (*pahaa-* plural). Possibly **fratara- >hatāra-* 'forward, ready'. Or possibly with Av. *frakaire* 'to be made'.

-haṛa- 'covering', second component in *kaucāhaṛa* from **kāfča-āfara-*.

harakā 'call, summons (?)', II 125·14 *harakā parya pīḍe* 'deign to write a summons'. From *fra-rak-ka-ka* (*-kk- >-k-*), to base *rak-* 'call, summon', see participle *rrīya-* s.v. *rrīye* 'he called'.

haran- 'throw', participle *harasta-*, Z 22·265 *hāra ratanīnā haraṇīndā* 'they throw jewelled necklaces'; Z 13·72 *balysä vā bendo dädäyo haraña devadattä ayuktä* (BS *ayukta-* 'improper') 'upon the Buddha the scoundrel Devadatta may throw a stone' (optative **fra-randyāt*); Z 13·52 *meghi hā upala haraste* 'Megha threw the lotuses' (BS *utpala-*); Z 13·137 *cu hā äysärūṇa haraständä svarṇa-sūttära kalsta* 'who threw the adornments, brocade (BS *suvarṇa-sūtra-*), bracelets' ('threw' ='gave'); N 158·8 *cu hāṣṭa puṣṣa ttīma haraständä īndä* 'who at once have thrown (=sown) the seed'; JS 23v2 *āṣai upala harastai hā beda* 'you threw the blue lotus upon him (Dīpaṃkara)', parallel to BS *pañca∪utpalāni bhagavato dīpaṃkarasya kṣipi* 'he threw the five lotuses upon the lordly Dīpaṃkara' (Mahāvastu 1·238·2); K 138·943 *maṃdrrānä uśā harastä yanämä* 'we can offer the power of the *mantra*-formulas' (BS *ojas-*), Tib. *gzuns-swags gźi rnams smras-pa* ('utter formulary base'); II 120·56 (miscellany) *mvaśta na harasta* 'did not offer a favour (gift)', =II 120·69 *muś(d)a na haraste*. From base *rand- *fra-rand-*, **fra-rad-*, **fra-rasta-*, to Waxī *rand-* (participle δət 'given') 'to give', with *fra-*, preterite *ratt-*. The meaning excludes *rand-* 'to scrape', see s.v. *ran-*. For 'give', the base *rā-:r-* 'give' could develop *r-an-d-*. Possibly *rad-* beside *raz-* as *khad-* beside *khaz-*, see *khays-*.

harays- 'to direct forward, stretch out, proffer', 3 sing. Sid. 131v3 *ustaṃ ttaraṃdaraṃ beṃdä haraysde* 'he extends upon the end part of the body', Tib. *phyi-sa lus-la hjug-par hgyur-ro* (*hjug* 'enter; place'), II 83·95 *mviśdę haraysdai* 'he offers a gift', III 145b4 *karastā hīya mvaiśda haraysde*, =III 144 a2–3 *mvęśa śa haraysde* 'he proffers a favour of skin-coats'; III 145a7–8 *karastā hīya mvaiśa haraysde*; K 11r2 *ttathāggatta-dharmä haraysde* 'he offers the *dharma*-doctrine of the *tathāgata*'; K 9, 8r1 *(ba)vanvo haraysändi* 'may they extend in the abodes (BS *bhavana-*)'; K 9, 8r2 *saṃtsāra-cakrruo haraysände* 'may they extend in the circles (BS *cakra-*) of migrations'; K 9, 8r4 *(maṇḍa?)lä vīra haraysände* 'may they extend in the *maṇḍala*-circle'; K 10, 9r3 *buddha-bhūmi-cakrruo haraysän(d)e* 'may they extend in the circle of the *bhūmi*-stages of the Buddhas'; preterite, III 75·231 *pai hāṣṭä haraṣte* 'he stretched out his foot'; K 153·28 *haraṣta natcani hadāḍiṃ* (*-iṃ =-e*) *satva* 'he stretched, he gathered out the beings'; V 384, 2a3 *mviśja haraṣta* 'he proffered the present'; Manj. 8 *ttyāna haraṣḍa ma āauṣka* 'to them he offered here always' (*haraṣḍa =haraṣta*); IV 72a2 *haṃbā haraṣṭādā* 'they offered the amount'; Z 5·107 *rāhulī patāna haraṣṭātä pūratu vīri ni mulśdu* 'she offered Rāhula before him: (have) mercy upon our son' (*yanu mulśdu*); Z 5·45 *balysä hā dastu haraṣte* 'the Buddha extended his hand', K 142·1042–3 *hvaradau ysarra-gūnä bāysu haraṣte* 'he stretched out his gold-coloured right arm', Tib. *phyag g-yas-pa gser-gyi kha-dog-ćan brkyaṇ-nas* (*brkyaṇ* 'extend'). Participle with negative, IV 55a2 *herä hamye aharaṣṭä ysärä drrai-se haudä müri* 'property not offered amounted to 1370 *mürä*-coins'. See cognates s.v. *rrāys-*, causative *harāś-*. From **fra-raz-*.

haraysa- 'extensive, vast (?)', II 104·79 *haraysa-ūtcyäeṃ drrai-padya aisīnai padäna* 'in the threefold whirlpool path of the vast waters', translation AM, n.s., 11, 1965, 104. From **fra-raza-*, of the type Av. *frakava-* 'bent forward'.

haraysä 'Mount *Harā-bṛz*', II 102·28 *äkāśa-maṇḍäla haräysa vī gaisadai* 'revolving on Mount *Harā-bṛz* in the circle of the sky' (BS *äkāśa-maṇḍala-*); II 103·58 *sūmīra gärānä rāṃda ttaira haraysä baidä* 'upon Sumeru king of mountains the peak of the *Harā* mountain'. Av. *taēra-harayå* in Yašt 15·7 *upa taērəm harayå*, Yašt 9·3 *harayå bərəzō*, Zor.P. (Gr. Bd. (TD2) 55·6) *har-burz pērāmōn ī tērak*; (ibid. 55·7) *tērak ī har-burz*, N.Pers. *al-burz*. Here dialectal or archaic *ttaira-* and *haraysa-*, *haräysa-* from *harā bṛz* 'lofty Harā' from base *har-* 'to rise', see s.v. *hārūṣka-*. For *barz-*, see *balysga-* 'high'.

harasta- 'thrown, placed, offered', see s.v. *haraṇ-*.

harahusta- 'dispel, expel, dispossess', JS 19r4 *dā hīyau ḫāyau harahustai rraysgana* 'with rays of the *dharma*-doctrine you swiftly dispelled (*ttāḍā* 'the darkness')'; K 23·66 *grraysya harahausta maiysdyaina anāha phara satta hastanā-pū(ra) tseda* 'dispossessed the distressed pitiful protectorless many beings, they went to Hastināpura', =K15·115 *grraysye harahausta ⟨ca⟩ patsyauda kṣīra* 'he dispossessed the distressed ones who abandoned the country', =K 31·22–3 *graysye harahausti satta cu pha patsyāṃdi ḳṣīri, phiri ysāri cu hastināpūri tsvādi* 'he dispossessed the distressed beings who left the country, many thousands who went to Hastināpura'; III 82·11 *āryāvalaukitteśvara baudhasatvä ṣa jusña parīja vīnīyā harahausta attrāsta* 'the bodhisattva Āryāvalokiteśvara, he (took in charge) Jusña, those to be saved (and) disciplined, expelled, not saved'. From base *θraud-:θrud-*, **θrusta-* 'pressed forth', IE Pok. 1095–6 *tr-eu-d-* 'press, thrust', Lat. *trūdō*, *trūdere*, *trūdis* 'pointed stake', Celtic Welsh *cythrudd* 'to torment', *godrudd* 'wild', *gorthrudd* 'oppression', Got. *usþriutan* 'cause trouble', O.Slav. *trudū* 'weariness', *truditi* 'torment'. Possibly here M.Pers.T. *swst* 'weak, weary', N.Pers. *sust* 'weak, idle' (G. Morgenstierne, NTS 12, 266) with O.Ind. *troṭ-*, *truṭ-* 'break in pieces'. Hence distinct from *gūraphusta-* 'thickened' **vi-frusta-* to base *fraud-:frud-*.

harāś- 'extend', causative to *harays-*, K 150·28 *harāśara bāysveṃ* (*-eṃ =-e*) *mä beṃdāṣṭiṃ* (*-iṃ =ai*) *vaysñā* 'extend arms over me now'; III 36·44–5 *ttūrakä harrāṣḍai vaña śaula auṣṭakye* 'extending the mouth, now sucks the lips', =III 48·66 *ttūrakä harāṣḍai śaulą auṣṭakye*; Z 4·109

biśśä nu viññänu harāśu ttathāgatta-ggarbho 'direct all their thought to the *tathāgata*-embryo'. From **fra-rūz-*; cognates s.v. *rrāys-*.

harāṭ- 'split', participle *harṣṭa-*, Z 6·23 *harāta bitame bäśśä klaiśa* 'you split doubts, all *kleśa*-afflictions'; present 3 sing., Z 20·57 *āvuṣṭyau harṣḍi hamu* 'bursts forth from the lips always'; Manj. 31 *cī hvai ja harṣḍa tcabrrīśta yadraḍa hva hva aga* 'when a man bursts, scatters severally the limbs of the frame' (BS *yantra-*); Manj. 32 *khu aysmva harṣḍa uysanä tcabrrīsīda tcahaura pātca* 'when the mind bursts, the four breaths scatter then'; V 115, 63v7 (tetradic) *ne rre ttu kīru yīndä bajevätä hasamīṭhätä harṣḍä usbā* 'the king does not do this work, he destroys', BS *na∪etat kāryaṃ kariṣyati vilopayati*; Z 5·81 *karä hāḍe pabanä ne haṣḍä* 'the continuum does not break at all'; participle *harṣṭa-* 'broken, interrupted', Z 22·258 *tvī klaiśa harṣṭa thu vāmu puṣṣo ttrandī tvāyä uysnora* 'your *kleśa*-afflictions are broken, you have at once entered the sea, you save the beings'; with negative *aharṣṭa-*, Bcd 49v3 *aharṣṭa*, BS *sarvi* 'all'; Sid. 146v5 *aharṣṭä*, Tib. *rgyun-du* ('continually'); Sid. 147r3 *eharṣṭä*; Sid. 147r1 *iharṣṭä*, Tib. *rgyun-du*; K 37, 23v1 *ahaṣṭa-*. See also *hāṣḍi* below. From base *raiš-* : *riš-* 'break', see s.v. *birāṭa*, *birṣṭa-*, *rrātu*. Above *hattarṣḍa*.

harāta- 'left over', to present *hars-*, *harī-*, *harye*, *harita-*, *aharīna-*, *-aa-*. From **fra-rixta-*, to base *raik-* 'leave'. Z 24·269 *dṛṣṭä vara kūre haräte hiṃduva-kṣīra* 'the false opinions (BS *dṛṣṭi-*) have remained there in the Indian land'; JS 3v2–3 *jiga heme harī nvāyā:ṣcya naṣāmä* 'cessation occurs (of the fire of passion), quiescence as to the other grasping'; II 107·149–50 *bakalakye asadye kīra hīvī harī varāśaṃca ṣṭāṇą* 'although there is experience remaining of the small bad (BS *asiddha-*) *karma*-act' (translation AM, n.s., 11, 1965, 107); K 59, 32v2 *haysānaṃdai āna vīvą harī jastāṃ bąysä paranirvāṃ* 'with conscious knowledge, the remaining ripening (BS *vipāka-*), the *parinirvāṇa* of *deva* Buddhas'; II 82·62–3 *mārä-pyara ysīrasta gau(ra)va jsa ṣadyāyi, pastauda parśąi khva ja ha vī harīna* 'to parents sincere in reverence, faithful, they deigned to serve as always (=*haṃ vī bāḍa*) for remaining time (inst. sing.)'.

harīyaja 'remaining, other', Sid. 136v4 (dyadic) *harīyaja haṃdara ne jehāre* 'the remaining other ones do not heal', BS *yāḥ śeṣāḥ sādhya-itarā matāḥ*, Tib. *lhag-ma gźan rnams ni gsor mi run-bar bśad-do*; Sid. 103v2 *cu harīyijāṃ ttyāṃ āstaṃna jihume va anvaśta u jihāri haḍa* 'what are of these remaining ones, the healing is difficult but yet they heal', BS *śeṣāḥ kṛcchra-pratikriyāḥ*, Tib. *lhag-ma rnams ni gso dkah-ba yin-no*. From **harīta-* with adjective suffix *-ja-*. Note *-īya-* can derive from *-aika-* or *-ita-*, here rather *harita-* > *harīya-*, *harī*.

harīys- 'to tremble', V 341, 80v4 *puvąittä harīysde* 'fears, trembles', BS G 37, 75b6 *bhītas trastaḥ*; III 25, 25a3 *ni pvaidä ni harīysāri ni trāysä byehīdä* 'they do not fear, they do not tremble, they do not fear alarm' (BS *trāsa-*), BS *na uttrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante*; participle present, II 108·175 *harīysāṃ bāraina vaiysgaista* 'trembling, he dismounted from his horse'; V 63·22 *na harīysā taṃda* 'not trembling only'; noun, Sid. 125v1 *pvąnä* (*n*, not *ṇ*) *jsa harīysāme jsa* 'in fear, in trembling', BS *bhaya-śoka-*, Tib. *hjigs-śin sdaṅs-pa* (*hjigs* 'fear', *sdaṅs* 'anger'); *harīysa-*, III 117·5 *pveṇa harīysa*: I 173, 91r4 *rāṃdāṃ hīvī harīysma* 'through trembling of the ravens', BS *kākanī-ttrāsanīṣu ca* (*kākanī* in a list of demons, *bhūta-. . .yakṣa. . .kākanī. . .kumbhāṇḍa-. . . piśāca-*). From the context some supernatural being, the goddess *Kākinī*, see s.v. *rāṃdāṃ*; V 155, 145 *⟨pva?⟩ṇa himye, u harīysā druṃ-mūjse-t-ī stīrūvi vistāte* 'fear (?) and trembling, his pores became stiff'. From base *raiz-*, see cognates s.v. *rrīysa-*.

harūñ- 'illuminate', SuvP. 60v3 *harūñe biśä dīṣą vīra* 'shines in all directions', BS *prabhāsitā daśa diśaḥ*; K 34·76; 77 *harūñye* 'shines'; III 58·8 *bāyi harūñiṃdä* 'the rays shine'; JS 7r3–4 *khu ji byata harrūñe* 'as lightning flashes'; Manj. 146 *harrūña*; K 60, 36v3 *cī maṃ bādhasatva bąysuñavuysai p(ā) uysāñe dīpakarą bąysą harrūñe* 'when here the bodhisattva (dyadic) in himself shines as a lamp-making Buddha'. Noun, *harūñāmatā-*, II 102·32 *bvaiyāṃ jsa harūñāmai jsa* 'with illumination by rays'; JS 25v1–2 *yuḍai upakārä harrūñāma tvī* 'you made the service your illumination'; K 60, 35v2 *mestä harrūñāma* 'great illumination'; adjective to the noun, K 60, 35v2 *mesta harrūñāmatīnai maṃdrä* 'the great *mantra*-formula of illumination'. See *rrūndātä* 'light', *birūñ-*, from *rauxšna-* > *rrūn-*, Av. *raoxšna-*. See *harreda*, *harrida*.

harūyą 'loosens (?)', III 41·27 *käṣa harūyą ā paniśḍä* 'loosens or tightens the belt (?)'. From **fra-raud-* reversive to *raud-* 'to block', Av. *raod-*, *raoθ-*, participle *uruzda-*; O.Ind. *ruṇáddhi*, *ruddhá-*, only certain in Indo-Iranian. See N.Pers. *ka-rūd* 'steep bank'.

harai 'further (?)', Sid. 131v1 *pąjsä garkhä hame harai garkhą hamāre* 'it is very heavy, they become further heavy', BS *gaurava-kāriṇāṃ*, Tib. *śin-tu lči-bar gyur-čin*. See *hara*, *hatära-*, from **fratara-*.

harreda 'shines', K 26·126–7 *dā-gūne karavīnā bveya harreda* 'flame-coloured surrounding rays he shines out', =K 18·193–4 *dā-gūna karavīnā bveya harrida*, =K 34·76 *ysari-guni karvīnā bveyi harūñye* 'gold-coloured surrounding rays he shines out'. From **frarūnati*, see *harūñ-*, *birūñ-* from **rauxšna-*, cognates s.v. *rrūndātä* 'light'.

harautta 'flown away', Z 7·46 *ku sya harautta ūtca puṣṣo pāta biśśä* 'when the goose (*siyā-*, BS *haṃsa-*) has flown away, the water altogether is fallen (subsides)'. From base *raup-* or *rāf-*, see *-rotta-*, *-rautta-* (*patärotta-*, *pārautta-*, *ārotta-*), and for 'flying' *rāh-* in *brāh-*, *bärāh-* 'fly up'; suits better **frarāfta-*, in meaning.

-harka-, see *haharka-*.

harga- 'emission, discharge, renunciation, abandon', Sid. 17v4–5 *saṃmä hargä padīmāre* 'they make the faeces discharge', BS *viṭkā. . .nāśana-*, Tib. *phyi-sa bde-bar hbyun-ba*; JS 8v4–9r1 *kṣamauttā aysmu ṣṭāne yuḍe harga* 'to you (*-e*) he abandoned favourable mind'; JS 9r1–2 *kṣamottā muṣḍä thi pā na yuḍai harga* 'you did not then abandon favour (and) mercy'; K 68·198 *atsuma hargä ni īṃdi* 'he does not abandon the non-going'; intransitive (*tsv-*, *häm-*), II 105·11 *beysa-pūra śāśanasthva najsaḍanūna harga tsīdą tta naṣiṃārai* 'Buddha's sons standing in the treaching (BS *śāsana-sthita-*) following his example, become free, so they are quiescent'; SuvP. 71r4 *tti*

harbiśä harga hamāṃde byehīde pveṇyau gvaṣṭä 'they all become free, they gain separation from fears', BS *te sarvi sattva vyasana-āgata-duḥkhitāni mucyantu tair bhaya-śataiḥ paramaiḥ saghoraiḥ* (*harga ham-*, BS *mucya-*); K 33·61 *ttai hvā si saṃ ma ttā-ṃ bāyi hīye nva pve harga* 'so she spoke to him, saying, do not lead me there, (but) free on my own feet'.

harga- 'tax', II 2·26–7 *ttā jsā āvāysa māṇḍaba-daṃjanai ṣai ysīnī bāstai khva na jsāṃ va-ṃ harga* 'to them indeed he gave in charge the *āvāsa*-abodes, the *maṇḍapa*-buildings, the *daṃjanā*-buildings so that they should have no taxes' (BS *āvāsa-* 'dwelling-place'; *maṇḍapa-* 'pavilion'). Kroraina *harga-* 'tax', doc. 141 *palẏi harga* (dyadic) '*bali*-tax, *harga*-tax'. To Armen. lw *hark* 'tribute, tax', Georgian lw *xark'-i*, M.Pers.T. *hrg bryd *xrāy barēδ* 'brings tax', *hrg* 'rejected stuff, discharge, refuse'. Possibly Arab. *xarāj* 'tax'. From base *hark-* 'pay; discharge' (*-rg-* <*rk-*), Av. *hark-* 'emit'; O.Ind. RV *sṛkā-* 'missile(?)', VS 16·61 *sṛkā-hasta-* 'missile in hand'. IE *selk-*, beside IE Pok. 900–1 *selĝ-*, O.Ind. *sṛjati, sarjati, sṛṣṭá-, sárga-* (IE *selg-*), Av. *harz-*, Celtic O.Ir. *selg* 'hunting', Welsh *hely*, O.Engl. *be-sylcan* 'weaken', *solcen* 'sulky'. See AM, n.s., 7, 1959, 17–8, and SDTV 30. See *hāja*.

harthīśta 'he suffers', K 19·245–6 *na harthīśta pejsa akāla jīyaka rūya* '(so that) he may not suffer grievously, lose his life untimely'; =K 27·162–3. See *hathrīs-*, s.v. *haṃtharg-*, cognates s.v. *thargga-*.

harbiśśa- 'all' (dyadic compound **harva-viśva-*), V 339, 79r6 *kho haḍe ysaiye harbiśśä dukha naṣeme* 'when however he is born he quietens all pains', BS G 37, 74b1–2 *jāta-mātraś ca sarva-duḥkhāni nirvāpayiṣyati*; V 381, 3b1 *harbiśśä* 'all', BS G 37, 21b4 *niravaśeṣaṃ*; SuvP. 60v3 *harbiśä vīra* 'everywhere', BS *samantena*; later texts frequently *-ī- harbīśa-*, and *harbeśa-, harbaiśa-, harbäśa-*; with pronoun, K 150·23 *harbiśū habaista* 'all of them united', K 51·6·4 *harbīśū*, loc. plur. K 148·58 *harbīśvā bāḍūā* 'at all times', K 90·738 *harbiśvä-t-ī*, Manj. 329 *harbaśu* 'all of them', K 59, 31v1 *harbeśū*; compound, Sid. 2v1 *harbiśa-bvākye hālai* 'to the omniscient one', BS *sarva-jña-*, Tib. *kun-mkhyen phyag bcal-te*. From base *harva-* 'whole', Av. *haurva-*, O.Pers. *haruva-*, M.Parth.T. *hrw, wysp*; M.Pers.T. *hrw, hrwyn* (plur.), *wysp*, Zor.P. *KRA* =Aramaic *KLA* 'all' for *harv, har*; *harvisp*, N.Pers. *har* 'every' (*hamah* 'all'); lw in Sanglēčī, Orm., Šuγnī *ar*, Parāčī, Yidγa *har*, Sanglēčī *hōr*; Oss. D. *ali, alci, alke, alli*, I. *aly* 'every, all', *alcy* 'all', *alčī* 'everyone', D. *alirdämä*, I. *alyrdäm* 'to all sides'. See also *harmä, hanä, hanu, halci*. IE Pok. 979–80 *solo-, solṵo-* 'whole', O.Ind. *sárva-*, Greek ὅλος, οὖλος, Lat. *saluus, solidus*, Tokhara B *solme* 'whole', A *salu* 'complete'.

harmä 'every', K 90·737–8 *u ni ni ṣi satvä praharaṃnä jīvye rruye u ni ūci mīḍe u ni daina suśtä u harmä bę-t-ī ttaraṃdara vāṃnīha ni byehi* 'and this being does not lose his life from a blow (BS *praharaṇa-*) and does not die in water and does not burn with fire and no poison gets lodgement in his body' (a variant list of dangers: *agni-, udaka-, rājan-, cora-*, see s.v. *ggamuna-*); V 42, 87a5 *kārṣa tcera, harmu paṃjeśä vätä tcahaura vara ṣvīdīnā raysa vīśtāña* 'a circle must be made (BS *kārṣī*); there must be placed on every fifteenth day four juices of milk'. From *harma-*, with *-ma-* as *pīrma-* 'first' (**parmya-*), like Tokhara B *solme*, and Lit. *pirmas* 'first', see *harbiśśa-*.

haryāsa- 'black', Sid. 15v5 *haryāsa*, BS *agaura-* ('not whitish'), Tib. *nag-po* ('black'); Sid. 131v4 *haryāsa chava* 'black skin', BS *kārṣṇya-*, Tib. *mdog gnag-pa*; Sid. 152r5 *haryāsą śaysdą* 'black snake', Tib. *sbrul nag-po*; Sid. 148r4 *haryāsye jaste biṃdä* 'upon the black part', BS *kṛṣṇa-bhāge*, Tib. *mig-gi hbras-bu naguhi steṅ-du*; Z 24·212 *jändä jaḍīṃgyu haryāsa mäśtu käḍe nuṣṭhuro ttāḍetu kho urmaysde ṣṣavo* 'it destroys the great black cruel (BS *niṣṭhura-*) darkness of ignorance as the sun (destroys) the night'. With *-aurga-*, Sid. 105r1 *gūnā, aṃgai haryāsaurga hamāre* 'signs, his limbs become black', BS *kṛṣṇābha-*, Tib. *mčhan-ma ni lus-kyi mdog gnag-la*. See s.v. *-urga-*. With *-ka-*, Sid. 16r4 *haryāsakä māṃgä* 'black bean', BS *makuṣṭaka-*, Tib. *mon-sran na-gu*; later umlaut form, I 177, 95r5 *hīryāsa tcaṃjsa hami* 'black hair is produced'. As a proper name, II 83·3 *thyeṃ haryāsakä* is called ibid. 5 *hīryāsakä*; II 90·76 *thyai haryāsakä*; II 26·32·12 *haryāsaki*; II 23·22·2 *harāsaki*, II 110·24 *ṣau hīrāsa hīya nāra bema nā* 'the wife of *ṣau*-official Hīrāsa received woven cloth'; V 144 r3 *spāta haryāsakä akṣarä* 'the signature (BS *akṣara-* 'syllable') of the *spāta*-official Haryāsaka'. From base *har-* 'of dark colours', Av. *harəta-, harəδa-, harəda-* 'red', Oss. D. *xärä* 'dark' (adjective and noun), *xärä meγä* 'dark cloud', Kroraina *khara-varna prahuni* 'dark-coloured garment'. IE Pok. 910–1 *ser-, sor-* 'red', Lit. *sartas* 'red' (of a horse), Let. *sârts* 'red in face', *sarks* 'reddish'. In O.Indian the *Hāra-hūṇa, Hala-hūṇa* are the 'Red Hūṇa', Zor.P. *karmīr hyōn* (see Asiatica, Festschrift Fr. Weller 1954, 13–18). In form *haryāsa-* may contain a suffix *-āsa-* to a noun *hari-* (as in *rrūvāsa-*, Oss. *robas* 'fox' above) or is possibly a compound **hari-kāsa-* 'with dark appearance' to the verb *kas-* 'appear', see above *kas-* 'appear'.

haryūnāṃ gen. plur. 'sport', III 72·169 *haryūnāṃ tcarkyāṃ kiṃṇa* 'for sporting, amorous plays'. See *naharyūna-* SuvP. 63v3 *naharyūnāṃ. tcarkāṃ kiṇa*, BS *krīḍā-rati-vaśāt*, with *na-* <*niš-* 'complete (?)'; III 105·8 *nera jsa hatca tcarkye haryauna varaṣte* 'with his wife he experienced amorous sport', BS cliché Divyāvadāna 1·5–6 *sa tayā sārdhaṃ krīḍati ramate paricārayati*. Hence *haryūna-* is for BS *krīḍā-* 'play'. Possibly *hary-* from *hayär-* 'to sport' with suffix *-ūna-*, see *phīsūna-* 'seal'.

harye, *harya* 'left over, behind, remaining' for older *harāta-, harita-*, present *hars-*, as III 67·47 *pūra harya* 'the son survived'; K 29·196 *śā ra va strrīya harya mestaka uḍa* 'one woman on her part remained behind there, grown, adult', =K 38·134 *śā ra vi ysāḍi yi maistäka drāmä* 'one was there an old woman, grown so'. See *harāta-*.

haryauna 'play, sport', see *haryūna-*.

harśśäñi 'bright', Z 4·63 *puṣṣo harśśäñi pyaura purorīru* 'they would soon drive off the white clouds'; Z 22·150 *aśśä. . .tcęimañī harśśäñi dätäna* 'the horse. . .its eyes were bright in appearance'. From base *raus-*:*rus-* 'shine', **fra-rus-ya-* to *rrusīndä*, adjective *rrusana-*. IE Pok. 687–90 *leuk* beside *leuk-*, Armen. *loys* 'light'. O.Ind. *rušant-* 'bright'.

harśtä 'remains behind', see *hars-*.

harṣṭa- 'burst, interrupted', participle to 3 sing. *harṣḍi*, base *raiš-:riš-*.

harṣṭāya 'really', Manj. 181–2 *harṣṭāya ttatva n(e)śta* 'in reality there is no thatness (essence, BS *tattva-*)'; Manj. 187–8 *cu kara hɪrṣṭāya ne īda* 'which in reality do not exist at all'. See *hṛṣṭāyä*.

harṣḍi 'it bursts', see *harāṭ-*.

hars- 'remain over, behind, be left', Sid. 144r5 *ttī va pa(ma)ṃthä harsī ttu pamaṃthä haṣkarā jsa haṃgārāñä u thamjāñä* 'then that *śalya-* (surgical instrument) remains, that instrument must be drawn and pulled out with forceps', BS *sa-śalyāc chalyam āhṛtya kṣatāt kanka-mukhena tu*, Tib. *rnu-ba khon-na yod-pahi rma-la ni rnu-ba skam-pas drans-te phyun-la*; K 64, 81r3 *khu bura mi avarye śau harsī satva* 'as long as here remains one being unsaved'; Z 22·107 *ka mara harsāmä* 'if we survive here'; Z 23·29 *ka-ṃ va tterä jīväte harsi* 'if so much life remain over for me'; V 329, 131r1 *harsāro*, BS G 37, 10b4 *saṃvetsyante*; 3 sing. *harśtä*, V 116, 65r2–3 *hīyārāṇu jsārañänu ysau uśä panaśte ne j⟨u⟩ ne harśtä ttu bāḍu* 'the taste of fruits, grains loses it power (BS *ojas-*), it does not at all remain at that time', BS *phala-sasya-rasa-ojaś ca na bhavanti tad-antare*; Sid. 8r4 *ttīra ṣahe, cuai va agvahą harśtä* 'sour saliva, which remains without digestion', BS *ajīrṇa. . .āma-amla-rasa-*, Tib. *kha-čhu skyur-ba dan bčud dan drans-ma ma źu-bar lus-pa dan* (*bčud* 'juice', *drans-ma* 'sap', *lus-pa* 'remain'); Sid. 140v4 *cu śā salī harśtą ṣe ri ni jatte* 'what persists one year, that is not more to be cured', Tib. *lo gčig phan-čhad lon-pa ni, gsor mi run-no*; Sid.. 129r4–5 *jṣāñāñä khu ri va rruṃ harśtä* 'to be boiled so that oil remains', Tib. *skol-la, til-mar ñi-ćhe lus-pa*. See participle *harāta-* above. From **fra-rikśa-*, to base *raik-:rik-* 'leave', participle **fra-rixta-*, see cognates s.v. *parrīj-*.

hala 'thoroughly', Sid. 153r5 *hala khauśāñą* 'to be thoroughly agitated', Tib. *čhub-par bsgul-źin*; IV 23·10 (verse 22) *maṃ jä halą khauṣtä yinī byāją tte kilaiśą karma* 'here may I make thoroughly stirred these *karma*-acts of the *kleśa*-afflictions to dissolve them'; III 80·26 *hala vāsye bīmila phastada sagä* 'wholly twisted rocky shifting stones'; III 80·29 *sarbä vahaiysä padä vaṣṭä hala vāsacä* 'up and down the path continues wholly winding'; Hunt. V 21 *halaṃ-khauysāmatījai* 'connected with whole agitation'. From *hal-* connected with *halci*, and above *har-* of *harbiśśa* and *harmä* hence adverbial *hala* or *halaṃ* 'wholly'; this *-l-* may be either dialectal beside *-r-* or indicate a derivative **har-da-* beside **har-va-* (Av. *haurva-*) and **har-ma-*; this connexion excludes a verb base *hal-* or *al-* (*al-* 'be wild').

hala- 'half', I 250, 119a3 *hala-māstä*, =V 111, 33v4 *hala-māsta* 'half-month', *rutä u māśtä u hala-māsta u salī-haḍā* 'season and month and half-month and year-day', BS *ṛtu-māsa-ardhamāsa-saṃvatsarāṇi*; II 105·105 *paña hala-māśca drrayi īsava haḍą paraihīdi* 'every half-month they keep three *uposatha*-fasting days'; V 265, 27a3 *panä hala-māstä* 'every half-month'. See also *hala-beśka-*, *hala-braṃga-*. From **arda-* 'side, half', Av *arəδa-*, M.Parth.T. *'rg*, *''rg* 'side', Zor.P. *ālak*, Georgian lw *alag-i* 'place, direction', *alag alag* 'here and there', Sogd. Bud. *'rd'r* 'domain', Pašto *aṛax*, *aṛx* 'side' (**ardaxa-*), Sanglēči *ālax* 'hill', *woḷox*, *ulex* 'rib', Khowar lw *adrax* 'hillside'. IE Pok. 333 *er-dh-*, O.Ind. *ṛdhak*, *árdha-* 'half', adjective *ardhá-*, Lit. *ardaũ*, *ardýti* 'to separate', *ẽrdvas* 'wide'. See *hālai*, *hamāla-*, *śālai*, *ttālai*, *halīnaa-*, *halīja* (with further cognates s.v. *hālai*).

hala 'hole', JS 6v1 *vajsiṣṭai hala daina haṃbaḍa* 'you saw the hole filled with fire' parallel Pali Jātaka 316 *angāra-rāsi-*, BS Jātaka-mālā 32·14 *angāra-rāśi*, Cariyā-piṭaka *cilakaṃ. . .angāra-gabbhakaṃ*; K 36·101 *hala padāṃdi maysgirkä* 'they made a great hole'. Possibly *halā-* as second component to *khalā-* (as *khāysa-*, K 45·14 *nasä māśta-hāysä* 'ration of a month's food') from **xadā-*, to place beside BS *khadā-* in *agni-khadā-* 'fire-pit', *angāra-khadā-*, Vedic Kauśika-sūtra *khadā* 'hut'.

hala-beśka- 'loins (?)', III 46·34–5 *hadära ysānāra khu śiṣa brre hala-beśkvą* 'others are conspicuous like the dress (?) on the beloved one's loins', =III 37·18 *khu hadarra ysaunārra khu ṣaṃṣa brre hala-baiśakvā*; III 46·32–3 *ṇesta havrrīśace khu halą-beśkvą tsaṃbe* 'sitting, undressed, like the dress on the loins', = III 37·16 *ṇesta havrrīśaca khu halą-baiśakvā tsabe*, = III 44·44–5 *naistą havyīśaṃcā khu hala-baiśkvā tsaṃbai*. From *hala-* 'side' (**arda-*) and *beśka- *baida-śka-* 'split', see cognates s.v. *bid-*; *bice*, *bīsa*.

hala-braṃga- 'thigh', Sid. 4v3 *hala-braṃgvā pārotta* 'placed on the thighs', BS *śroṇy-āśrita-*, Tib. *hdon-mohi bar-gyi nan-na gnas-so*. From *hala-* 'side', and base *brang-* 'to break'. IE Pok. 165 *bhreĝ-*, O.Ind. (RV 10·68·1) *giri-bhrāj-* 'breaking out of hills', Lat. *frangō*, *frāctus*, *fragilis*, *suffrāgmen* 'hook', Got. *brikan*, Swiss German *bruech* 'regio pubis'. Here with *-g- bhreng-*, beside *bhreĝ-* in Šuynī *viraɣ-:viruxt* 'break', Yazg. *vəraw-:vəroxt* to **braś-* (**bhreĝh-s-*). See also *tcabalj-*, Tumšuq *tsawargy-*.

halaśā 'slime, mucus', III 81·175, gloss to Turkish *iṃṇā ying* 'nasal mucus'. From **fra-lasyakā-* to base IE Pok. 653 *lak-* 'drip', Lit. *lāšas* 'drop', *lašėti* 'to drip'. See also *ṣahā-* 'saliva'.

halīja 'bent, oblique', fem. to *halīnai*.

halīnai 'bent', Sid. 129r1–2 *ardettä nāma āchai cvai būta ttaurą śālanāṣṭä halīnai padīme* 'the disease called *ardita*, in which the wind makes the mouth twisted to one side', Tib. *kha-yon źes-bya-ba ni rlun-gis kha phyogs-gčig-tu yo-bar byas-pa* (*yo-ba* 'oblique'); I 168, 85v4 *ca uśą vārā ca śāma halīja jsāve cu śi hālena aṃga āchaniṃ* (*-iṃ* =*-ai*) 'whose strength is deficient, whose mouth becomes twisted, whose limbs are towards one side, the invalid. . .', BS *auja ghrrasṭi ttathā adhāvabhidakiṃ adhāga* (*ardha-bhedaka-*, *ardhānga-*). Adjective *-īnaa-* to *hala-* 'side'.

halci 'anywhere', indefinite with relative, V 74, 42v4 *u ce ro halci*, BS G 37, 32b3 *ye ke cit* 'whoever', see above *haçā*. From **harva-čid* 'everything', see cognates s.v. *harbiśśa-*, and note Oss. D. *alci*, I. *alcy* 'everything'.

halsa- 'tower, upper room', Z 3·40 *ttauraṇa vūḍa ggavākṣa halsa śśāra stune nä ysarrīgye uryāna bāysa pharu* 'gates (BS *toraṇa*), covered (with jewels), windows (BS *gavākṣa-*) fine towers their pillars golden, gardens (BS *udyāna-*) many groves'; III 74·207–8 gen. sing. *haśä hīye kasvā* 'in the inner parts of the tower'; III 74·203 *haśa sa uska* 'he mounted up into the tower'; III 74·210–1 *naṃḍä makalä haśa gvahaṃdā* 'Naṇḍa the monkey descended into the

tower'; K 64, Sor2 ⟨*ha*⟩*stāna rraudä, ca ttye ȯrraiha ȯaida ṣṭāre, jastūña-dāsai hauda-ranya hesa* 'kings of elephants on whose back are turrets with the seven precious stones with royal (celestrial) *dāsa*-covering', translation in Indological studies in honor of W. Norman Brown 1962, 20; K 49·3·5 *raṃnīnā-hesa hasīka* '*hasīka*-places with jewelled towers'; K 37·125–6 *raṃnīji kathi daittä hesū ttī jsāṃ kūṣḍi* 'he sees the towers and palaces of a jewelled city'. From *halsa*- to a base *hals*-, IE *serḱ*-, in Greek ἕρκος, IE Pok. 912 *serk*-, Greek ἔρκος 'hedge, enclosure' (Pindaros, Olympian 13·109 εὐερκὲς ἄλσος 'fair-walled precinct'; Pythian 5·113 ἕρκος οἷον σθένος 'a very tower of strength'), ὀρκάνη 'enclosure', Lat. *sarciō*, *-īre* 'to repair, restore, *sarctus tectus* a house 'plaited and covered' (either *-k-* or *-ḱ-*). For the form, see also *balsa*- 'monument' and **palsa*- in *pąsa*- 'messenger'.

hava 'breeding-ground', Z 17·20 *khu vūtco ttāñi sye varata tsīndä hava* '(the mountains) where later the local geese go to the breeding-grounds'. Noun of place (as in *haṃdrama*-'wilderness'); for the folklore, see KT VI 404. From base *hau-*:*hū*- 'to produce children, young', Av. *hunāmi*, *hunu*-, *huna*-, *haota*-, Zor.P. *hwnynd* **hunēnd* (read *havend* by M. Molé, Légende de Zoroastre, 74), *hunušak*, *hunušakēnītan*, *višūt*, *višūtakān* (see s.v. *ṣū*), *hōtak*, N.Pers. *rōd*, Baxtiārī *rūd*, Kumzārī *rōr* 'child' (**frahūta*-). IE Pok. 913 *seu*-, O.Ind. *sūte*, *sūtá*-, *sūnú*-, *savati*, Greek υἱύς, ὑιός, Celtic O.Ir. *suth* 'birth' (**sutu-s*), Got. *sunus*, O.Norse *sunr*, O.Engl. *sunu*, Lit. *sūnùs*, O.Slav. *synŭ*. An alternative as noun of agent would give *hava*- 'producing young ones', as a plural to *sye* 'geese' (with *-a* for *-e*).

havyīś-, see *havrrīś-* 'doff'.

havrrīś- 'doff, undress', III 46·32 *ṇesta havrrīśace khu halabeśkvą̄ tsaṃbe* 'seated undressing, as the dress on the loins', =III 35·21 *ṇasta havrrīśace khu hale-beśkvā tsaba*; =III 37·16 *ṇesta havrrīśaca khu halą-baiśakvā tsabe*. See *vrrīśe*. From *vark*-, *vṛx-ś*- 'to draw on', with reversive *fra*-, as Av. *frā-vark*- 'remove' and *framuxti*- 'removing clothes'. Cognates s.v. *vrrīś-*.

hąśa, loc. sing. to *halsa*- 'tower'.

haśa 'swelling', oblique to *hasu*, Sid. 2r4 *haśa hīvī piṣkalä* 'chapter of swelling', Tib. *skraṅs-pahi lehu-ste*; Sid. 20v2 *haśä*. . .*ṇiheje* 'removes swelling', BS *śopha*-, Tib. *skraṅ-ba*. . .*sel-to*; Sid. 138r3 *haśą āchai* 'disease of swelling', Tib. *skraṅ-bahi nad*; Sid. 138v3 *haśi*, Sid. 138v1 *haśa gunä* 'signs of swelling', Tib. *skraṅ-bahi mćhan-ma*. See cognates s.v. *hasu*.

haśą 'place (?)', loc. sing. II 109·5–6 *aysamū jsāṃ mveysga ama ttaña haśą abaumaya hamarya* 'the mind indeed short, you (plural) would be witless in this place (?)'. Possibly **hasa*- from **asa*(*h*-)-, Av. *asah*- 'place', Pašto *ōsēdəl* 'dwell'; with different form O.Ind. *āśā*- 'place'. For suffix *-ah-* >Khotan Saka *-a*-, see *pāysa*-. See also *hasīka* 'place (?)'.

haśirma 'covering (?)', II 74·41–2 *cāṃ ttū-ttū gūmattīrä bąsä paste padaide nūvarä śirkä 20-chāya-v-ī pyaṃtsä haśirma* 'Cāṃ ttū-ttū (Chinese family name *tṣang* < *t'iang*, K 1174·3; *tu-tu* for Chinese *tu-tu* < *tuo-tuok*, K 1187·23; 908·5) for the Gūmattīra monument (*balsa*-) ordered to make a good new *haśirma* of 20 feet before it'. The *chā* 'foot' is used to measure cloth, hence here some 'covering' is likely rather than a 'railing'. Its basic meaning is 'protection' to base *sar*-, dialectal *śar*- 'to cover', see cognates s.v. *śaraima*; also *śārṣṭai*.

haṣtä 'spear', IV 24v2, see *hälśti*, *huṣtä*.

haśtemate jsa 'at instance of', V 114, 63r3–4 *gyastānu ātīmemate jsa*, *haśtemate jsa rro merä ūira nāttä* 'at the desire, at the instance of the *deva*-gods he sits in his mother's womb', BS *devendrāṇām adhiṣṭhāne mātuḥ kukṣau pravekṣyati*. From *fra-staya*-, *frastya*-, causative to *stā*- 'stand', hence 'to insist'.

haśḍi 'he drives', II 71·8 *stūra haśḍi* 'he drives cattle', see s.v. *hays*-.

haśmīśta 'be astonished', III 42·2022·11 *varä ṣṭau haśmīśta natcāṣṭä padä na byaihai* 'there he is amazed, he finds no way out'. From **fra-smai-s*- to base *smai-*:*smi*-, IE Pok. 967 *smei*- 'be amazed; smile', O.Ind. *smaya*- 'astonishment', *smáyati* 'smile', *vismaya*- 'amaze', Greek μεῖδος· γέλως, Lat. *mīrus*, *admirārī*, Celtic O.Ir. *mīad* 'fame: pride', German Alemannian *śmīə* 'astonish'; Mid.Engl. *smīlin*, Let. *smeju* 'mock', *smaida* 'smiling', O.Slav. *smějǫ smijati sę* 'laugh', Tokhara A *smi*- 'smile'. This assumes *sm*- surviving as *śm*-, as *sn*- survived as *ysn*- in *ysnāta*- 'washed', but *xšn*- gave *ṣṣānauma*-, Av. *xšnaoman*- 'favour'.

haṣ-, *hę*-, *hęi*- 'send, give', participle *haṣta*- (different from *hays*-:*haṣta*-), V 341, 80v2 *ttīttä ṣä rre hā hvaṃdu ḥātä* 'then the king sends the man', BS G 37, 75b3 *tena ca rājñā tayor dūtaḥ preṣitaḥ*, Tib. *btaṅ-ba*; Z 24·431 *ttīyi hā ḥęitä thatau śśārṣaku kūśde* 'then he at once sends to seek Śirṣaka'; Z 17·27 *hā ttu diśo ḥęimä ayso* 'I send you (*-ū*) to that place'; V 77, 145r2 *muho hā haḍu ḥāmä* 'we send a messenger', Tib. *khyod ni pho-ñar bźud hćhal-lo* (*bźud* 'depart'); II 28, 35b4 *būka ni hīda* 'they do not send food'; 3 sing. III 50·52–3 *pamūha upakaraṇa-ṃ ṣada-jsa he* 'he gives them through faith (BS *śraddhā*) food (and) services'; preterite, IV 7·8–9 *śtye kiṇa ma ttā haṣṭāṃda* 'you sent (gave) because of my necessity'; K 42·119–20 *khu ttu kū*(*nā*)*lai rriṃspūrä* (*-iṃ* = *-ai*) *ttahiḳṣīlai haṣṭāṃdä* 'when they sent the prince Kunālai to Tahiḳṣīlai (Taxila)'; II 89·46 *u ṣį hā ñaśe bīsä vīrāṣṭä hvaṃḍi haṣṭe* 'and to the humble servant he sent men'; V 313·34 *tta puñau vā vāṣṭa haṣṭauda ca mehe ā ysāra yaḍū* 'so they gave indeed (*-u* < *uta*) merits of which we had made (=*yaḍāṃḍūṃ*?) thousands'; III 66·25 *svaṃna hā hārva haṣṭe* 'in the morning he sent *hāruva*-ministers (=BS *śreṣṭhin*-)'; infinitive, II 54·22 *haḍi pasta haṣṭä* 'he deigned to send a messenger'. Noun, V 114, 63r7 *gyasta-kṣīruvǫlsto hęmate käḍäna* 'for sending to the worlds of *deva*-gods', BS *preṣaṇa-arthaṃ sura-ālaye*. For *-ei-* see s.v. *kaṣ-*, *kāṣ-* 'think, care for', 3 sing. *kęitä*, participle *kāṣṭa*-. Base *haṣ-* may have *-ṣ-* <*-śš-* to IE *aǧ*- 'drive' (with Lat. *ges*-, *gerō*), or possibly from *xšā*- beside *xšam*- in Sogd. *šam*- 'to send', like Khotan Saka *jsā*, beside *jsam*- 'go'. Thence *-šā*- replaced by *-š-a*- after the preverb *fra*-.

haṣ- 'to report, state', Manj. 367 *gūttairū* (BS *gotra*-, *-u* 'and') *gvānạ nai haṣḍe* 'he does not state his family', dyadic; Sid. 103r4 *ttaudä haṣte* 'he stated it to be hot', Tib. *ćha-bar yin-par bśad-do*; II 87·6 *si-khūṃ cā śvāṃ-śī*

haṣṭe si. . .'the minister of public works (Chinese *sī-k'ung* <*si-k'ung*, K 810·1; 476·1) Chang Shang-shu (*tṣang* <*t'iang*, *ṣang* <*ziang*, *ṣu* <*siwo* K 1174·3; 856·1; 1187·17) reported that. . .' (emend SDTV 64). From *fra-ś-* by preverb *fra* with *śā-*, after a preverb *-ś-a-*, as *patāts-*, *paṃts-* 'avoid, renounce' to base **tsā-* 'move', and Av. *frād-* 'promote' base *dā-* 'put', O.Ind. (Vedic) *vidhati* 'worships', base *dhā-*. Hence present *haṣḍe* <**fra-śa-tai*; preterite *haṣṭe* <**fra-ś-ta-*. See the noun *haṣḍa-* 'report' <**fra-śa-ta-* below. This *-śa-* is from IE Pok. 290–1 *eĝ-* 'to speak, say, with authority', Armen. *ac* in *ar-ac* 'proverb', *asem* 'to say' (with *-s-* <*-c-*), Lat. *ad-agiō*, *-ōnis*, *adagium* 'adage, proverb', Oscan *ag-* in *agit-* 'speak, command', Greek ἦ 'he spoke', ἄν-ωγα 'I command'. Hence IE *eĝ-s-* (Lat. *axāmenta* 'cult songs'), when *ĝ-s-ā* > Iran. **śā-* (here *fra-ś-a-*); forms like IE Pok. 4–6 *aĝ-* 'drive', *aĝ-s-*, Av. *aśa-* 'arm-pit', Lat. *axilla*, and O.Ind. *akṣa-* 'axle', Lat. *axis*, and Oss. DI. *sämän* 'axle' (with suffixes, see s.v. *ysamye*). The increment *-ā-* is frequent, as in IE Pok. 145 *bhes-* 'rub', O.Ind. *bábhasti*, *psáti*, Greek ψάω.

haṣa 'truth', Manj. 166 *vajrra-pada haṣa* 'the Vajra-diamond path is truth' from *hakṣa*, older *haṭhṭha*.

haṣūḍä 'stirred (?)', III 79·12 *ṣūrä utcä ttaudä ṣi jāphau jsä haṣūḍä* 'the water, saline, hot, this is stirred (?) from the depths'. Possibly **fra-fšṛta-* to *ṣṣarr-*, *āṣṣuḍa-*, Zor.P. *pafšār-*, *pafšīr-* (see s.v. *durauśa*).

***haṣai**, K 108·305 read *dharmaha ṣai*.

haṣkada 'fashioned', Manj. 180 *jaḍī haṣk(au)da* 'ignorance fashioned', see *haṣkam-* (parallel to Z 5·56).

haṣkam- 'fashion, produce', present *haṣkīm-* participle *haṣkaunda-*, K 10, 9r2 *buddha-kṣetruā* ⟨. .⟩ *haṣkamāte cu gyasta balysa ājīṣyāmä* 'in the Buddha-fields. . .he may produce what, O *deva* Buddha, we desire' (BS *adhyeṣa-*); K 50, 20v2 *aysmṃ haṣkīme* 'creates *vijñāna*-knowledge'; K 55, 16v3–4 *drraya avāyiṃ* (*-iṃ* =*-ai*) *haṣkīmīdä* 'they produce the three *apāya*-states' (BS *apāya-* 'ruin'); K 8, 5r5 *baudhisatva-carya haṣkīmi* 'he creates the Bodhisattva career'; K 105·237 *haṣkīma śāśa* 'creates the teaching' (BS *śāsana-*); K 112·366 *ṣa ṣkauja h(ā) haṣkīma vaicaittre samāhā beḍa* 'he creates the *saṃskāra*-factor at the time of various trance' (BS *samādhāna-*); K 58, 29r3 *cu aysmūna haṣkīme* 'what is created by *vijñāna*-thought'. Preterite, Z 5·56 *gyaḍīna ṣkauje haṣkaunde* 'by ignorance the *saṃskāra*-factors are fashioned'; Z 24·382 *trāmu haṣkonda samu kho yandri padandä* 'so are fashioned just as a frame is made' (BS *yantra-*); Z 24·384 *samu viparyāysyau saṃtsārä haṣkaundä* 'just by reversals the migration is created' (BS *viparyāsa-*). Infinitive, II 105·98–9 *ū baudhasattä jastä ttū tcau-padya brrāhmä pūña-kūśala-mūla pastai haṣkāṃdai* 'and the bodhisattva *deva* (=the king) deigned to accumulate the good roots of holy (BS *brāhma*) merits', translation AM, n.s., 11, 1965, 105; II 104·93 *ū ttū pīrmāṭṭa tcāṃ-padya brramḥi pauña kūśala-mūla pastai haṣkāde* (the same with *pīrmāttama-* 'supreme'); K 148·51–2 *ttu bṣą prrīyāṃga pasta ī haṣkaude* 'he may have deigned to create that service of the monument (*balsa-*)' (*ī* optative 3 sing., older *īyä*). Noun, Hunt. v 20 *haṣkīmāma lakṣaṇi* 'the mark of forming'. See cognates s.v. *ṣkam-*. See also *haṣkama-*.

haṣkama- 'heap, pile; building', III 27, 36b3 *puñā kuśalā-mūlāṃ haṣkamä ysyāñe* 'he produces the heap of good roots of merits', BS *puṇya-skandhaṃ prasunuyāt*; as second component, v 113, 35v3 *uskāṣkamä haṃdrīyä nānā-vicitryau biśśūnyau āysätä dharmāysanä* ⟨*padīmā*⟩*nä* 'a lofty pile, firm, decorated with manifold various things of all kinds, the seat of the *dharma*-doctrine must be made', BS *samunnataṃ nānā-alaṃkārair samalaṃkṛtaṃ dharma-āsanaṃ avasthāpayitavyaṃ*; II 108·184 *śau-krrāṃśä* (BS *krośa-*) *ūskāṣkamai jsāṃ va damarāśa padī(mī)ryāṃ* 'you should build there (*va* =*vara*) a lofty pile, a *dharma-rājikā stūpa*-monument (of the king of the *dharma*-doctrine)'. From *uska* 'up, high', and *haṣkama-* with loss of intervocalic *-h-*. See *haṣkam-*, cognates s.v. *ṣkam-*.

haṣkarā 'pincers, forceps', Sid. 1445 *ttu pamaṃthä haṣkarā jsa haṃgārāñä u thaṃjāñä* 'that *śalya*-instrument must be drawn and pulled out with the forceps', BS *śalyam āhṛtya kṣatāt kanka-mukhena* ('from the wound'). From **fra-skarakā-* to *kar-* 'draw', see *kār-*:*kāḍa-*, with *skar-*, Sogd. Bud. *'nškr-* 'to collect'.

haṣkala- 'section', SuvP. 61v4 *dṛ-haṣkalä* 'in three parts', BS *triloke*; III 138·158·5 *dra-liṣkalī ysima-śaṃde* 'the three-tiered world'; III 4, 10v3 *drrä-haṣkalī ysama-śśaṃdai*; K 145, 3r1 *drra-haṣkalya ysama-śadya bisā satvā hīya prara ṣte* it is the nature of the beings dwelling in the threefold world'; with *-ka-*, Sid. 1467 5 *haṣkalakä jsa* 'with a cloth', Tib. *ras*. From base *ṣkal-*, hence **fra-skarda-*.

haṣkaistai 'he leapt upon', III 73, 189–90 *haṣkaistai brraihä: khaḍarä, hatcastai mūḍä pastä śaṃdya* 'the mule leapt on his back, he broke him, he died, he fell to the ground'. From **fra-skasta-* to base *skand-* 'leap', Lat. *scandō*, *scandere*, see *tcasta-*, *tcista-*.

haṣṭa 'eight', later *haṣṭä*, *haṣṭi*, inflexion gen. v 103, 19v1 *haṣṭänu akṣarāṇu* 'of eight syllables', ibid. *kāmānu haṣṭänu* 'eight desires'; inst. v 39, 54r1 *haṣṭyau jsa aṃgyau paṃde* 'path with eight parts', parallel BS *aṣṭa-aṃga-mārga-*, v 188, 75b1 *haṣṭa akṣaṇa* 'eight bad states', BS *aṣṭa-akṣaṇa*; v 130, 3b3 *haṣṭyau akṣaṇyau* 'with the eight bad states', loc. v 122, 9v4 *haṣṭuvo*, K 56, 22v3 *haṣṭvā akṣaṇvā*; I 147, 56r1 *haṣṭa sera* 'eight ounces', BS *palāny aṣṭau*, Sid. 13015 *haṣṭa haṣṭa sera* 'eight ounces each', Tib. *sran brgyad brgyad*. First component, Z 24·281 *haṣṭä-ysanī* 'of eight kinds', v 86, 5r4 *haṣṭä-yseräṇu* 'of 8000', II 117·7 *haṣṭa-māśtāṃjsāṃ* 'lasting eight months', K 21·45 *haṣṭa-padya* 'in eight ways', III 82·7 *haṣṭa-pacīḍa* 'in eight manners' (from *pacaḍa-* with adjective suffix *-ya-* in possessive compound). Ordinal *haṣṭama-*, K 57, 25r3 *haṣṭama maṃ acala nāma bhūma* 'the eighth, here, *bhūmi*-stage, by name Acalā'; N 166·11 *haṣṭaṃ*, II 89·50 *haṣṭimye haḍai* 'on the eighth day', II 128·53 *haṣṭima salī* 'eighth year'. With *-pare-* 'beyond', SuvO. 56r3 *haṣ-pare-kṣaṣṭä* '68', v 282, 1a2 *haṣ-parä-biśtyau lakṣa*⟨*ṇyau*⟩ 'with 28 marks', III 41·5 *haṣ-pari-bistä jūna* '28 times', v 303, 01b1 *haṣ-pari-bisti jūna hvaīā* 'to be recited twenty-eight times'; II 51·64 *haṣ-pa-bṣtamyi haḍai* 'on the twenty-eighth day'. For '18', *haṣṭusu*, Z 3·26 *haṣṭūsu*, 1191, 111v2 *haṣṭūāsa*, loc. K 13·168 *haṣṭūśvā pakṣvā* 'in 18 divisions', =K 13·3 *haṣṭūśvā pahąkṣvā*, =K 13·81 *ha:kṣūśvā pakṣvā*, =K 21·44–5 *haṣṭūśv(ā) pakṣv(ā)*;

(BS *pakṣa-* 'side'), '1800', K 154·44 *haṣṭū-sa kṣairadairsa kūlu māra* '1836 koṭi-million *māra*-demons'; '18,000', III 67·60 *braṃmana jsāṃdāä haṣṭū-ysāra pharāka* 'they slew brahmans many, 18,000'; first component, K 54, 15r4–v1 *haṣṭūsa-padya ttūśātte* '18 kinds of void' (=BS *śūnyatā*); K 145, 3r3 *haṣṭusa-padya*; ordinal, II 20, 12b7 *haṣṭūsamye haḍai* 'on the eighteenth day'. For '80', *haṣṭātä*, V 342, 84v3 *haṣṭātä*, V 351·18, 5b4 *haṣṭātä*, Z 22·167 *haṣṭāte*, later Sid. 128v2 *haṣṭā*, BS *aśīti*, Tib. *brgyad-cu*; gen. II 29·38·1 *haṣṭāyeṃ*; loc. V 336, 35r4 *haṣṭevo*; adjective, II 24, 23·1 *drrai ysāri dvī-sa haṣṭāyī haṃbā muri* '*mūrā*-coins, amount of 3280'. Second component after *-pare-*, V 337, 36r1 *tcahaurvare-haṣṭātā* '84'; V 338, 62r2 *tcahorehaṣṭātä-yservo* 'in 84,000'; II 54·30 *kṣaira-haṣṭāṃ* '86'; V 313, 1a2 *haṣṭā-yseryau* 'with 80,000'. For '800', II 23·20·1 *ysā haṣṭa-se* '1800'; V 249·760 *haṣṭa-se ysāri* '800 thousands'; V 249·772 *haṣṭa-se*; III 132·11 *haṣṭa-se-t-ūṃ jsāṃ* '800 of them indeed'. For '8000', V 355, TM b2 *haṣṭa ysāra ju* '8000 times'. For '80,000' V 159, 199a2 *haṣṭātä ysāre*; V 249·770 *haṣṭā ysāra* (see *haṣṭātä* above). From **aštā* (with *h-*, as *hauda* 'seven' from **haftā*), Tumšuq Saka *haṣti* '8', *haṣtamana-* '8th', Av. *ašta*, *ašta-dasa-*, *aštāti-*, *aštəma-*, Zor.P. *hašt*, *haštāt*, N.Pers. *hašt*, *haštād*, *haštom*, Sogd. Bud. *'št*, *'št'*, *'štmyk*, Sogd. Chr. *štS* '18', M.Pers.T. *hšt*, *hštwm*; Oss. DI. *ast*, D. *ästäjmag*, I. *ästäm* (DI. *far-ast* 'nine'), *ästaj* '80'; Wanetsī *ātā* '80', *otə* '8', Pašto *atə* '8', *atiā* '80'; Orm. *āšt*, *hăšt*, Parāčī *ŏšt*, Yidγa *aščo*, Waxī *hat*, Šuγnī *wašt*, Yazg. *ašt*, *aštod* '80'; for '18', Orm. *aštēs*, Parāčī *aštŏs*, Waxī *ažda*. IE Pok. 775 *oḱtō*, O.Ind. *aṣṭá*, *aṣṭáu*, Greek ὀκτώ, Lat. *octo*, Got. *ahtau*, Celtic O.Ir. *ocht*, Tokhara B *okt*, A *okät*, Lit. *aštuoni*.

haṣṭa-, see *harṣṭa-* 'broken', *aharṣṭa-*.

haṣṭa- 'vast', II 102·26 *dīśa vīdaśa haṣṭa āvāḍa vaisthārya* 'in the regions, subregions, vast, immense, extensive' (BS *vistāra-*), translation AM, n.s., 11, 1965, 103. Possibly also II 103·57 *haṣṭi yamathai strīyastrīśāna katha* 'the vast dwelling-place (?), city of the (gods) thirty-three'; and V 65·13 *yani kṣamauca haṣṭā* 'I make favour, vast (?)'. From base *ans-*:*as-* 'to reach, extend'; Av. *ašti-* 'measure of length', Zor.P. *aštak*. See cognates s.v. *nasa-* 'portion'.

haṣṭa- 'sent', see *haṣ-*, *hę-*, *hęi-* 'to send'.

haṣṭa-, see *hays-* 'drive'.

haṣṭai 'cut', K 100·290 *tcarmä cīvara haṣṭai bīḍa pāste* 'a list of kinds of dress'. Hence possibly **fra-taš-* 'to cut out', to present *ttäṣḍä* 'he cuts', Sogd. Bud. *t'š-* 'to cut', as Av. *kərəti-*, *kəša-* 'dress' to *kart-* 'to cut'. See cognates s.v. *ttäṣ-*.

haṣḍa- 'report', with *aurāsa-* 'information', II 87·1 *rrvī vī aurāsä haṣḍä* 'information, report to the Court'; with BS *vijñapti-*, K 99·253 *haṣḍa vīñatta īnāṃ* 'we make report' (dyadic); Kroraina *vijñapti-lekha* 'letter (from an inferior)'; II 117·125 *haṣḍāṃ aurrāśäkä* 'informing of reports', V 88r5 ⟨*ha*⟩*ṣḍä tta yäḍe* 'so he made report', BS *āha*. It is object of the verbs *haiś-*, *hajsem-* 'to send', and *yan-* 'to make'. If the meaning is basically proved by *haṣḍä yäḍe* =BS *āha* 'he spoke', rather than *haṣḍä haiś-* 'send a message, then the source is in *haṣ-* 'to state with authority' (present 3 sing. *haṣḍe*, preterite *haṣṭe*) see above, for cognates, s.v. *haṣ-*. Hence *haṣḍa-* from **fra-śa-ta-* base *śā-*, to IE *ḱḗ-s-*, *ḱ-s-ā-*. Earlier speculations in KT VI 404–6 were indequate. Tumšuq Saka has *pistane* 'written matter'.

haṣpalgy- 'issue, burst forth', participle *haṣprīya-*, Z 22·191 *satī balysūñi urmaysde haṣpalgya mästä viysāṃjä* 'you have arisen, the sun of bodhi-knowledge, make blossom the great lotus-pool'; V 77, 145v5 *haṣprīyä viysäte* 'lotus blossoming', Tib. *me-tog rab-tu rgyas*; Z 3·43 *späte haṣprīya* 'flowers in blossom'; Z 20·3 *karāśśä haṣprīye* 'the creepers blossoming'; Z 24·203 *späte haṣprīya banhya vīri vicittra* 'flowers blossoming on various trees'; of influence, II 125–8 report to Ṣa-ṭṣou, II 128·48 *pastāṃdä haṣprrīye* 'they deigned to extend power'; II 126·15–6 *paryāmina haṣprrīye* 'we deign to exert influence'; K 34·66–7 *uvīśkye sauhä jsa haṣprrīye ye* 'the wits with pleasure (BS *sukha-*) were expanded', =K 25·116 *uīśkye sāha jsa haṣprrīya*, =K 17·179 *uvīśkye sauha jsa haṣprrīya*; K 45·16 *tti au satva ttye hārū bīśa ttye hvaḍä khaṣṭi keṇa ū pamūḥi keṇa haṣ(p)rrīya* 'the beings in the house of this *hāruva*-merchant because of the food (and) drink and because of clothing were bursting (discontented)'; incohative *haṣprīs-*, III 117·11 *jūhaunai spyāṃysą haṣprrīsaṃdai kāla* 'the amorous flowery time when they open'; II 104·71 *vīysa spūlaką haṣprrīsaumai jsa* 'with the opening of the lotus-bud'. With other preverbs *gu-*, and *va-*, *guṣprīs-*, *vaṣprīs-*; above without preverb *spargga-* 'flashing'. From base *sprag-*, *sparg-*, participle *-sprīya-* <**spṛxta-*, incohative *-sprīs-* <*spṛg-ś-*, Av. *sparəya*, *frasparəya-*, glossed by Zor.P. *spēk*; Zor.P. *sprahm*, *spram* (*spr'hm*, *sprgm*), plur. *spramīhā*, N.Pers. *isparam*, *siparam* 'the plant basil', Armen. lw *spram*, *hama-spram* 'sweet-smelling'; Zor.P. proper name *Zāt-spram*, Greek script Ζαδέσπραμ, Armen. lw *spram*; Sogd. Bud. *'spγm'k* 'flower', adjective *'spγmyn'k* *'ps'kh* 'garland of flowers'; Sogd. Man. *sprxs-* 'to bud'; Sogd. Bud. *'spγk'* 'intelligent', *'sp'rγt'ny* 'intelligence'; *'spr'ynčh* (of the thunder-bolt); M.Parth.T. *'sprhmg*, *'sprhm-č'r* 'garden', *wyspryxt* (**visprixt*, either base *sprag-* or *spraig-*); M.Pers.T. *'sprhm*, *'sprhmg* 'flower', Waxī *sprēš-* 'to blossom', *spraγ* 'flower', Khowar lw *isprenjik*, *išprenjik* 'to blossom', *isprū* 'flower', Pašto *sparγa* 'well of water'. IE Pok. 996–8 *(s)p(h)erg-* 'issue' (plant, light, water), O.Ind. *sphūrjati*, *sphūrjáyati*, *sphūrja-*, *-ka-* 'a plant name'; Greek σφαραγέομαι 'be full (udder)', ἀσπάραγος, ἀσφάραγος 'young shoot'; Lat. *spargo*, *spargere* 'strew, sprinkle', O.Engl. *spearcian* 'sparkle', O.Engl. *spræc* 'sprout, branch', Lit. *spárginti*, *spirgti*, *spirgstu*; *sprógti*, *sprógstu* 'burst'.

hasa 'swelling', K 112·367 *ttīmara āch(ai) beḍa hasa pasta carāma śtāka* 'at time of the *ttimira-* eye-disease swelling has occurred, such as is required'. See *hasu*.

hasamīṭh- 'destroy', V 115, 63v7 (tetradic) *bajevätä hasamīṭhätä harṣḍä usbā ttu kṣīru ṣä rre* 'the king destroys the land', BS *vilopayati svaṃ rāṣṭraṃ*; V 116, 65v4 *ṣä rre hasamīṭhätä u biśśo rro dri-päṣkalaju kṣīre ąmate* 'the king destroys also the whole threefold world, lands, dwellings', BS *traidhātukā vilupyanti sarva-trailokya-maṇḍale*. As *-īṭh-* in *bīṭh-* 'turn, writhe' from **vṛθya-*, *haṃbīṭh-* 'turn

in, retain' from **ham-vṛθya-*, *pajsīṭh-* 'put away, lay up' from *pa-čṛθya-*, so here *mīṭh-* from *mṛθya-* to base *mart-* 'crush' (increment *-t-* to *mar-* see cognates above s.v. *mur-* 'crush'). The preverbs *hasa-* <**fratsa-*, see also *pasa-* <**patsa-* in *pasamaṇḍ-* 'rub', and *saṃ-* <*tsaṃ-* in *saṃkhal-* 'smear'. If *-sam-* however had originally only one *-m-* then the base *ar-* 'to grind' could be adduced here (see *ar-* s.v. *ārr-* 'to grind').

hasāña 'whetstone (?)', II 60·18–9 *gahai śau u hatca hasāña jsa aiysna śā u nauṣṭara śau* 'pointed fork one, and with whetstone, one awl and lancet one'. From **frasāna-*, to base *sā-* 'to sharpen', N.Pers, *afsān* 'whetstone', Pašto *psān*, Yidγa *afsɛno*, *yufseuno*, Munjānī *fsēnnɛ* (**abi-sān(y)ā-*), Waxī *pisūn*, Sanglēčī *vasīn*, Khowar lw *usanu*, Oss. D. *insun*, *insad*, I. *ssyn*, *ssad* 'sharpen'. IE Pok. 541–2 *kō-* 'sharpen', O.Ind. *śiśāti*, *śita-*, *śāta-* 'sharpen', *śāṇa-* 'whetstone', O.Engl. *hān* 'hone' (<**haina-*), O.Norse *hein*. To IE Pok. 18–22 *ak-*:*k-*; see s.v. *aśäjä*, and *si-biśta-*.

hasāya 'place', loc. sing. to *hasai*.

hasāya 'companion (?)', V 274·2·1 *māśa hasāya* 'house-companion'.

hasīka 'place (?)', K 49·3·5 *raṃnīnā-hesa hasīka* 'places with jewelled towers'. Possibly **hasa-* 'place' loc. sing. *haṣa* to Av. *asah-* 'place', Pašto *ōsedəl* 'to dwell', see above *haṣa* (*ttaña haṣa*). For *-īka-*, see also *masarīka*, more remotely Zor.P. *kanīk*, *kanīčak* 'girl', O.Pers. *marīka-* 'slave', Kušan *marega* (in the name Kušan *vaga-marega* 'servant of the Baga (*Mihira-*)'.

hasu 'swelling', BS *śopha-*, Tib. *skran-ba*; Sid. 136r2 *vesarpā hauga hame u hasva cha hasu*, *ttave*, *khɛyājsa āstaṃna* 'eruption becomes soft and skin dark, with swelling, fever, contusions and the rest', BS *kṛṣṇa-mṛdu-sphoṭā-śophavaj-jvara-todavān*, Tib. *hbrum-bu hjam-źiṅ mdog gnag-pa dan*, *skran-ba dan*, *rims-kyis hdebs-pa dan*, *gzer-ba rnams yin-no*, to BS *visarpa-* 'spreading eruptive disease'; K 112·365–6 *ttīmara āch(ai) beḍa hasa pasta carāma śtāka* 'in time of the *timira-* eye-disease the swelling has occurred such as is required'. See *hasv-* 'to swell' with cognates. Above oblique *haśä*.

hasūrä 'quarry, hunted beast', III 65·13 *hasūrä jsāṃ vara vaṣṭä ā kūṣṭa mūṃda brraṃma ysāḍä* 'the quarry came through to there where dwelt the old brahman'; JS 31v2 *ttī ahā baiste hasure vīysāṃje ṣṭāna* 'then he pierced you (plur. *uhu*) the quarry standing in the lotus-pool'; JS 29v1 *thu mī tteña bāṣa husure śe beṃhye beṃda ttere ṣīke āstīye* 'you then in that grove a quarry on a tree, a young partridge resisted'. In *husure* the first *-u-* is by umlaut of the second *-u-*, see also *ha-* >*hu-* in *hudūte* below. From **fra-saura-* or **fra-sura-*, with III 108·6 *bīśaurakа-* 'rapacious', to Oss. D. *sorun*, *surd*, I. *suryn*, *syrd* 'to hunt', D. *sird*, I. *syrd* 'wild beast', possibly O.Ind. RV 1·174·6 *śūrta-* 'chased (?)', AV *śarvá-* 'hunter (?)', Tokhara B *śerwe*, A *śäru* 'hunter'. See also *pāsūra* (III 104·35) 'hunting-ground (?)'. Yazg. *sar-*:*sard-* 'to hunt' participle *sardag* may belong here with *-ar-* replacing *-ur-* (as *ðar* 'far' from *dūra-*). IE *ḱeu-r-* (>Oss. *sor-*) or IE *ḱer-u-*.

hasai 'sphere of activity, place', SuvO. 4r2 (loc. sing.) *dharma-dhātu hasāya aśtä* 'he is in the *dharma*-region' (dyadic); BS *vijahāra dharma-dhātau* (*hasāya* =loc. BS *dhātau*); Z 16·28 *mātra-vāhāri bodhisatvānu hasai* 'the mansion of kindness, the region of the bodhisattvas'; II 53·4 *cū parīda mūdi dharma-garbha hasāya* 'who deign to remain in the sphere of the *dharma*-embryo'. But V 274·1 (dyadic) *māśa hasāya* 'house-companion (?)'. Ambiguous in origin, possibly to *hasa-* 'place' see s.v. *haṣa* 'in the place', with Av. *asah-* 'place', but rather **fra-sāya-* with *sāya-* from *sai-*:*si-* 'to lie down, dwell', see *pāsāya*, *śśāte* and the place names *nisāya-* 'settlement', and possibly modern *Fasā* in Fārs from **pa-sāya-* (see Acta Iranica 1975, Monumentum H. S. Nyberg III, 309–12).

haskä 'tusk (of elephant)', JS 5r3–4 *khu ttā ā ludrrai cu haska pajaiste* 'when there came a hunter (Prakrit to *rudra-*) who asked for the tusks' (of the BS *ṣaḍ-danta-* 'six-tusked elephant'); Z 14·93 *pani kamali*, *haska mästa kṣɛi kṣɛi śśīya* 'of each head six great white tusks each', parallel Sogd. Bud. VJ 63–4d *'sp'ytk wγwšw 'ns'wr r'ćβrt pyδ'n γwt'w* 'the white six-tusked Rājavardha king of elephants'; III 81·176 *haskä* gloss to Turkish *aysaihä:* =*azīγ* 'tusk, large canine tooth'; plural JS 5r2 *haskye kṣa śīya khu śägä* (*śaṃgä* with two dots instead of the one *anusvāra* mark) 'six tusks white like a conch-shell'. From *as-* 'be sharp', Av. *tiži:asūra-* 'sharp-tusked', Sogd. Bud. *'ns'wr *ansura-* 'tusk', Oss. D. *ænsurä*, I. *ssyr* 'tusk', N.Pers. *ašk*, *yašk* 'tusk' (for **aska-*, the base mentioned to me in 1963 by R. E. Emmerick); note also Sogd. Bud. *'sk-* plur. SCE *'sk-t-* 'thorn', VJ 1266 *škth*, 1780, 1105 *šykth*), Av. *skaiti-*, Vid 1·4 the plague of the land Gava, glossed by *KMCA* 'locust' and by *kurrak masak* 'horse-fly', as the 'biting', or 'stinging' insect or plant.

haskauttä 'joined', Bcd. 48r3–4 *bāysdyaṃdai pārāmyā haskauttä ṣṭāna* 'conspicuous, absorbed in the perfections' (BS *pāramitā-*), BS *peśalu pāramitāsv abhiyukto*. From **fra-skaufta-*, see *anāskotta* with cognates.

haskye 'plant name', Sid. 14v3, BS *gṛdhrā*, Tib. *gridhya*, not identified; note *gṛdhra-nakhī* ('vulture-nailed') asteracantha longifolia quoted from Suśruta. This *haskye* is V 323, 146 =Sid. 13v4 *haspye*. See *haspye* 'nux vomica'. Two derivatives of *has-* by suffixes *-k-* and *-p-* (like the variation O.Ind. *stupa-*, *stūpa-*, *stukā-* 'tuft of hair'), hence possibly **(h)askati-* **(h)askitā-*, *(h)aspati-*, *(h)aspitā-* to be set beside Av. *skati-*; Sogd. Bud. *'skt-*, *škth* 'thorn' (quoted s.v. *haska-* 'tusk').

-hasta- second component for *khasta-* 'struck', see *agvihasta-*, *agūhasta-* 'invincible'.

hastama- 'best', SuvP. 62v4 *ārūva hastama pīrma* 'best foremost refuge', BS *śaraṇa-uttama*; V 113, 35r5 *miśtu avamāto hastamo vijīṣḍātaro pīrmāttamo tsāṣtatetu haṃ-jsātāte yanä* 'he may intend to make great, measureless, best, distinguished, foremost peace', BS *mahatīm acintyāṃ parama-viśiṣṭām anuttarāṃ śāntiṃ...kartu-kāmo bhavet*; loc. sing. V 113, 35v3 *hastamiña rrvīya biśa* 'in the best royal house', BS *viśiṣṭatare rāja-prāsāde*; II 118·147–8 *hastimye pīrmāttimye baysāna baysūśti byehāṣṭyi kiṇa* 'to attain the best supreme Buddhaic bodhi-knowledge'; I 251, 112 *hastamiñä che jsa haṃbaḍä jsa* 'possessed of best complexion', BS *paramayā śubha-varṇa-puṣkalatayā samanvāgataḥ*; V 43, 103a1 *hastamau*

balysūśtu buśt⟨e⟩ 'to awaken to best bodhi-knowledge', III 16r2 *hastamñi balysūśti jsa* 'with best bodhi-knowledge', V 342, 84r2 *ysama-śśaṃdya hastamä rrūndete yanākä* 'best maker of light in the world', BS *loka-pradyota-*; V 184, 1r3 *hastamna arrīmajsä⟨na⟩* (lost context). To *hant-*:*hat-* 'being; good', Av. *hastəma-*, superlative to *hant-*, Yasna 62·8 *taxməm həntəm raθaēštārəm*, 'bold, good, charioteer'; O.Ind. *sant-*:*sat-*, *sattara-*, *sattama-* 'good'. To IE Pok. 340–2 *es-* 'exist'. See *aśtä*, *ah-*, and *hastara-*.

hastara- 'better', SuvP. 69r2 *brrūñāri hastari hastari* (BS differt) 'they shine still better'; SuvO. 56r4 *hastarvai rū padīme* 'makes it better', BS *ojasvitara-* ('stronger'); III 131a4 *///ttuvare hastaru bārūñāre* 'they shine exceedingly better'; III 76·239 *ṣa-ṃ pharākä hastarä saittä* 'this seems much better to them'; II 57a2 *mistye jaśta rrīña ṣi būjsaṃja hastara ṣṭi* 'the great *devī*-goddess queen, she is a lady of higher class' (SDTV 106); double comparative, K 73·30 *hastaḍara jastyau ttīśana* 'better than the *deva*-gods in splendour' (BS *tejas-*); V 63·28 *ūysāñi jsa hastirāṃ pū⟨ñauṃ⟩dāṃ* 'better than the self (=BS *ātman-*), meritorious'; K 6, 146r2 *hastaru ttye kye paṃjsa anantanarya kāḍägāne gäḍa* 'better for him who has done the five *ānantarya-* evil deeds...', Tib. *mchams ma lnga-dan ldan-pas dpah dan ldan-pas ni* (*dpah* 'brave, strong'), translation E. Lamotte, 253 'est supérieur'. Shortened abverb *hastaru* > *hasta*, II 8·124 *hasta khu mūḍa kṣīra khu jve kṣīra vīnau sauha:* 'it is better dead in the country than alive in the country without pleasure (BS *sukha-*)'; II 81·46 *a haṣta ye mūḍau hakhīśa ttrraṃdū* 'I were better, (if) I entered into the number of the dead'; II 75·49–50 *hasta padīna* 'in a better way', III 135a3 (and a5) *hasta padī* 'better way'; K 60, 36r2–3 *ṣe avīrmāttamye ra maṃdrä hastą neśtą khu baysāna baysūśtą* 'this supreme *mantra*-formula on its part (*ra*) is not better than the Buddhaic bodhi-knowledge'; II 114·111 *hveṃ si khu paśą tsva hamāta ṣaikä hasta* 'I spoke, saying, if you can go in autumn, this is better'. Comparative to *hant-* 'good', see s.v. *hastama-*.

hastrīs- 'press', II 94·29–30 *ttau hvā* (with *marau ttaña* below) *sa āśarya hastrīsīdä drāṃ hairä hūñīda sa ca-ṃ na dryāṃda na jsā pyūṣṭaudä* 'so they spoke (*hvā⟨ṃdä⟩*), saying, the teachers (BS *ācārya-*) insist; such a thing, they say, that what they did not see, they did not hear', =II 97·114 *ḍī kau-v-āṃ tta tta hvai są āśaryą hąstrīsīda, drāṃ hairä hūñīda ca-ṃ na dryāṃda na jsā pyūṣṭaudä* 'the governor (Chinese *ling kung* from *liäng kung*, K 558·1; 475·1) so spoke to us, saying, the teachers insist, they say such a thing, what they have not seen, they have not heard'. From base *strang-* 'stretch', see s.v. *straj-* for cognates, here from incohative **fra-stṛṣ-*.

haspara 'path, way', Sid. 2v3 *śāstrrä hīya haspara hvata hame* 'it is called the way of the technical treatise' (BS *śāstra-*), BS *tantra-paddhatiḥ*, Tib. *rgyud-kyi gźun lugrol-bar ldi byas-so*; K 68·199 *ṣi karmāṃ deśana byehe iciṃdye haspari vīri* 'he gets the teaching of *karma*-acts about the inconceivable path'. From **fra-spara-*, see s.v. *spar-*, *āspara-* 'path'.

haspīj- 'urge exertion', participle *haspāta-*, intransitive incohative 'exert oneself', III 127, 29r1 *ttu balysūñavūyso ūysda yanāre /// thīyo haspījīndä ttye dāraṇo byehāṣce kāḍāna* 'this bodhisattva they protect, ...they urge him under compulsion for the attainment of this *dhāraṇī*-formula'; Z 2·95 *ttārtha kāḍe badru haspījīndä* 'the sectaries urge Bhadra strongly'; dyadic with *byauj-*, III 8, 15v1 *byauja bāyūṃ haspījūṃ* 'I urge an effort'; III 124, 1a1 *///hasp⟨ä⟩jīmä ttānu śära hautana tcera* 'I urge; theirs must be made good, powerful'; noun, *haspījsā* , Z 11·35 *ṣī varata viṛśä cu haspījsā vara bvāmata vīrä* 'this is endurance (BS *vīrya-*) there, which is exertion there towards bodhi-knowledge'; V 182, 43r1 *byoje haspījsye jsa būyāña* 'to be conducted with effort, exertion'; incohative, *haspäs-*, *haspis-*, *haspīs-*, Z 22·276 (2 plur.) *haspästa śśāśiña balysä* 'strive in the Buddha's instruction', BS *yujyadhvaṃ buddha-śāsane* (Udānavarga 4·37); K 58, 28r4 *samāhauña haspisī* 'he strives in trance' (BS *samādhāna-*); Z 22·270 (2 plur.) *haspista*; participle present, K 138·929 *u śire hälai haspisaṃdai* 'and striving towards goodness', Tib. *dge-bahi don-la rab-tu brćon-pa dan* (*brćon* 'strive'); III 128v2 *dāraṇu vätä haspäsaṃdai* 'exerting oneself for the *dhāraṇī*-formula'; K 148·60–1 *haspīsadau jsau kṣąutvä būmvä prrasaṃbvä rāśa hamāve* 'may he also be in control of the strivers' *kṣānti*-stages (BS *kṣānti-bhūmi-* 'stage of receptivity')', in the *pratisaṃvidā-* 'special types of knowledge'; future, V 355, 294r1 *haspäsāñu käḍe* 'to be striven strongly', Manj. 161 *cu haṣta dharma vara haspīsāña* 'what eight *dharma* doctrines (or elements) are to be striven for' (*vara* 'towards' or read *v(ī)ra*); adjective *-āka-*, Z 24·644 *draiṇu yānānu haspāsāka* 'strivers for the three vehicles' (BS *yāna-*); II 102·16–7 *raṣṭa-haspyīsākyau...jsa hāysa na kaśāmanai* 'may we not come to be far from those rightly exerting themselves'; preterite participle *haspāta-*, SuvO. 53r1–2 *puña haṃjsaund⟨ai⟩mä ⟨ ⟩tä haspäta tcamāna...uysnaura biśśūnyau ⟨suhā⟩vatānyau ⟨jsa⟩ hämāre* 'I have gathered merits, ...striven, whereby the beings are possessed of all kinds of pleasures'; BS *kuśala-mūlam avaruptaṃ* ('good roots are sown' with uncertain text following); K 42·119–20 *u iśū rruṃdä haspyāṃdä ttara khu ttu kū(nā)lai rriṃspūrä* (*-iṃ* =*-ai*) *ttahikṣīlai haṣṭāṃdä* 'and they urged (exerted themselves) to king Aśoka so greatly that they sent the prince to Tahikṣīlai (Taxila)'; K 42·104 *rrīna ttu kunālai rrispūrä* (*vi*)*śpastī* (BS *viśvasta-*) *cakyāṃ thāña haspyā* 'the queen urged upon the prince Kumālai with boldness with a view to love', with *haspyā* preterite fem. **haspātātä*. Noun, *haspiscā-* 'exertion', K 136·878 *dā vīra haspisca yanāre* 'they strive for the *dharma*-doctrine' (Tib. differt); II 105, 120 *khū ttye bīsagi hīya haspīstya kuśala-pakṣa śairka carya pā pvārai* 'when they hear of the *bhikṣu-saṃgha*'s effort, the good career on the side of good' (BS *kuśala-pakṣa-*), translation AM, n.s., 11, 1965, 106; K 61, 42r2–3 *samāhā haspisce vīra biśä parehaṃdä hamīryāṃ* 'may they all be restrained for the effort to trance' (BS *samādhāna-*); JS 18v4–19r1 *pravaje kṣaudä haspiscya parāhä* 'wandering, receptivity, striving, morality' (=BS *śīla-*); K 112·373 *haspīsta yanāvai* 'he may make the effort'; K 106·260 *haspīsva yadai* (*-sva* clearly written, but read *-sca*). From base *spaik-* (or *spaig-*) **fra-spaijaya-* > *haspīj-*; **fra-spixta-* > *haspäta-*, **fra-spiy-ś-* > *haspäs-*, to *spaik-*,

Zor.P. *spēk* 'sprout', *škōf spēčīhēnd ut bar pazāmēnd* 'the buds sprout and the fruits ripen', M.Pers.T. *'spyz-*: *'spyxt* 'issue', *xwr-spyg* 'sunshine', Pahlavī Psalter *spčn-* 'make arise, shine'. See s.v. *spātaa-* 'flower'. Hence *fra-spaik-* 'to burst out' ='strive for'.

haspūnaka 'striving', III 52·97 *ttena rānāṃ haspūnaka kūṣṭe dyāda hvāṣṭa hve* 'therefore where the strivers among the fighters saw (the truth), the chief one spoke'. From **fra-spigna-ka* to **fra-spugna-* base *spaik-* or *spaig-* 'to exert oneself' (see *haspīj-*, *haspāta*) with *-gna-* as in *paphūnva-* (*-bugna-*) *vastūnvā* (*-stagna-?*) and *būnaa-* 'naked' (**bagna-ka-*), beside *rrūṇa-* 'oil' < **raugna-*.

haspye 'nux vomica', Sid. 13v4 *haspye*, BS *viṣa-muṣṭi*, Tib. *biśamuṭi*, =V 323·146 *haskye*. See *haskye* Sid 14v3 BS *gṛdhrā*.

hasv- 'to swell', Sid. 140r3 *dva-v-ī pā hasvīṃdā* 'his two feet swell', BS *śophaṃ pādayoḥ*, Tib. *rkan-pa gñis bum-pa hdra-bar skran-ba yin* (*bum-pa* 'bottle'); III 18·19 *cu pā hasvīṃdā ṣi va piṃṇḍai* (*-iṃ- =-ai*) 'whose feet swell, this is for it the *paiṇḍaka*-poultice' (*va* =*vaska*); Sid. 132r1 *u buḍatta vai hasvaci hame*, BS *ghana-śophavat*, Tib. *čher skraṅs-pa rnams yin-no* (*vai* =*vaskai* 'for it') 'and for it swelling is more'; Sid. 156v1 *gūrakā hasvāme hīvī āchai* 'disease of swelling of the uvula', BS *gala-śuṇḍikā*, Tib. *lčehu čhun-ba hdug-pahi skran-bahi nad* (from *gūra-* 'grapes', with diminutive suffix *-ka-*). Noun, *hasu* plural *hasve* 'swelling', Sid. 136r2 *hasu*, Tib. *skran-ba*, see above; III 85·85 *sāḍa hasve* 'cold swellings'; III 88·151 *cū na myānāṣṭā hasvā īṃde* 'what are in swellings towards the middle of them' (*na* = *nā*); III 91·212–3 *hasvai jeṃdā* 'removes swellings', III 93·258 *hasvai jiṃdā*. From base *sau-*:*su-* 'swell', Av. *sūra-*, *səvišta-* (see above *sūra-*); Oss. D. *räsujun*, *räsud*, I. *räsijyn*, *räsyd* 'swell', D. *sunk'ä*, I. *synk'*, *synč'ytä* 'swelling' (uncertain sources: Orm. *ṣus-uk* 'swell', Pašto *paṛsēdəl* 'to swell', *paṛsōb* 'swelling', Balōčī *sīyay*, *sīθa*, *sīsa* 'swell'). IE Pok. 592–4 *ḱeu-*, O.Ind. *śváyati*, *śūná*, *śūra-*, *śáviṣṭha-*, Greek κυέω, Lat. *cauus* 'hollow', *inciens* 'swelling'. See above *haśä* oblique to *hasu*.

hasva 'black', Sid. 136r2 *hasva cha* 'black complexion', BS *kṛṣṇa-*, Tib. *mdog gnag-la*. From **frasuxta-* see s.v. *sūjs-* and for the meaning, see *padvala-*.

haharka 'attraction, inclination towards', K 106·259 *khvai samāhāña haharka nai ī ttye baysūsta hāysa* 'when for him there is no inclination to trance (BS *samādhāna-*), for him bodhi-knowledge is remote'; SuvP. 75r4–5 *prraṇihānāṃ hīya haharka* 'attraction of *praṇidhāna-*vows'; II 104·74 *beysāṃ dą̄ hvāñāmai bāvaumai haharkya pārajsyai jsa* 'on the basis of preaching, meditation (BS *bhāvana-*), attraction to the Buddhas' *dharma*-doctrine', translation AM, n.s., 11, 1965, 104; Manj. 116–7 *dā pv(ā)ña sājāña raṣṭa vara rejsā haharka tc(e)ra* 'the *dharma*-doctrine must be heard (=*puyāña*), must be rightly learned, there keen inclination must be made'; V 294, 7b4 *///haharka vīrā///* 'for attraction'. See *hahalj-*.

hahalj- 'direct upon, attract', L 94·18–9 *śśau nūhā vara ụī hahạjāte* 'he may direct the mind upon one point', =L 97·32 *aysmū vara hahạjāte*. Participle *hahrīya-*, SuvP. 67v1 *dasau śira phīśeṃ kīre hahrrīyai dasau dīra* 'I would avoid the ten evil acts, I would practise the ten good acts' (inversion of *śira* and *dīra*), BS *daśa akuśala varjeyaṃ careyaṃ kuśalān daśa*. From base *θrang-*, **fra-θrang-* 'pull forward', see *thargga-* for cognates; **fraθargaka* > *haharka-*. See also *hahrraj-*.

hahäls- 'incline to', V 142v1–2 *tta ⟨mu⟩ho vätä uysnora hahālsandau aysmū byaudāndā u namasātāndā* 'so the beings found attracted mind to us and did worship', Tib. *de-na sems-čan de-dag-la dad-par gyur-pas phyag hčhal-žiṅ*, Chinese *ta-xuan-li* 'great pleasure' (K 952·1; 449·9; 129·1), parallel BS *prasanna-*, with Tib. *dad-pa* 'believe'; K 8, 5r3 *haṃgrīna aysmūna haḷisaṃdai ramaṃdai ḡnā* 'he must stay (*āh-* 'sit') with collected mind (like BS *samāhita-*) rejoicing, happy' (dyadic); later Manj. 411 *cī pyūṣṭai rre ttu dā hahtsī pajsañe tvare* 'when the king heard the *dharma*-doctrine he rejoiced, he was greatly struck', =Z 5·86 *cīyä rre ttū dātu pyūṣṭe trāmu hā pajsatä kho...* 'when the king heard the dharma-doctrine he was so struck as...', here *pajsañe* from **janya-* with optative (=durative past) *-ä* > *jsañe*; in Z 5·86 expressed by the participle *pajsatä* '(was) struck'. Ambiguous base since medial *-h-* replaces various older sounds (*h*, *x*, *xu*, *θ*, *θu*, *δ*, *f*, *fu*, *ž*) and *-ls-* may contain IE *-r-* or *-l-*. After long search the following is proposed. If the basic meaning was 'rejoice', dyadic with *ram-*, connexion can be sought in IE *sker-* with increment. Above *hayär-* **fra-kṛ-ya-* and *tcarkä-* are derived from *(s)ker-*. Av. *xrāh-* 'excite', *ašxrāxvanu-* 'most excitant' has been traced with Armen. lw *xrax* 'joy; joyful', *xraxčan-k'* 'feast, public rejoicing' with verbs *xraxanam*, *xraxčanam*; both can be traced to older **krāh-* (IE *skr-es-*). An increment *-g-* has been seen in OHG *screcchōn* 'to jump, hop'. For *hahäls-* an older form **fra-xṛs-* to *xras-*:*xṛs-* is possible, which in turn is IE *(s)kr-eḱ-*:*(s)kṛḱ-* or *(s)kṛḱ-sḱ-* (like *puls-* from *pṛḱ-sḱ-*). The treatment of *-är-*, *-äl-* for *-ṛ-* can be seen in *därṣṭa-*, *därṣḍa-* 'firm'. Further search is invited by the ambiguities.

hahrraj- 'to thrust forth', V 87, 23r6–v1 *biśśä vīra... hahrrajāmä, biśśä śrāvastä kṣīra hvaṃḍä ārautta* 'we direct (our teaching?) to all, all the men of Śrāvastī city were stirred'. From **fra-θranjaya-*, see s.v. *thargga-*, *haharka-*.

hahväña 'to be pressed out, hashed', I 157, 68v4 *pasīña hvaśā ṣạ hahvāña* 'sheep's flesh, that must be pressed'; I 159, 73v1 *jsahira bīsā hīra tta biṃśa* (*-iṃ- =-ai-*) *hāysä dīśāña*, *hahvāña* 'the things in the belly, they must all be removed, must be pressed'; I 163, 78v1 *būysīña hvaśā hahvāña* 'goat's flesh must be pressed'; I 141, 49r4 *hvakhāṃdalaja āstai hahvāña* 'boar's tusk bone must be pressed'; III 89·169 *pātca mūla sūttauña niśāñā hahvāña* 'then the clay must be placed in acid stuff, it must be pressed'; III 89·168 *mūla hahvāña*. The act of *hahva-* applies to 'meat' and 'bones', and corresponds I 141, 49r4 to BS *ghṛta-* in *āruka-ghṛta-*, from *ghar-*, *jigharti*, *gharati* 'to drip, moisten, boil'. Hence base *hau-*:*hu-* 'to press out juice', IE Pok. 912–3 *seu-*, O.Ind. *sav-*:*su-*, *sunóti*, *sutá-*, *sóma-*, Greek ὗει 'it rains', O.Engl. *sēaw* 'sap', Tokhara B *swese* 'rain', *sū-*, *swās-* 'to rain', not *hau-*:*hu-* 'to dry' see s.v. *huṣka-*, *pahvāña-*.

hā 'thither, yonder' directional participle, with allative, *hālsto*, *hāṣṭo*, *hāṣṭu*, *hāṣṭa*, *hāṣṭā*, SuvO. 5r1 *hā tsīndä*

'they go', BS *upasaṃkramya*; repeated SuvO. 55v3–4 *hā ttīña āgwọ. . .aysu hā tsīmä* 'away to that village... I go away', BS *tatra grāme. . .upasaṃkramiṣyāmi*; K 4, 141v1 *ṣā hā gyastānu u hā hvaṇdānu hāvu yu⟨ḍu⟩ yäḍ⟨e⟩* 'he had done good to *deva*-gods and to men', Tib. *des lha bčas-pahi hjig-rten-gi don mdzad-nas*, translation Lamotte, 243 'après avoir fait le bien du monde'; with *hāṣṭä*, III 75·231 *ṣi hā pai hāṣṭä haraṣte* 'he stretched out his foot to them'; V 220·13·6 *hā būrāṃ pajiśtä tsve* 'he went to them to ask' (SDTV 75 to emend); with pronoun, K 33·60 *hāvai huḍā* 'she gave to him', =K 17·172 *hāve hṣṣtā*. See with particle *hā ne, hā ni, hā-ṃ*, s.v. *na*. In form like *ttā, vā, cā, bā* above, from **frāk*, adverb to adjective **frānk-* 'forward', Av. inst. sing. *fraša* 'forwards' (**fračā*). Zor.P. *frāč*, M.Parth. Insc. Šāhpuhr 1, 2 *hmprxš OL* 'forward to' (**hān-fraxš av*); Sogd. Bud. *βr'k, βr''k, βr'kw* 'soon, tomorrow', *βr'k'ynčyk* 'matutinal'; Man. *fr'kčynyy* 'in the morning'; with noun *-a-*, Av. *pərəθu.frāka-*, like Zor.P. *apāk*, N.Pers. *abā, bā* 'with' (**upāk*), O.Ind. *prāk, upāká-*. See also *hāysa-* 'far' (**frāza-*).

hāgvāna 'at all', Manj. 220 *vare ja hāgvāna ne ttrada* 'there he has not entered at all'; =Manj. 193 *hūgūna*, see *hugvāna-, gvāna* (translating BS *jātu*).

hāja 'loosen, let down', III 124·73 *tcajsa vā hāja* 'loosen the hair', BS *keśa avattaraya* (=*keśam avatāraya*), see *hālj-* in *prahālj-* 'to open'; base in *harga-*.

hāña 'in a vessel', loc. sing. to *hāna-*; allative, III 93·261 *hāñāṣṭā*.

hāḍa 'a measure', III 84·46 *kuṃjsa, kuṃbā, śā śā hāḍa nauka ārāñā, u ttī ysīḍā-spye śā hāḍe, nauka kuṭāñā, drai vasīya uci jsa jṣāñāña* 'sesame-seed, linseed, one *hāḍa*-measure each, are to be ground fine, and then "yellow-flower" (unidentified) one *hāḍe* measure is to be crushed fine; they are to be boiled in three *vasīya*-measures of water'. From **(h)art(v)ā-*, possibly to O.Pers. ἀρτάβη, Armen. lw *ardou* 'a measure for corn', Greek μέδιμνος, Akkad. *ardabu, arṭabu*, Aram. *'rdb*, Syriac *'rdb-*, Coptic *ertob, rtob*. For *-αβη* note also κακκάβη, s.v. *kakva* above. The inflexion *-a, -e* may indicate recent loss of *-v-* through *-y-* (see also s.v. *phaysdve* 'vessel', beside *phaysdyai*).

hāḍikaña 'in a cloth', K 43·137–8 *rīnai hāḍikaña biysīyā rudai haiṣṭ(ā)*, =K 40·19–20 *rrīnai ṣā hāḍikaña biysīyā rruṃdai haiṣṭā* 'the queen took him up in a cloth, she presented him to the king'. With *-ā-* vowel of the first syllable and suffix *-ika-* from *haḍa-* 'garment', from base *ar-* 'to fit'.

hāḍe 'but, however', *hāḍa* and with short *-a-*, *haḍe*; K 6, 145r3 *hāḍe*, Tib. *han yin-la* 'even being, however', Chinese *i* 'moreover' (K 187·1); Manj. 198–9 *hāḍe ne byaure* 'but they are not extant'; V 329, 13r6–v1 *duṣkara hāḍe sarvaśūra ttātāye dātā pyūṇāmata* 'but difficult, O Sarvaśūra, is the hearing of this *dharma*-doctrine', BS (differt) *durlabhās te sarvaśūra satvā ya imaṃ dharma-paryāyaṃ śroṣyanti* 'few, O Sarvaśūra, are those beings who will hear this section of the *dharma*'; V 339, 77v2 *ttītā hāḍe|||* 'then however', BS G 37, 72 bis b1 *atha*; JS 1v3 *khvaṃ hāḍe-ṃ edrre* (BS *indriya-*) *vaña nyaśakyi ṣtāre* 'but though my faculties are now weak'; V 114, 63r4 *ṣā rro hāḍe gyastyau hämätä* 'but he on his part has arisen from the *deva*-gods', BS *api vai deva-saṃbhūtaḥ*. For cognates, see s.v. *haḍe*.

hāta 'thither', secondary to *hā*, V 91, 611v1 *hāta vāta tsūmate jsa* 'with going thither, hither'.

hāna- 'vessel', I 147, 57v1 *baiśa hāña tcerai* 'all must be put in the vessel', Sid. 100r5 *haysñāñą hāña tcerai* 'it must be washed, it must be put in the vessel'; I 153, 64v4 *hamīḍa hāña tcerai* 'it must be put together in the vessel'; allative, III 93·261 *ttī askināñä paskyāṣṭā hāñāṣṭā, ysūnāñä* 'then it must be put back into the vessel, it must be strained'; possibly V 125, 104 *|||-ā hāna śau hīśanai pharhyau|||* 'vessel (?), one made of iron, with jars...'; I 171, 88r3 *tta būra hāna āna arvi tciriṃ (-iṃ=-ai) nauka ardi ysva-līka* 'the following medicaments from the vessel (?) are to be made, ground fine, strained'. From either **fradāna-* or **ādāna-* 'receptacle' with *padāna-* 'vessel'.

hāṃnā- 'eyelash', Sid. 149r3 *hāṃnāṃ rrūhä kare biśä jiṃdä* 'it cures all pain around the eyelashes' (om. Tib.); III 81·175 *hāṃne* gloss to Turkish *kīräpīkä* (*kirpik*) 'eyelash'; E p. 357B *khu ji hāni kūrca vatcai* 'like the eyelashes, eyebrows, hair on cheek' (see KT VI 442); III 93·266 *tcimeña ṣaidä u haune streha hamāre* 'eyes are affected and the eyelashes become stiff'. The 'eyelashes' are named from base *maik-, maig-* 'close the eyes', in N.Pers. *mažˇ, mižah, mižagān, mužagān*, Parāčī *mujā́*, Balōčī *mičāčˇ, mišāšˇ*, hence here *hāṃnā-* (plural, *hāṃne, hāñi, haune*) can be traced to **ā-mignā-* with loss of vowel of the base *-mig-* possibly through *-mug-* (as *paṃjs-* 'to wear clothes' from **patimuč-*, participle *pamāta-*), where *hā-* could also derive from *frā-*: **frā-mignā-* or **ā-mignā*; *-gn-* resulted in *-n-* in *būnaa-* (**bagna-ka-*) 'naked', see also *haspūnaka-* 'strenuous', and *rrūṇa-* 'oil' (**raugna-*).

hāṃḍą 'seven', later for *hauda*, see below, V 312·10 (miscellany) *hāṃḍą rrispūra* 'seven princes', III 112, bv1 *hāṃdhiä* 'seven', K 151·45 *hāṃdūsamye haḍai* 'on the seventeenth day'. See *hauda*.

ḫābä 'plant name', I 173, 91r1, BS *palakaṃśa*, for *palaṃ-kaṣa-* 'bdellium' (and other plants), which is chiefly genus balsamodendron. Hence from **humba-*<older **humpa-* 'spongy plant', alluding to the hollow, soft, balsam stalks. See also s.v. *huma-* 'spongy, soft', Pašto *xomba* 'fungus' (as the spongy plant).

hāma- 'raw, unbaked, uncooked', Sid. 17v5 *ttrehe tte hāma ṣṭāna* 'raw radishes', BS *mūlaka-*, Tib. *la-phug rjen-pa*; Z 20·68 *hāmä padānā* 'unbaked pot', parallel BS *āma-pātra-, āma-kumbha-, āma-bhājana-* Pali *āmaṃ pattaṃ va*; Sid. 122v2 *hauma*, Tib. *rjen-pa*; III 18·29 *huma bāva* 'raw root'. See also *hāmai* '(naked) barley'. From base *am-*, **āma-* 'raw', Pašto *ōm*, Sogd. Bud. *γ'm'kw*, N.Pers. *xām*, Orm. *xāmē*, Parāčī *hâmū*, Yidγa *xām*, Waxī *yīng*, Oss. DI. *xom* (not attested in O.Persian, or Avestan). IE Pok. 777–8 *om-* 'raw, bitter, sour', O.Ind. *amlá-, ambla-*, 'sour, sorrel'; *amrá-* 'mango', *āma-* 'raw'. See s.v. *haṃga-* 'sour'.

hāmīnā see s.v. *hāmai* 'barley'.

hāmura- 'forgetfulness, forgetting', III 5, 12r4 *byā yani ma anaṃdīśśä ma hāmuri yana ma aña yana* 'remember, do not overlook, do not make a forgetting, do not act

adversely', Z 19·86 *biśśu ttu hāmuru yīnäi* 'all that he forgets'; III 128, 29v3 *hāmuru ne tcerä śtä* 'it is not to be forgotten'; III 71·130 *harbīśai hāmurä tsve* 'he forgot all of it'; III 75·224 *arve nāma hāmurä tsvä* 'the medicament's name was forgotten'. With *-kya-*, K 144, 1v4 *tta tta khvai hāmūrakyi ṇaiyī* 'so that he suffers no forgetfulness'. Adjective, *hāmurgya-*, K 6, 146v3 *u varä ⟨ttandr⟩āmye hanä hvaṇdye* (so) *hāmurgya hamau hatcai* 'and there of one such man, being forgetful, the pot breaks', Tib. *de-na mi žig dran-pa ñams-pas snod čhag-par gyur-na*, translation E. Lamotte, 253 'parmi ces gens un homme, par inadvertence, brisa le récipient qu'il tenait'; Z 23·127 *ne ju ttä hāmurgyä yäḍändä* 'they have not forgotten (made it forgotten)'; V 174, 1b2 *⟨hā⟩murjä nāma*; abstract, V 52, 83a4 *hāmurgyatetä bätandetä* 'forgetfulness, confusion'; with negative, V 185, 2b4 *kye byātarji ahāmurji* 'who in memory, in not forgetting'; K 144, 1v4 *ahaumaurrjä prracena* 'by reason of not forgetting'; abstract, K 1–2, 135v2–3 *ahāmurgyatete käḍanai* 'for not forgetting' (with *yi*), Tib. *mi brjed-pahi čhos-čan-du gyur-pahi phyir*; adjective to abstract, K 7, 148r4 *ahāmurgyatetīnā pägä* 'power of not forgetting', Tib. *mi brjed-pahi stobs*. Verbal, K 143, 1r3 *anamauryāma aśtai prracena* 'by reason of the existence of not forgetting'. From **frā-marš-* to base *marš-* 'wear out', *hāmura-*frāmṛśa-*; Orm. *śramōt*, Parāčī *nhāmuṛ* (*marś-*); from either *marš-* or *mauš-* 'remove', M.Pers.T. *pr'mwš*, (adjective and noun); participle, *pr'mwšt*, Pahlavī Psalter *plmwšyt*, Zor.P. *framōšēt*, *plymwš *frāmōš* (*-ym-=-'m-*), Pāzand *farmōš*, N.Pers. *farāmōš*, Waxī *ramuš-:rîmošt* 'to forget; Sogd. Bud. *βr'wščy*, *pr'wščy* 'forgetfulness' (if *-vuš-* in place of *-muš-*); Nūristānī, Aškun *pərmišt*, *pəmišt* 'to forget', O.Ind. *pramṛṣṭa-* 'wiped away'. IE Pok. 737–8 *mer-*, *mer-s-* 'disturb, forget', O.Ind. *mṛṣyate* 'forgets', *marṣayati* 'forgives', Armen. *moṙanam* 'forget', Got. *marzjan* 'to anger', Lit. *maršas* 'forgetting', *mir̃štù*, *mir̃šti* 'forget'.

hāmai 'barley flour', Sid. 152r1 *hāmai*, Tib. *pag-zan* 'barley meal'; III 87·118 *hāmai hā vamathauñä* 'the barley-flour must be stirred'; III 85·67 *āḍa hāmai* 'flour barley'; V 211·39·3 *hāmai tsue kū⟨sa⟩* 'bare barley, ground, *kūsa*-measures (number lost)'; ibid. *tsue hāmai kha* 'ground barley, *kha*-measures (number lost)' with *tsuta-* 'ground' to corroborate the use of *hāmai* 'barley flour'. Here *tsuta-* for *suta-* 'rubbed ground', see cognates s.v. *soy-* 'to grind', with preverb *t-* as in Av. *ṯkaēša-* 'teaching': Sogd. Bud. *tkwš-* 'observe'. II 71·7 *u dvāsä kūsa vā hāmai hajsemyari* 'and get together twelve *kūsa*-measures of barley-flour'. Adjective, *hāmīnaa-*, Sid. 9r3 *hāmīnā*, Tib. *phag-phye* 'barley-flour', BS *saṣkulī-* (variant *śaṣ-*), *=śaṣkuli*, *-ī*, *śaskuli*, *-ī* ('large round cake of rice, sugar, sesame-seed cooked in oil'). From *hāma-* 'raw', Tib. *rjen-pa*, adjective *hāmaa-* for '(naked) barley', Waxī *yūnj* 'flour' (**āmačī-*). Hence not with *ḥamatcī*.

hāmye 'awakened', K 47·54–5 *ttī ṣi avījsyade ṣīrka hāmye mira jsa pyāste* 'then the blind child awoke, he spoke with his mother'; SuvP. 6or1 *cī rucariḳettä baudhisatvä bīysāṃḍ⟨ä⟩ hāmye, cī āna tvā deśana byāta yuḍe* 'when the Bodhisattva Ruciraketu awoke (dyadic), when he remembered the teaching' (BS *deśanā-*), BS *atha khalu ruciraketur bodhisattvaḥ prativibuddhaḥ samānas tā dharma-deśanā-gāthā anusmarati sma*. See cognates s.v. *nämäśdi* 'he winks'. From **frā-mita-* to base *mai-* 'close eyes' with reversive *fra-*, see s.v. *havrriś-*.

hāy- 'send, forward', IV 20·8 *⟨ci⟩ tty⟨e⟩ stūra ni īde śūje hāyarä jsārū jsa tvaryari* 'who has no large cattle (horses), send to one another, convey the corn with them'; V 5·97·2·2 *ttye pracaina cu āna hvä cai-sai ttä mūri hāyi tti buru||| mūri jistādä* 'because Hvā Cai-sai forwards these *mūrā*-coins, these so many have demanded. . . *mūrā*-coins'. Possibly from *frād-* 'put forward' (from *frā-d-*); Av. *frād-* 'to promote', M.Parth.T. *wyfr'y-* 'make to progress, promote'. But no past participle has been noticed.

hāysa- 'far, distant', adjective, II 123·68·7 *hāysye diśi vī āna* 'from a distant region' (BS *diśā-*); II 124·2 *hāysye diśi vī āna, naysdi aysmū jsa* 'from a distant region with mind near'; V 384, 29a1 *hāysye dīśa vīra ysä jū* 'in a distant region, 1000 times'; V 324r3 *hāysyai dīśa vīra* 'in a far region'; V 346b2 *saṃkhāramyau hāysyau ku vā tta gyasta balysa pa⟨jsama-?⟩* 'from distant monasteries (BS *saṃghārāma-*) where they (honour?) the *deva* Buddhas'; with pronoun III 14·26 *u hāysai paṃdi ni himye* 'there is not a distant path for him'; III 15·35 *hāysai añai hime* 'afar for him trouble arises'; III 15·43 *haysai śaṃdā añai hime* 'for him, at a distant place, trouble arises'; inst. sing. Z 2·86 *balysä hä ggarna vahäṣṭä kvī badr hāysäna daiyä patī tsute* 'the Buddha descended from the hill; when Bhadra saw him from afar, he went before him'; *hāyse*, *hāysi* 'to a distance', Sid. 153v2 *cu netcaṃna bese bāgara tti hāyse dīśāña u seda-lūṃ pā hāyse dīśāñä* 'what are the leaves outside they must be thrown away and then the salt (BS *saindhava-*, *lavaṇa-*) must be thrown away', Tib. *lo-ma phyi-rims rnams kyaṅ bor, raṅ-gi rgyam-ćha yaṅ bor-la* (*bor* 'throw'), Sid. 1v5 *hāysi dīṣṭāṃdä vīja sājaka baiśä* 'all the erudite physicians (BS *vaidya-*) rejected it'. Adverb *hāysa* (*-a<-ā*), II 90·64 *hāysa tsa* 'go far'; III 59·21–2 *tti tta ttuśä-dastā tsīṃdä ttarina tti hāysa* 'so empty-handed they go far away thirsty (*ttarāna* inst. sing.)'; II 102·17 *kaḍāṇa-maittrāṃ jsa hāysa na kaśāmanai* 'may we not come to be far from the goodly friends (spiritual advisers, BS *kalyāṇa-mitra-*)'; Z 5·39 *hāysa patä balysu vāstāta* '(the ray) stayed far away before the Buddha'; with *naysda-* 'near', V 252·845 (and 255·1105) *hāysi naysdi śau-gūttirä* 'far, near, of the one family' (BS *gotra-*); V 179, 1a4 *hāysa naysdä praysātä* 'far, near favour' (BS *prasāda-*); II 124·2 *hāysye diśi vī āna, naysdi aysmū jsa* from a far region, in mind near' (above); Manj. 50–1 *na cu ttye hāysa na vā ṣai kāmye naysda* 'not what is remote for him nor even near in thought'. Abstract, see *hāysde*. From **frāza-* with *-za-* suffix to *fra-* 'forward, forth', possibly also *vūysa*, see above K 32·39 variant to *vā*, and *vā vā*.

hāysiñā 'fountain (?)', III 38·42 *jastūñe khaṣą va isphīraciñä hāysaiña* 'celestial (royal) beverages splashing in the fountain', III 47·62–3 *jastūñe khaṣąna asphīräci⟨ña⟩ hāysiñä*. Possibly **fravāzana-* 'place of gushing forth', to Sogd. Bud. *"w'z "p* (**āvāza- āp*) 'pond water'; *"w'zh* 'lake', Man. *"wzyy* 'lake, pond', Armen. lw *auazan* 'water receptacle, pond', Syriac *'wzn-* 'font', N.Pers. *āvāzah*

'swamp', Oss. D. *aŭazun*, *cūāzun*, I. *aŭazyn*, *aŭāst*, *cuazyn* 'to dam up'; DI. *aŭazān* 'sluice' for *-avā-* > *-ā-*, see s.v. *pā* 'pure'.

hāysdā 'seat (?)', III 79·14 *misti sagä cū maṃ būjsana hāysdā grūsīdä* 'a great stone which here they call the banquetting table'. From *fra-* 'in front, pre-eminent' (as O.Ind. *pra-* in *prāsāda-* 'great dwelling, palace'), and *ā-zda-* 'to sit at', from base *had-*: *zd-* (in *na-zd-ā*), final *-ā* from masc. *-āka-* or fem. *-ākā-*.

hāysde 'distance', abstract to *hāysa-* 'far', V 223·5 *paname haṃgvīṣṭa hāysde tsau* 'rises to hear (?), to go to the distance' (uncertain context), from **hāysatāti-*.

hāṃra 'gift', older *haura-*, K 100·282 *satvāma hāṃra hadāra pīsa pyālye huṣa tsīde*=K 148·63 *satvāṃ haura hadāra pīña pyālyai hūṣą tsīde*. See s.v. *pīña* (here syllables rearranged); *satvāma* for gen. plur. *satvāna* restored from ambiguous *-āṃ*.

hārīscya 'abandonment', JS 20v1 (of Viśvantara) *yuḍai hārīscya hivī jtye biśna, karāśi jsa bastadä hīya dasta* 'you wholly made surrender of your own life, with the creeper (as rope) your own hands were bound'; Manj. 383–4 *ttu najsaḍa cu padai butte satvā hārīscānai īda* 'so he who knows the path, makes renunciation for the beings'; Manj. 387 *ttī bvāma rraṣṭa mvaśja hārīstainai īda ttaina hajūtte jsai śtāka* 'then he makes renunciation of bodhi-knowledge the right (=BS *samyak-saṃbodhi-*), in mercy (=BS *karuṇā*), therefore he has need of wisdom' (*yi śtāka* 'is needed by him'). From **frāristi-* 'going forth, leaving', to base *rait-* 'go', Av. *raēθ-*, *irista-* 'depart' (see s.v. *rrista-*). Derivation of *-ti-* to *-tyā-* whence *-stya-* > *-scyā-*, with adjectival *hārīstaa-* to *hārīstainaa-*, and *hārīscānaa-*, to be set with *haspistya*, *haspiscya*, *haspisca* 'exertion'.

hārū 'merchant', see *hāruva-*.

hārū 'raised building; citadel', Z 22·140 *hārū vätä ūtco vatciṣḍe* '(the *yakṣa*-goblin) sprinkles water upon the (city) buildings', parallel Chinese 'the *yakṣa* cleanses the city' (see KT VI 410). From **frāraupa-* to *prūva-* 'fort', Kroraina *pirova* (see above), BS *gulmaka-sthāna*; for *raup-* 'to raise', see Sogd. Man. *ptrwp-*, *ptr'wpw* 'castle, royal city' (**pati-raupa-*); and above *ārūvā-* (**ā-raupā-*) 'refuge'. IE Pok. 684 *leu-* with increment *leudh-*, beside here *leu-p-* 'rise, grow', O.Ind. *ropáyati*, *rohati* (suppletive), RV *rúp* 'high place', see H. W. Bailey, W. Liebenthal Festschrift, Indo-Iranian Studies V, 1957, 9–10.

hāruv- 'grow', SuvO. 56r6 *biśśūnya hāro ūśäna* (BS *ojas-*) *hastara hämāre hāruvīndä* 'all kinds of plants become better in strength, they grow forth', BS *ojasvitarāḥ prarohayiṣyanti*; Manj. 275 *hārveda prraure prrabāvana* 'they grow by force (BS *prabhāva-*) of the cloud', =III 29, 43b2 *hārvaidä pyaurä prabhāvana*; participle, SuvO. 36r1 *hārrusta*/// (BS differt); see below also *hārsta-*. For cognates, see s.v. *rruv-*; and *rrusta-*, with *ham-*, *haṃbru-ūttä*, *haṃbursta-* 'grow together'.

hārūva 'plants', K 73·50 *cū spyi bīḍi hārūva biśa yāva śau piṇḍai ṇiyi* 'he who brings a flower, plants, places even one (clay) lump on a monument'. From **frā-ruda-*, see *hāruv-*, *hāro*.

hāruva- 'merchant', and translation of BS *śreṣṭhin-*, V 4·9 nom. sing. *hārū saleṃgari* 'the merchant Saleṃgari'; III 149·93·1 *hārū sividatti nāra ąysāṃji pusūṃ* 'I merchant Sividatti greet my lady wife'; gen. sing. Z 13·31 *hāruvi*, later K 45·11 *ttye nadä hārū hīya mārā-pyara* 'the parents of the merchant Nanda'; K 45·16 *ttye hārū bīśa* 'in the merchant's house'; plural, Z 5·32 *hāruvai* (*hāruva* with *yi*); later II 21, 152a2 *hārva*; gen. plur. Z 24·398 *hāruvānų*; later II 34·4·2 *tsīṣī u hārvāṃ u tsātā* '*tsī-ṣī* official (Chinese *t'ṣī-ṣī* from *ts'ie-ṣi* 'provincial administrator', K 1097·2; 885·1) and merchants and rich men'; inst. plur. Z 2·95 *hārvyau*; loc. plur. K 17·176 *hārrvā*. Adjective Z 13·31 *hārñä ggūtträ* 'family (BS *gotra-*) of merchants', formed like *stārña-* 'female', from *strīyā-* 'woman'. Tibetan translates *śreṣṭhin-* by *ćhoṅ-dpon* 'chief seller, merchant', Chinese by *ṣang-ṭṣu* 'merchant' (K 859·1; 1244·2). At the court the king's intimates are *amātya-* and *śreṣṭhin-*, Khotan Saka *āmāca-*, *hāruva-*, Turkish Uigur *bayaγutlar* and *ämrängčlär*, Kroraina *ṣoṭhaṃga* and Tokhara *ṣoṣtank-* correspond to *śreṣṭhin-* (see BSOS 8, 1936, 905). Since the basic concept in *hāruva-* is the rich merchant (probably dyadic with *tsāta-* in II 34·4·2 above), it may be an agent noun in *-uka-* or *-uva-* to a base *har-*, *hār-* to indicate 'trading' (like the Tibetan translation *ćhoṅ-dpon* and Chinese *ṣang-ṭṣu* 'merchant'). This suggests IE Pok. 899 *sel-* 'take, offer', Germanic Got. *saljan* 'offer', O.Norse *selia*, O.Engl. *sellan* 'hand over, sell', *salu* 'sale'. It would be desirable to find other Iranian evidence. Attempts to find another satisfactory connexion have failed (*har-* 'to watch', *(h)ar-* 'to get and give shares', Khotan Saka *härа-* 'thing, wealth', **frā-ruda-* 'call out', like Zor.P. *fravaxt*, *frōš-*, or **hārā-*, like *mārā-* 'measure', from a base *hā-*, or *-āxθra-* of a base *hak-* or *hag-*).

hāruvaṣṣaa- 'son of a merchant', V 381, 2v4 *hāruvaṣṣau*, BS *śreṣṭhi-dāraka-*, Tib. *ćhoṅ-dpon-gyi khyehu*; N 76·12 *hārvaṣṣai*, BS *śreṣṭhi-putra-*; inst. plur. N 52·8 *h⟨ā⟩-ruvaṣyau*.

hārūṣka- 'raised unevenness, acclivity', Z 5·102 *biśśa śśandä rraṣṭa hamaṃgga hārūṣkä harbiśśä pyūtä* 'the whole ground straight level, every hump removed'; Z 22·114 *ttī dasau ysāre hämäte ggaṃpha jambutīvi hamaṅgä kho ju hvaṇdi rraṣṭä nänārri hārūṣkä āho jīye* 'then Jambudvīpa becomes 10,000 yojana-measures, level like the straight palm of a man's hand, the hump (and) the depression vanishes', parallel to BS *utkūla-nikūla* 'high and low', Pali *ukkūla-vikūla* (*vi-* from *ni-*), Tib. *mthon dman* 'high, low' in the cliché *sa-gźi thams-čad kyaṅ lag-mthil bźin-du mñam-la mthon dman med-čiṅ* ('the whole ground like the palm of the hand, level, without high (or) low'); Pali *agahano samo*. See also Z 16·19 *panama*; and *āho*. From base with *-ūṣka-* as in III 85·76 *ranūṣkä* 'scraping' to base *ran-* (<*rand-*), hence *har-* 'to rise', Oss. D. *xärdä*, DI. *xärd* 'ascent', to Sogd. Bud. *γr-* 'go', *γrt'k* 'the past', Man. *xrtγyh* 'gone', *pxryy* 'planets', *'xr-wzn* 'zodiacal zone', Chr. *xrt* 'he went', plur. *xrṭnṭ*, Chorasm. *xār-* 'withdraw', M.Pers.T. *'whrd* 'descend', Kurd. *hār-* 'to go'. See s.v. *haḍā* 'day'. To Av. *harəθra-*, N. 163b1 *aδairi harəθrahebyō*, glossed Zor.P. *hačaδar harv 2 pārak* 'under both parts'; *harā bərəz* 'harā mountain', Zor.P. *har-burz* (see above *haräysa-*) may contain *harā-*

'elevation'. Hence *hārūṣka-* 'raised part', to base *har-*, but ambiguity remains since **frā-rauśa-* would also result in *hārūṣ-*. For 'rise and fall' of a path note also III 80·29 *sarbä vahaiysā padä vaṣṭā* 'rise, descent, throughout the path'. IE Pok 909–10 *ser-*, O.Ind. *sisarti*, *sárati* 'flow; hasten, pursue', Greek ῥώομαι 'move fast', ὁρμή 'attack', ὀρός = Lat. *serum*, Lit. *apsirti* 'gird'.

hārrusta- 'raised', SuvO. 36r1 *ne rrundāñe māye jsa māstä hämāñu śtä, ne ju hārrustä n- ⟨.hämä⟩ñä śtä* 'it must not be intoxicated with royal intoxication, there must not be high (passion)', BS *rājya-mada-mattena na bhavitavyaṃ, tatra rājya-aiśvarya-rāgena na bhavitavyaṃ.* From *hāruv-* 'to grow', beside *hārsta-* 'grown', and *haṃbursta-* 'grown together'.

hārña- adjective to *hāruva-* 'merchant'.

hāro 'plant', SuvO. 56r5 *biśśūnya hāro* 'every kind of plant', BS *nānā-tṛṇa-gulma-oṣadhi-vanaspatayaḥ* 'various herb, bush, plant, trees'; V 146, 71v6 *u ysīra hārau pharāka himāre* 'and many rough plants grow'; Z 22·116 *ni ttäte hāro ysīra* 'not these rough plants'; K 73·50 *cū spyi bīḍi hārūva biśa* 'what flowers he brings, plants to the caitya-monument (=*balśa*)'. From **frā-rauda-*, see above *hāruv-* 'grow'.

hārau 'with statements', V 314, 3a4 *hārau mūrau jsa* 'with statements, reports' (uncertain syllables), see *haura-* 'talk' and *mūra-* 'talk'.

hārsta- 'grown', V 340, 80r3 *varī ttye haḍai hārstä śśiṃgya yiḍe* 'at once that day it grew up, it made shoots', BS G 37, 75a4–5 *vāpitasya vṛkṣasya tatraiva divase ankuraṃ viruhyeta*, Tib. *de-ñid-kyi ñin-mo śin delu rca-ba zug-nas* (*rca-ba* 'root'); Z 4·61 *asä-pattra-vani kho rrustä kho vā vara kāḍare hārsta* 'how the sword-leaf forest grew or how there the swords grew over it' (BS *asi-pattra-vana-*); K 23·68 *hārasta maśapa* 'overgrown roads' (with later independent *-ra-* and *-śa-*). See *hāruv-* 'grow', *haṃbursta-* 'grown together'.

hālai 'direction, side, part, half'; *hāle*, oblique cases gen. sing. *hālai, hālei*, acc. sing. *hālo, hālau*, inst. sing. *hālaina*, plur. *hālā*, inst. plur. *hālyau*; SuvO. 4r4–5 *hālai* with words of direction *sarbandä* 'east', *rravye* 'south', *nihujsandä* 'west', *nyūvajsa* 'north'; V 165, 2b3 *hālo māśtu* 'half mouth'; 'towards', K 138·928–9 *u śire hālai haspisaṃdai* 'and striving towards goodness', Tib. *dge-ba don-la rab-tu brcon-pa dan*; K 137·900 *ṣi mī buysye jsīñi hālai hime* 'this tends to long life', Tib. *ćhe rin-bar hgyur-ba*; Sid. 149v2 *paśā hālai* 'evening', Tib. *mćhan-mo* 'night'; II 33, 3b5 *kaṃthä hālai*; Z 2·3 *biśśä hālā* 'to all directions'; K 138·943 *biśä hālā-t-ī ḳāma* 'his protection on all sides', K 139·954 *biśä hālā-v-ä ḳāme kiṇa* 'for his protection on all sides', =Tib. *yonsu bskyan-bahi sla-du* (to 954); III 21, 6a1–2 *rraṣṭä biśä hālā biysādä* 'on all sides awakened', BS *samyak-saṃbuddha-*; III 58·4 *ttyāṃ hālai* 'to them'; II 104·82 *dharma-śravaṇīyāṃ hālaina*; Sid. 131r5 *cve dvyāṃ hurāvuä hālaina* 'within whose two thighs', Tib. *brlahi nan-na*; V 353·19, 3b1 *tcūryau hālyau diśyau jsa* 'from the four regions' dyadic, BS (differt) G 37, 84b3–4 *daśabhyo digbhyaḥ* 'from the ten regions'; 'half', Sid. 130v3 *hālai sera* 'half ounce', Tib. *sran phyed*; Sid. 145v4 *hālai kamalä* 'half the head', Tib. *klad-pahi phyed*; as numeral coefficient, V 259, D v4, a4 *paṃjsūśeṃ hālai hvaṃdye* 'of each of the 15 men'; V 165, 2b3 *hālo māśtu* 'half month', III 88·133 *hālā mācāṃgye* 'half *mācāṃga*-measures', see also *hala-* 'half', for cognates. From base *arda-* 'side, half', Av. *arəδa-*, Oss. DI. *ārdäg* (see s.v. *hala-*), here *hālaa-* from either **ārda-ka-* with prothetic *h-*, as in *hala-*, or with **fra-arda-ka-* (with which *hālsto* 'towards' from **frāk-* and allative *-alsto* could be associated). For 'direction', note Šuγnī *-ard, mu pīc-ard* 'to my face', *yed-ard* 'there', Xūfī *-ard, -yard*, Rōšānī *mēδ-ard* 'at the waist', *pacēn-ard* 'to the sons', Oss. DI. *ärdäg* 'half; side', *ärdäg-mard* 'half-dead', without *-äg*, D. *üordämä* 'to that side', *ardämä* 'to this side', *cirdämä* 'to what side'; I. *urdäm, ardäm, ćerdäm*, with *-ig-*, D. *cirdigäj*, I. *ćerdygäj* 'whence', and adjective, D. *cirdigon*, I. *ćerdygon*.

hālenaa- 'tending towards', adjective to *hālai*, K 144, 2r2 *kāmye yāna hālenā ṣṭāre, vajrra-yānä hāle ṣṭāre* 'to what vehicle do they tend; they tend towards the *Vajra*-vehicle'; K 143, 1r4 *kāmye yānä* (BS *yāna-*) *hālai* 'towards what vehicle'.

hālaināṣṭä 'towards', from *hālainaa-* adjective, with allative *-āṣṭä*, II 104·92 *drrayā ranāṃ hālināṣṭä* 'towards the three jewels' (BS *ratna-*). See *śālanāṣṭa* 'to one side', and *hālaiyāṣṭä*.

hālaiyāṣṭä 'towards, to', III 20, 3b2–3 *baudhisatvāṃ hālaiyāṣṭä* 'towards the bodhisattvas'; SuvP. 74v4 *baudhisatvä hālaiyāṣṭä sādhukārä hauḍi* 'he gave the sound *sādhu-* (good) to the bodhisattva'; K 40·27 *ū ā⟨mä⟩-cāṃ hālaiyāṣṭä pastä* 'and to the *amātya*-ministers he ordered', =K 43·144 *ū āmācā hālaiyāṣṭi pasti*; K 43·145 *ū āmācā hālaiyāṣṭi pastā* 'and she ordered the ministers', JS 13v3 *vyaysanāṃ jegi niṣāma hālaiyāṣṭa* 'towards the cessation, quiescence of troubles' (BS *vyasana-*). From *hālai* and *-āṣṭä* with *-ai-* > *-aiy-* before the following vowel.

hālsto 'towards', *hā* with allative *-alsto, -aṣṭä*, V 329, 13v2 *kāmu hālau gyastä balysä āstä hālsto namasäte* 'in what direction the *deva* Buddha stays, thither he worships', BS G 37, 112b *yena bhagavān tena⌣anjaliṃ praṇāmya*, =V 338, 62r5 *kāmu hālau ⟨gyastä⟩nu gyastä balysi āstä hāṣṭo namasäte*; V 81, 171v1–2 *kāmu hālau ṣä bh⟨aiṣajya-rā⟩jä gyastä balysä vätä hāṣṭu tsute* 'where was the *deva* Buddha Bhaiṣajyarāja, thither he went'; Sid. 102v1 *khuṇe hāṣṭä paśāñä* 'a hole must be left', Tib. *thad-kar gtad-de*; Sid. 126v5 *hāṣṭä vāṣcä* 'hither and thither', Tib. *gan yan* ('wherever'); III 123·64 *hāṣṭa vāṣta jsāvai* 'goes to and fro', BS *ataś ca amutaś ca gacchati*; III 71·142–3 *hāṣṭä u vāṣṭä* '(with talking) back and forth'; SuvO. 36v4 *ttäna kūṣḍäna hālsto narāmāñu* 'it is necessary to go from the palace', BS *tato rāja-kulād abhiniṣkramitavyaṃ.* See also *varālsto, cālsto*, V 114, 63r7 *gyasta-kṣīruvolsto* in the *deva*-worlds, BS *sura-ālaye*; Z 24·179 *gyastuvolsto*, V 77·145v4 *uskālstuo*, V 77·145v3 *uskyāstu*. From *hā* 'thither' (**frāk*).

hāva- 'advantage, benefit, profit', K 138·923 *kāma tti bistä bujse hāva* 'where are these twenty virtues, benefits', Tib. *yon-tan-gyi phan-yon ñi-śur śes-par bya-ste*; V 244, 3a4 *ttai hāva anuśaṃsa himāre* 'these are his advantages' (dyadic), BS *teṣāṃ ime guṇa-ānuśaṃsā bhavanti*; SuvO. 56v7 *hāva käḍäna* 'for the benefit', BS *arthāya*; triadic

K 90·751 *hāva bujse ānuśaṃsa*; K 77·219 *biśāṃ satvāṃ mistā hāvä* 'the great benefit of all beings'; SuvO. 53v3 *hāva suha padīmäte* 'he creates the advantages, pleasures'; K 60, 35r3–4 *avamāva mesta hāva byehe* 'he gets countless great benefits'; K 136·876 *hāvä kiḍna u hye kiṇa, u suhä kiṇa* 'for benefit, and for good (BS *hita-*) and for pleasure (BS *sukha-*)'; K 74·51–2 *dasā hāva* 'ten benefits'; II 105·111–2 *daśaina hāvāṃ* (gen. plur.). Compound, V 77, 145r5–v1 *sarvvasatvānu uysnaurāṇu vaska hāvaṃgārä* 'doing good for all beings' (dyadic), Tib. *sems-can thams-cad yons hdzin-pahi*; V 183a2 *hāvaṃgārä carye jsa* 'in a career of benefactor' (BS *caryā-*); JS 11v2 *ḥiysda tvī pañe va hāvaṃgārä* 'at hand for you, doing good for everyone'. From uncertain source; *ha-* is always ambiguous for *ha-*, *a-* or *fra-*, so here *hāva-* to base *hau-* 'produce' is possible, but does not explain the 'favour', hence rather **āva-* or *fra-ăva-* from base *av-* 'to favour, help', to Av. *av-*, *avāmi* 'I help', *avah-*, *ūθāi*, glossed by Zor.P. *aδiyārēnēt*. IE Pok. 77 *au-*, O.Ind. *ávati*, *ūtá-* 'favour', *ávas-*, *óman-*, Lat. *aueō*, *auidus*, Celtic Welsh *awell* 'longing for'. Distinct is basic *fr-*, see *brav-*.

hāśarya 'teachings', K 24·101 *ṣa vaka jsā hāśarya mālakya gūḍa*, =K 16·160 *ṣa vaka jsā hāśarya mā⟨la⟩kye gūḍe* 'he for them (=*-ṃ vaska*) expounded texts', parallel to K 33·52 *ṣa-ṃ vaska phiri j⟨s⟩āṃ vā phari hāsakye gveṛä* 'he for them [many] indeed many texts was expounding'. From base *ās-* to *ai-*, with increment *-s-* or incohative *-s-* (IE *sḱ*), 'to teach', Av. *aēθra-* 'teaching', *aēθra-pati-* 'official teacher' (later *(h)ēr-pat-*), *aēθrya-* 'pupil', *hamiδ-pati-* 'teacher' (*ai-*:*-i-t/d-*), see BSOAS 20, 1957, 41–4; BSOAS 21, 1958, 536–8, with Tokhara AB *en-* 'to teach' from *ai-* with *-n-*. From *-āi-* before two consonants Khotan Saka has *hvāṣṭa-* 'best, chief', beside Tumšuq Saka *hveṣta*, Av. *hvōišta-*, Sogd. Bud. *ywyštk* 'teacher', Man. *xwyštr* 'superior', Oss. D. *xestär* (see s.v. *hvāṣṭa-*), hence here **hāi-s-* has resulted in *hās-*, whence *hāsakyā-* 'a teaching'. In *hāśarya* 'teaching', it may be **hāsya-karyā-* or only with suffix *-āra-* **hāsyāryā-* (note Av. *daxšāra-* 'a sign, mark'). See earlier, here superseded, BSOAS 29, 1966, 522–3. See below *hāsakye*.

hāṣāka 'suitable (?)', II 71·11 *hā ka nai hāṣāka jana* 'if this does not suit the persons' (see SDTV 74), as if BS *jana-* (uncertain).

hāṣṭä 'thither', see *hā*, *hālsto*.

hāṣḍi 'bursts', see *harṣḍi*, s.v. *harāṭ-* (SDTV 120).

hāsakye 'teachings', from *hā-s-* 'to teach' from *ai-*, with **āi-s-* > *-ās-*, as *hvāṣṭa-* 'best', Av. *hvōišta-*. See s.v. *hāśarya* 'teachings', from *ās-* 'teach', <*āi-s-* to *ai-* 'to teach', Av. *aēθra-* 'teaching'. See also *hāsāṃśka*, and *pahāsā*.

hāsāṃśka 'document', II 71·10 *dva thye-ba khala-vya u hāsāṃśka jsāṃ vā hauryari* 'give (2 plur.) the two, the *thye-ba* (Tib. *gte-pa* 'pawn'), *khala-vī* (Tib. *skal-bye*) and the document', see SDTV 74, dyadic, from *hās-* 'to teach' (see s.v. *hāśarya*, *hāsakye*), with suffix *-āṃśkā* or *-āśkā-*, with *-ā-* as in the suffix *-āṣcā-*; rather than *sanh-*.

hāṃha-, *hāha-*, *hauha-* 'broad', see *hvāha-*.

hāha- 'official title', II 58b9 *tti hāhā pyatsä buḍāṃdū* 'those we brought before the *hāha*-officials'. Possibly Chinese (SDTV 104, not explained), see s.v. *cāṣta-* 'assessed (?)'; and full text s.v. *maśūṃ*.

hī 'bridge, causeway', III 72·152 *hī ṇāya sagyau ūca* 'place a causeway with stones in the water'; III 72·153–4 *khu mī hī ṇāstä yuḍe, hīna jsāṃ harbiśä ttraṃḍa, hī ūstaṃ busṭāṃdä biśä khu na pahaiśtä hīna namaṣā* 'when he had built the causeway the army all crossed; at the last they broke up the causeway so that the army may not flee back'; JS 7v2 *ñāṃ ttāji ṇesto hī bāja hubastä paspuḍāṃdä* 'as being a bridge well-secured at a river's stream, they trod'; K 21·6–7 *khu ja āye spāśa hī ñāña hyā vara* 'as it appears in a mirror a bridge must be placed, fastened there', =K 28·181–2 *khu ja āye spāśa hī ñāpe śau vara* 'as appears in a mirror a bridge is found, one, there' (omitted K 37 after 119). But III 80·33 *hīyi* is rather from *hīvya-* 'own, belonging to' than plural 'bridges'. From **haitu-*, Av. *haētu-* Sogd. Bud. *ytkw*, Yaγn. *ētk*, *itk*; Oss. D. *xed*, I. *xid*, Georgian lw *q'id*, later *xid*, Hungarian lw *heed*, *hid*, Pašto *hēl-* in the river-name *hēlmand*, Av. *haētumant-*, Greek script 'Ετύμανδρος, Zor.P. *hēt'ōmand*, Parāčī *hī*, Yidγa *yεya*, Sanglēčī *yotuk*, Šuγnī *yēid*, *yēd*, Rōšānī *īd*, *yīd*, Sarīkolī *yēyd*, O.Ind. *sétu-* (adjective and noun) 'causeway', to IE Pok. 891–2 *sei-* 'bind', Lit. *saītas*, *siētas* 'bond, fetter', O.Slav. *sětī* 'net'. Note here *hyā* 'fastened' (see below) and *hubasta-*, *banī-* 'to fasten' used of making a **haitu-*. See also s.v. *hīyā* 'bound'.

hī 'belonging to, own', K 155·60 *beysä hī gāṃhye rahāsä* 'the Buddhas' secret mystery' (BS *gubya-*, *rahasya-*), see also *hye*, s.v. *hävya-*.

ḫägajye –?–, V 262, 2a1 *vrīsuvọ näsä gärrtu vā ḫägajye rro* 'a share in the clothes bought...' (SDTV 41; 43, possibly dialectal).

ḫäciñāñā -?-, V 223·24·2, SDTV 84 *vara kṣa ḫäciñāñā dva ya*.

ḫäjañe 'dust (?)', JS 14r3 *ḫäjañe pastä kamalą jsauṇikyi ṣṭāna* 'the head fell in the dust (?), of him bowed down'. Possibly from **halj-* to base *har-* 'dark, red' with increment either *-g(h)-* or *-ĝ(h)-* hence *halǰ-* or *halz-* (see *ṣpuljei*, *ṣpaijai* 'spleen'). IE Pok. *ser-* 910–1 'red', Av. *harəta-*, Lit. *sārtas* 'red (of fox)', see above *haryāsa*. For 'dust', as 'dark stuff', note O.Ind. *dhūma-* 'smoke', (above *dumä*) and *dhūli-* 'dust', Lat. *fūligō* 'rust'; and Zor.P. *āturistar ī siyāh* 'black ashes'. Possibly also III 79·14 *hajevī ṛrmä* 'dusty ruins (?)'. If **ḫäṃjañe* is read, connexion with *hiṃja-* 'red' could also be explained as 'red dust', see *hätänai*.

hajevī 'dusty (?)', III 79·14 *hajevī ṛrmä* 'dusty ruin (?)'. See *ḫäjañe*.

hiji 'red', Sid. 136r5 *cha haryāsa u rrāṣa u hiji* 'skin black and dark and red', Tib. *mdog gnag-pa dan, smo-skyar hdug-pa dan, dmar-ba*, BS *śyāva-lohita-*. See *hiṃja*.

hījsara 'in the range', loc. sing. to *hajsara* 'range, scope, BS *gocara-*'. K 23·68–9 *gumai hījsara dava* 'at will the wild beasts in the range', with trajected *-i-*umlaut.

hīña 'army', oblique to *hīnā-*, see below.

hīña 'military title (?)', V 199a6 (space) *⟨h⟩īña ṣanīrä* 'Ṣanīra official'; V 198, 63a2 *///hīña khāhapuṃñä*, adjective to *hīnā-* 'army'.

hīña 'own', loc. sing. to *hīvya-*, see below, s.v. *hävya-*.

hīñaa- 'military', IV 42a1 *tti vā hīñā vāra khaṃśarāña hīñai vāra* 'the portions of the soldiers, the portion of the troop of (district) Khaṃśara'; IV 42a2 *ustāki vī hīñai vāra* 'the portion of the troop of Ustāka'; IV 42a3 *mattiśkāña hīña*

vāra 'the portion of the troop of district Mattiśka'. See *hīnā-* 'army'.

hīñā 'military (?)', Manj. 139 *bīśa hīñā āstaṃna* 'all military things and the rest', Manj. 140 *hīñi(ā) āstana pacaḍna*, plural to *hīñaa-*.

hīñāṃ 'groups (?)', s.v. *bāja-pāyā* II 50·43; 45.

hīñai 'member of a group' (*hīnā-*), V 203, 79a5 *nūvarä hīñai vajya daśte* 'new member of a group skilled in formulas (BS *vidyā-*)', see s.v. *vajya*.

hiṃja 'red', Sid. 136r3 *cha ysīca hame u hiṃja* 'the skin becomes yellow and red', Tib. *mdog ser-źiṅ dmar-ba dan*; K 154·36 *ysīce śīye āṣaṇiṃ* (*-iṃ=-ai*) *cu ra hiṃje ysarūṇiṃ* (*-iṃ=-ai*) 'yellow, white, blue, what also are red, green'. See *hiji*, *hätänai*, *henei*.

hīṭhṭhe 'truth', gen. sing. to *haṭhṭhā-*, Z 6·59 *hīṭhṭhe dyāmatä* 'vision of truth'; K 4, 141r4 *hīṭhei rraṣṭa hvāñä ajsīraṇä* 'he speaks truth, right, undeceitful', Tib. *bden-par gsun-ba*, *yan-dag-par gsun-ba*, *slu-bar mi mdzad-pa yin-no*; III 128v2 *hīṭhei hämāñu* 'it must be true'; K 137·907 *hīṭhi prattiña* 'with promise of truth', Tib. *bden-pahi thugs-dam-gyis*. See *haṭhṭha*, *hakṣa*.

hītalatsaa- laudatory epithet 'strong' or 'heroic', II 129·72–3 *cu jsāṃ tta mājä rrispūra ṣṭāre u śiṃka ṣä āṃ tta kai u hītalatsai* 'these are who are our princes and excellent; he (of them) so is *kavi-* (wise, princely) and strong'; II 129·74–5 *khva tta hamidä śiṃkyerä kā u hīvalatsä* 'when for me (*-a=-aṃ*) they so are indeed more excellent *kavi-s* and strong ones'. From *hītala-* and *tsaa-* 'going, becoming' from **tsaka-* to base *tsā-* 'move' (in *patä-ts-a-* 'withdraw') as *staa-*, *stai* 'standing' to base *stā-* (against AM, n.s., 11, 1964, 25 to *tsā-* 'to be quiet'). This *hītala-* 'strong' or the like can be analysed as *hī-ta-la-* with base *hai-* of Av. *haēm*, Zor.P. *xēm* 'character' and hence also in Got. *saiwala-* 'soul' (as the innate strength), O.Engl. *sāwal*, connexion with Buxārā Iranian *haitāl* 'strong man' (proposed by V. Livšic, Kara Tepe II, 1969, 67 fn. 103) and with the name *Heftal* indicates a base *hai-* and *hai-p-:hip-*. This is important for West Central Asia *c.* 300 B.C.–A.D. 300 as showing a Saka type of ethnic name.

hätänai 'red', Z 23·44 *henei candanä* 'red sandal', Chinese text *tsi* 'purple', K 1096·4 (=Japanese *murasaki*), parallel Sad-dharma-puṇḍarīka-sūtra 287·18 *lohita candana-* 'red sandal', V 342, 84v4 ⟨*hä*⟩*tāṅje* BS G 37, 79a6 *lohita-*, Tib. *dmar-po*; III 124·77 *hainai*, BS *rakta-*; Sid. 155v2 *hinai*, Tib. *dmar-ba*; Z 8·12 *hätänai*, Z 4·33 *hätenai*; fem. Z 24·415 *hätīṃgya*, Z 24·501 *hatīgya*; Sid. 17v4 *hiṃja*, SuvP. 69r4 *hiṃji*, BS *lohita-*, see Sid. 136r5 *hiji*, Tib. *dmar-ba*; other later spellings are masc. *henai*, *heṃnā*; fem. *hemji*, *heje*, *haiji*, *haijai*. Compounds, II 41·7 *hinä-pamūhai* 'red-clad'; Sid. 131v5 *hiṃnä-cha* 'red-skinned', Tib. *mdog dmar-źiṅ*. With suffix *-ta* Sid. 150r3 *heṃnäta cha* 'red complexion', BS *aruṇa-ābhāsaṃ rūpaṃ*, Tib. *rća dmar-źiṅ*. Abstract, Sid. 145r1 *heṃde jsa haṃphva* 'possessing redness', BS *rāgaiḥ*, Tib. *rća dmar-ba* from **hätänatäti-*. Since 'red' and 'dark' may be expressed by one word (see above, s.v. *rrāṣa-*), this *hätä-* may be connected with the **hita-* of M.Pers.T. *'hyd*, *''hyd* 'stain', Av. *āhiti-*, with *anāhitā-* glossed by Zor.P. *avinast* 'not defiled', with O.Ind. RV *śita-*, *śiknī* 'dark'.

hīdä 'they give', II 28, 35b4, see s.v. *has-*.

hīna 'plant name', Sid. 13v3, BS *surasī*, Tib. *surase*, *vitex negundo*, the plant name BS *nirguṇḍī*, *nirguṇḍī*; gen. plur. III 78·6 *hīnāṃ ganāṃ bā* 'fetid root of *hīnā*-plants'; beside *hīysaṃ*, BS *nirguṇḍī*. Hence *hīnā-* < **hīznā-* (with lost *-ys-*, as in *vaysña* > *vaña* 'now') and *hīysaṃ* < **hīzana-* (see cognates s.v. *hīysaṃ*) from **azanya-* to *az-* 'blue'.

hīnā- 'army', inflexion nom. sing. *hīna*, acc. sing. *hīno*, later *hīna*, gen. sing. *hīñe*, plural *hīne*, inst. plur. *hīnyau*; V 110, 32r5 *tcūr-ysanyo hīno* 'four-membered army', BS *catur-aṅgiṇīṃ senāṃ*; Manj. 138 *beśa aśya hastya gūha rahya tc(u)ra-ysanya hīna* 'the whole army of cavalry, elephants, infantry, chariotry'; K 154·44 *māra hīye hīnä* 'army of *māra*-demon', parallel BS *māra-sainyaṃ*; V 293, Harv. 3, 3b1 *haṃdara-kṣīrā hīna* 'army of another land'; V 110, 32v1 *īṇāto hīno* (so), BS *para-cakraṃ* ('foreign army'); III 71·138 *usthīyāṃdä hīna bīysāṃja* 'they raised a terrifying army'; III 74·206 *pūrrūṃ tvā hīna biysāṃja* 'I will overthrow this terrible army'; V 110, 32v2 *tcūr-ysanyo hīno*' (BS omit); III 72·153 *hīna jsāṃ harbiśä ttraṃda* 'the whole army crossed (the bridge)'. For leading the army *bāy-:bāsta-* is used, K 42·93 *hīna bāste* 'he led the army'; III 71·136 *hīna hä bāyāṃ* 'we lead an army'; compound, IV 63a2 *hīna-bāyai* 'army-commander', plural, III 107·2·1–2 *hīna-bāyä*. The older *az-* 'to drive, lead', is in the compound, K 140·987 *ttīyä vā skandhä ġysānai mistä hīnāysä* 'then the great captain Skandha (O.Ind. *skanda-*) the youth (*alysānai*= BS *kumāra-*)', Tib. *de-nas sde-dpon gźonus*. With *vaz-*, the compound, SuvO. 27v5 *īnātānu hīnauśānu īśśākä* 'driver back of foreign commanders' from *hīnā-* and *vazya-*, BS *paracakra-prativartana-*. The title Kroraina 661 *hinajha* of the king of Khotan, is like the Greek title στρατηγός, Kušan Surx Kotal *kara-lranga-*, Byzantine χαναράγγης, Zor.P. *kanārang* (see Mélanges linguistiques offerts à E. Benveniste, 1975, 33–5) glossed by στρατηγός in Prokopios. A further compound is Z 24·413 *hīnāha-* 'army front' *aśśau hīnāhäna bistä nvaysāre* 'the very horses (*-u=uta*), pierced, gallop from the battle front', parallel BS *senā-mukha-*, see *āha-* 'mouth' above. From base *hai-* 'to send out', *hainā-* 'army' as 'sent out', O.Pers. *hainā-*, Av. *haēnā-*, Zor.P. *hēn*, M.Pers.T. *hyyn* **hēn* (see above s.v. *hatcan-*), O.Ind. *sénā-*. IE Pok. 890 *sei-* 'send out'.

hīnāṃ 'plant name', see *hīna*.

hine –?–, V 204, 1, 3a3 *ttā hine haraśta* 'presents. . .'.

hinai 'red', see *hätänai*; V 63·22 *hiṃnai yakṣä* 'red goblin' (BS *yakṣa-*).

häm-, *him-*, *ham-*, *hem-* 'become', present *hämä-*, participle *hämäta-*, SuvO. 36r1 *hämāñu śtä* 'it must be', BS *bhavitavyaṃ*, SuvO. 24r4 *küro ḳāmato vätä hämätä* 'arisen in false thought', BS *abhūta-parikalpa-samutthita-*; SuvO. 24v5 *ttätä mästäñe hämemäte jsa*, BS *mahābhūtāḥ* 'great elements'; Sid. 4r4 *khu ttika hamaṃga hamāṃde* 'when these (*doṣa*-states) are equal', Tib. *de-dag ćha mñam-na ni*; V 331, 24r2 *nänautä hämätemä* 'I became invisible', BS G 37, 21a4 *antar-dhitaḥ*; SuvP. 62v4 *hamäne aysä* 'may I become', BS *bhaveyaṃ*; 2 sing. imperative middle, V 158, 193r4 *ttäna thu abätamai hämu* 'therefore do you be unconfused'; 1 sing.

conjunctive, K 64, 82r1 *hamaune* (so); 1 plur. present, K 5, 142v3 *hämämane*, preterite III 75·219 *hamyaaūṃ*; infinitive, II 100·219–220 *japhai āṣṭaṃdą hamau* (< **hämänu*) 'discussion was to be held'; 3 sing. V 300, 4b2 *hämete*, 3 plur. ibid. *hämäro*. Later from *hämäte*, *hamye* 'he became', participle *hamya-*, Manj. 416 *hamva*= *hamya*. With participle *-ta-*, *hämäte* 'is possible', intransitive to potential *yan-* with participle 'be able'. Noun *hämämata* 'arising, coming into being', later *hamäme*, Z 7·22 *hämämata jiṅga* 'becoming, cessation', parallel BS *utpāda-nirodha-*, Z 9·2 *hämämata jinga härāṇu* 'becoming, cessation of the *dharma*-elements'; =Manj. 145 *hamäma j(e)ga hırāna*; K 62, 76v2 *hamaume jaigya jsa pūḍä ttathattā-vrrarä* 'the nature of *tathatā*-suchness is free of arising (and) ceasing' (parallel BS *tathatā*, *svabhāva*, *utpāda-*, *nirodha-*). Older texts always *häm-*, later *him-*, *hem-*, *ham-*. From *häm-ä-*<*ham-i-* 'originate', to Waxī *hümü-* 'to be', *hümiam* 'I may be', from *ham-i-*>*hüm-ü-* contrast Tumšuq Saka *räm-*, Sogd. Bud. preterite *wm't* (see s.v. *ggumai* 'at will'); Yazg. *mi-*:*mad-* 'to be' may have discarded preverb *vi-* or *ham-*. IE Pok. 293–7 *ei-*:*i-* 'go', O.Ind. *éti*, *itá-*, Greek εἶτι, εἶσι, Lat. *eō*, Got. *iddja*, O.Engl. *ēode*, O.Lit. *eĩti*, infinitive *eĩti*, O.Slav. infinitive *ìti*, present *idǫ*, Tokhara B *yaṃ* 'he goes', A *ymäs* 'we go', Hittite *it* 'go' (2 sing. imperative). Note N.Pers. *šudan* 'become'.

hīya 'own', see *hävya-*.

hīyā 'bound', dyadic Z 4·106 *tcamäna biśśä hīyā basta parräta* 'whereby all the bound ones (are) delivered'; Z 9·7 *parräta biśśä ttatvatu ggūta svabhävina hīyā satva* 'all the beings by nature bound are really (BS *tatvataḥ*) delivered'; II 115·29 ⟨*ysī*⟩*ri hīyai* 'bound in heart', like II 130b6 *basta aysamū* and Pali *paṭibaddha-citta-*, K 21·7 *hyā* 'bound, built' of the *hī* 'bridge'. See *hī* 'causeway, bridge'; Av. *haētu-*; and *hīha-* 'fastening; dam'. Also II 125·11 *hadādeṃ* (*-eṃ*=*-ai*) *ttadī* [*hīyeṃ*] *hīyai ṣṭeṃ* 'being heated only I am bound (in love)', see s.v. *hadādeṃ* (**ham-tafta-*). Similar *basta-* 'bound (in mind)'. From base *hai-*:*hi-* 'bind', Av. *hinu-* 'bond'; with reversive *vi-* 'to open' *višai-*, see s.v. *ḅātai* 'opened', Zor.P. *višātaka-*, *višāt*, *višātār* 'opener', *višātan*, N.Pers. *gušādan*, *gušāy-*, Waxī *wušīy-*:*wašan-* 'to untie'. IE Pok. 891–2 *sei-*:*si-* 'to bind', O.Ind. *sydti*, *sināti*, *sinoti*, *sitá-*, aorist *dsāt*, *setár-* 'fettering', *sétu-* 'causeway', Lit. *siẽti* 'bind', Hittite *išḫiia-*, Luwian *ḫiḫšiia-*, 'bind', Greek ἱμάντ-, ἱμάς 'bond', O.Engl. *sīma* 'bond, string', *sinu* 'sinew'.

hīya 'sewn stuffs', V 305, 6b2 *///dvī hīya nātä mūri puḍä* 'he took two sewn pieces; he offered *mūra*-coins'; beside *thau* (=*thaunä* 'cloth, silk') in the next line. From **hvīya-* by loss of *-v-* (as in *tsīndä* 'they go' base *tsu-*) to base *hu-* 'to sew', Oss. D. *xujun*, *xud*, I. *xujyn*, *xūd*; Yidγa *šuyam* preterite *šuyīm* (with *u* and *ū*), also *šīy-* 'to sew' (see G. Morgenstierne, IIFL, 2, 279 **uz-(h)yū-*); with Sogd. Man. *šwm-*; Waxī *šiven* 'rope', Khowar *šumeni*; Oss. D. *sujnag* 'rope'. IE Pok. 915–6 *sḭū-* (to base *sei-* 'to bind'), O.Ind. *sívyati*, *syūtá-*, Lat. *suō*, *sūtus*, Got. *siujan*, Lit. *siuvù*, *siútas*, O.Slav. *šijǫ*, Russ. *šityj*, Hittite *šumanza* 'thread'. For *hīya-*<*hw-īya-*, note also II 113·81 *ganama-drīyāṃ bāḍä* 'the time of the wheat-reaping', to base *drau-*:*dru-* 'to reap'. See *ūūcä*.

hīya- 'satiated', K 34·68–9 *ttyāṃ ji hīyāṃdä*, *ysīraki hīye bāve* 'they sated the roots of their heart', =K 18·198 *ttye jsa hīyauda ysīraka hīye bāve*, =K 26·129–30 *ttye jsa hīyauda ys(ī)raka hīya b(ā)ve*, so advancing beyond BSOAS 29, 1966, 525 'they sprinkled'. For *haik-*:*hik-* 'to satiate', see BSOAS 21, 1958, 530–1; Indo-Celtica, 1972, 18–28, with Oss. D. *xincun*, *xinst*, I. *xyncyn*, *xyγd*, *xyγtoj* 'to entertain', Armen. lw *xnćoy*, *xnjoy* 'feast'; O.Ind. *asecanaka-* 'insatiable'. The 'roots of the heart' are known to Oss. I. *zärdäjy ūidägtä* (V. Miller, Dictionary, s.v. *caγd*).

hīya- 'poured out', participle to *häste* 'he sprinkles'.

hiye 'master', II 44·43–4 *drrvāttīrai hiye hīvī aulä* 'the camel of the master of *Drvāttīra*' (Tib. *Dro-tir*); III 124·74 *hīyai* 'master', gloss to BS *svāmin-* 'master, owner'. See also *hiyaudi*. From **hvaiyāh*, base *hva-* 'own', with *hävya-*.

hīyāra- 'fruit', Sid. 9r4 *hīyāra*, BS *phala-*, Tib. *śiṅ-tog*; Sid. 143v4 *hīyārä*, Tib. *hbras-bu*; loc. sing. K 146, 4r1 *u ttyai bhahyi śīña hīyāraña* 'and in one fruit of that tree; (like BS *phala-*), I 147, 56v3 *hīyāra padausīdä* 'the testes swell', BS *vṛṣaṇā-vardhanaṃ*; gen. plur. Sid. 18r5 *hiyārāṃ hīya* (with short *-i-*), and also Sid. 109r2 *hiyārą*; Z 2·14 *hīyāra* 'fruits', gen. plur., V 116, 65r2 *hīyārāṇu*. Connexion uncertain to a highly ambiguous word: *h-* prothetic; *-íy-* and *-īy-*; *-y-* older *-y-* or replacement of a consonant *k*, *t* or *p*, *ī-* from *adi-*; *-r-* from *-r-* or *-l-*; compound. Since 'fruit' can be called the 'swollen' or 'swelling' thing the base IE Pok. 772 *obhel-* giving *(a)var-* is a possible source with Armen. *beln* 'fruitful'; Zor.P., N.Pers. *bar* 'fruit' is from *bar-* 'to bear, carry'; M.Pers.T. *'yw'r*, *'yw''r* 'bud' may be **adi-bāra-*. There are also the words for cucurbitaceae, see above *byāra-* with *-āra-*. The base *al-* 'to grow' (in *alīya-* above) would give *-āra-*. The word *hīyāra-* could also be a compound with *hīya-* connected with the *hī-* of *hītala-tsaa-* 'strong' or the like. Note also Zor.P. *ālūk*, N.Pers. *ālū* 'plum'. The use in I 147, 56v3 (*hīyāra-*, BS *vṛṣaṇā*) suggests a basic meaning 'swell', hence perhaps one should accept either **(h)-adivāra-* base IE *(o)bhel-* (see *bharṣa-* 'sea-monster' above), or a compound **haiya-āla-* 'growing strongly'. See also *varga-*.

hiyir- 'rejoice', see *hayär-*.

hiyaudi 'lord, owner', in titulature, II 66a1 *hiyaudi āmāci ṣṣau///*; V 218, 14b1 *hiyaude ṣṣau viśa* (space); III 146·89·1 *hiyaudi āmāca///*; V 387, 45a5 *ttū hīyaudi*; ibid. 7 *hīyaudi hīye nera pya*⟨*tsa*⟩ 'the lord before his own wife' (see s.v. *haṃbuśdä* 'bows'); IV 2·1 *hiyaudä āmācä ṣṣau śattuṃ vara* 'to lord, *amātya*, governor Śattuṃ'; IV 11·1 *hiyaudi tsīṣī spāta sudārjjāṃ vara* 'to lord, administrator, military officer Sudārrjuna' (see *tsīṣī* above s.v. *hāruva-*); II 62·1 *hiyaudä āmācä ṣṣau viṣṇadattä vara* 'to the lord, *amātya*, governor Viṣṇudatta'; K 38·141 *ttai h(v)ā sä hīyāṃdä nädä tta ṣṭe dīdrrāṃ*, *jastiṣai mauñaṃdi* 'so she spoke to him saying, You are a lordly man (*naḍe*), such, like a *deva*-god's son (=BS *devaputra-*)'. To Tumšuq Saka *hawyendi* 'owner'; from **hvaipaθyāvant-a-*>**hivyā-vanda-*>*hiyauda-*, Sogd. Bud. *γypδ'w'nt*; Zor.P. *xvēšā-vand* 'owner'. See s.v. *hävya-*. Note *hiye*, *hīyai* 'master' BS *svāmin-*, with nom. sing. and gen. sing. *-e*<*-ānh* to **hvayan-*, **hvaiyāh*.

hīyauda 'lord', v 237·36 *kā nāra kā natta paśa hīyauda kā bīsakai mūñū* 'where wife, where sits the husband lord, where do I live in the house?', rather doubtful repetitive text. Possibly *paśa*<*paṣ-y-*, if **pakṣa-*<**paṭhṭha-*<*paθya-* 'to own' (as *haṣā-*, *hakṣā-* *haṭhṭhā-* 'truth'<**haθyā-*).

hīyausti 'belonging to', II 68·143a6 *u ṣa-ṃ pūrā mara kṣīkānajä su⟨reṃdrä ā⟩ṣirī hīya mijṣe hīyausti* 'and this my son here belongs to the wife of the teacher Surendra of Kṣīkāna'. From **hvaipaθyāvant-* with suffix- *ta-*, see *hīyauda-* 'owner, lord', Sogd. *γypδ'w'nt*, Zor.P. *xvēšāvand.*

hīys- 'rise, reach', Sid. 129r1 *pārvā u haṃguṣṭāṃ haṃdrrye vya bāta tti hīysde u paṣṭe* 'between heels and toes the wind so rises and starts', BS *pārṣṇy-angula-śritā*, Tib. *rtiṅ-pa-las sor-mohi bar-du na-ziṅ ḥgro* (*rtiṅ-pa* 'heel', *sor-mo* 'toe'); K 90·732–3 *u biśä pīrmāttamaña baysūña baysūśtāṣṭā haiysde u ṣena ysaṃthäna jā-smarä hime* 'and he rises to (attains) the supreme Buddhaic bodhi-knowledge'; II 9·156 *pvaica šā haiysdai* 'he gets one covering-cloth'. With preverbs, see *pahīys-*, *bihīys-*, (3 sing. *buhīśtä* 'mounts'), *vahīys-* with participle *-hāṣṭa-*, *-hiṣṭa-*. From base *haiz-*:*hiz-* 'move up' with reversive *va-*, *vahīys-* 'descend', Av. *pāiri.haēzaṇuha*, 2 sing. imperative (**haizahva*) 'rise up around', glossed by Zor.P. '*phzn* **aβhizan*; Sasanian inscription Paikuli '*hyč-* **āhēz-*, *whyč-* **vihēz-*, Sogd. Man. *xyz-* 'crawl', *z'y-xyzyy* 'crawling on the ground', =Sogd. Bud. *z'y-γyz'k*, Man. *txyz* 'descend', Zor.P. *whyč-* **vihēz-* 'remove', M.Pers.T. *xyz-* 'rise', '*xyz-*, '*wxyz-* 'descend', *whyz-* 'rise (sun)', Pahlavī Psalter '*hstny* infinitive **āhistanē* (*-st-*<*-št-*); N.Pers. *āxēz* (*rist-āxēz* 'rising of dead'), Oss. D. *xezun*, *xist*, I. *xizyn*, *xyst* 'rise', D. *xezmä* '(high) grazing-place', D. *xezän*; I. *xizän* 'crossing-place, ford'; I. *axizyn*, *axyst* 'climb over; D. *üäl-axez* 'victory', I. *üäl-axiz* (here *x-* kept, as in D. *xed*, I. *xid* 'bridge'). This Iranian *haiz-* indicates IE *seiĝ(h)-*; to IE *seiĝh-* with nasal *sinĝh-* the O.Ind. *siṃhá-* the 'pouncing' lion, Armen. lw (from lost Iranian) *indz*, *inc*, *-ouc'* 'leopard' (<**hinzu-*) belong. See above *sarau* 'lion' as the 'pouncer'; this *sei-ĝh-* is connected also with IE *seidh-* in O.Ind. *utsedha-* 'raised place' (as *bher-ĝ-* beside *bher-dh-* 'cut' see IE Pok. 135, 138).

hāysä 'skin, hide', Z 20·35 *kho häysä daundä putä* 'as a skin blown up, inflated', parallel BS *ḍṛtir vā vāta-pūritā* 'or skin filled with wind'. With *-ka-*, II 39·20 *hīysaka*. From *iza-*, Av. *izaēna-*, *īzaēna-* adjective 'made of skin', Balōčī *hīz* 'leather churn', *sik* (<**ski*) 'skin', Pašto *žai* 'leather bag', Yidγa *ize*, *yizio*, *yidzya*, Orm. *īz* 'skin-bag', Oss. D. *xizä*, I. *xyz* 'net, veil', adjective D. *xizin*, I. *xyzyn*; I. *xyzäg* 'reticular membrane; sack'. See above s.v. *ījīnai* adjective 'of a cushion', Waxī *īžīn*, *yījīn* 'carpet', with *-j-*<*-žy-* (as *ṣpuljei* 'spleen' **spṛzya-ka-*). For *hīysaka*, see SDTV 120.

hīysaṃ 'plant name', Sid. 13v3 *hīysaṃ*, BS *nirguṇḍī*, Tib. *nirgunthi*, vitex negundo; II 85·23 *ṣemä-pahä: hīysaṃ nīrau* '(Chinese *ien-mo*<*iäm-mək*) **źam-bak*, vitex negundo, cassia' (K 234, Giles Dict. 13096; 68·1). Possibly **azanya-* to the base *az-* 'blue' s.v. *ysamye*, *aysūra-gūna-*. See above *hīna*.

hīysamāṃ 'coriander', Sid. 130v5, BS *dhānyaka*, Tib. *hosuhi hbras-bu*; I 167, 83r3 *hīysmāṃ*, BS *dhānya-*; III 91·218 *kapāysä ttī hīysämau* 'cotton seed, coriander' (BS *karpāsa-* 'cotton'). The seeds are very thin, proverbially a type. Possibly from **aẓya-māna-* 'goat's small grain' to *aza-* 'goat' (Av. *aza-* Nirangastān 114v9, Zor.P. *az*), and *māna-* to base *man-* 'small'. IE Pok. 728–9 *men-*, O.Ind. *manāk* 'a little', Lit. *meñkas* 'small', Tokhara B *menki*; Armen. (*manu-*) *manr* 'small, thin, fine', *manouk* 'child', Greek μάνυ·μικρόν, Celtic O.Ir. *menb* 'small'. To this belongs Oss. D. *mänk'i*, *mink'i*, *mengi*, *mingi*, *mängäj*, *mänk'äj*, I. *mänk'äj* 'small'.

hiysga-, see *haysga-* 'nostril', III 130, 1a1.

hiysga 'exhausted (?)', v 179, 1a1 *hiysga nvāta bate dyäte u bate pyū⟨ṣte⟩* 'exhausted, diminished (dyadic) he saw little things, he heard little things'; ibid. v 179, 1a2 *vasväte ha⟨ysga nv⟩ātä arthä* 'of purity the exhausted, diminished meaning'. From base *haik-*:*hik-* 'to pour out, run away, sink', whence **hičaga-* **hidzga-*>*hiysga-*, in passive sense 'sunken, exhausted' (=*nvāta-* 'dimmed, weak, slack'). Note *-zg-*<*-dzg-*, *hiysga-*<**hičaga-* **hidzga*; as in unvoiced *häste* 'he pours out', from **hičatai*, **hitste*, and *pasūste* 'it burns', **saučatai*, **sōtste*. From *hiysga* came *haysga* by change *-i-*>*-a-*.

hära 'thing; wealth, possession', translating BS *dharma-* as 'philosophic element', contrasted with *dāta-* 'law' for *dharma-* as 'doctrine'; *hira-*, *hīra-*, *hera-*, IV 2·4 *mānai hirä ttude* 'he carried off our property'; SuvP. 68v1 *dīra hīra* 'bad thing', BS *pāpaṃ*; III 123·68 *haira pacana* 'give property (money)', BS *dana prratsadaya* (=*dhanaṃ praticchādaya*); Sid. 9r5 *hera*, Sid. 8v3 *hirāṃ jsa*; v 139, 1a4 *tuśśä dharma hära* 'void elements' dyadic; SuvP. 70v4 *hirrna*, BS *karma*; SuvO. 54v6 *härna*; v 226, 20b2 *ttäna häräna*; SuvP. 67r2 *hiryau jsa*, BS *karmaṇāṃ*; III 124·83 *arīśa haira* 'unpleasant things', BS *virūpa-vastu*; v 70, 8v5 *aysu asädu* (BS *asiddha-*) *dīru häru yanīmä* 'I do an evil, bad thing', BS G 37, 12b4 *pāpakam akuśalaṃ karma abhisaṃṣkāraṃ kariṣyāmi*; v 70, 8v5 *dīryau häryau pathīśtä* 'he refrains from evil things', BS G 37, 12b6 *sarva-pāpaṃ parivarjayati*; v 70, 8v6 *biśä hära byāta yande* 'he remembers all the bad things', BS G 37, 12b7 *sarva-dharmā āmukhī-kariṣyati*; gen. plur. v 52, 83a3 *härāṇu*; loc. plur. v 52, 83a2 *häruṣo hära āysda tande* 'he protects things in the things'. With suffix *häryāṇa-* 'state' see below; compound, *härṣṭāyä*, *härṣṭai* 'being in reality, really', see below. With *ju*, v 117, 66v2 *biśśa hära āphärāre härgyu ne varata bāḍa-drū ne hämäte* 'all things are disturbed, there no security of land arises at all', BS *viṣamāḥ sarva-bhāvā hi bhavanti viṣayasya hi*. From base *ar-* 'to reciprocate (in shares), get' with *-ära-* from *-ṛya-* (as *märāre* 'they die', later *mir-*, *mīr-*, like N.Pers. *mīr-*; and as **aṛya-* in *ysirai* (**aṛya-ka-*) 'arsenic'), hence to Zor.P. *(h)yl* **(h)ēr* (or **(h)īr*) 'thing' (expressed by Aramaic (*ČBW*), M.Parth.T. '*yr*, M.Pers.T. *xyr*, *x'yr*, Armen. lw *ir-* (*i-* kept in inflexion and derivatives, note also *ham-širak*, Iran. **ham-xšīraka-*), see details TPS 1959, 71–4. IE Pok. 61 *ar-* 'to share', Av. *ar-*, *ərənau-*, Armen. *arnoum*, *ar* 'take', Greek ἄρνυμαι. See also *hirī*<*härä ī* (*ī*<**aiva* emphatic particle) 'at all' after negative.

hīrattara 'more left behind', III 63·131 *cu. . . saṃtsera*

tsūmaṃdāṃ satvāṃ buḍa hīrattara hamāra 'who...of the beings moving in the migration are more left behind'. From **harita-tara-* to *hars-*, *harita-* 'remain behind'.

hiravī 'plant name', Sid. 146v1 *hiravī*, BS *udīcya-*, Tib. *balaka*; both *udīcya-* and *vālaka-* are the *hrīvera* pavonia odorata; I 157, 72r2 *hīravī* BS *abuda-* (=*abda-*) (cyperus hexastachys communis); I 185, 104v4 *hīravī*, BS *jalā* (andropogon); I 187, 106v4 *hīravī*, BS *jalada-* cyperus rotundus; I 191, 111v1 *hīravī*, BS *vālaka* (andropogon). Possibly from Prakrit to BS *hrīvera*, but a base **harya-* is possible for 'cutting edge', suitable for the edges of a sharp grass. See base *har-* s.v. *ārā* 'saw (tool)', Balōčī *harray*, *harag kanag* 'to saw'. IE Pok. 911–2 *ser-*. See *hacana*.

hīrāsa- 'black', see *haryāsa-*, *hīryāsa-*.

hirī 'at all', IV 4·11 *u hirī nä haure* 'and give nothing at all', from *harä* with *ī*<**aiva* 'emphatic particle', as in *varī* 'there' for BS *tatra⌣eva*. See *hera vī*.

hirävī 'at all', K 41·57–8 *hirävī haḍi tta prrāṇāva* (BS *prāṇātipāta-*) *nä yinīrau* 'but so do not kill at all', =K 44·177 *hirrivī haḍi tta prrāṇāva ni yinīrau*. See *hera vī hervī*.

hīro 'upon', V 332, 25r3 *āysanānu* (BS *āsana-*) *hīro*=V 71v6 *āysanānu be⟨nda⟩* 'upon the seats', BS G 37, 222a5 *āsaneṣu*, Tib. *khri...la*. From **arya-* with suffix *-au* or *-ām* to *ar-* 'towards (here)', Lit. *artùs* 'near', Greek ἄρτι 'just', Armen. *ard* 'now', Tokhara B *ārte* 'near' (BS *upa*), A *ārtak*, see BSOAS 21, 1958, 535–6.

häryāṇa- 'state, condition', Z 22·250 *ttyau jsa häryāṇa yäḍändi hatāru uysnora vicittra* 'through these, the beings did various deeds formerly'; with adjectives to form abstracts Sid. 5v1 *sturä hirāñe* 'grossness', BS *sthaulya-*, Tib. *śa che-ba* (*śa* 'flesh'); Sid. 5v4 *bijairma hirāñä* 'pre-eminence', BS *pradhānatā*, Tib. *gćo-bo*; Sid. 6v5 *ysäḍi hirāñi jsa* 'with old age', BS *vṛddha-*; II 103·55 *naṣāma hīryāña vīra* 'in quiescence'; Sid. 17v5 *niśti heräña vīra bāyīdä* 'brings to nothingness, destroys', Tib. *med-par byed-do*. From *härа-* 'thing', possibly **härа-kānya* (like *käḍägāna-* 'act', *kiḍyāna-*).

härthanu 'suddenly', Z 14·7 *padīyī sastä dukhyau härthanu ṣṣīve* 'to him it seemed burnt by woes, suddenly, at night (the whole migration)'; Z 5·23 *ka hā ṣṣuva härthunu āta* 'when the report suddenly came'; Sid. 127r1 *hirthaṃ jsa*, BS *āgantuṃ*, Tib. *glo-bur-las*; dyadic, Sid. 125v5 *āvaṃdū hirtha hamye* 'arisen suddenly', BS *āgantu-*, Tib. *glo-bur-las gyur-pa*; Sid. 141v5 *āvaṃdū hairthaṃ jsa*, BS *āgantu-*, Tib. *blo-bur-du*; Sid. 144v2 *hairthä vī āvaṃdū kaṃmä vī* 'for a sudden wound', BS *āgantuṃ vraṇaṃ*, Tib. *glo-bur-gyi rma-la*; JS 29v1 *vāttälä* (BS *vātālī-*) *pane herthaṃ vīra* 'a whirlwind suddenly arose'; III 16v4 *dätä härthunä biśvä kṣīrañvā haurāñä* 'the *dharma*-doctrine must be given suddenly in all lands'; with *-m-* restored from the anusvāra of *-n-*, III 75·216–7 *prraharaṃ nīśāta prrāsä, hairthamai rāmä hīye, ttera biṃdä ttraṃdä* '(Daśagrīva) threw the weapon (BS *praharaṇa*), the missile (BS *prāsa-*); suddenly it entered Rāma's forehead'. From *härа-* (as in *härṣṭāyä* below) and *-thana-*, *-thuna-* (later *-thama-*) from **thagna-* 'swift', to M.Parth.T. *tgn-bnd* 'swift' **tayna-βand*, Armen. lw *tagnap* 'haste; anxiety' (*tagna-* with *-p-* see Studi linguistici in honore di Vittore Pisani, 1969, 96). See also *thatau* 'swiftly' from either *θang-*: *θag-* 'to strain' or *tak-* 'to run'.

hiryāsa- 'black', *hīrāsa-*, see *haryāsa-*.

hirye 'remained', K 42·95 and K 44·210 see *harita-*, *harya-*, s.v. *hars-*.

härṣṭāyä, *härṣṭai* '('standing in reality') really, at all, at any place', SuvP. 66v2 *rruṃdūni hirṣṭai niśtä* 'there is no joy at all', BS *na ca⌣asti rati me kvacit* (with variant *balaṃ* 'power' for *rati*); Bcd 48r4 *baudhacittä na hanāśīmä hairṣṭi gvāna* 'may I not at all ever lose the thought of bodhi-knowledge', BS *bodhiyi cittu ma jātu vimuhyet*; V 26, 51r2 *aysmū hirṣṭāyä ni skue yīndä hirä*, =Z 8·37 *aysmū härṣṭāyä ne skutu yīndä häru* 'the mind cannot really touch an element'; V 26, 51v4 *⟨ttatva⟩tu hirṣṭāyä hajvatattätä ku ṣṭi*, =Z 8·45 *ttatvatu* (BS *tatvataḥ*) *härṣṭāyä hajvattätä ku ṣṭe* 'really (dyadic) where is wisdom?'; Z 12·51 *ne parīmä härṣṭei karä u kari nä ggīhä* 'I do not really command and I do not help at all'; K 155·53 *na hamāṃde haiṣṭiṃ vī* (*-iṃ*=*-ai*) 'they may not really become'. From *härа-* 'thing' and *štā-* 'to stand'; note *-āyä*, gen. sing. *haḍāyä*, loc. sing. *haḍāya* from *haḍā* 'day'.

hälysda- 'present', K 1, 135r1 *hälysdu vät⟨ä⟩ pyū⟨ṣṭä⟩* 'as soon as heard', Tib. *ma-thag-tu* (Tib. rendering of BS *-mātra-* with participle), translation E. Lamotte, 236 'en entendant'; Z 2·100 *cvä tä tta ratä* (BS *rati-*) *hälysdä* 'what is so the pleasure present for you'; II 118·133 *viña haiysdä vī* 'now, at present'; Z 12·42 *kvī aśtä häysdä cai pajättä ne heḍä* 'when it is present for him, (to him) who asks for it, he does not give'; Sid. 134r3 *vaṃsai hiysda ysorrją āstaṃna hvave ṣṭāre* 'fainting is present; anger and the rest are mentioned', BS *mūrcchābhiḥ...smṛtaḥ*, Tib. *mi dran-źiṅ myos-pa rnams yin-no* ('not remembering, insanity and the rest are present'); V 4·1·4 *hyäysdä*; II 100·242 *mistą kṣārma haysḍą ttai* 'there is present great shame'; II 86·33 *haysgyi* and 35 *haysgya* should be *haysdyi*, *haysdya* (obscure passage). Adjective, I 251, 1v5 *hilysdājsyānu u ustamājsyānu gyastā⟨nu⟩* 'present and final (=future) *deva* (Buddhas)', BS *anāgata-pratyutpanna-*; V 107, 29r7 *paḍāṃjsyānu hälysdāṃjsyānu ustamāṃjsyānu gyastānu balysānu*; SuvP. 67r1 *hiysdāṃjsva*, BS *etarhi*; III 50·48 *vaña haiysdāṃjsva* 'now, present'; note also SuvO. 54r4 *biśśä gyasta balysa hatäḍarāṃjsya vaysñaṃjsya ustamāṇjsya* 'all *deva* Buddhas, former, present, final (future)', BS *sarva-buddhānām atītaanāgata-pratyutpannānāṃ*. Hence *hälysda-*=BS *pratyutpanna-*, of isolated and highly ambiguous origin; if the *-l-* is in the base, it gives *harz-* with **hṛzata-*>*hälysda-* (like Tumšuq Saka *jezda-*<*yazata-*, but Khotan Saka *gyasta-*, *-zd-*>*-st-*); such a base *harz-* could be IE *ser-ǧ(h)-*; if the *-l-* is intrusive, the base is *hiz-* with **hizata-* to *haiys-* 'rise, reach'; there is still the *-ysd-* from *-z-d-* as in *naysda-* 'near' which offers a base *hid-* not noticed in Khotan Saka, but known in O.Ind. *sādh-*: *sidh-* 'to reach', Av. *hāiδišta-* 'reaching most', IE *seə-dh-*. A further possibility lies in **rzda-* (with prothetic *h-*) formed (like *mṛžd-* from *marz-* in *mulysdi* 'favour') from base IE *reǧ-* 'go straight to, attain, reach' or from **ṛzata-* direct to IE *reǧ-* (see s.v. *rrays-*); this would give **älysda-*, so explaining the presence of *-l-*.

hälśti 'spear', later *haśtā*, *huśtä*, Z 4·60 *ttṛśūla kāḍare hälśtä bādāra ātaṇa u cakra* 'tridents, swords, spears, axes, missiles, discuses' (BS *triśūla-*, *cakra-*); Z 24·410 *burjsä hälśtinu mästä* 'great flashing of spears'; III 63·137 *haiśtä hīvī nauhä: jsa* 'with point of spear'; Manj. 231 *ttreśule kāḍare hūśta* 'tridents, swords, spears'; IV 21·3 *huśtä* 'spears'; IV 24v2–7 *haśtä*. Parallel Tokhara A 264r1 *cākkri tomāri śaktiñ triś⟨ūli bhi⟩ṇḍipālyī kāreñ* five BS lws with *kāre* 'sword'. From base *ṛśti-*, *hälśti* replacing *-rśt-* by *-lśt-* (*š'* > *ś*), like *palśti* 'back' from **pṛśti-*, to Av. *aršti*, *ārštya*, O.Pers. *(a)ršti-*, *ārštika-*, Armen. lw *ašteay*, gen. sing. *aštēi*, Chorasmian *'šc* (*c*=*ts*), Zor.P. *aršt*, glossed by *nēzak* 'spear', *aštr*, *arštr*, N.Pers. *xišt*, Oss. D. *arcä*, I. *arc*, *ärcytä*; O.Ind. *ṛṣṭi-*, Pali *iṭṭhi-* Prakrit *riṭṭhi-* 'sword', Hindī *īṭhi* 'spear', *riṭh* 'sword'. IE Pok. 335 O.Ind. *ṛṣáti* 'thrust, pierce', *ṛṣṭi-* 'spear', Lit. *eršķėtis* 'thorny plant'.

hīvāma- 'own', K 59, 34r2–3 *hīvāmye phara jsa* 'in his own language', parallel Pali *sakāya niruttiyā*. For *-ām-*, note also O.Ind. *svāmin-* 'owner'. The full text is quoted s.v. *bārays-* and *hävya-*; it is also s.v. *phara*. Disputed interpretation as between 'their own' or 'his own'. See Fr. Weller, AM, n.s., 2, 1925, 348–51: both explanations in Pali; in Tibetan 'their own'. Note also Z 14·81 *hävyo pharo pyūvāre hīvya gāmu salāvu biśśu nä anuvarttäte balysānä bajāṣṣä* 'they hear their own language, actually their own words (BS *saṃlāpa-*), the Buddhaic voice conforms to every one of them'.

hävya- 'own, belonging to', frequently to give adjectival form to a preceding genitive, Z 3·34 *paramāṇava hävya* 'own atoms' (BS *parama-aṇu-*); V 113, 35r7 *hīvī kṣīrä* 'own land', BS *sarva-viṣaya-* (but *hīvī*=BS *sva-*); K 42·120 *hīya ysäta śaṃdā* 'his own land of birth'; V 110, 32r5 *hīvīna kṣīrna* 'from his own land', BS *sva-viṣayāt*; V 110, 32r4 *hīviña kṣīra* 'in his own land', BS *sva-viṣaya-gata-*; V 118, 67r3 *hīvyau y⟨s⟩anyau* 'with his own folk', BS *sva-janaiḥ*, V 111, 33v1 *hīvyo hīvyo kṣīrañuvo* 'in each their own countries', BS *sveṣu sveṣu viṣayeṣu*; Z 5·7 *hivī uysgrute tcārma* 'he scratched his own skin'; Sid. 139r2 *hva hva dūṣā hīyā hīyā arvānāṃ gāṃ āstaṃna* (*-ānāṃ* for *-īnāṃ*) 'of each *doṣa*-state, of each its own collection of medicaments', Tib. *nad-gźi* (basis of disease) *so-sohi sman-gyi sde-ćhan rnams-kyis*; K 147·37 *harbaiśa hīye nū byehạ paryara pārautte* 'may you all be pleased to rest each according to his own place'; loc. sing. *hīña*, K 53·10·10 *hīña aysmya* 'in his own mind'; K 39·156 *hīñya kṣī(ra)* 'in his own land'; K 35·82 *hīñä ysīrāṣṭä* 'to his own heart'; V 383·028 *ṣä pāña-galä āśarī babudä hīvī* 'this water-jar (=BS *pānīya-ghaṭa-*) is property of the teacher (BS *ācārya*) Babuda' (possibly *Bhadra-buddha-*); III 126·3 *hīya nāma* 'own name'; K 151·43 *hīye aysmū jsa* 'with one's own mind'; K 147·33 *hīyvä hīyvä jasta-bavinūā* 'in each their own *deva*-god's abodes' (BS *bhavana-*); with suffixed pronoun *-ūṃ*, K 10, Ab3 *hīvyatūṃ mista mulysdä* 'their own, great favour' (lost context); oblique, Z 5·75 *hävāñe saṃñe jsa*, =Manj. 232 *hīya saña* 'with one's own plan'; V 133, 2a4 *hīviñe hvete jsa* 'with one's own force (*hautā-*)'; V 155, 2a2 *hīviña biśśa* 'in one's own house'. With preceding genitive, Sid. 1 bis v5 *ttavai hīvī piṣkalā* 'chapter of fever', Tib. *rims-kyi lehu*, used like *bisaa-* after a locative and *līka* after a participle. Verbal, *hivya-*, *hīvya-*, *hīya-* Z 4·68 *hävyāre* 'appropriate', V 108, 30r4 *hīvyāte*, BS *parigrahaṃ kuryāt*; V 112, 34v4 *hīvyāmata*, BS *parigraha-*, K 75·16 *dīvyau hīyañe hame*, =K 76·214 *dīvyau hīvyañe hime* 'he becomes owned by the *devatā*-deities'; K 141·1023 *hīvyañāme kiṇa* 'for protection', Tib. *yonsu bzun-ba* (=Mahāvyutpatti 9230 *parigṛhīta*); K 140·978 *hīvyañe*, Tib. *yonsu bskyaṅ-ba* ('protect'); K 108·299 *ttyau hīvyañe* 'by them he is owned (=protected)'; 3 sing. Manj. 290 *nerśāya hīyade* 'he gets the gift' (BS *niryāta-*), hence *hīvyañ-*, *hīyañ-* 'to appropriate, own, protect', by suffix *-an-ya-*, with **hīvyañatai* > *hīyade*. Abstract *-auṣcā-*, V 332, 24v1 *hīyauṣca-pāskäla* 'having form at will', BS *kāma-rūpiṇaḥ*; Z 3·133 *hävyauṣca*, Manj. 183 *hīvyauṣṭau*; Manj. 180 *hīvyāṣṭa*; K 56, 22r2 *hīvyāṣṭa* (broken, but rather *ṣṭa* than *ṣṭha*); K 9, 43r4 *hīvyauṣkya*; III 25, 25b1 *hīvyātca pamāka hämä* 'desire becomes the measure', BS *sā eva apāramitā*; adjective, Z 22·156 *cä nä ni hīvyākä ttä nāste rrundä pājiñuvo ttuvīḍä* 'who, not an appropriator, takes them, he conveys into the king's treasuries', also *hīvāma-* 'one's own', see above, K 59, 34r2 *hīvāmye phara jsa dā uysdīśe* 'he teaches the *dharma*-doctrine in (each) his own language', the allusion to the *nirukti-*, each different dialect, Pali *sakāya niruttiyā*. With negative, K 154·41–2 *ahīye herä näsämi* 'taking not one's own', =BS *adatta-ādāna-* 'taking not given things'; Z 12·64 *ihīvī heḍä* 'he gives not his own'. Note Avestan *havaēibyā-ća anhavaēi-byā-ća* 'one's own...alien', Zor.P. gloss *xvēš...axvēš*. For the use of *hīvī* with genitive see also Sogd. Chr. *xšwny xypṭ m'ṭ* 'mother of the king'; the corresponding Kroraina Prakrit has *tanuvaġa*, BS *santaka-*, *santikā*. From *hva-* with compound **hva-paθya-* > *hävya-*, Tumšuq Saka *hawya-*, to Av. *xvaēpaiθya-*, *xvāpaiθya-*, O.Pers. *(h)uvāipašiya-*, Sogd. Bud. *γypδ*, *γypδ'w'nt*, Man. *xypδ*, *xypδδ*, *xypδ'wnd*, Chr. *xypṭ*, Yaγn. *xep*, *xap*, *wxap*, *xē* 'own', M.Parth.T. *wxybyh*, *wxybyy-z'dg* 'own-born', M.Pers.T. *xwybš*, *xwyš*, Zor.P. *xvēš*, N.Pers. *xvēš*; Oss. D. *xecau*, I. *xicau*, D. *mä-xe*, dative *mä-xecän* 'myself', I. *mä-xī*, *mä-xicän*; Pašto *xpal*, Šuγnī *xupaθ*, *xubaθ*; *xu* 'one's own'; Rōšānī *xubaθ*, *xu*, *xo*, Yidγa *xoy*, *xwoi*, *xây*, Sanglēčī *xē*, Yazg. *xi* 'oneself; one's own', Waxī *xū*, Sarīkolī *xubaθ* 'oneself', *xubaθ xī* 'his own', *xīn*, *xūn* (oblique to *xubaθ*). IE Pok. 882 *sṷe-*, O.Ind. *svá-* 'one's own', Av. *hva-*, *xva-*, O.Pers. *(h)uva-*, O.Lat. *souos*, *suus*; Got. *swēs* 'own', Lit. *savęs* 'of himself', *sāvas* 'own', O.Slav. *svojī* 'own'.

hīśạ 'uneven places (?)', II 37, 12b7 *ysāḍadattā hīśvā padi parya jaśti āskūryāṃ hīśạ pyälhaitta* 'order Ysāḍadatta to clear the road in the uneven parts: with the men of Āskūra beat down the uneven parts', SDTV 39. Note II 33, 3b3 *⟨paṃ⟩dä khuṇä ṣṭe* 'there is a hole in the road'. Possibly **haiẓya-* 'rising' to *haiẓ-*, see above *hīys-*, and *hārūṣka-*.

hīśśana- 'iron', Z 27·43 *ṣṣai hīśśanä khastu ne yīndä* 'even iron cannot injure'; Sid. 13v2 *hīśaṃ*, BS *ayas-*, Tib. *lčags*; Sid. 152v4 *hīśa*; IV 56a2 *śau kiṇä hīśaṃ* 'one *kin*-weight of iron' (Chinese *kin* '600 grammes', K 385·1 *kin* < *kiən*); IV 66b1 *hīśaṃ haura 3 kiṇa* 'give iron, 3 *kin*-weight'; with *-aka-*, Sid. 102v2 *hīśinakä jsa* 'with iron (tool)', Tib. *lčags-kyis*; adjective, Sid. 146v2 *hīśanya*

bājinaña 'in an iron vessel', BS *āyase...pātre*, Tib. *lčags...kyi snod-du*; Sid. 146v2–3 *hīśanīje ā vā śāvīmje bajsīhu haṃdrri vya* 'in an iron or copper mortar', BS *āyase tāmra-pātre vā*, Tib. *zaṅs-sam lčags-kyi gtun-gyi naṅ-du*; III 71·151 *saṃgä hīśaṃ ttralau śā* 'stone, iron, tin, copper'; III 18·34 *u hīśa āṣkä, jarä biṃdä* 'and iron tears, upon the liver', where 'iron tears' may correspond to O.Ind. *ayo-rasa-* 'iron rust'; III 91·210 *hīśa hīyä rranūṣkä* 'iron scrapings'; V 268, 47a7 *hīśaṃ aḍārye kṣāyse vīra* 'iron on the other side'; V 268, 47a2 *hīśanīje śau||| '*one iron (vessel?)'; K 144, 2r3 *hīśanvā ǧijsvā banāmai byaihai* 'he suffered binding in iron bonds'; V 125, 10a4 *śau hīśanai pharhyau* 'one iron pot'. From **aśuanya-*, Waxī *īśn*, *yīśn*; Av. dialectal *haosafnaēna-* 'made of iron'. **auspana-* from **ausuana-*, Sogd. Bud. adjective, *'spn'yn'y*, fem. *'spn'ynčh*, Man. *'spnyn(y)*, Chr. *'spnynč*, *sfnyq*, Chorasmian *aspanī*, M.Parth.T. *"swn *āsvana-*; M.Pers.T. *"hwn*, Zor.P. *āsen* (*'syn*), N.Pers. *āhan*, Balōčī *āsin*, Oss. DI. *äfsän*, adjective and noun *äfsäjnag* 'iron; of iron', D. *äfsäjnaggun*, I. *äfsäjnagdźyn* 'made of iron', Pašto *ōspana*, *ōspīna*, Sanglēčī *aśpōn*, Šuγnī *sipin*, Xūfī *sipun*, Sarīkolī *sipin*, *spin*, Yidγa *rispën*, Munjānī *yūspən*, *yispən*. From **aśuana-*, IE (*a*)*kuano-*, to Greek κύανος 'dark, dark-blue', in contrast to red copper, bronze, see cognates s.v. *svaṃdūṃ*. For *a-* note also O.Persian in Greek σιδήρεος ἀκινάκης, Sogd. Bud. *kyn'k* 'knife, sword' (this base *kī-* is traced in O.Ind. Vedic *kīnāśa-* 'ploughman', BS *cīmara-* 'iron', see TPS 1935, 67–9).

hīśśāḍai 'kinsman', Z 5·2 *paṃjsa naḍaune hīśśaḍai pūra kaṃsa-dāysna biśśā śśūra jsatāndä* 'the five (Pāṇḍava) heroes killed all the bold sons of the kinsman with *Kaṃsa-dāsa*'; Z 24·449 *ysanyau hīśśädyau hayūnyau jsa* 'with relatives, kinsmen, friends'; abstract, III 134a5 *avāṣkälsto hīśśāḍośtu dārysde* 'he maintains undivided kinship'; adjective, V 98, 1r4 *hīśśiḍauśtīnau aysmū yande* 'he practises the friendly mind', gloss to BS *maitra* (ibid. 1r3), hence parallel to BS *maitrā-citta*. From *hī-* < **hvai-* 'own' (Av. *xvaē-*) and possibly **śarta-* 'union' to base *sar-* 'join, unite', Av. *sar-* 'union', Oss. *-sār* in Oss. D. *iuonāx-sar* 'band of youths'; I. *güppyr-sartä* 'groups of sons of the House'; O.Ind. Vedic *yuga-śaram* (dyadic compound), Pašto *sara* 'together with', *sara kṛəl* 'to associate with'. IE Pok. 582 *ker-* 'mix', O.Ind. *śrāyati* 'cooks', *śrīṇāti* 'mixes, cooks', Greek κερα-, κίρνημι 'mix', κρᾶτός, O.Engl. *hrēran* 'to stir'. See *sairkha-* and Armen. *sah* s.v. *spātā-*.

himśīne 'may I give', K 154·39 *carā* (*au*)*rga himśīne* (*-iṃ-*=*-ai-*) 'may I give a lamp with reverence', see *hatīś-*, *haiśś-* 'give, send'.

hīśime 'teat', only Sid. 102r5 *gṵīhye hīśime* 'cow's teat', BS *go-stana-*, Tib. *bahi nu-sor* (*nu* 'breast', *sor* 'finger'). From base *hai-* with increment *haiz-* whence *haiźy-* > *hīś-* and suffix *-amā-*, beside *hai-k-* 'to pour out' (see *hīya-*, *häste*) to IE Pok. 893 *seik\"-*, 894 *sei-p-*, *sei-b-* 'filter, sift, sip' to Pok. 889 *sē(i)-* 'sift'.

hīśąu 'lack of appetite' Sid. 11v5 *hīśąu*, BS *aruci-*, Tib. *yi-ga hčhus-pa*; Sid. 13v5 *phāhä u hīśąu* 'ejection and loss of appetite', BS *aruci-cchardi-*, Tib. *lud-pa daṅ yi-ga hčhus-pa daṅ*; Sid. 12r1 *hīśau bāmą* 'loss of appetite, vomiting', BS *aruci-cchardi-*, Tib. *yi-ga hčhus-pa daṅ*, *skyug-pa daṅ*. Possibly from **fra-zuāba-* 'depriving of taste' reversive *fra-* (see s.v. *hamatte*) and *-aźi-* > *-īś-*, to Sogd. Bud. *zβ'β* 'taste', *zβ''β*, verbal *zβ'βt* 'he tastes', ='*zβ'βt*. To IE Pok. 399 *ǧeu-*:*ǧu-*, and *ǧeu-s-* 'to taste', O.Ind. *joṣ-*:*juṣ-*, Av. *zaoś-*, see *jūh-* above. A variant is Sid. 134r4 *hauśąu-v-ī hame* 'he has loss of appetite', Tib. *yi-ga hčhus-pa daṅ*. See also *źu-* > *zb*, M.Parth.T. *pdyzb'd* 'chased away', M.Pers.T. *pdyz-*, *pdyyz-* (**pati-aźya*, W. B. Henning apud M. Boyce, The Parthian hymn cycle, p. 193). For increment *-b-*, note IE Pok. 370 *gen-* 'press', *gn-ebh-* 'press together', Pok. 386 *ger-*, *gr-ebh-* 'wind', Pok. 455 *ghr-ebh-* 'grasp', Pok. 359 *gel-*, *gl-ebh-* 'to ball up'.

hīśce 'coming', V 222·22·2 *hīśce gvaṣcye* 'coming, parting'. To base *hīs-*.

hīścä 'comes, reaches', Sid. 149v5 *khu hā aurmaysdāṃ hīye ḅāya-ṃ ni hīścä* 'when the ray of the sun does not reach it', Tib. (differt) *grib-mar bskams-pas* (*grib-ma* 'shade'); =*hīśtä* 3 sing. to *hīs-* 'come'.

hīṣa- 'filth', Z 2·44 *cile varata baysgu muḍīīi haṃtsa hīṣyo jsa ggaḍāre* 'garments of corpses lie thickly there with the defilements'. From *hixś-* to *haik-* 'pour out' (see s.v. *häste*), Av. *hixra-* 'fluid, exudation from a corpse', Zor.P. *hixr*. Possibly Sarīkolī *yarx* 'animal droppings', Waxī *rəx* 'dung of cows or sheep', Sarīkolī *riš* 'excrements', Oss. D. *läxä*, I. *läx* 'excrements' (if not from **liyaxa-*). For the *-ī-*, note also *hīsūṣka* 'dust' below, from *haik-*: *hik-* 'be dry'.

hīṣṭāte 'he sent', Z 23·144–5 *śśakrä hā kūśde hīṣṭāte samudru hīṣṭāte nāga kūśde u biśśä kinnara gyasta* 'Śakra (=Indra) sent to seek, the *nāga*-snakes in the sea he sent to seek and all the *kinnara*-fairies (and) the *deva*-gods'. Chinese translate by *k'ien ṣī* 'send envoy' (K 381·2; 885·1). From *hīṣṭ-* (*t-* present) with *-āta-* participle (see *huṣṣāta-* 'grown', *gaisātta-* 'returned'), to base *aiš-*:*iš-* 'to send', as M.Pers.T. *prynst-* **frēst-* 'to send', participle *prynst'd* **frēstāδ*, N.Pers. *firistad*, *firistād* 'send'. Hence **fra-iš-t-* 'to send', participle **fra-išt-āta-*. See also *hīṣṭe* 'he sent'. To Av. *aēš-*, *išа-*, *išta-*, O.Pers. *aiš-*, *frāišayam*; M.Parth.T. *fryštg* 'sent; messenger', and *'fryštg*, M.Pers.T. *prystg*, N.Pers. *firištah*. IE Pok. 299 *eis-* 'move fast', O.Ind. *iṣṇāti*, *iṣyati* 'hasten, drive', *eṣati* 'glides', Greek ἰαρός, ἰερός 'powerful' οἶμα 'attack', Lat. *īra* (**eisā-*) 'anger'; to *ois-*, O.Engl. *of-ost*, O.Saxon *ob-ast* 'haste'.

hīṣṭe 'he sent', Z 5·33 *āmācu hā haḍu hīṣṭe* 'he sent the *amātya*-minister as messenger'; Z 24·260 *mārä hā hīṣṭe dutarä īrate daśte* '*Māra*-demon sent there his crafty clever daughters'. From **fra-išta-* 'sent forward' see s.v. *hīṣṭāte* 'he sent'.

hīṣṣṭai 'he studied, learnt', II 3·37–8 *abidarma yāṃga-śāstrra hīṣṣṭai yāṃga-sthauna ttu tta bauttai sa khu hīya nāma* 'he studied the *abhidharma* ('philosophy'), the *yoga-śāstra*, the *yoga-sthāna*, this he so understands as his own name', parallel III 126·2–3 *abīdarma yāṃga-śāstra haṣṭa yauga-sthauna ttu tta bauttai sa khu hīya nāma*. The form *hīṣṣṭai* seems the more original reading; the eight *prakaraṇas* are named II 3·39 *prrakaraṇą haṣṭi* and this may have introduced *haṣṭa* 'eight'. But *haṣṭa*

might be a variant for *hīṣṣṭai* 'he studied'. From **fra-ai-s-* to base *ai-* 'to learn', see above *hāsakye* 'teachings' from *(h)āis-* to this same *ai-*, Av. *aēθra-* 'learning'. IE Pok. 11 *ai-* Greek αἶνος, αἰνημι 'state', αἴνιγμα 'dark saying', Got. *aiþs* 'oath', O.Engl. *āþ*, Celtic mid.Ir. *oeth*; with Tokhara AB *e-n-* 'to teach', see s.v. *hāśarya*, *hāsakye*. From **fra-aišta-* > *hīṣṣta-* (*-ṣṣ-* to separate the word from *hīṣṭa-* 'sent') and possibly **hiṣṭa-* > *haṣṭa-* in the variant *haṣṭa* for **hāṣṭe*.

hṛṣṭā 'eighty', Manj. 310 *arvyau jsa gvīha rrū āsta hṛṣṭā pyaucai vahaiśai arvai* 'from medicaments eighty medicaments of sedative sort beginning with cow's oil (butter)'; note also Sid. 128v2 *beti jsa āchā tte haṣṭā hamāre* 'from the wind these diseases are eighty'. See s.v. *haṣṭa*.

hīs- 'come, go', participle *āta-* (**ā-gata-*); 3 sing. Sid. 133r5 *hīṣṭą*, Tib. *phyin-nas* ('arrive'); v 246, 1322 *hīsī*, BS *nipatsyati*, =K 97·199 *hīsīye*; SuvP. 74v3 *gvaña deśina hīṣṭā* 'the teaching enters the ear', BS *karṇa-puṭe deśanā ninādiṣyati*; Manj. 97–8 *hīsa c(ā)ṣṭa bīyseda ma hūna jsa vāṣṭa* 'he comes to where he awakens from a dream here'; 3 plur. Sid. 20r3 *cu hā pā urmaysdāṃ ḅāyā ni hīsīṃdā* 'to which (water) the sun's rays do not come', BS *sūrya-varjitaṃ*, Tib. *ñi-ma mi mthon-bahi (čhu)*; 2 plur. imperative, II 94·34–5 *parau yai khu hīsyarä pūhyai haḍai varī jsāvai* 'the order was, how you are to come; on the fifth day he will go to that very place'; participle present, II 95·43 *pyūṣṭā są haḍa vā hīsaṃdą̄ ṣṭārai* 'he heard that the messengers are coming'; future, III 139v1 *ku mä hīsāñu* 'where is it to be come by me'='where must I come', BS *kutra vasiṣyāmi*; infinitive, JS 8r4–v1 *pacīḍai dāṣā hīsä staurä avasta maraṇa-bhayä ttrikṣa puralakä pracaina* 'in her turn she ceased to come to (feel) sure freedom from fear (=BS *abhaya-* 'safety') because of her sharp fear of death for her (unborn) young' (BS *maraṇa-bhaya-*; *tīkṣṇa-* 'sharp'). Noun, v 339, 79r1 *hīsca*, =v 76, 112r6 *hīskya* 'coming', BS G 37, 73b7–74a1 *abhisaṃparāyaḥ* ('future state'); SuvP. 64r1 *hīsci beḍa* 'in future time', BS *āgama-kāla-*; Sid. 7v1 *hīscya beḍa*, BS *āgāme*; Manj. 380–1 *vainā paṣṭāme hīscye bvāeme jsa padai paysaida* 'without arising, coming, by bodhi-knowledge he recognizes the path'; see above *hiśce*; K 68·214 *hīsca na ñāpe* (BS *jñāpya-*) *ni vā paṣṭāma gvāna* 'the future is not found nor origination at all'; with *-stya*, Manj. 249 *paṣṭāma hīstye naišta* 'there is no starting, coming'; Manj. 224 *hīstya*; noun **hīsāmatā-*, K 148·65 *satva vīśaunara[na]ṃī hīsaume vīra tsīde* 'may the beings overcome the advance of evil-doing' (=**viśūna-karaṇīya-*). With *hais-* III 134·84 *vaña haišta* 'now he comes', BS *adhunā āgacchati*; III 73·189 *haiṣṭa* 'came'. From **fra-isa-* > **hēs-* > *hīs-*, or *(h)ā-isa-* > *(h)ēs-* > *hīs-* (the *ā-* being supported by the participle **ā-gata-* > *āta-*), to Av. *isa-* incohative to *aiš-* (as O.Ind. *icchati*, *iṣṭá-* 'desire'), Sogd. Bud. *tys-* 'to enter', *"ys-*:*"yt* 'come', Yaγn. *tis-*:*taxta-* 'enter' **ati-isa-*, **ati-gata-*, Waxī *wis-*:*wišt* 'to set (sun)', Yaγn. *wes-*:*uxta* 'go out'. IE Pok. 299 *eis-* 'hasten', see s.v. *hīṣṭāte*; not IE Pok. 16 *ais-* 'wish'.

hīsa- 'greed', SuvP. 63r4 *hīsāna* 'through greed', BS *mātsarya-hetunā*; triadic K 73·32 *hīsa hagavāma lāba* (BS *lobha-*); Z 12·65 *ysurre jsa o hīsañi dīḍete ku butte* 'when he knows the evil from anger or from greed'. Not 'desire', but a pejorative word, hence possibly from **ixś-* > *īs-* with prothetic *h-*, connected with Oss. D. *xicä*, I. *-xic* (in *ämxīc* D. *ämxicä* 'propensity') 'lust, jealousy, seduction' from **ixćā-*, to O.Ind. *ic-* in *vīcyā* RV 10·10·6 (the Yama and Yamī poem) possibly 'seducing' (but highly uncertain). The equivalent of Oss. D. *-ī-* and Iron *-ī-* is irregular. But the meaning suits all three cases. A further connexion could be sought in Got. *aihtron* 'to beg, long for'.

hīsūṣka- 'dust, powder', SuvP. 72v3 *pesārā buśañä jimāne, hīsuṣkyi vāsta u spye* 'garlands, perfumes, unguents, powders, garments and flowers', BS *gandhaṃ ca mālyaṃ ca vilepanaṃ ca vāsaṃ ca cūrṇaṃ kusumaṃ vicitraṃ*; Sid. 150v5 *hīśaṃ hīya hīsuṣka* 'powder of iron', BS *ayaś-cūrṇa-*, Tib. *lčags-kyi phye-ma*; Sid. 152v4 *hīśa hīya hīsuṣka* BS *ayo-rajaḥ*, Tib. *lčags-kyi phye-ma*; Sid. 150r1 *śā hīya hīsuṣka* 'powder of copper', BS *tāmraṃ*, Tib. *zaṅs rnams*; Sid. 106r3–4 *hīśaṃ hīye hīsuṣkyi jsa caṃdaṃ haṃ-bāḍā arve daṃdā hā hīsuṣka tcerai* 'with powder of iron, sandal, at the same time medicaments so much must be made powder', BS *loha-cūrṇaṃ*, *loha-rajaḥ*, Tib. *lčags-kyi phye-ma*, *sman de-rnams spyir bsdoms-pahi čhad dan*; Manj. 426 *hīsūṣka cadanīje* 'sandal powder'. From **hix-ś-* base *haik-*:*hik-* 'be dry', with *-uṣka-* or *-ūṣka-* as in *ranūṣka-* 'scraping' to base *ran-* (<*rand-*), and *hārūṣka*, to Av. *haēk-*, Vid. 5·12 *us vātō zaṃ haēčayaṯ* 'the wind will dry out the earth', Zor.P. gloss *us vāt zamīk hōšēnēt*; Av. *haēčah-* 'dryness', Zor.P. gloss *hušk*; Av. *hiku-* 'dry'. IE Pok. 894 *seikᵘ-* 'be dry, become dry' (beside *seikᵘ* 'pour out'), Lat. *siccus* 'dry'.

häste 'he wets, he sprinkles', Z 14·79 *hamī raysä ūce ttuto śśando häste* 'its whole water liquid (BS *rasa-*) sprinkles the earth'; preterite, K 29·204 *ttī khva ja hīyā utca ttyau agyau baida* 'then when she poured the water on those limbs', =K 38·139 *nīśā tvā utci baiśä agāṃ baida* 'she threw (=poured out) all the water on the limbs'. Here *hīyā* for **hīyātä* 'she poured' to *hixta-* participle to *haik-*:*hik-* 'pour out', with *häste* < **hičatai*, to Av. *haēk-*:*hik-*, Zor.P. *āšinčītan*, *paššinčišn*, *āšixt*, N.Pers. *pašanǰīdan* 'be sprinkled', Sogd. Bud. *pr "šyt̰č "ph* 'by running water', Man. *pšyt̰-δ'rm* 'I poured out', Chr. *pšyt̰y bwtqn* 'was poured', *pšynčn'* 'pourer', Gazī *enǰūe* 'he pours'. See also *āṣṣīṃgyā-* 'pool'. IE Pok. 893 *seikᵘ-* 'to pour', O.Ind. *sécate*, *sincati*, *siktá-*, *seka-*, Greek ἰκμαίνω 'I wet', Lat. *siāre* 'urinate', OHG *sīhan*, O.Engl. *sīgan* 'drip'. See also *hiysga*.

hīhä 'fastening', Sid. 137r4 *hīhä jsa strīsāñāñą* 'to be tightened with a band', Tib. *hkhyeg-du bčug-pa* ('bind'). See *hīhä* 'dam'.

hīhä 'dam, sluice', IV 11·3–4 *khu ūtca (himā)te ñā hīhina haṃbīḍi* 'if there is water, the channel is filled with a dam'; IV 11·8 *khu ñā hīhina ni haṃbīdi* 'so that the channel is not filled with a dam'. From base *hai-*:*hi-* 'to bind', see above *hīyaa-* 'bound'.

hīha dāṃmä 'hearth-smoke, soot', Sid. 147r2; Sid. 122r1 *hīhä daumä*, BS *dhūma-*, Tib. *khyim-gyi du-ba* 'house smoke'; also Sid. 147r4 *pīha dāṃmä*, Tib. *dud-pa* 'smoke', parallel to Waxī *kat-δīt* 'roof-smoke, soot.' Two words: *hīha-* < **aiθa-* < **aida-* to base *aid-* 'to burn',

Greek αἰθαλος 'soot' and *pīha-* < **pa-aiθa-* < **pa-aida-* (with *pa-* as in *pīha-* 'price' to base *ai-* 'to give') to IE Pok. 11 *aidh-* 'burn', O.Ind. *inddhé, iddhá-, indhana-*, Greek αἴθω.

hu- 'good' prefix, SuvO. 53v4 *ttye ṣä bäsa hugyastu gyehāña ysānāhāñu* 'her house must be clean' (dyadic), BS *svagṛhaṃ suśodhayitavyaṃ susnātavyaṃ*, here repeated with participle (see J. Wackernagel, BSOS 8, 1936, 823–6), a frequent way to express the adverb 'well'. See *hugvāna-, hutāṣṭa-, hutsuta-, hudanda-, hudaha-, hūnaṣpauṣṭa-, hunāta-, hunuṣṭhura, hubasta-, hubārūñandei, hubuśśānaa-, hubyauda-, huyuḍa-, hauyuḍa-, huysānautta-, huysīrra-, huraṣṭa-, hurīttara-, huvatciṣṭa-, huvathāta-, huvadīta-, huvaysāña-, huvarausta-, huvasva-, huvāysana-, huvistāta-, huśśīya-, huśūsta-, husīya-, hustrīya-, huhvata-, hvāta-, hvāha-*. To Av. *hu-*, O.Pers. *(h)u-*, Zor.P. *hu-*, M.Parth.T. *hw-*, M.Pers.T. *hw-*, Sogd. Bud. *γw-*, Armen. lw *h-* (=*hə-* < *hu-*), N.Pers. *hu-*, Greek script, O.Pers. α-, ο-, υ-. IE Pok. 1037–8 *su-* (from *esu-* 'good'), O.Ind. *su-*, Greek ὐ- (ὑγιής 'healthy'), Celtic Gaul. *su-*, O.Ir. *su-, so-*, Welsh *hy-*, Lit. *su* (*sudrùs* 'luxuriant' plants). IE Pok. 342 *esu-*, Hittite *aššu-*, Greek ἐύς.

hū 'there', III 50·50–1 *hū pañe sarvaña baysa vasva karvīnā paṣa khu ye ttyā baysau biśa-ṃ pajsa īda paṣa jsa hatsa* 'there of every omniscient Buddha (is) the pure surrounding assembly (BS *pariṣad*) so that of these Buddhas all of them are strong with an assembly' (BS *pariṣad*); III 76·255 *hū ttaṃdī pūña tsīṃda kīra* 'thither only meritorious deeds go'. See *hā* 'thither' from **frāk*, and for *-ū* note *mū* 'here, this', *mamū, mamūka* 'there', *vū* 'hither'.

hū 'human', K 23·83 *hū rū jsa* 'in human form' (BS *rūpa-*), =K 15·138 *hvī rū jsa*, =K 32·36 *hvī rūnā*; K 27·154 *hūī ysaira sthūda* 'the human heart is tough', =K 19·232 *hvī ysaira sthūda*, =K 36·98–9 *hvī ysairi styūda*. See *hṿīya-*.

hū- 'both', see *hū-dva*.

hū 'asleep, sleeping', from *hūta-*, K 45·17 *khu ṣi naḍa hū yūḍe u śṿāṃṣavai hūna drrauda* 'when this man fell asleep and at midnight dreamed a dream'. See *hūs-: hūta-*, base *hvap-* 'sleep', *hūna-* 'dream'.

ḫū 'to dry', infinitive to **hūś-*, V 336, 35r2 *ce va hautta mahāsamudrä ḫū* 'who could make the great sea dry?', BS G 37, 32a2 *yaḥ śaknuyād eka-pāṇi-talena mahāsamudraṃ śoṣayituṃ* ('with one palm'). From base *hauš-: huš-* see *huṣka-, huṣṭī, huṣṭa-*.

hugа- 'soft', see *hulga-, hauga*.

hugyasta- 'well-cleaned', SuvO. 53v4 *bäsa hugyastu gyehāña* 'the house is to be well cleaned', BS *gṛhaṃ suśodhayitavyaṃ*. See *gyeh-*.

hugvāna 'at all', see *gvāna-*, BS *jātu*.

hūjäte 'he held', Z 23·154 ⟨...⟩*hālai śśakrä bā hūjäte* ⟨...⟩ *balys*⟨ ⟩, in the story of the descent from the Tuṣita-heaven, parallel to Tib. *thogs-te*, Pali *dhāresi*; Chinese text has 'Śakra carries the *cāmarī* (chowry, yak-tail fan)', but the Tibetan translation has Brahmā carry the yak-tail. Possibly the Khotan Saka had *dīsa-* 'chowry' for Śakra. Note similar Sogd. Bud. Dhyāna 222 *'wyh δsty' 'sp'ytk 'psm'k δ'rt* 'he holds the white yak-tail in his hand'. From base *hauk-* possibly to Lit. *sukù, sùkti* 'to turn' (see s.v. *bọta-*), with *hūjäte* < **haućaya-*, but **fraućа-* is also possible.

hūñ- 'speak', later from *hvāñ-*, base *hvan-*, Sid. 125v3 *huñe* 'utters (*nvāka huñe* 'he sings', BS *nṛtya-* 'dance', Tib. *glu-len-pa* 'song'); III 113, 4r4 *cvai nāma hūñe* 'who utters his name', =III 113, 4v1 *cvai nāma hvāñi*. See *hvan-: hvata-, hvāñ-, hvanaa-*.

hūña 'in sleep, in a dream', see *hūna-*.

huña 'blood', see *hūnä*.

hūñīnaa- 'containing blood', Sid. 20v1 *cu buysīñä śvīḍa ṣe hūñīneṃ (-eṃ=-aï) aviysārą* (BS *atisāra-*) *jinākä* 'what is (=as to) goat's milk, that checks dysentery with blood', Tib. *rahi ho-mas ni khrag-čhad sel-žiṅ*. See s.v. *hūnä*.

hūṃjīnaa- 'sanguineous', Z 24·399 *hūjīṃnai bārä nuṣthuru ttīyä vabeḍä* 'a blood rain then rains savagely down'; Z 24·397 *ttye pūrä ysaiye baṭhāna haṃtsa balondä maharaṃggä pätąñyau huṃjīnā yä dasta* 'his son is born together with cuirass, powerful, athletic, with powers, his hands containing blood'; K 35·91 *hūjīṃnai maistä tcā padīmāñä* 'a large pool of blood must be made', =K 27·146–7 *hūjīne tcā padīmauña* (=K 19·223), parallel Divyāvadāna 448·11–13 *puṣkariṇī...kartavyā...rudhireṇa pūrayitavyā*; I 189, 108v3 *hūjīja arja* 'sanguineous piles' (BS *arśah-*), BS *rakta-arśas-*; I 147, 57v3 *hūjīnāvai khaurga* 'sanguineous spittle', BS *rakta-niṣṭhīvana-*; Manj. 31 *hvaijīnau yadrrā gīhana* 'by help of frames of blood' (BS *yantra-*).

huṃjuḍa 'blood-covered', Sid. 12r3 *huṃjuḍä phāhä* 'ejection of blood', BS *pitta-asra-*, Tib. *khrag lud-pahi nad*; Sid. 101r4 *huṃjuḍa arrja hīya, pajsākyāṃ arve* 'of piles with blood, medicaments of things to be boiled', BS *srāvaṇa-rakta-...pācanāḥ*, Tib. *khrag-nad-kyi gźan-brum-čan-la čhos-par byed-pahi sman*; see *hūnä* and second component *-ūḍa* in *bę-vuḍa, pīrūḍa-, sagūḍa-*, see *vūḍa-*.

hūḍa- 'given', participle to *haur-*, from **fra-bṛta-*.

hūḍaga- 'covering', II 46·43, with variants III 102·49 *hūḍaiga*, II 9·148 *hū[ñai]ḍaiga*, II 60·28 *hūḍaigi*, II 59·3 *hūḍaiga*, II 59·4 *hūḍaiga*, II 60·30, *hūḍaiga*, II 72·4 *hūlyega*, III 81·166 *kyeśä, hūlaihä: hame* 'the Turkish (*kiš*) quiver is *hūlaihä:*'; II 81·168 *kapāhą: kä, hūlaihä: hīvī tturakä hime* 'the Turkish *qapyaq* is the mouth of the quiver'. In II 72·4 the context is *rījī-jūṃ hūlyega 30-chā* 'a *rījī*-coloured cover, thirty feet'; II 9·148 *śūvī hūḍaiga pasta hūḍai śā* 'he ordered to give one handkerchief covering', with Chinese *suei* < *śiwäi* (K 1138·8); III 102·48–9 *āṣkyau jsa habaḍai hūḍaiga śu-kyaina* 'a covering filled with tears, a handkerchief', with Chinese *ṣou-kin* < *śiəu-kien* (K 895; 384). The form may be Saka, see the similar word Yidγa *wulyeyo* 'a small shrub', Waxi *yurγa*. Variation *-ḍ-* and *-l-*, see s.v. *habaḍa-, habäla-* 'filled'. Saka dialectal word *hūḍaiga-, hūlaiha-* can be traced to **āvartixa-* > **auḍiha-* > **ūḍiha-* with prothetic *h-*, to the base *var-, vart-* 'cover', see s.v. *nyūḍ-* (**nivart-*); for the *-aiha-*, note also *thauracaiha-* above; in the text III 81·174 the word *ttāḍai* 'forehead' is for **tālai* as a dialectal Saka word, see s.v. *ttāra-*.

hūta- 'asleep', participle to *hūs-*, later *hū*.

hutāṣṭa- 'well-thought', Z 22·277 *hutāṣṭe ḳāmate ḳeita* (2 plur.) 'think well-thought thoughts'; V 83, 9v2

⟨*a*⟩*hutāṣṭa* 'inconceivable', translation E. Lamotte, Śūraṃgama-samādhi, 225 'inconceivable' (= BS *acintya-*).

huto 'part of a horse's body' where there are whorls of hair (*īsā-*, BS *āvarta-*), *huto vīri ggälserai śśūjäte vaṣṭa* 'on the thigh, on his neck continuous with one another' (of the whorls). From **haxti-*, Av. *haxti-*, Oss. DI. *ayd*, Waxī **yoyd* (*yoyut*) 'groin', Kurd. *hêt* 'thigh, loins; knee'. IE Pok. 930 (*s*)*keng-* 'to limp', O.Ind. *sákthi-*, *khayati* 'limps', Greek σκάζω 'limp', O.Norse *skakkr* 'limping', O.Engl. *scanca* 'shank'.

hūttarya 'easily crossed (?)', Manj. 108 (*jaḍī...*) *īśe dūkhvāṣṭa hūttarya* '(ignorance) returns them easily-defeated to troubles'. Possibly *hu-* with base *tar-* 'convey across; defeat' (as Av. *taurva-*) with *-arya* kept, instead of passing to *-īra-*, or secondary contact **tarita-*. See s.v. *ttīnu* for base *tar-*.

hutsuta- 'well-come', V 343, 85a3 *gyasta balysa ce hutsutu pando tsutändä 'deva* Buddhas who have come on the good path', BS *tathāgatāḥ*, Tib. *de-bźin gśegs-pa* (note also BS *sugata-*).

hudanda- 'well-tamed', Z 22·147 (the *cakravartin*-emperor's horse) *tsāṣṭä hudandi* 'quiet, well-trained'.

hudaha- 'excellent man (male)', rendering BS *mahā-puruṣa-*, K 137·909 *mahā-puruṣa-lakṣaṇa hudahunä gunaina* 'with the mark of a great man' (dyadic) (*-una-* adjective), Tib. *skye-bu čhen-pohi mćhan*; III 24, 23a3 *dvāvara-dirsa hudihuna gūnä* 'thirty-two marks of the great man', parallel to III 24, 23a1–2 *dvāra-dirsau mahā-puruṣa-lakṣaṇyau jsa*; III 131a3 *dvāra-dārśyau hudahī-⟨nyau gūnyau⟩*; K 110·338 *vamalakīrtta hudaha* 'Vimalakīrti the great man'; V 82, 13r4 = V 82, 13v2 *thu hudaha* 'you, O good man', BS *tvaṃ sat-puruṣa* (voc. sing.); K 149·5 *aśigrīva hūdahä* 'Aśvagrīva, fine man'; V 140, 88a4 *hudahe ba⟨l⟩y⟨s⟩a* 'the great man, the Buddha' (possibly for BS *mahāsattva-*). See *daha-* 'man, male' contrasting with *strīya*. See TPS 1959, 107.

hudūtä 'he beats', Z 19·53 *...kho ju ye khārggu hudūtä satä ysāre mäśtara hä ṣkīmä⟨te⟩* 'as one beats up mud, she the greater one creates 100,000 (things)'; that is like the builder stamping out mud (as Av. *vi-spar-*). From **fra-dau-* 'to beat', with anticipatory *hu-* < *ha-*, see also *hasura-*, *husura-* 'quarry', *pruhoṇā-*, *prahoṇā-* 'garment'. See *dū*, *dvya-* to 'beat'.

hū-duva 'both', Z 13·79 *dasta hū-duva* 'both hands'; I 147, 56r1 *u haudva* 'and both', BS *ubhā ca*; Sid. 156r1 *haudvyāṃ vīra* 'on both', Tib. *de gñis-la* ('to these two'); V 122r3 *hu-dvīnu///* 'of both'; K 63, 78r3 *dastakvā haudvyā* 'in both hands'; Sid. 143r4 *mista u vilaka hau-dvī* 'great and small, both', Tib. *čhe-čhun gñis*, Sid. 122r4 *hāṃ-dva dva bhāga* 'both two portions' (BS *bhāga-*), Tib. *čha gñis-kyis*. From dyadic *ubhā* and *duvā*, with *hū-* from (*h*)*uvā*, to Av. *uba-*, *uva-*, *uua* (medial *v* = *uu*), *ava-*, *va-* (glossed by Zor.P. *harv* 2), Sogd. Bud. *wβyw *ubayam* (O.Ind. *ubhaya-*), Munjānī *avelyi*, *ɔvelyi*, *ăbɛlī*, *abeli* (**ubaya-dva-*); Šuγnī *varθ* (*v* < *b-*), Sarīkolī *verθ*, *vert* 'both' (compound *uba-* and uncertain second part); Parāčī *hu-* in *huddi*, *huddinán* 'both', *hu-šše* 'all three', *hu* 'all', Oss. D. *xube-dzästäj* 'with both hands' (*xube-*ubai* or **ubaya-*). See also Z 20·13 *hūvaysañi*. The compound *hū-duva* is like Italian *ambe-due*; Provençal *am-duy*. IE Pok. 34–5 *bhōu-*, Greek ἀμφω, Lat. *ambō*, *ambae*, O.Ind. *ubhau*, Lit. *abù*, O.Slav. *oba*, Got. *bai*, *bajōþs*, O.Engl. *bā*, *þā* 'both', OHG *beide*, *bēde*, Tokhara A *āmpi*, *āmpe*, B *antapi*, *āntpi*. See also below *hvā-daśtä* 'with both hands'.

huna 'men' K 74·58 *dīḍā huna* 'evil actions of the men (?)' (in a text which has *ttūda* from *tvandanu* 'reverence'), from *hvandi* 'of a man'.

hūna- 'sleep, dream', K 26·141 *hūna dyai* 'he saw a dream', Divyāvadāna 447·30 *svapna-*; Sid. 125v4 *huna*, BS *nidrā*, Tib. *gñid*, loc. sing. Z 3·137 *hūña* 'in a dream', inst. sing. Z 4·72 *hūnäna*; V 101b5 *biysändye hūnäna* 'of one awakened from sleep'; Manj. 97 *khu hūña detta ttāja* 'when he sees a river in a dream'; K 111r1 *kye ttu hūña daiyä* 'who might see it in a dream'; Manj. 255 *hūna-nermyena* (BS *nirmita-*) *hamaga āttama hīvyārai* 'they appropriate the self as a dream-created thing'; Manj. 372 *hūña mäñada* 'as in a dream', 323 *hūña m(ā)ñada*; Manj. 395 *hūna mäñada*, = Z 9·18 *hūnä mäñandu* 'like a dream'; III 123·49 *hūna ā hūsāṃ* 'sleep came, we sleep', BS *nidrā āgatā svapāmi*; Manj. 171 *jaḍ(ī)nai hūna jsa bītcapha* 'troubled by dream from ignorance', = Manj. 14 *jaḍīnai hūnana bītcapha*; K 150·16 *hūnä vīśuṇä* 'bad dream', K 59, 31v4–32r1 *cu burai huni ālaṃbana driṃṣṭīye* (*-iṃ- = -ai-*) *māra-karma* 'whatever are dream, grasping, false views, acts of *Māra*-demon'; K 59, 32r2 *hūnä mäñaṃdi ṣṭāre* 'they are like a dream', K 112·374–5 *hūna mäñada mīrīce* 'like a dream, a mirage' (BS *marīci-*); = Manj. 184 *hvana mäñada mīrece*; K 137·893 *asedye hunä uysdvyāṃciñä* 'destroying evil dreaming' (BS *asiddha-*), parallel BS *duṣvapta-nāśani*; SuvP. 75v2 *ekarāttri-deśiñi vī hūnä* 'the chapter of the dream in the teaching (BS *deśanā*) of one night (BS *ekarātrī*)', = BS *deśanā-parivarta-*; K 111r5 *rūvu hūsandä śśānye pātco hūña dāte* 'a form, while lying asleep, then he saw in a dream'; K 113·386 *hūña rūva* (BS *rūpa-*) *vaicaittra* 'various forms in a dream'; Manj. 174 *hvūaiña* (for *hūña*) = Z 5·61 *hūña* 'in a dream'; Manj. 195 *cu hūñā cu ra js(ā) ṵeṣa* '(woman) who is dreaming who also is awake' with adjectival *hūñaa-*; with *-aka-* suffix, K 35·87 *hūñiki dye* 'he saw a dream', = K 26·141 *hūna dyai* = K 18·215 *huña dye*. Uncertain, V 281·76, 9a1 *///me ha⟨ṃ⟩tsa hunaḍa///*. From base *hvap-*: *hup-* 'sleep', see below s.v. *hūs-*, *hūta-*, here **hvafna-* > *hūna-*, Av. *xvafna-*, Sogd. Bud. *γwβnw*, *γwβny*, Man. *xwβnyy*, Yaγn. *xūmn*, *xūṃn*; M.Parth.T. *xwmr*, M.Pers.T. *xwmn*, *xwmr*, Zor.P. *xwmn*, Pahlavī Psalter '*hwmny* 'sleepless', Yidγa *xūbun*, Sanglēčī *xūδm*, Šuγnī *xūδm*, Parāčī *xōm*, Waxī *yīnōt*, *yūnūk*. IE Pok. 1048–9 *ṣuep-* 'to sleep', O.Ind. *svápna-*, Greek ὕπνος, Lat. *somnus*, Celtic O.Ir. *sīan*, Welsh *hun*, O.Norse *svefn*, O.Engl. *swefn*, Lit. *sāpnas*, Tokhara B *ṣpän*, A *ṣpäṃ*, Hittite *supparija-* 'to sleep'.

hūnä 'blood', *-i-* stem, Z 20·54 *nähune ggūne tcära pī hūnä mäjsä mästai äṣke hvī äśśucä* (BS *aśuci-*) *bīysma bile* 'nails, hairs, fat, fatness, blood, marrow, brain, tears, human filth (faeces), urine, intestines'; acc. sing. Z 24·412 *śśandä nä khäśäte haṃjsaṣṭäna hūñu* 'the earth drinks their blood purposefully'; gen. sing. Z 13·99 *dyānāhāre dīvate īndi kye vina āstai hūñe* 'they are *devatā*-deities consuming meditation (BS *dhyāna-*, *āhāra-*) who are without

bones, blood'; inst. sing. Z 5·8 *hiviñe hūñe jsa pīḍe* 'he wrote with his own blood'; Sid. 10113 *u hunai vā nirāmī* 'and for him blood comes out', Tib. *khrag hdzag-par rtogs-na*; Sid. 10514 *huñai jīye* 'in his blood he is ill'. Tib. *khrag zad-pa* ('ceases'); loc. sing. III 93·253–4 *biṃna hūnaña vasūje* 'it cleanses blood due to wind'; III 93·264 *hūña* 'in blood'; K 144, 214 *ysīrājä hūñä khāṣṭdä* 'they drink the heart's blood'; Manj. 130 *kaga hūña āstai thīya* 'he drew out skin, blood, bones'; Manj. 287 *bada huña vina* 'bonds without blood' (as an impossibility). The oblique *hūñu*, *hūñe* became the nom. singular beside *hūnä*. Adjectives see above *hūñīnaa-*, *hūṃjīnaa-*, *huṃjuḍa-*, *huñaḍa-* (?), *hvaijīnaa-*; perhaps also *cau-hna*. From **vahuni-*, Av. *vohuna-*, Sogd. Bud. *ywrnw*, *ywrn'y*, *wyrny*, Yayn. *waxin*, *waxn*, M.Pers.T. adjective *xwnyn*, M.Parth.T. *gwxn*, Zor.P. *xōn*, N.Pers. *xūn*, Balōčī *hōn*, *hūn*, Parāčī *wīna*, *hīn*, Orm. *īn*, Yidya *īno*, Sanglēčī *wēn*, Waxī *wuxen*, Sīvandī *fīn*, Yazg. *x°an* (*x̌wan*). IE Pok. 1172 *ues-*, Av. *vanhutāt-* 'blood', *vanhuθwa-* 'letting of blood', *vohuna-* 'blood' to O.Ind. *vásā*, *vasá* 'fat' to base IE Pok. 1171 *ues-* 'wet', OHG *uasal* 'rain', O.Engl. *wōs* 'ooze'.

hūnaṣpauṣṭa 'well-arrayed', III 105·14, see *naṣpuṣṭa-*.

hunāta 'well-held, guarded', V 84, 25V2 *hunāta nä śāraṅgāre* 'their benefactors well-supported', translation E. Lamotte, Śūraṃgama-samādhi, 227 'gardés par les amis spirituels' (=BS *kalyāṇa-mitra-parigṛhīta-*).

hūnaugyä 'plaited (?)', II 60·30–1 *u hūnaugyä jsainyāṃ hūrāṃ jsa habaḍa pyaṣṭa-līkya khadīrakya śe* 'and one *khadīrakya*-receptacle, plaited, decorated, filled with small things', possibly from **ufnāvan-*, **ufnāunaka-* fem. **ūnaunjā-* to *vaf-* 'weave, plait', see *baudāha-*, *-vaunä*.

hubasta- 'well-bound', II 104·76 *hūbastye narvakalpa-jñānīnai ttāvä jsa* 'with crown of *nirvikalpa-jñāna* (non-imaginative knowledge) well-bound on'; II 75·59 *bastä hūbastä hvaraṃdai ñauysirä grathä* 'the fitting intimate knot bound (and) well-bound'.

hubärūñandei 'well-shining', V 85, 6V1 *hubärūñandei puñīneina*, translation E. Lamotte, 228. See *birūñ-*.

hubuśśānaa- 'well-scented', SuvO. 5r6 *hubuśśānā prahauṇe dājsāña* 'well-perfumed dress must be worn', BS *sugandha-vastra-dhāriṇā*, see *buśśānaa-*.

hubyauḍa- 'well-got', K 5, 144r5 *hubyaudä gyasta balysa māvu hāvä kye muhu gyasta balysa dätändämä* 'well-gained, O *deva* Buddha, is our advantage, which we, O *deva* Buddha, have seen', Tib. *rñed-pa legs-par rñed-do* (*rñed* 'get'); V 84·25, V1 *hubyaudä nä hāvä* 'well-gained is our profit', translation E. Lamotte, 227 'disposant de grands avantages' (=BS *sulabdha-lābha-*); V 233a2 *hubyaudä*.

huma 'soft (?)', III 18·29 *haśä jiṃdä huma bāva paśtä* (end of prescription) 'it destroys the swelling; the soft root matures'. See s.v. *humo*.

humari 'shoulder (?)', III 89·171 *u pijsa kyihäre, humari biysaṃjāre ttyāṃ ra ttīrā-dānīnai rūṃ pajsāñä* 'and they itch fiercely, they seize upon the shoulder (?), for them the oil of this plant must be boiled' (the plant may be *ciṃgāṃ ttīrai*=BS *nimba-*, azadirachta indica). Possibly *huma-*<**amha-* with *-ara-* suffix of bodily parts (as *maysdara-* 'teat', *ttarandara-* 'body'), Oss. D. *iuonä*, I. *uon*, *uän*, *on* 'shoulder-blade'<**amha-*, to IE Pok. 778 *om(e)so-*, O.Ind. *áṃsa-*, Armen. *ous*, gen. *ousoy*, Lat. *umerus*, Greek ὠμός.

-humāra- 'number', second component, see *ahumāra-* V 107, 29r6; 109, 31r7.

humo 'soft, spongy', Z 21·27 *hevira dasta kye ṣṣu humo ttone väta* 'the dried up hands which indeed had been spongy and fatty'. Here *humo* (from *hume u*) and *ttone* are *-e* plurals beside the *-a* plurals of *hevira* and *dasta*. The cemetery scene is illustrated by contrasts of the state of the living body and the discarded corpse, a favourite Buddhist topic. A cemetery text exists in the Śmaśāna-vidhi (ed. L. Finot, JA 1934, 2, 51). Here the fat (*ttona-*) hands are contrasted with shrivelled, dried hands (*hevira-*) of the corpse. In *huma-* there is thus dyadic relation with *ttona-* 'fat', not as conjectured in KT VI 427 with *au-* 'be cold', which the context excludes. In III 18·29 reference to a swelling has *huma bāva paśtä* 'the soft root matures', where the same *huma-* can be seen. Above *ḥābä* recorded I 173, 91r1 is a balsam shrub, which has the soft, spongy stalk of the balsams, from **humpa-*. These two words can be seen to derive from **huma-*, or **humba-* and **humpa* 'spongy' to IE *sṷem-*, *sum-*, *sumb-* in O.Engl. *swamm* 'fungus', Got. *swams* 'sponge', OHG *swam*, *swamm*, *swamb* 'fungus', O.Norse *svǫppr* 'mushroom, ball', New German *schwamm* 'sponge, fungus', Engl. *swamp*, *sump*, all named from their soft and spongy character. Pašto *xomba* 'mushroom' is older **hvampā-*. O.Ind. RV 1·84·8 *kṣúmpa-* 'mushroom' (glossed by *ahi-cchattra* 'snake's umbrella, mushroom'), has received a prothetic *k-*. The Oss. D. *xumä*, I. *xūm* 'cultivated land' could be thought of as 'soft' land, rather than connected with **xurmä-* 'dust' in Sogd. Bud. *ywrmh*, Man. *xwrm*, *xrwm*, Sarīkolī *xorm* (Shaw, p. 73), as proposed TPS 1945, 34. Yazg. *xūm*, *xūmb*, *xəmbay* (*-ay* suffix of abstract) 'even, smooth spot' may also fit here. For a proposal, made at the Congress of Orientalists, Canberra 1971 that Av. *haoma-*, Zor.P. *hōm*, the sacred drink of the yasna ceremony, and O.Ind. RV *sóma-*, the drink of the *yajñá-* ceremony should as the 'spongy' plant be traced to this same IE *sūem-*, see Memoirs of the Research Department of the Toyo Bunko 29, 1971, 8 Trends in Iranian studies; JRAS 1972, 105; Mithraic Studies 1, 19 (1975). The use of 'the branch of the red tree' (RV 10·94·3 *vṛkṣásya śákhām aruṇásya*) causes difficulty, see Mémorial Jean de Menasce, 1974, 374. It is further possible that Sogd. Man. *xwrm*, *xrwm*, Sarīkolī *xorm* 'dust' is from **xumra-*<**humra-* as an epithet of dust as the 'soft, smooth' thing; or that here the *-r-* is intrusive, as in Sogd. Bud. *ywrnw* 'blood', s.v. *hūnä*).

huyuḍa- 'well-made, easy', III 22, 11b4 *haṃbīsä na huyuḍä pamāka nati* 'of the mass it is not easy to take the measure', BS *skandhasya na sukaraṃ pramāṇam udgrahītuṃ*, ibid. 11b4 *hauyuḍä*.

huysänautta- 'well-washed', III 42b8 (=2) *huysänautti pīrākä paryāñä pīḍä* 'a well-washed writer (painter) must be ordered to write (paint)'; SuvO. 68V5 *huysänauttī ttarandarä* 'well-bathed his body', BS *susnāta-gātraḥ*.

huysīrru 'made of fine gold', Z 5·14 *jändä kho jaḍä*

haṃdru huysīrru 'destroys it as the ignorant the vessel of fine gold'. See *ysīrra-* **zar(a)nya-* 'gold'.

hūr- 'to give', see *haur-*, *hor-*:*hūḍa-*.

hurā- 'mare's milk fermented', Z 2·50 *paṛysa nirmändä ce pīpāre hurau bātā* 'he magically creates (BS *nirmi-*) servants who prepare *hurā*-drinks (*hure* with *u* 'and') and musts'; II 10·10 *īra u hūra u bvīysana*, II 11·23 *īra hīya u haura u bvīysana*; II 99·175 *īrä u haurä bvīysnạ*; ibid. 187 *īra hīyạ u haurä u bvīysna* 'ale and mare's milk and sherbet', the *hīya* refers to *mvaiśḍa-* 'gift ('favour')', or could come from *hīya-* < **hixti-* 'liquid'. To Av. *hurā* 'exhilarant drink' glossed in Nīrangastān 50a3–5 *dahmō huraṃ xvaraiti maδō aspya.payanhà* 'the officiant (*dahma-*) drinks the *hurā*-drink; it is the intoxicant from mare's milk'; Zor.P. *hur* explained as *asp-pēm* 'mare's milk', DkM 621·5 *pur dōlak ān ī asp-pēm* 'a full vessel, that of mare's milk'; Draxt asōrīk 113·4 *anōšak hur* (*hwl*) *mān kē xvarēt* 'our immortal *hur*-drink which he drinks'; Zor.P. *hur* is given for Aramaic *ŠKL*=*škr-* 'intoxicant'. To IE Pok. 912–3 *seu-* 'moist', O.Ind. *súrā-*, Lit. *sulà* 'sap', O.Pruss. *sulo* 'thick milk', Ziryen lw *sur*, Vogul *sara*.

hurā 'thigh', Sid. 131v1 *hurā*, BS *ūru-*, Tib. *brla* 'thigh'; Z 20·45 *pālsuve ṣṣūñi pātīve rrīmä hurā kṣāna* 'ribs, loins, legs, faeces, thigh, shoulder'; gen. plur. IV 17·13 *hurāṃ*; loc. plur. Sid. 129r1 *hurāvuā*, Tib. *brla*; I 181, 100r1 *hūrāvvā*; Sid. 131r5 *hurāvuā*; IV 17·4 *hurāvā*. From **urāva-* from **uru-*, to IE Pok. 1108 *u̯ā-* 'straddle', O.Ind. *úrú-* 'thigh', Lat. *uārus* 'bent'.

hurā 'scarf, belt', Z 22·168 *hurā stura pūḥeitä myāni* 'a thick scarf is fastened at the waist'. Maitreya's scarf was a marked feature of his images. For 'girdle' BS has *parikara*, Śikṣā-samuccaya 276·3 *parikara-bandha-* 'binding on a scarf'. From *hurā* 'thigh', as adjectival (possibly by shifted accent) *hurā* 'connected with the thigh', like Oss. D. *ronä*, I. *ron*, plur. *rädtä* 'belt' (**rāna-*) from *rāna-* 'thigh', Zor.P. *rān-pān* 'thigh-protector'. Note Georgian *bark'al-i* 'thigh', *sa-bark'ule*, *sa-bark'le* 'greaves'.

huraṣṭa- 'plant name', Sid. 123r5, BS *puṣkara-*, *poṣkara-*, *pauṣkara*, Tib. *ma-nu*; I 143, 52r1 *hūraṣṭä*, BS *pūṣkara*, III 85·79 *hūraṣṭä*, BS *puṣkara-*, orris root, iris germanica. Possibly *hu-* with *raṣṭa-* to *raxš-* 'red, dark', see *rrāṣa-*, for *-ta-* to colour name, see *rrusta-* 'red', base *raud-*.

hūrāka 'choice part', III 100·10 *ttyau ysyai hūrāka* 'of those (books) he carried off the choicest', from **fra-ur-i* to *var-* 'wish', to Av. *fraoraṯ* 'willingly', of a list of religious books.

hūrrāgye 'restful, at rest', K 151·40–1 *vīna ra na padīmä ṣkāja hūrrāgye* 'without (the factors, BS *saṃskāra-*) he does not make the *saṃskāra*-factors restful'. Possibly from *hu-* 'well' and *rāmaka-* fem. *rāṃgyā-* to base *ram-* 'rest', see s.v. *ram-* 'rejoice', with N.Pers. *xurram* 'happy'.

hurāśña 'kitchen', JS 8r3 *bukajä puṣa tsvai*, *rruṃdāña hurāśña* 'to the steward you went at once, into the royal kitchen', loc. sing. *-ya* to **hŭrāsana-* (*hu* and *hū* not different), hence possible **ha-vrāsana-* with *hau-*, *hō-* > *hū* ~ *hu* with base *vrās-* 'to heat, cook' and suffix of place *-ana-*, **fra-vrāsana-* 'cooking-place' (=parallel version 'kitchen'). Hence base *vrās-* in Oss. D. *ūāras* 'beer', *fäuuāras äj*, Jassian *oras*, by *-ās-* to base *var-*:*vr-* (as *gar-* 'to awake', *gr-ās-* in M.Parth.T. *wygr's-* intrans. beside participle *wygr'd*, M.Pers.T. *wygr's-*, causative *wygr'syn-*, participle *wygr'd*); *var-* in Armen. lw *varem* 'to kindle', Hittite *u̯ar-* 'to burn', trans. *u̯arnu-*, O.Slav. *variti* 'to boil', Russ. *var* 'seething water', *varitī* 'to boil'; O.Bulg. *vīrēti* 'to seethe', Lit. *vérdu*, *virti* 'boil'. See *hūrāsanī*. If **hu-rāzana-* 'fine building' (see base *rays-*), the reference to food is absent and *hvar-*:*hur-* 'to eat' is also not relevant.

hūrāsanī 'part of a name', III 95·65 *ñaśą bīsa hūrāsanī sagai* (space) 'the humble servant Hūrāsanī Sagai'. Other names are preceded by place-names or professional, as V 221·17·2 *sakāñä ṣanīrā* and II 74·40 *ysarrarä kharūṣai* ('goldsmith'), hence *hūrāsanī* could be 'from Hūrāsana-' with adjective suffix *-ī*, or 'in charge of, working in the (or a) kitchen'. See *hurāśña*.

hūrī 'servant, youth', in the story of Kunāla and Tiṣyarakṣitā, K 42·101 *cu āṃ vā mara kūṣḍyī hūrī va hūrī na dirve ttriṃma* (*-iṃ-*=*-ai-*) 'who was here as a page in the palace, the youth did not dare to enter'; in lyrics, III 34·4–5 *ma ṣṭā tta tta setta ṣą ṣṭā jabvī hūrī*=III 40·5–6 *maṃ ṣṭ(ā) tta tta saittä ṣa ṣṭau jäbvī hūrī*, =K 45·11 *maṃ ṣṭā tta tta setta ṣiṃ ṣṭāṃ jabvī hūrī* 'here indeed it so seems that he is indeed a youth of Jambudvīpa'. From **hurīta-* 'well-grown', with *raita-* > *-rī*, Zor.P. *rētak* 'youth, page', N.Pers. *rēdak* 'youth', Pāzand *rādak*, *rādagaṇ* glossed by Arabic *ɣulām*. From *raita-* in Armen. lw *erita-sard* 'of youthful years'. See also V 5·2·2; 2·7 *rya* 'young men'; K 73·29 *ryāna* 'with youthful body' (improving on the translation in Buddhist Studies in honour of I. B. Horner, 16). From base IE Pok. 330 *rei-* 'rise up', see s.v. *rya*.

hurīttara 'more easily, easier to get', N 158, 25–30 *ṣą bisīvirāṣyau dārañā ttyau haḍi haṣṭā-yseryo gyastyau balysyo hvata sarva-satvānu uysnaurāṇä mulśdi pracaina, hurīttaru bisīviraṣṣā udūṃbarä spyai ni ttyānä dārañānä hvāñāmata u hurīttara vā ṣą dārañā u duṣkaḍara tti uysnaura cai sājīndä u vāśīndä u parīndä pīḍä, hurīttaru bisīvirāṣṣā balysānu panamāma khu ttye dāraṇī hvāñāka* 'O sons of the House, this *dhāraṇī*-formula is spoken by those very 80,000 *deva* Buddhas to favour of all beings; easier to find, O sons of the House, is the *udumbara*-fig's blossom than the preaching of these *dhāraṇī*-formulas, and this *dhāraṇī*-formula is easier to find and more wonderful are those beings who learn and recite and cause to write, easier, O sons of the House, is the arising of Buddhas than the preachers of this *dhāraṇī*-formula'. From **huraita-* 'arisen well, found easily' to IE Pok. 330 *rei-* 'rise up', see s.v. *rya* 'youthful', and *hūrī*.

hūlāṃ 'a food, sweetmeat (?)', in a list of foods III 117r01, possibly **hvṛdāna-* or **hurdāna-* to base *hvar-* 'sweet', see s.v. *hvarra-*, *hvara-*, *hvera-* 'sweet'.

hulaihä: 'covering', III 81·166; 168, see *huḍaiga*.

hulga- 'soft', dyadic, Z 16·13 *trāmu atä nonä hulgi aysmu* 'thus very gentle, soft mind'; Z 2·49 *baṣṭargyo nirmite hulgo* 'he magically created a soft couch'; V 26, 49r6 *hulgu aysmūna* 'with soft mind'; Sid. 7r3 *hoga*, Tib.

hjam-po ('soft'), Sid. 138v1 *haugа*, Tib. *hjam-po*; III 84·48 *hugä*; with suffix *-laka-*, III 84·38 *hugalakä*. From **ṛdu-* with prothetic *h-*, Sogd. Bud. *'rδwk* 'sincere', O.Ind. RV *ṛdu-* in *ṛdu-udara-* 'having soft belly'. For *vardu-*, *vṛdu-* see *bile* 'intestines', Waxī *wurd*, Av. *varədu-* 'soft', M.Parth.T. *hwlkg* 'firm elastic tissue'. Either *ṛd-* or *urd-* could result in Khotan Saka *(h)ul-*.

huvatcäṣṭa- 'well-sprinkled', v 113, 35v4 *huvatcäṣṭa śśandā padīmāña* 'the earth is to be well besprinkled', BS *susiktaṃ kṛtvā*, see base *tcāṣ-*.

huvathāta- 'well-harnessed', III 72·167–8 *aśa pasta haiysda viśtarä, huvathāta tcarṣva ttuṃna* 'he ordered to get ready horses, well-harnessed, handsome, stout'; K 64·8or3–4 *aśa kṣaṣṭa ysārä tta hūvathāva uysmestä* '60,000 horses so well-equipped, well-groomed'. From *pathā-* 'to harness', see *pathāña-*, *pathūnā-āysäta*, to base **pati-dada-* (like *parāth-* 'to sell' **parā-dada-*), Av. *paitidāna-* 'protective armour'.

huvadīta- 'well-burnt', to *padīta-* 'burnt', v 69, 8v1 *padīta ttā sarvvaśūra uysnora huvadīta dyāña* 'these beings, O Sarvaśūra, are to be seen as burnt, well-burnt', BS G 37, 12a2 *daghās te sarvaśūra satvā dagdhā eva*, Tib. *sems-čan de-dag ni ćhig-pa des ćhig-pa-ñid-do*. See *padajs-*.

huvaṇd- 'man', see *huvẹ*, *hvaṇd-*.

huvamāva 'well-measured', I 137, 44v4 *nasāna huvamāva tta arvi vījani* 'by portion those medicines well-measured by the physician', BS *bhāgā suttalīna bhiṣaka* (=*bhāgāt sutulīna- bhiṣak*). See *s.v. pamāta-* 'measured', base *mā-*, *māta-*.

hūvaysañi 'of both kinds', Z 20·13 *pūjai kāṣca hūvaysañi store kāḍe* 'reverence from it and trouble (wealth), of both kinds, is very grievous'. See *hū-* (in *hūduwa* 'both') *hvā-daśtā* 'with both hands' and *ysana-* 'kind, sort', *tcūr-ysanya-* 'of four sorts', to Av. *uba-*, *uva-* 'both'.

huvaysāña 'well-known', v 185, 2b3 *huvaysāña mista balysūña|||* 'well-known great bodhisattvas'. See *paysāña-*.

hūvaraka 'small', K 3, 138v1–2 *bvāñu se kyerä avamā⟨ta⟩ dāti hvāñāmata, gyasti balysi u hūvaraka ṣa cu västārna ānandä ṣamanä āstana näṣaskye jsa draiśu vāte, avamätä ṣä cu ne draiśu vāte śtä* 'it must be known (that) how unmeasured is the *deva* Buddha's preaching, very little is that which Ānanda the ascetic (BS *śramaṇa-*) has learnt with beginning (and) end, unmeasured is that which he has not memorized', Tib. *rig-par bya-ste, de-ltar bźin-gśegs-pahi ćhos bśad-pa ni dpag-tu med-do, de-la dge-slon kun-dgah-bos ni ćun zad-ćig kun-ćhub-par byas-su zad-kyi, gan-dag ćhub-par ma byas-pa-dag ni dpag-tu med-do*, translation E. Lamotte, 239–40 'ce qu'Ānanda en a retenu est très peu de chose'. From **ūvara-*, with prothetic *h-*, to base *vā-:ū-* 'be deficient', see s.v. *vāra-* (an alternative would be *hu-* 'well' with *uvara-*). For *u* 'very' see above v 78, 4v2 *u*, Tib. *rab-tu*; but it could here be *u* 'and'.

huvarausta- 'well-restrained', v 161, 35r3 *cīye parāhu huvaraustu parehäte ttī⟨yä⟩|||* 'when he restrains the well-restrained restraint (when he well restrains himself), then...' (=BS *śīla-*), BS G 37, 26a6 *yadā ca brahma-caryaṃ cariṣyati, tadā...*, Tib. *gan-gi ćhe ćhans-par spyad-pa spyod-pa dehi ćhe*. See *parāh-*, *parosta-*.

huvasva- 'very pure', K 40·22 *huvisvaña āśa*, =K 43·140 'in the very pure sky' (BS *ākāśa-*); III 96·4 *hūvasve bvaijai ṣa sūhāva* 'very pure, honoured, this *Sukhāvatī*' (abode of *Amitāyus*); Manj. 47 *satva pā huvasva bvāña* 'the beings are then to be known to be very pure'. See *vasuta-*, *vasūjs-*.

hūvāysana- 'place of easy movement', III 40·6 *hūvāysaṃña jūhaunai ttraikṣa maṃ kāṇa* 'in the pleasant place the amorous one is keen for me', =III 45·12 *hūvāysaña jūhaunai ttrrikṣä ma kiṇa*, =III 34·5 *hūvāysañīda jūhaunai ttrakṣa ma kiṇa* (*-īda* 'he acts' coalescent), =III 36·53 *hūvā⟨ ⟩ ttraikṣa ma kiṇa*. From *hu-* with *vāzana-* 'place of (agitated) movement'. See *bays-*, and the second component in *bahoysana-* 'market'.

huvistāta- 'well-placed', v 91, 61117 *virä huvistātu himi* 'he is well based upon...', BS *supratiṣṭhita-*, see *vistāta-*.

huśśīya- 'very white', Z 19·39 *huśśīya haska kṣāta thīye* 'he pulled out the six very white tusks'. See *śsīta-* 'white'.

huśūsta- 'well-prepared', Z 5·34 *aśśa nu uysmalsta huśūsta* 'horses of them groomed, well-prepared', see *śūh-*.

hūṣại 'leader (?)', III 104·48 *khve brrī ṣṭānai vaijalakāṃ hūṣại cūba* 'when being a loved one the leader (?) of the youths kisses you'. From **fra-vaz-ya-*, **fra-vaz-i-* 'going in front', base *vaz-*, see *bays-*.

huṣạina 'lady', Chinese title, II 41b1 *fu-ʒən* from *piu-nźien*, Jap. *fujin* (K 41·1; 930·1), with variants.

hūśta 'spear', Manj. 231; IV 21·3 *huśtä*, see *hälśti*.

huśtä 'he sleeps', Manj. 394 *kāma burai hūśta nai butte* 'whenever he sleeps he does not know it', =Z 9·17 *kāmu buro hūśtä nä butte*; K 111r2 *||| bäysāndye saṃña ni huśtä viññänä harbiśśä īste* 'of him awake, concept (BS *saṃjñā*) does not sleep; the thought (BS *vijñāna-*) all retreats'. See *hūs-*.

huṣṣ- 'grow', *huṣ-*, *hūṣ-*, v 82, 7or3 *ttīśäna huṣṣīndā* 'they increase in splendour' (BS *tejas-*), =v 109, 31r5–6 *⟨tt⟩ī-⟨śäna⟩ huṣṣīndä*, BS *vivardhayet*; K 51·6·7 *ṣa-ṃ hūṣī ysathvā auṣkä* 'in births may it increase for them always'; K 155·51–2 *bueysa būḍa sapatta-sāha yāda hūṣī* 'over long time always may prosperous joy (BS *saṃpatti-sukha-*) increase'; 3 sing. Z 11·50 *bodhi-cittäna huṣṭä* 'he increases with bodhi-thought'; III 133, 6b3 *huṣṭä raysä śaṃdye sīra ⟨hämāro⟩* 'the sap of earth increases; they may become contented', =I 237, 53v1, BS *vivardhate dharaṇī-raso dharaṇyāṃ praharṣitā bhonti*; participles, Z 23·128 *mari rro pharu sañyau huṣṣāte* 'here for their part they being much increased with concepts'; Z 22·245 *trāmu huṣṣātändā sta biśśä padya puñyo ṣṣadde jsa ttīyä* 'you increased in all ways with merits (BS *puṇya-*), with faith (BS *śraddhā*) then', II 49·71·12–3 *khu vā pā thā huṣāvī pātca māra-pyarāna pve tsve* 'when then you were grown up then you went to your parents' feet'; III 66·27 *hūṣāvai pūrakä kvāśa* 'his son grew up at his side'; K 41·42 *thyau huṣä parbuttä* 'he grew fast, he became adult', =K 43·161 *thy(au) huṣä parbutti*; causative, SuvO. 54r3 *jsārīnau haṃbīsu huṣṣāñāte* 'he increases the heap of grain', BS *mahādhānya-rāśiṃ vivardhayiṣyati*; SuvO. 56r3 *raysu huṣṣāñe u haṃberīmī* 'I increase savour and fill it up', BS *rasena vivardhayiṣyāmi...paripūrayiṣyāmi*; III 10, 18v1 *huṣṣāñuṃ vaska mai pāraṃja* 'increase for me, do not decrease it'; infinitive SuvO. 53v4 *huṣāñāte kṣamīyä* 'might wish to increase', BS *vivardhayitu-kāmo bhavet*; participle

future, III 9, 18r5 *ṣā mulysdi huṣṣāñāña īyā* 'the favour would have to be increased'; noun, V 113, 35r6 *huṣṣāmata kṣamīyā* 'increase would please', BS *vivardhitu-kāmo bhavet*; K 143·1059–60 *buysye jsīña huṣāme udiśāyi* 'with a view to the increase of long life' (BS *uddiśya*); K 148·45 *uśa piṃ (-iṃ=-ai) ttīśa huṣauna paryāviṃ (-iṃ=-ai) bīde* 'may he deign to attain to increase of force (BS *ojas-*), power (*pāṣā-*), splendour (BS *tejas-*)'; adjective, Sid. 12r3 *huṣāñāka*, Tib. *hphel-ba* ('increase'). See also *huṣv-*, *huṣute*, *huṣuttye jsa*. From base *vaxš-*:*uxš-* with prothetic *h-*, Av. *vaxš-*, *uxš-*, Sogd. Bud. *'γwš-*, *'γwšty* 's'améliorer', *'γwš'y-* 'croître', *'γ-* as in *'γwštry* 'camel', Zor.P. *vaxšītan*, *vaxšēnītan*, *vaxšak*, *vaxšišn* 'growth', Yidγa *waxš-* 'grow (of plants)'. IE Pok. 84–5 *aυeg-* 'increase', O.Ind. *vakṣáyati* 'makes grow', *úkṣati* 'strengthen', Greek ἀ(ϝ)έξω 'increase', αὔξω, Lat. *auxilium* 'help', Got. *wahsjan*, O.Norse *vaxa*, *vexa* 'grow', OHG *wahsan*, O.Engl. *weaxan*, Tokhara A *oksiṣ* 'grows'; *okṣu*, B *aukṣu* 'old'. See also *varṣte* (Sid. 121r4).

huṣ- 'to flash' of fire, III 79·15 *hūṣa dai* 'fire flashes', Av. *vaxš-*, *uxšyeiti*, *vaxsyente*, *frā . . . uzuxšāne* (of water and fire), M.Parth.T. *wxš-* 'to catch alight'. Without the increment *-š-*, Sogd. Ancient letter II 11–13 *wγt* **vaγd* 'kindled', M.Parth.T. *'tr-wxt . . . 'twrswxty*; Simnānī *väž-* present *dämäväž-* 'kindle', past *dävät* (*-āt*<*-axta-*).

hūṣ- 'be, become, dry', *huṣ-*, present 3 sing. I 177, 95V3 *ttarā cviṃ (-iṃ=-ai) phaṃni (-i=-ai) hūṣḍi* 'thirst (=BS *śoṣa-*), whose palate becomes dry'; Sid. 212V1 *saṃnq hauṣḍe* 'faeces dry', BS *viṭ*, Tib. *phyi-sa bskams-nas*; Sid. 140r4–5 *sani hauṣḍe*, Tib. *skam-du*; 3 sing. II 71·5 *hauryari khu na hyāre* 'give so that they do not become dry' (SDTV 73); I 189, 109V2 *ca aṃga hvāri* 'whose limbs become dry', BS *śoṣa-*; participle, *huṣta-*, III 59·20 *huṣṭyi śaṃde vīra* 'on the dried ground'; JS 28r3 *ttī śāḍī huṣṭī saṃ pāṣere ṣṭāna* 'then you lay down, you became dried, just being in the sunshine'; III 79·9–10 *hauṣṭū stai ṣṭāna ttarañā ttī jsā ttaudiñā* 'I became dry, being tired, in thirst, then also in the heat'; III 19·38 *dūma-hauṣṭā gūra* 'smoke-dried grapes'. Infinitive, V 336, 35r2 *niśtä uysnorä ce va hautta mahā-samudrä ḫū* 'there is not a being who can dry up the great sea', BS *na∪asti sa kaś cit satvo yaḥ śaknuyād eka-pāṇi-talena mahā-samudraṃ śoṣayituṃ* (with added 'with the palm of one hand'). With preverb, see *pahvāñ-*, *pahvaiñ*, *pahvettā*. See *huṣka-* 'dry' separately. See also *hvā* from *hv-ā-*, participle **hvāta-* 'dried'. From base *hauš-*:*huš-* (with *-š-* increment to *hau-*:*hu-*), Av. *haoš-*, *huš-*, *haošātaē-ća*; *anhaošamne āpe urvaire* 'waters (and) plants not drying up', ZorP. DkM 595·20 *ahōšišn āp urvar*; *hušata-* 'dried (of fuel)', *huška-* 'dry'; Zor.P. *hōšēt* 'it dries', *hōšēnēt* 'makes dry', *hušk* 'dry', *huškīh*, *hōšāk vāt* 'parching wind', DkM 850·16–7 *kē man nē hač hōšāk ut nē hač sarmāk ut nē hač sūδ ut nē hač tišn* ('heat, cold, hunger, thirst'), Armen. lw *xoršak*, Georgian lw *xoršuk'-i*, *xvaršak'-i*, Inguš *xuoršä* 'fever' (*-orš-*<*-ōš-*, like *t'oršak*); M.Parth.T. *hwš'd* 'dried', M.Pers.T. *hwš'g*, *hwš'gyh*, N.Pers. *xōšīdan*, *xušk*, Balōčī *hušay* 'to dry (intr.)', *hušt'a*, *hōšēnay*, *hōšēnt'a*, *hušk*; Oss. D. *xusk'ä*, I. *xūšk* 'dry', I. *xus* 'dry' (**hauša-*), *xusdzinad*, *xuzdzyd*; D. *isusun*, I. *sysyn* 'to dry up' (**vi-šuš-*); D. *sosän*, I. *susän* 'hottest season of the year' (**višauśana-*), Pašto *wuč*, Orm. *wōkā wyōk*, *wyūk*, Yidγa *wušk*, *uśk*, Waxī *wəsk*, Yaγn. *xūšk*. IE Pok. 880, *saus-*:*sus-*, O.Ind. *śoṣ-*, *śuṣ-*, *śuṣka-*, Greek αὖος, αὕος, Lit. *saūsas*, *saūsti* 'become dry', O.Engl. *sēar*. See *huṣka-*, *hauṣka-*.

huṣṣa 'increasingly', with *tsv-* 'go', *jsā-* 'go', and *bāy-* 'conduct', Z 6·22 *ttä maggalīya cu huṣṣa huṣṣa tsīndä kho purra myānai pakṣä* 'these auspicious who increase (wax) like the moon in the middle of the *pakṣa*-half' (BS *pakṣa-*); Z 22·324 *huṣṣa huṣṣa ni jsāte aṣṣadda* (BS *aśraddhā*) 'their unbelief waxes'; Sid. 17V5 *ttrehe tte hāma ṣṭāna duṣe huṣa bāyīdā* 'the radishes, these raw, increase the *doṣa*-state', BS *mūlakaṃ doṣaṃ kṛtvā∪āmaṃ*, Tib. *la-phug rjen-pa ni nad-gźi bskyed-par byed-do*; Sid. 140r4–5 *sani hauṣḍe u huṣa jsāte* 'the faeces dry and increase', Tib. *skam-du mi btub-pahi sar skye-bar hgyur-te* (*btub* 'cut up'); III 127·13 *yāda tvā hūṣa bāstai* 'he always (*īyāndu*) increased that'; II 105·117 *bvaijsai jsa hūṣa tsīda* 'they increase in virtues (*buljsā-*)'; K 100·282 *hadāra pīsa pyālye huṣa tsīde* 'favour, fortune, welfare increase', =K 148·63 *hadāra pīña pyālyai hūṣą tsīde*; K 52·7·4–5 *cu yuḍi pha śaḍe ūvāre, hūṣai tsī jsīñä ttri-vargä* 'because he did much noble (BS *udāra-*) good, may his life of the three kinds increase for him'. See *huṣṣ-* 'grow', *huṣṣa*< **uxšā* 'with increase'.

huṣute, *huṣuttye jsa*, see s.v. *huṣv-*.

hūṣa- 'groin', loc. sing. III 88·141 *hūṣya bañāñä naraiya jeṃdä* 'to be bound on the groin, it cures hernia'; loc. plur. I 147, 56V2 *tta būra āchā jaida, prramīhą, hūṣvā vīne, śarkarya* 'it cures these so many diseases, urinary, pains in the groins, stone', BS *prameho vaṃkṣaṇa-hana śarkaro'*, with *vaṅkṣaṇa-* 'groin' in Suśruta. See BSOAS 23, 1960, 31–2. From *vaxš-*:*uxš-* (or *fra-vaxš-*, *fra-uxš-*) to *vank-*, *vak-* 'bend'. IE Pok. 1134–5 *ųenk-* O.Ind. *vakra-* 'crooked', *vanka-*, *vankara-* 'bend in river', *vaṅkṣaṇa-* 'loins, groin', *vakṣaṇā* 'belly', Lat. *conuexus*, O.Engl. *wōh* 'bent'; to *ųenḱ-* Av. *nivaštaka-* 'bent'.

huṣka- 'dry', *hauṣka-*, Z 2·43 *kṣiyāre huṣka āhūḍe padamna* 'the dry skeletons toss in the wind'; Z 14·51 *syato huṣko* 'dry sand'; III 90·180 *huṣka gūra* 'dry grapes'; II 71·9–10 *huṣka kūra* 'dry wild grapes'; Sid. 153r4 *hauṣka*, Tib. *skam-la* ('dry'); Sid. 145r5 *hauṣka*, Tib. *skam-po*; III 86·101 *hauṣkä gurä* 'dry grapes'; gen. plur. Sid. 135r3 *hauṣkā ttrihā hīvī raysä* 'juice of dry radishes', Tib. *la-phug skam-pohi khu-bčud*; I 179, 98V1 *hauṣkyāṃ ttrahau hīvī kṣārä* 'alkali of dry radishes'; III 100·9 *dai hauṣkāña būśa* 'fire in a dry forest'; III 73·184 *khaḍara jsāṃ hauṣka hvaḍāṃdä* 'the mules ate dry food ('straw')'; III 17·8 *huṣkyä ttrahe* 'dry radishes' (=13); III 17·11 *huṣkyi ttrahe* (=16). From *hauš-*:*huš-* with suffix *-ka-*, O.Ind. *śuṣka-* (from **suṣka-*), see cognates s.v. *hūṣ-*, *huṣ-*.

huṣv- 'grow', from *huṣṣ-* 'grow', Sid. 156V5 *buḍatta huṣvīde jsīñi ṇastyāñä padīmāre* 'they grow more, they make an end of life', BS *pravṛddhā hanti jīvitaṃ*, Tib. *čher skyes-na, srog-la yan hbab-pa byed-pas-na* (*hbab* 'descend'); K 32·29 *upajīva hūṣvāñye* 'makes livelihood (BS *upajīva-*) increase'; I 171, 88r4 *śūkrra* (BS *śukra-*) *hūṣvāñi pūriṃ (-iṃ=-ai) himi* 'it increases sperm, he begets a son'; V 255·1103 *jsīnai huṣvīye* 'may his life

increase'; ibid. 1105 *ttyāṃ jsīna huṣvīye* 'may their life increase'; 3 sing. *huṣute*, Sid. 107v2 *ttaraṃdarū vai dai huṣute* 'for him (*vai*=*vaskai*) the bodily heat increases', BS *vahni-*, Tib. *mehi drod* (differt); noun in *-ti-*, Sid. 121v1 *huṣuttye jsa, saṃna hauṣḍe* 'for the most part, the faeces dry', Tib. *śas che bar gyur-pas phyi-sa bskams-nas*. From **uxšnu-* (see *darv-*, **dršnu-* 'dare'), see *huṣ-* 'grow'.

hūs- 'sleep', participle *hūta-*, Z 4·93 *ce hūsīndi gyaḍīna* 'who sleep through ignorance'; Manj. 187 *ttrāma hūsīda jaḍīna* 'so they sleep through ignorance'; 2 sing. imperative, K 151·41 *ma ja hūsa byadanä* 'do not sleep with confusion' (*bitandäna*, =BS *pramāda-*); 3 sing. v 188, 75b4 *ṣi ttara hūśtä cu brrätä///* 'he there sleeps, who awake...', v 187, 75a1 *ni brä āye gyasta ā huśśä* 'he would not be awake, O *deva*, or would not sleep' (optative); Z 9·17 *kāmu buro hūśtä nä butte* 'whenever he sleeps, he does not know'; participle present masc. Z 9·25 *samu kho hūsandä bäysendä* 'just as the sleeper awakes', =Manj. 403–4 *sama khu hūsadai baiysedä*; K 1115 *rūvu hūsandä śśänye pätco hūña däte* 'lying asleep he then saw form (BS *rūpa-*) in a dream'; Manj. 186 *hūsadai hūña hara daitta* 'sleeping he sees things in a dream'; Manj. 194–5 *käme kūre hūsadä aysmva brrä añadrramä hau-dvyau naiśta* 'false thoughts of sleepers, mind, otherwise being awake there is none of either (sleeper or awake)'; K 136·872 *o āṇaṃdä, o hūsaṃdai o vā brrätä* 'either sitting or sleeping or awake', Tib. (differt) *ñal-lam gñid-kyis log-gam* ('sleeping or reversing sleep'); Manj. 271 *hūsada uysnaura* 'sleeping beings', =III 39, 42b4 *hūsandä uysnaura*; Z 9·11 *crāmu hūsandä uysnora hūña hära deindä* 'as sleeping beings see things in a dream', =Manj. 258–9 *crrāma hūsadai satva hūña hīra d(e)tta*; Manj. 410 *hūsadai mätträ basta baiśa brrāva mättra gūva* 'all as soon as asleep are bound, as soon as awake freed' (BS *mātra-* with participle 'as soon as'); Manj. 96–7 *ṣä kūra kāma geste hūsade* 'this false thought revolved for the sleeper'; fem. K 1111 *hūsaṃkya saṃña gyaḍīna* 'sleeping consciousness (BS *saṃjñā*) through ignorance'; Manj. 193–4 *hūsace strīya cu dyä pūra ysä kūrai saña* 'of the sleeping woman who saw a son born, her thought (BS *saṃjñā*) was false'; future participle, Sid. 8v2–3 *ttye vīra haḍāya hūsāñä u nahārośtä biṃnāṃ hirāṃ jsa phūśāñä* 'for this he must sleep by day, and he must avoid fasting, things caused by wind', BS *tasmin svapno divā kāryo langhanaṃ vāta-varjanaṃ*, Tib. *de-la smyan-bar bya-ba dan, ñin-par thun hgah ñal-na hjuho; zas smyan-ba drags-na rlun-nad mi ldan-pahi ran ćam-du byaho* (*smyan-ba*, *myon* 'experience'; *ñin-par* 'by day'; *thun* 'period, time', *hgah* 'some'; *ñal* 'sleep', *ran* 'proper, moderate'); preterite, Z 13·55 *hūtätä śśäna rrīṇa* 'lying down the queen slept'; K 45·17 *khu ṣi naḍa hū yūḍe* 'when this man slept (had fallen asleep)'. See also *ūm*-participles, *ūmanda-*, *ūmäta-*. From base *hvap-*:*hup-*, Av. *xvap-*, *xvapta-*, *xvafs-*, *xvabd-*, Zor.P. *xvaftan* (or *xuftan*), *xufsēnītan*, N.Pers. *xuftan*, *xuspīdan*, *xvāb*, Sogd. Bud. *w'βs-*, *w'βt* 'fall asleep', Chr. *w'fs*, M.Parth.T. *xwft*, M.Pers.T. *xwpt*; Balōčī *wafsag*, Waxī *reẍup-*:*rīẍupt* (*fra-*); Sanglēčī *xufs-*:*xuvd*, Šuγnī *x̌ōfc-* (*c*=*ts*):*x̌ōvd*, Bartangī *aẍāfs-*:*aẍōvd*, Sarīkolī *x̌ufs-*:*x̌uvd*; Yazg. *pəxas-*:*pəxovd*, infinitive *pəxsaj*; Yaγn. *ufs-*, *ūfta*, *ūfsak*; Oss. D. *xussun*, *xust*, I. *xūssyn*, *xūst*; Pašto *ūdə*, Wazīrī Pašto *wēwd* 'asleep'. IE Pok. 1048 *sṷep-*, see s.v. *hūna-* 'sleep, dream'.

husīya- 'well-taught', N 75·18 ⟨*ṣu*⟩*murjo ve husīyu*, BS *lipi-saṃkhyā-gaṇanā-śikṣito* 'taught in writing, counting, calculation'. See *sīta-*, present *sāj-*.

husure 'quarry', JS 29v1; JS 31v2 *hasura-*.

-hustai, JS 19r4 *harahustai* 'you removed', see *harahusta-*, base *θraud-*.

hustrīyä 'fine woman', v 97, 18r8.

huhvata 'having spoken well', K 142·1045 *tti huhvata baudhisattva* 'these well spoken bodhisattvas'.

he 'he gives', see *haṣ-*, *hę-*, *hei-*.

he vocative particle 'O', v 83, 9r5 *he manyuśrya* 'O Mañjuśrī', see *hai*.

hai vocative particle, K 137·915 *śirä śirä hai śākyamāṇṇa gyasta baysa* 'well done, O Śākyamuni, *deva* Buddha', Tib. (no particle) *bćom-ldan-hdas śakya thub-pa-la legso źes-bya-ba byin-te*; JS 5r4 *hai śira satva* 'O good being'; JS 15v3 *hai naḍi* 'O man'; JS 16v4 *hai thu miḍāni* 'O you, the bounteous one'; v 65·13a *hai ratnabhadra* 'O Ratnabhadra'; v 66·6 *hai daha* 'O man'; v 66·12 *hai vasva... chaka* 'O pure sprout'. See also *he*. Like O.Ind. *he*.

hai 'one's own', for *hīye* plural, Manj. 287 *sahaica hai ṣve* 'hare's horns' (the impossibility). See also I 171, 86v2 *hya*; K 19·222 *hyai*.

hai 'plant name (?)', Sid. 100v4 *āstya bisā vina jidą gaisanai hai jṣęñāñą* 'it cures pain in bones; twisting (?) *hai*-plant must be boiled' (to make a *paiṇḍaa-*). Possibly to read *hai*⟨*śa*⟩.

haiga 'devoted, kindly', parallel to *brraura-*, BS *snigdha-*, II 54·26–7 *nāma-tsvā śūra tsāṣṭā verśāṃdä haiga cā kama-śī biśāṃ bvejsā hvāṣṭā* 'Cā Kam-śī, famous, bold, calm, vigorous, kindly, of all good virtues best' (Chinese where *cā*=*ṭṣang*, prominent name in Ṣa-ṭṣou, K 1174·3 *ṭṣang*<*t'ịang*); II 4·49 *dadą-idrai śakalaka, haiga ñahalmā khanadai* 'having tamed (*danda-*) faculties (BS *indriya-*), excellent, kindly, reverent, smiling'; II 4·56 *śakalaka, bhvaiśą saida-śīle haigaleka ñahmāṃ* 'excellent, Bhvaiśą Siddhaśīla, kindly, reverent'; parallel to III 127·15 *śakalaka-śaumai brraura ñahaluā khanadai* 'fine-mouthed (or fine-faced) kindly, reverent, smiling'. Possibly **hīnaka-* from *hai-*:*hi-* 'to bind' (SDTV 30) like *caiga*< *ciṃga-* 'Chinese'.

haiga 'bound (?)', K 65, 83r2–3 *baudhisatvāña carye vīra pātca, ṣi aysmū bāysdyadai haiga hamāve* 'may this mind be observant intent (bound) on the bodhisattva career' (BS *bodhisattva-caryā*), parallel K 65, 83r3–4 *na hamāne basta mahāvastā vīra* 'may I not be bound (intent) on great wealth' (BS *mahā-vastu-*). Hence *haiga*=*haiga-*.

hęcä, indefinite particle, see *halci* 'anywhere', SuvP. 63r4; SuvP. 68r2; K 48·2·4 *hecā*.

haiñāṃ –?–, v 268, 47a6 *naḍā dvya-t-ī beṃda kve haiñāṃ mu*⟨*re*⟩ *ha*⟨*māte?*⟩. Possibly *hīñāṃ* 'groups'.

heṃja 'red' fem., see *hātänai*, Sid. 136v3 *heṃja*, BS *aruṇa-*.

haije 'red', JS 28v3, see *hätänai*.

heḍä 'he gives', III 76·239; v 215·26·4 *heḍe*, see *haur-*, *hor-*, **haurati* by *-i-*umlaut to **her(a)ti*.

heitä 'he sends', see *haṣ-, hẹ-*.

-heitä, see *pūhẹitä* 'it is tied', see *hai-:hi-* 'to bind'.

haittä 'former', comparative to *haiya-* 'soon, swift', also *haittara-* 'former', K 32·30 *khu ji haittiri bāḍi*, =K 15·129 *khu thyautta* 'as formerly'; III 29, 43a2 *cu mara ye haittä bädä* 'who was here in former time' (BS differt); K 39·158 *cväṃ saittä ṣamanyau* (vocative plural) *vañi haittara bāḍä* 'how does it seem to you, O ascetics (BS *śramaṇa-*) now, in former time'; parallel to BS cliché *bhūta-pūrvaṃ*; Manj. 273 *cu mara ye haittara bāḍa* 'who was here in former time'; III 130·34 *cira haitti drayvä ranvä pūña kūśila-mūla yuḍädu* 'as many merits, good roots, we produced in the three jewels formerly'. From **fratara-*, see above *hatära-*, superlative *hatäna-*, and below *haiya-*.

hẹthīye 'distressed', II 7·117 *ysira kaścai hẹthīye* 'heart drawn in sorrow', see *haṃthraṃg-*.

hainaa-, *henaa-* 'red', see *hätänai*, abstract Sid. 145v1 *heṃde* 'redness', Sid. 136v2 *hainai*, BS *aruṇa-*.

heinä-khoca 'with red faces', invaders of Khotan, *Hvatana-*, *Gostana* (Z 15·9). The word *hätänaa-*, *heinaa-*, as first component *heinä-*, with *khoca-* 'covering, face'. Tibetan has *gdon-dmar* 'red-faced' for the Tibetans and of the *Hor* 'Uigurs' (and later of 'Mongols'). In the Gesariad there is a *srin-po gdon-dmar* 'red-faced demon'. See above *khoca-*.

hem- 'become', see *häm-*, *him-*, *ham-*; Manj. 319 *haimāma jagai naiśta* 'there is not origination, cessation', parallel to BS *utpāda-nirodha-*.

haiya- 'soon, swift', Z 21·21 *haiyä anicca* 'swift are the impermanent' (BS *anitya-*); positive to *haittara* 'former', parallel to V 355, 294v3 *aniccä hīśtä ggāmä* 'the impermanent moves swiftly', see *haittä*, *haittara*. Here *haiya-* from **frāyah-* to *fra-* 'in front' (in form like Av. *frāyō*, *fraēšta-* 'more', O.Ind. *prāyas-*); see also *paiya* 'late' (**apāyah-*), *paittara-*.

haiya 'silk', III 124·85 *haiya*, gloss to BS *pattrorṇā* 'silk' (*patraṇa*).

haiya 'binding', K 100·290 *haiya haya* 'bindings' (dyadic), see *hai-* s.v. *ḅätai* 'untied, opened'. From *hai-ya-* beside *haya* from *hay-a-*, see also *hīha-*. See the full text s.v. *pāṣai*.

haiysa 'gets (?)', Manj. 53 *tty(e) gūstye dre-vadya haiysa satsāra cu pajsa skadha* 'of the three-fold deliverance, he attains in the migration, what are the five *saṃskāra*-factors'. From older **hīysä* 3 sing. optative. Parallel to Z 10·10 *saṃtsārä cu paṃjsa skandha*. See *haiysde*, *hīys-*.

haiysgä 'blocking', III 80·23–4 *vaṣṭi bīmi haiysgä padä anvaśtä* 'continuously the rock is adverse, the road difficult'; III 80·18 *ttraṃdū tvą sīma* (BS *sīman-*) *gvagalījä u haiysgä* 'I entered that frontier, hilly and adverse'. Adjective, Sid. 18v3 *u ga sty(ū)da padīme heysgīyä padīme* 'and it makes faeces hard, it causes blocking', Tib. *phyi-sa lgag-par byed-čiṅ*; K 110·335–6 *tvā bvāma baiśa aharīna baudhasatva aysmya ttrāye na vara haimai drā-masa haiysga* 'that bodhi-knowledge all, without remainder (=BS *aśeṣa-*), is conveyed into the bodhisattva's mind, there arises no block as much as a hair'. From **fra-haiz-* 'hold back', to Zor.P. *parhēz-*, *parhēxt*, M.Parth.T. *prxyz-* 'vigilant' (**pari-xēz-*) *prx'št*, M.Pers.T. *prxyz-*. The Zor.P. *prhyč-* is ambiguous from *raik-* or *raiz-*, in meaning 'hold back, refrain' hence to *haiz-* 'move up' see s.v. *hīys-*, here with *fra-* 'before', to 'prevent, check'.

haiysde 'attains', *hīysde*, see *hīys-* 'rise'.

hẹysdya 'present', K 32·39; JS 39r4 *haiysdi*, see *hälysda-*.

herä 'thing', see *härа-*.

herä, 2 sing. 'you give', V 60, 10a7 *thvī rro ṣṣei dakṣinu herä* 'you give him even a gift' (BS *dakṣiṇa-*). See *haur-*, *hor-*, 3 sing. present *heḍä*, *heḍe*.

herä 'ashes (?)', III 79·15–6 *hīśą gala ttaudä herä hvälai kauṣḍąu* 'sparks from iron, hot ashes, both, from the holes'. See *ūhära-*.

herra 'at once', IV 7v6 *ṣi jsāṃ pramuhä herra vī sa haṃjsiṣṭi* 'the president at once consented'; L 93·2 *ustamāta ṣṣai herra pyūṣḍä* 'even (dyadic) once he hears'; III 4, 10r4 *tta ṣṭāṃ herra herra tcahaurä hälä äyäcana* (BS *äyäcana-*) *hvañä* 'so each time once to the four regions the invocations are to be recited'; III 12, 21v4 *äyäcana tcahauri hälä herra herra hvatä īndä* 'the invocation to the four regions each time once have been recited'. See *hatära-*, *hätarra*.

hera vī 'really', V 279, 5a2 *hera vī ysūmaṃ duṣpye ṣṭi hauta vā na ra byehū* 'I am really weak in winter; I do not get strength'; III 92·244 *khū va hera vī kalamakyä na hatsīṃdä* 'so that the *kalamakya* (small reeds?) do not come out at all' (see *hatsīṃdä*); K 47·55 *haira vī äṃ nä bve* 'I do not know at all'; *hervī*, *hirvī*, II 84·12 *vīna śe śe bvānai aśä hervī haṃda stūri niśtä* 'except for each one a riding horse, actually there is no other beast'; II 47·100 *hirvī ra vā hirä ni paṃmuḍä yuḍāṃdūṃ* 'actually for our part we have been able to report nothing'; K 40·32 *u ttye hīye ṣä cimẹñi hervī śirkye khvai...*=K 43·150 *u ttye hīya ṣi tcimąña hevī śirke khva...* 'and his eyes are actually so fine that...' (*ṣä*, older *ṣu*). With emphatic *-ī* (**aiva*), II 119·166 *u hairī rāṃ vāi ranījai janavai vīra bīsau haḍāṃ hīya kamacū bāḍa vīrāṣta mvaiśda na haraysdai* 'and he does not send the gifts of the envoys of the Land of Jade (BS *ratna-janapada-*) to the land of Kan-ṭṣou'; II 119·170 *u vaña bura vā-ṃ hairī śai haḍa hīya mvaiśda na haraṣtą* 'and till now to us he has not sent the gift of one envoy at all'; K 46·45 *herī vī haḍa äṃ tcemeña na ñāpīda* 'but eyes are not found at all'; K 46·25–6 *herī vī mäñadä hvāyä tta tta yanau* 'actually as she has said, so I will do'. From *härа-* 'thing', like *härṣṭāyä* 'really', not with *herra*, *hätarra* (as proposed IV 7·6).

hąivai 'his desire (?)', III 137·20 *kąida khvai japha na hamāre u hąivai hame* 'they protect; when for him talks do not succeed, but his desire persists' (highly uncertain); BS *jalp-*, Prakrit *jamph-* 'to talk seriously'; possibly **frāšaka-* to *āz-* 'desire' through **āγ̌ž-*.

hevira 'dried, shrivelled', Z 21·27 *hevira dasta kye ṣṣu humo ttone väta* 'dried up hands which indeed were spongy and fat', in the cemetery when the Buddha seeks to awaken (BS) *udvega-* 'horrified revulsion' by comparing the state of a living body to the body discarded in the burial ground. The *ttona-*, *ttauna-* 'fat', BS *snigdha-* is dyadic with *huma-* (hence not as proposed in KT VI 427 'cold', but) 'spongy, soft' the reverse of *hevira-* 'dried'. From base *hau-:hu-* 'to dry, parch', Av. Vid. 8·73

nasūm haṃ.paćaṇ nasūm hāvayaṇ 'they cook the corpse, they desiccate the corpse', Yasna 71·8 *yaθa ātarš huškəm aēsməm. . .aipi kərəntaiti hāvayeiti daẑaiti* 'as the fire cuts into, dries up, burns dry fuel', Zor.P. *havēnd, pat hāvan daẑišn*; M.Parth.T. *h'w-* 'parch, roast', Mir. Man. 1–3, k3 (p. 36) *wrm 'dwryn frsystn q'm'd kw hmg pd 'dwr h'w'ẖ* 'the fiery waves wished to split up and roast all in the fire'; *h'wynḏg* (M. Boyce, Hymns, 188); *h'wynd* (Berliner Turfan-Texte 4·124, line 871). To the same base *hau-* with *-š-* see above *hūṣ-, huṣ-, huṣka-*, and *-ā-s-, hv-ās-, xvās-* 'to dry', DkM 661·20 *xvāsēnēnd āp ut hōšēnēnd urvar* 'they dry up water, they dry up plants' (destroying all cultivation); Šāyast nē-šāyast 3·10 *hvāsītan, hvāsēnītan*, gloss to Av. *haēk-* 'dry', written Zor.P. *hwb's-* and *hw's-*, N.Pers. *havāsīdan* 'parch'. The form *hevira-* is from **hāvi-* > *hev-* with *-ira-* suffix (see also *auysāra-*).

haiś-, *haiśś-* 'send, give', see *hataiś-, haiṣṭa-*.

hai:śą 'plant name', Sid. 126r4 *hai:śą ttīmą* 'seed of *haiśą*', BS *śirīṣa-*, Tib. *śiriśa, albizzia lebbec*; variants Sid. 13r4 *haiśū*; Sid. 126v4 *haiśū ttīma*, Sid. 137v3 *haiśva ttī āstaṃna* 'seed of *haiśū* and the rest', Tib. *śiriśa, rnams*. Leguminous plant, acacia type, BS *śirīṣa-*. See *hai*.

heśa 'in the tower', loc. sing. to *halsa-*, with *haśą*, III 106·39.

heśū 'whether', interrogative particle, K 30·206, possibly to read *heś(t)ū*, =K 38·140 *haiśtū*.

haiśtą 'spear', III 63·137 *haiśtą hīvī nauhā jsa* 'with point of spear', see *hālśti-*.

haiśtū 'interrogative particle', K 38·140 *twā ysādi brraṣṭā haiśtū tta dyāyi* 'she asked the old woman, Have you seen anyone?', =K 30·205–6 *asta vai brraṣṭā heśū tta dyāya* 'at last she asked her, Have you seen anyone?', translation BSOAS 29, 1966, 513. Possibly *hairā* 'really', *(a)śtā* 'is there', *u* 'in fact'; see also *aśtū* 'is there. . .'.

haiṣta- 'sent, given', see *hataiś-*, and *haṣ-*.

haiṣtai 'really', see s.v. *prrārū*.

heṣtyāṣti 'act of giving', K 46·28–9 *ttye-t-ī āśarī haiṣṭādi, khuṣi naḍāṃ hatsa nera jsa ttye āśarī peṇḍvā heṣtyāṣti yūḍadā* 'they gave it to the teacher (BS *ācārya-*); when by the man with his wife this act of giving alms to the teacher was performed'. From *hataiś-: haiṣta-, heṣta-* 'give' with verbal suffix *-āṣcā-*, from present *-t-, heṣty-* (see *bvāṣcā-* 'knowledge').

hesa 'towers', K 64, 8or2 *hauda-ranya hesa* 'seven-jewelled towers'; K 49·3·5 *raṃnīnā-hesa hasīka*, K 37·126 *hesū ttī jsāṃ kūṣḍi* 'towers and (*-u*) then also palaces'. See *halsa-*.

hau-, for *hu-* 'good', III 22, 11b4 *hauyuḍā* 'easy, well made'. See *huyuḍa-* (ibid. 11b4).

ho, *hau* 'word, speech', *hoka* 'speech, conversation', inst. sing. *hona, hauna*; V 141, 10a3 *ne ju ye haṃdarā hau kye|||* 'there was not another word of him who. . .'; N 76·12 *⟨ja⟩lavāhanā hārvaṣṣai ttye ttandrāmye hau|||* 'of Jalavāhana the merchant's son at this kind of speech (all rejoiced)', BS *jalavāhanasya śreṣṭhi-putrasya idam evaṃrūpaṃ vacanaṃ vyāharamāṇasya. . .praharṣa-jātāni babhūvuḥ*; SuvO. 36r5 *pātāyāīu-ṃ jsa hau jsa haṃbrīhāīā* 'to be talked, to be joined in speech with them', BS *ālāpayitavyaṃ*; inst. sing. III 60·44 *hvaṃnī hauna khu ttye dā arthi bvāre* 'in the Khotan language so that they understand the meaning of the *dharma*-doctrine'; Z 12·36 *hiṃdvānāna hauna* 'in Indian language' of the *karmavācanā* ordination service; Z 24·649 *ysīra ho ośa ni hā (ya)nīndi pātūcau* 'they do not utter rough evil words, speech' (see *pātūkyo*); plural *hauta*, II 89·41 *cu ṣacū bisā salāta ṣṭāre tti hauta ṣṭāre* 'what are the rumours (BS *saṃlāpa-*) in Ṣa-ṭṣou, they are words'; second component, *hama-hauva-*, sing. II 105·113 *bīsaga hama-hau hamai u hama-hauva ṣṭāna* 'the *bhikṣu-saṃgha* community (mendicant community) become unanimous, and they being unanimous. . .'; II 101·1 *vaysña ra hama-hauva hamīryau* 'now also may you become unanimous'; Z 24·402 *cu tte draya rrunde ttä hama-hauva hämāre* 'who are the three kings, they become unanimous'. With *-ka*, Z 20·21 *briya ṣṣuva hoka āljsanake brāske hamu* 'treasured report (or praise?), talk, songs, questions, always'. With preverb *ā-*, see *āhau* 'narrative', adjective, Z 22·249 *āhvainaa-* 'fabulous'. From base *ad-* 'speak', *(h)adu-* (like *mau* < **madu-*) to *pātāy-* 'speak' above. For *-ka* to words in *-au* note also *hamauka-* 'bowl', *drauka-* 'hair', *tcīrauka* 'duck'. Connexion with *ad-* supersedes KT VI 429 with IE *sāg-*.

haṇ 'oats, or similar grain', V 386, 41a3 *|||paṃjsa ṣaṃga haṇ drai ṣaṃga* 'five *ṣaṃga*-measures of. . ., three *ṣaṃga*-measures of *haṇ*-grain', ibid. a5 *rrusa nāte ⟨paṃ⟩jsūsa ṣaṃga haṇ nau ṣaṃga* (space) 'he received fifteen *ṣaṃga*-measures of barley, nine *ṣaṃga*-measures of *haṇ*-grain'; ibid. a4 *⟨nā⟩te śau kūsa haṇ kṣą ṣaṃga* 'he received one *kūsa*-measure of. . ., six *ṣaṃga*-measures of *haṇ*-grain'. From **aṇi-*, Lit. *avižà* 'oats', O.Slav. *ovĭsĭ*, beside Lat. *auēnā-*. To be further connected with IE *aues-* in *avah-*, Av. *avō* 'fodder' in *avō.xvarəna* 'manger'; *avō* in the agricultural context Yasna 49·10 *avā.mīrā* 'rich in fodder' (metaphorized); with *auš-* in Pašto *waẑai* 'awn', Yidγa *yūγa* 'ear of wheat', Chorasm. *wwfyk* 'zodiacal Virgo, ear of corn', Balōčī *hōš* 'awn' in *mazanhōš* 'with large awns', *hōšag*, Zor.P. *xōšak* 'Virgo, ear of corn', N.Pers. *xōšah*, with Nūristānī Aškun *au* 'bread' (**ava*), O.Ind. RV *avasá-m* 'food'; and with *-š-, oṣa-dhi-* 'bearing awns' for 'herb' (see BSOAS 20, 1957, 57). The subscript hook could either distinguish this *haṇ* from *hau* 'word', or indicate a recent presence of *-š-*, which would suggest **auš-* in the base like Let. fem. plur. *àuzas* 'oats'. IE Pok. 77 has **auiĝ-*, but quotes also **aues-*; Pok. 88 unconvincingly set O.Ind. RV *avasá-m* 'fodder' with *au-* 'to help'.

hau 'title', frequent in the miscellany II 50, as line 2 *hau gūle hau śvaikale hau saigūra* (and repeated below). This can be identified in Chinese *xou* < *γəu* 'sir' (which is also used of a feudatory prince) in K 79·1. But if it is compared with *hauka-* may be rather Iranian *ava-* 'a relation on the mother's side'. See cognates s.v. *hauka-*.

hoka 'conversation', see s.v. *ho, hau* 'talk'.

hauka- 'a title', II 50·52 *bārai khacai u veṃja-haukāṃ hīyai pūra śvakale* (a miscellany) 'rider Khacai; and Śvakale son of the *veṃja-haukas*'. This may be an honorific title with *veṃja-* connected with *viṃjalaka-* 'boy; prince' and *haukā-* from *hau*. In this *hau* it would be possible to see older **aua-* to be taken with IE Pok. 89 *aṷo-* 'maternal grandfather', Armen. *hau*, gen. plur. *hauouc'* 'grandfather', Lat. *auus* 'ancestor', Lit. *avýnas*

'mother's brother', O.Pruss. *awis* 'uncle', O.Slav. **ujī*, *ujka* 'aunt', Celtic O.Ir. (*h*)*áue* (later *ō*, *ūa*) 'grandson', Got. *awō* 'grandmother', O.Norse *afi* 'grandfather', O.Engl. *ēam* 'eme, uncle', Hittite *ḫu-uḫ-ḫa-aš* (**ḫuḫḫaš*), Lycian *xuga* 'grandfather'. Note the honorific old Tibetan title *ʑaṅ blon* 'the uncle, the minister' (F. W. Thomas, Tibetan literary texts and documents concerning Chinese Turkestan III, 173). See also *hau* 'title' above.

haṵga 'soft', see *hulga-*, dyadic K 56, 21r2 *haṵga nāṃkä*.

hauji 'soft (?)', III 92·238 *u drāma ṣīkä, ū ahi: ṣi va dāttä hauji pajsāñä, ārāñä* 'and pomegranate seeds and *ahi*-plant that is *dāttä*, it must be cooked soft, must be pounded'. Possibly *haṵga-*, oblique *hauji*. For *ṣīkä* 'seeds' note the usual *drrāma ttīma* (Sid. 9v1 and often); *ahi:* as a plant name has not been noted elsewhere, but I 183, 102r5 *dāttī*, BS *daṃttī*; I 151, 62r3 *dhāttī* (BS *dādhayä-*) occur as Sid. 14r4 *dattä hīya bāta* 'root of *dantī-*', BS *dantī-*, Tib. *dandahi rca-ba*, baliospermum montanum.

hauña 'in a vessel', III 90·202 *haṃtsä hauña tcirą daṃdä jṣāñāñä* 'together they must be in a vessel, to be boiled so much'; III 91·203 *utcä hāṃñi tcerai* 'water must be put in a vessel', see *hāna-*.

hoḍa-, *huḍa-* 'given' participle to *hor-*, *haur-*, *hūr-* 'give', **fra-bṛta-*.

hauḍa, 2 plur. 'you give', base *haur-*, II 6, F11, SDTV 124.

hot-, *haut-* 'have power, be able', V 336, 35r4 ⟨*ṣṣai tti nä*⟩ *hotāre ttū saṃghāṭu sūtru pūstya pīrāṇa* (with variant V 74, 42r3 *pyūṣṭe* 'to hear') 'even these cannot write this Saṃghāṭa treatise in a book', BS G 37, 32a4–5 *na taiḥ śakyam ayaṃ saṃghāṭaṃ dharma-paryāyaṃ likhituṃ*; V 73, 41v1 (and V 336, 34v4) *hotāre jaḍa prahujana uysnora ttū saṃghāṭu dātu pyūvāṇa* 'can the ignorant lay beings hear the Saṃghāṭa *dharma*-doctrine?', BS G 37, 31b3 *śakyam idaṃ sūtraṃ bāla-pṛthagjanaiḥ śrotuṃ*; V 340, 79r6 (and V 395v6) *u sarvasatva ne hautāre biśśi dukha näṣemä* 'and all beings cannot assuage all woes', BS G 37, 74b2 *na hi te sarva-satvā⟨ḥ⟩ śakyaṃ parinirvāpayituṃ*; Z 14·78 3 sing. *hotte*, V 336, 35r2 *niśtä uysnora ce va hautta mahā-samudrā ḫū* 'there is not a being who could dry up the great sea', BS G 37, 32a1–2 *na∪asti kaś cit satvo yaḥ śaknuyād eka-pāṇi-talena mahā-samudraṃ śoṣayituṃ*; V 99r8 *ne butte u nai hā bvāmata hautto* (with *-i* over *-o*) 'he does not understand and has not ability to know it'; preterite only N 168·30 *ne ju ye hostä tvī handarä mulśde karä* 'not another than you had power at all over favour'. Noun, *hauta*, *hota*, *hauva*, *hova*, Sid. 135r2 *hauta* 'power', Tib. *ñam-stobs*; Z 22·298 acc. sing. *hoto*; K 7, 147v3–4 *ag⟨ā⟩ṣṭu hoto pyūṣṭāndä* 'they heard of inconceivable power', Tib. *bsam-gyis mi khyab-pa thos-na* (*khyab* 'penetrate'), translation E. Lamotte, 254 'inconcevables qualités et pouvoirs'. Sid. 6v1 *hauta jsa haṃphve* 'possessed of force', BS *balavān*, Tib. *stobs dan*; Z 13·114 *hote jsa*, Z 22·298 *hotä jsa*, Z 24·270 *hvate jsa*, V 331, 21r6 *hvetä jsa*; V 92r6 *hvete*; V 109, 32r1 *hvete jsa*, BS *anubhāvena*; inst. plur. V 129, 1r3 *hauyyau paīyau* (dyadic) 'with powers', Tib. *rdzu-hphrul-gyi stobs-kyis* (*rdzu-hphrul*, BS *ṛddhi-* 'magical power'); Bcd 52r4 *baysāña hauva* 'power of bodhi-knowledge', BS *bodhi-balaṃ*; V 99v1 *h⟨o⟩va*. Adjective, K 4, 141r4 *ttu ne hotani śtā* 'he is not capable of that', Tib. *mi nus-te*; Sid. 138v5 *hauvaṃ hve* 'strong man', Tib. *mi ñam-stobs ċhen-po*; K 147·27 *hauvani hauvani jaśta* 'each powerful *devī*-goddess'; Sid. 4v1 *hauvana*, BS *balī*, Tib. *stobs ċhe-ba*; with suffix *-asta-*, II 45·67 *hauvasta hvaihu:ra* 'powerful Uigurs'; with negative, Z 12·117 *ahotana-*, I 163, 79r1 *ahauvaṃ pijsa padīmi* 'it makes the weak strong'. From base *vat-*, **fra-vat-* > *haut-*, see TPS 1960, 70–5, with Av. *aipi-*, *vat-*, *-aot-*, *fra-vat-*, Sogd. Chr. *'wt* 'faith', Armen. lw *hauat* 'belief', to O.Ind. *vat-*.

hauttauḍau 'a kind of disease', II 120·192 *hauttauḍau tta tta āvastai sa khū gaisīnai mīrāña hama* 'he so suffered from this disease that (he thought) if I try to return, I shall die', translation BSOAS 30, 1967, 97. Possibly *hautā-* 'force' with **gartāva-* 'turning, giddiness', see *gąsā*, BS *bhrama-*.

hauda 'seven', III 70·110 *hauda haḍā* 'seven days'; V 131, 53a7 *hauda gaṃpha* 'seven *gaṃpha*-distances' (=BS *yojana-*); V 332, 25r1 *hauda riṃchānu hālai diśe jsa* 'from the region (dyadic, BS *diśā*) of the seven sages' (=BS *sapta-ṛṣi-*), BS G 37, 22a3 omits (with duplicated passage; G 36, 19v4–5 omits), =V 71, 38v3 *hauda richyānu hā⟨lai⟩*; gen. plur. II 29·38·3 *haudyeṃ thaunāṃ va* 'for seven pieces of cloth (silk)'; inst. plur. V 246, 14a2 *haudyau raṃnyau haṃbaḍā ona* 'being filled with seven jewels', BS *sapta-ratna-paripūrṇaṃ kṛtvā*; V 338, 62r2 *haudyau ratanyau jsa*, BS G 37, 58a4 *sapta-ratnamayāni*; Z 3·46 *hodyau ratanyau jsa*; V 71, 48v6 *hodyau ratanyau jsa*; V 77, 145v4–5 *haudyau ratanyau*; V 247, 15a2–3 *haudyāṃ raṃnyau jsa*; Manj. 138 *haudyā jsa ranyā kūṣḍa* 'palaces with the seven jewels'; Manj. 425 *haudyā jsa ranyā ṣusta* 'prepared with the seven jewels'; variant spelling, K 146·8 *haudha*, III 112b, VI *hāṃdhiä*, K 99·234 *hāṃda raichāṃ hāle* 'to the seven sages' (BS *ṛṣi-*), mythic name of the stars Ursa major. Compounds, K 63, 78r4 *hauda-ranya* 'seven-jewelled (banners, umbrellas)'; Sid. 136r1 *hauda-padya* 'of seven kinds', Tib. *bdun-du*; Sid. 136v5 *hauda-pacaḍa* 'in seven ways'. Ordinal *haudama-*, K 57, 25r2 *haudama* 'seventh (*bhūmi-* stage)'; II 30·1·13 *haudamye haḍai* 'on the seventh day'; Z 10·18 *hodama-*; III 111 br4 (=III 112 bv3) *hāṃdamye haḍai*. 'Seventeen', II 119·172 *haudūsa*; V 181b9 (adjective) *haudusī*, V 181b11 *haudūsīna*; ordinal, II 114·124 *haudūsamye haḍai* 'on the seventeenth day'; 'seventy', Z 4·42 *haudātä*, *hodātä*, Sid. 7r2 *hodātä salä vī bure* 'up to seventy years', BS *saptatiṃ yāvat*, Tib. *lo ldun-ċuhi bar-du*; II 93·9 *dvī-sa haudā haḍā* '270 days'; adjective, II 76·2·3 *haudāyī chā-t-ī va* '70 feet for him'; '700', II 24·23·5 *hauda-se*; '7000', III 113, 4r1 *hauda ysāri*; Z 4·42 *haudātä ysāre* '70,000', *hodātä ysāre*. With the decades, *hau-*, *ho-* before *-pare-*, Z 7·6 *ho-pare-därsä* '37', II 90·85 *hau-pari-bistä* '27'; II 126·20 *hau-pari-biṃstamye haḍai* 'on the 27th day'; IV 60b1 *hau-pari-diräṣe*; II 65·3·5 *hau-para-därsäna*; II 91·113 (and II 84·5) *hau-pari-paṃjsāsä* '57'; III 49·18 *hau-para-haudä* '77'; V 14, 10r1 (and 10r5) *hau-pari-haudā jūna* '77 times'; K 113·382–3 *hau-parai-haudā ysārai* '77,000', =III 49·18 *hau-para-haudā ysāre*. From **haftā*, with *-ā* > *-a* (*-auda-* as *ttauda-* 'heated' from **tafta-*), from older *-an-*; *haudātä* < **haftāti-*; Tumšuq Saka *hodama* '7th', *hoparsana* '17', *hoparsatame* '17th';

Av. *hapta*, *haptaδa-*, *haptadasa*, *haptāti*, Zor.P. *haft*, *haftom*, *haftāt*, N.Pers. *haft*, *haftum*, *hafdah*, *-um*, *haftād*, *-um*, Sogd. Bud. *'βt*, *'βtmy*, M.Parth.T. *hft*, M.Pers.T. *hpt*, *hpt'd*; Oss. DI. *avd*, D. *ävdäjmag*, I. *ävdäm*, D. *ävdtäs*, D. *ävdtäsäjmag*, I. *ävdtäsän*; *ävdaj* '70'; Pašto *ōwə*, *awṛā* '70', Yidγa *avdo* '7', Šuγnī *ūvδ*, *uvd*, *wūvd*; Waxī *hūb*, Orm. *hō*, *wō*; *awēs* '17', *awāi*, *awaitu* '70', Sanglēčī *ōvδ*, Parāčī *hōt*, *hattōs* '17'. IE Pok. 909 *septṃ*, O.Ind. *saptá*, Armen. *eut'n*, Greek ἑπτά, Lat. *septem*, Celtic O.Ir. *secht n-*, Welsh *saith*, Got. *sibun*, O.Engl. *seofon*, Lit. *septyni*, O.Slav. *sedmĭ*, Tokhara A *śpāt*, B *śukt*, Hittite *šipta-*.

haudasai 'having 700 (wires)', K 25·123 *haudasai ttīla bīnau(na) samautta* '700 stringed instruments accompanying', =K 17·189 *haudasai ttīlāṃ bīnauna samautta*, =K 34·74–5 *haudase ttīle bīnānä sa(ma)rthä*; a large number but set beside 1000 drums (K 34·74 *ysārā kūsä*).

hau-dva 'both', see *hū-duva*, Sid. 143r4 *hau-dvī*, Tib. *gñis*. Manj. 194 *hau-nvīna*, read *hau-dvīna*.

hauna, *hona*, inst. sing. to *hau* 'word, speech, language'; v 122, 9r2 *hauna hvāñīndä*.

haune 'eyelashes', III 93·266, see *hānā-*.

hau-pare- 'with seven more', see s.v. *hauda*.

haubarai 'title', II 16, 4a5 *hvāṣṭāna hvaṃḍi cu śerāña miḍāṃ jasti hīya 24 haubarai sīhai hīya paṃjamaki u akāna ⟨hau⟩-barai ttiri stūra nahvani*; *yawarāyi hīya 4 ganama-kirā 3* 'the magnates' men, who are in service of the bounteous god (=king), 24; of official Sīhai, Paṃjamaki and Akāna the official these many beasts, Nahvani; Yauvarāya's 4; wheat-sowers 3'; II 27·35·4 *///salami haubarai sīhai hīvī*; *brattaṃdai māśa-vīrai* 'of Salami, official Sīhai; Brattaṃdai house-worker'; IV 18·5–6 *cu haubarai hīya u dvīyāṃ āmācāṃ hīya paśāta himya 13* 'who are the servants (commissioned) of the official and of the two *āmāca*-ministers have amounted to 13'. No indication of the *haubarai* at work, but the name could be traced to *hau* 'word, command' and *baraa-* 'bearing, being in charge of' orders. In form the word *haubarai*, resembles West Iranian *dipībara-* 'scribe from *dipi-* 'document' and *bara-* 'carrying', *dastabara-* 'teacher', later *dipīvar*, *dipīr*, O.Ind. lw, Kroraina *divira-*, Armen. lw *dpir*; and *dastaβar*, *dastūr*. Hence possibly 'paymaster'. But, note also above *haṵ* 'a kind of grain'.

haubarauña 'office of *haubarai* (?)', II 50·45 *pāyā hīñāṃ haubarauña* 'footmen military men's office of *haubarai*' possibly 'paymaster'; this text is a miscellany of uncertain reliability.

hauma- 'raw', see *hāma-*.

haumai 'naked barley', see *hāmai*.

haumurä 'forgetfulness', K 42·118 *haumurä na ra jsāte* 'is not yet forgotten'; III 101·45 *haumaura na tsīnai* 'may I not forget'. See *hāmura-*.

hauyuḍa- 'easy', see *huyuḍa-* (III 22, 11b4).

hauyyau 'with powers', v 129, 1r3 *hauyyau*, *pañyau* (dyadic), see *hauta*.

hur-, *haur-*, *hūr-* 'give', Tumšuq Saka *ror-*, *rorda-*; 3 plur. II 118·147 *haurīṃde*; Sid. 103v4 *haurīdä*; K 7, 146v4 *rrūṇu horīndä* 'they give oil'; 1 sing. Z 11·18 *horämä*, v 92r5 *haurūmä*, III 146·9·4 *ysaṃthi haurūṃ* 'I give a birth', v 63·36 *maṃdrra haurū* 'I give a mantra-formula'; 1 plur. Z 24·517 *hurāmä*, K 46·25 *haurāṃ*; with *-i-* umlaut, 3 sing. *heḍä*, v 296r1 *hauru heḍä* 'he gives a gift', v 215·26·4 *heḍe*; v 335, 33r3 *haurä heḍä* 'he gives a gift', BS G 37, 30a1 *dānaṃ dadyāt*; 2 sing. v 60, 10a7 *thvī rro ṣṣei dakṣiṇu herä* 'you even give a gift'; 2 plur. imperative, Z 12·27 *hoḍa* (**horatā*), later II 68·9 *hauryarä*; conjunctive, 1 sing. K 45·22 *haura haurā* 'may I give a gift'; 3 sing. conjunctive, v 348, 12a4 *horāte*, BS G 37, 10a7 *pradāna-*; 3 plur. v 147, 129b2 *haurāro*; optative, 3 sing. Z 3·148 *hauri*; preterite *hoḍa-*, *hauḍa-*, Z 13·103 *hoḍe*; III 10, 19r5 *hauri nä hauḍemä* 'I gave them a gift', III 9, 18r3 *ahaura hauḍai* 'he gave a non-gift'; III 21, 6b2–3 *ysīnīya hauḍi* 'given in charge', BS *parīndita*; III 71·147 *hauḍā* 'she gave'. Infinitive II 69·3–4 *haṃjsārä haurä* 'they intend to give'. Participle future, Sid. 144v1–2 *vimaṃ horāñä* 'an emetic must be given', Tib. *skyug-sman... btan*; Sid. 126r2–3 *vimana haurāñä* (BS *vamana-*); adjective *-āka-*, III 22, 11b1 *haurāka*; K 155·58 *haña ysīthi haurāki* 'in another birth a giver'. Nouns, v 335, 33r3 *haurä* 'gift', BS G 37, 30a1 *dānaṃ*, K 45·10 *haurą haṃḍāra* 'gifts, favours', K 148·63 *satvāṃ haura hadāra* 'gifts, favours to the beings', Manj. 84 *haura ttsāttāña yanāka* 'maker of gift (and) riches', and often; inst. sing. v 183 a1; a3; a4 *haurna*; adjective to *haura-*, K 58, 28v1–2 *haurīja pārāma* 'the perfection (BS *pāramitā*) of giving'; v 247, 17a4–b1 *haurīje hauva jsa hayaraṃdā hvaṃḍāna sarauva* 'lions of men rejoicing in the power of giving', BS *dāna-bala-abhiratā nara-sīhā*; noun *-āmatā-*, v 106, 29r3 *suhi haurāmato* 'gift of joy' (BS *sukha-*), BS *sukha-adhyāśaya-*; JS 20r4 *haurāma vaska* 'for giving'; III 21, 6b3 *haurāme jsa*; with adjective, K 7, 147r3 *horāmatīnei thān⟨ä⟩* 'the topic of giving', Tib. *sbyin-gtoṅ-gi mčhod sbyin źes-bgyi-ba*. As second component, II 15·2·2 *jsāra-haurā hvaṃdä* 'corn-paying men (as tax)'; IV 44a2 *nva jsāra-haurai*; II 63F2 *mūra-haurā hvaṃḍi* 'men who pay in *mūrā*-coins'. For the present *hūr-*, *hur-*, participle *hūḍa-*; 2 plur. imperative, K 66, 84r4 *hūryara deśana karmāna* 'give the teaching about the *karma*-acts' (BS *karma-deśanā*); K 150·30–1 *hūryirä deśanä karmāna bīśāṃ* 'give the teaching of all the *karma*-acts'; K 149·10–11 *paśarū hūryarau* 'send and give to them'; 2 sing. imperative, K 150·18 *hūra ma ṃūäśḍä jsä* 'give me with favour'; middle *-u*, III 124·86 *hūrū ttą* 'bring there', BS *ānaya*; optative, II 100·240 *śau pamūhą na hurīyai* 'he was not giving one garment' (durative past); v 193, 9a2 *hurīryau* (lost context); participle future, K 27·145 *ysīra hūrauña* 'gold must be given', =K 19·221 *ysīra hurauña*, =K 35·92 *ysīri hūrāṃña*. Preterite participle *hūḍa-*, III 132, 5a2 *ku hūḍu yīndä numānī ne hämäte* 'where he can give, no regret occurs to him'; ibid. b3 *hūḍu tīndä*; preterite, Z 13·82 *horu hūḍe* 'he gave a gift', K 52·7·6 *hūḍā* 'she gave'; 3 plur. K 5, 143v1 *hūḍāndä*, K 4–5, 142r4–5 *u khāysu mä hūḍāndä* 'and they gave me food'; v 118, 67v1 *hūḍaimä* 'I gave', BS *niryātita-*. Noun, II 105·99–100 *haura hūrāmai ūdaiśa* 'with a view to giving a gift'; adjective, Sid. 1v2 *jsīñi hūrākä* 'giver of life'. Kušan Saka *horaka* 'donator', parallel to BS *dāna-pati*. From *fra-bar-* as O.Pers. *fra-bar-* 'proffer'; both *hor-* and *hūr-*, *hoḍa-*, *hūḍa-* are equally old, hence from *frā-bar-* > *hor-* and *fra-bar-* > *hūr-* (see also the two participles

byauda- and *bīda-* from different vowels). See cognates s.v. *bar-* 'bear'.

haur- 'ward off', III 71·150 *śāvai haura* 'ward off for him the curse' (BS *śāpa-*). From *fra-* and base Av. *var-*, IE Pok. 1160–1 *u̯er-* 'cover', O.Ind. *vṛṇóti*, *várati*, *vṛtá-*, Greek ϝερυ- 'keep off', ἐρυσθαι; ῥύομαι 'save', Got. *warjan* 'ward', O.Engl. *wearnian* 'warn', *wiernan* 'refrain'.

haur- 'to command, rule', II 88·27 *ysarrnai mistye haurā pyaṃtāṣṭā hā aurāsā haṣḍi khu yine* 'when I make report of information to the Great Golden (=Imperial) authority'; III 42 *gaudā naumā haurą. . .ttraumą* 'the leader by name Gauda enters'; II 55·31 *śūra bumaya haurā biṃdā darāṃjsa* 'valorous, strong, bold in ruling'. From *fra-* and *var-* 'to assert', Av. *var-* (not 'wish'), *urvata-* 'decision', *varah-* 'oath', Zor.P. *varrav-* 'to believe', *var* 'oath', *varastān* 'place of oath by ordeal', Orm. *ywar*, Yidya *wor* 'oath', O.Pers. *var-* 'to convince, Av. *fra-var-* 'to be convinced' (not 'to wish' as in Chr. Bartholomae, Altiranisches Wörterbuch s.v. ^{2}*var-*), Oss. D. *urnun*, I. *ŭrnyn* 'be convinced' (with locative pronoun), D. *ärūād*, *irūād*, I. *irād* 'bride-price' (**vrata-*). IE Pok. 1162–3 *u̯er-* 'speak solemnly', Greek ἐρέω 'speak', ϝρᾰτρᾰ 'speech, treaty', O.Ind. *vratá-*, Hittite *u̯eriia-* 'call, give charge', O.Slav. *rota* 'oath'. See s.v. *gvar-*.

haura- 'desired thing' (with *śarā* 'fortune'), II 122·4 *jastāṃ jsa haurā śarā byauda-līkā* 'possessing desire (and) fortune' (=BS *śrī*) from the *deva*-gods'; in a cliché at the beginning of letters with *varāṣ-* 'enjoy', III 116·6–7 *maistye bvāme haura varāśąuma saida śerā byauda-līkā* 'possessing success (and) fortune' (BS *siddhi-*, *śrī*) of the enjoyment of great knowledge (and) desire'; II 83·2 *mistye haurā virāśąme jsa haṃphve* 'possessed of enjoyment of great desire'; V 312·31 *hviyi mistyi hora varāśǫminai pyatsa* 'in presence of the enjoyment of great human pleasure'. Verbal *haurr-* (<*fra-vṛn-*) in *āhaurrda-*=BS *prīti-manas-* 'with pleased mind' (see above); further details in AION 1, 1959, 128–9; III 109·12 *haure dyāve khve jūhai jsa a mīre* 'you have seen your desires (*-e*=*te*), how I die for love of you (*-e*)' with *dyāve* preterite feminine **dātātai*; III 102·52–3 *haurau dyāvai khvau jūhai jsa a mīrai* 'you have seen your desires how I die of love of you (*-u* 2 plural with *ama* 'you' in the previous verse). From base *var-* 'be willing', Av. *fraorəṭ*, 'willingly', to IE Pok. 1137 *u̯el-* 'be willing', O.Ind. *vṛṇáti*, *vṛtá-*, Lat. *uolō*, *uelim*,

haura- 'talk', II 113·94 *hauri āṃ salā ni bijeṣe* 'he does not utter a word or remark' (BS *saṃlāpa-*); with *mura-* 'speech', dyadic, III 114·119 *pātca-ṃ va dūṃvāṃ jsa hau:rā murā ṣṭe* 'then for us (*-ṃ*) there is rumour from the *Dūṃ* people'; III 123·62 *haura māṃra padīmi* 'he makes talk', BS *ālāpaṃ kārayati*; II 75·50 *haurā maurā maṃ ni īnīryau* 'they would not make talk here'; gen. plur. II 90·68 *hau:rāṃ murāṃ jsa*. If *phar-* 'speak' gave *-var-* after a vowel, this *haura-* can be traced to **fra-far-*, with *pharā-* 'speech, language', *pherde* 'he speaks'; so rather than to *var-* 'to assert' in *haura-* 'authority, ruler' above. See also V 314, 3a4 *hārau mūrau jsa*.

haura 'beverage', Av. *hurā-*, Zor.P. *hur*, see *hurā-*, *hūra* above.

hauraja 'adjective in *-ja-* to a place name, *Haura*', V 186, 50b1 *kiraṇa-bhadrānā thaunaka dva hauraja byauda* 'by Kiraṇabhadra received two pieces of cloth (silk) of *Haura*'; *haurāja-*, V 273 II 2·4–6 *kūsa 108 kha 4 haurājā ttū ganaṃ uspurrā nā* 'he received in full the wheat 108 *kūsa*-measures, 4 *kha*-measures, of *Haura*'. Parallel to the adjective *kaṃdvaja-* 'of *kaṃdva*' in II 19, 9a1 and II 100·217; SDTV 40 without translation of *hauraja*.

hauva 'power, force, ability', III 3, 8v2 *khuī ji hauva ī* 'as he may be able' (see s.v. *thāka*); Manj. 119–20 *dā hīye hauva prrabāvna* (BS *prabhāva-*) *nū kṣama byehīda ysatha* 'by power (and) force (dyadic) of the *dharma*-doctrine they get birth according to desire'; K 139·95 *gyastä baysä hauvi jsa, ū gyastä baysä ayeṣthānäna* 'by force of the *deva* Buddha and by dominance of the *deva* Buddha', Tib. *sans-rgyas-kyi byin-gyis brlabs-pahi gzuns-snags gźi rnams* (BS *adhiṣṭhāna-*); V 50, 6r1 *dārañä hauvä jsa* 'by power of the *dhāraṇī*-formula'; possibly a compound, II 87·55 *hauva-thauja pūra-cīysa jastvā* 'power (and) force, birth as a son among the *deva*-gods' (for *thauja-* see s.v. *thāka*). Above *hauta* 'power'.

hauvana- 'powerful', K 147·27 *hauvani hauvani jaśta īde* 'various powerful *devī*-goddesses exist'; K 147·31 *hauvina hauvina pāraṣadā pāraṣṣadye* 'various powerful members male and female of the assemblies' (BS *pāriṣada-*); K 150·21 *amanūṣa-rājä, pajsa hauvanä mista* 'the Amanuṣa-rāja (non-human king) exceedingly powerful, mighty'; K 149·4–5 *hauvanä miṃstą* (*-iṃ-=-ai-*) 'powerful great; III 83·14 *parvālā hauvana mista* 'protectors (BS *paripāla-ka-*) powerful great'. See above *hotana-*.

hąuvīṃdä 'they grind', Sid. 122v2 *hvīḍai jsāṃ hauma rrusa hąuvīṃdä* 'in his food they grind up bare barley', Tib. *kha-zas-su ni nas rĵen-pa khram-khrom-du btags-pahi čhan* (*čhan* 'boiled grain'). From **fra-kaup-*, N.Pers. *kōb-*, *kōftan* 'strike, pound', Zor.P. *patkōft*, *patkōp-* 'strike against', hence IE *keup-*.

hoś-, *hauś-* 'carry off', V 115, 63v6 *śśaṭhyau jsīrgyau yaulyau hauśīndä ysänīndä* 'by tricks, by deceits, by evil acts they carry off, they plunder (dyadic)', BS *śāṭhya-kāryebhir haranti ca parasparaṃ*; V 88, 50v1 *hośī⟨ndi⟩ bāyīndi* 'they carry off, they lead away', BS Bhaiṣajya-text Gilgit MSS 1 24·10 *upanāmyate* 'is brought'; JS 34r1 *māra-kaṃñā ce uvī hośą* 'the maiden of *Māra* who ravishes the mind'; III 73·186 *aḍa aśparä khaḍarāṃ pyaṃtsa, ma vaska hauśara ttiṃda* 'other fodder, lucerne, is before the mules, fetch some for me'; K 28·178 *rakṣajai hauśą*, =K 20·2 *rahąkṣaje hauśę*, =K 37·118 *rakṣajsai hauśę* 'the *rākṣasī*-demoness ravishes him (*yi*)'; III 79·12 *ṣakala brraijā hauśą rauvä bvaiysä sūnāhe* 'in the dry place the long stream carries off the *sūnāha*-bushes'; preterite, 3 plur. *hoṣṭāndi* 'they took away', Z 22·308 *bilsaṃgya hūḍä ttu hoṣṭāndi purauḍāndi ysätāndi* (triadic) 'they carried off, removed, plundered that donated stuff in the *bhikṣu-saṃgha* (mendicant community)'; III 66·30–1 *saṃ ttanī prracā hauṣṭe* 'he precisely then seized on the causes', contrast III 66·31 *na jsāṃ pā prracā haiysda* 'the circumstances were not ready'; III 70·119 *sījsa jsāṃ dajagraiva hauṣṭe* 'Daśagrīva carried off Sītā'. From **fra-vāzaya-* 'carry forth', see cognates s.v. *bays-*. For *byahauśę*, in III 74·195 *māstai-v-aṃ biśa byahauśę* 'he will crush (remove?)

all my brains', either *hauś-* 'take away' or *hauś-* from **fra-kaufsaya-* to *haw-* 'strike, pound, crush' is possible.

hauśa 'a food', III 117, r01 *paiha paṃna : hauśa hūlāṃ pvaiśkha hvaṣī pāraka*. Possibly from **auś-ya-* to *avah-*, **auša-*, see s.v. *haṵ* 'a grain' with Av. *avah-* 'fodder'; **auša-* Zor.P. *hōšak*, *xōšak* 'ear of corn', Pašto *waẓai*, O.Ind. *oṣa-* in *oṣadhi-* 'herb'.

hǫśä 'finger', Sid. 102r5 *ttori vī hvāha:tte tcau hǫśä, u bụśdẹ pajsa hǫśä* 'in the entrance width four fingers, and in length five fingers', BS *catur-angulam āyāme nāhena◡ angula-pancakaṃ* (*nāha=ānāha-* 'length'), Tib. *khahi sboms* (*sbom-po* 'thick') *sor bži, srid-du sor lna yod-par byas-la*; Sid. 103r1 *ttaurä vī dvī hǫśi* 'in the opening two fingers', BS *dvy-angule*, Tib. *kha-nas sor gñis*; Sid. 141r5 *pāri vī āna dvāsạ haṵśä* 'from the heel twelve fingers', BS *pārṣṇy-ūrdhvaṃ dvādaśa-angulaṃ*, Tib. *rtiṅ-pa-nas sor bču-gñis*. From *vaxś-* 'be pointed' to *vak-* 'point', through *vašy->vaś-*, hence **fra-vaśya->hǫśä*, see BSOAS 23, 1960, 31–2.

hośśä 'singing birds', Z 20·7 *panä kaso hośśä āljsīndi mästu käḍe* 'in every nook the *hośśä*-birds sing very loudly'. From base *vas-* 'to make any sound (human or animal)', present *vās-*, see s.v. *bāsa-*, BSOAS 23, 1960, 31–2.

hauśśu 'blow with the fist', Z 13·71 *yakṣä haṃjsaṣte hauśśu haurä śśāriputri* 'the *yakṣa*-goblin proposed to give a blow with his fist to Śāriputra' (a familiar incident), parallel Pali, Udāna 4·4 (a *yakkha* speaks) *paṭibhāti maṃ samma imassa samaṇassa sīse pahāraṃ dātun ti* 'it seems good to me to give a blow on the head of this ascetic (BS *śramaṇa-*)'. From base *pauk-:puk-* 'to punch' with fist or 'strike' with dagger, with *paug-:pug-* in Oss. I. *rämp'uzyn, rämp'yston* 'to pierce', O.Ind. Vedic *las-pūjanī* 'needle' (*las-* 'cloth'). IE Pok. 828 *peuk, peug-*, Greek περιπυκές 'pointed', πυγμή 'fist-fight', πύκτης 'boxer', Lat. *pugil* 'boxer', *pūgnāre* 'fight'. Hence *hauśśa-* from **fra-puś-ya-*. See also *hǫśạ-* 'finger', and KT IV 150.

hauśạu 'lack of appetite', Sid. 134r3–4 *yserī vanāśtä u ṣahe nerāmīdä u hauśạu-v-ī hame* 'his heart shakes and salivas issue and he loses appetite', BS *hṛl-lāso 'rocakaḥ*, Tib. *mer-mer-po dan, kha-nas čhu hbyun-ba dan yi-ga hčhus-pa dan*. See *hīśạu*. Possibly **fra-uźụāba-*, umlaut by anticipation of *-u-*.

hauṣo 'noise', Z 24·647 *aśśa haṃgārīndi ku ne nä hauṣo ya⟨n⟩ī⟨nd⟩ä* 'they hold in the horses so that they make no noise'. From *vas-* 'make noise', present *vās-*, see s.v. *bāsa-*, hence **fra-vaśśa-*, see BSOAS 23, 1960, 32, and *hośśa-* 'singing bird'.

hauṣka- 'dry', see *huṣka-*.

hauṣkārä 'well-pounded', Sid. 100r1 *puṣtarāna, hauṣkārä hāmai, tta arve nokạ ārāñạ* 'junipers, well-pounded barley, these medicaments must be ground fine'. No BS nor Tibetan text has so far been found. Possibly **huškāra-* to base *(s)k(h)ar-*, *(s)k(h)r-am-* 'to thresh', N.Pers. *xarman* (**xramana-*), Orm. *ṣramənd* (**xramana-*), Parāčī *khamōr* (**xamarna-* < **xramana-*), Yidya *xurom, xurämto* Khowar *krom-*, Nūristānī Kati *kr'am-* 'to thresh', with Iran. *xram-*, O.Ind. *kram-* 'to stride out'; BS *krandita-* 'pounded, ground', Tib. *brduns* (*rduṅ-ba* 'strike, thresh, bray'). For *hau-*, see also *hauyuḍa-= huyuḍa-* 'easy'.

hauṣṭa- 'dried', *huṣṭa-*, see *hūṣ-*, *huṣ-*.

hauṣṭa 'a kind of vitriol', I 177, 96r2 *ysamyä hauṣṭa*, BS *kāsīsa-* 'vitriol'. See s.v. *ysamye*. Possibly **fra-auś-* 'burn out', whence a colour name, rather than *huṣṭa-* 'dried'.

hoṣṭa-, participle to *hoś-* 'carry off'.

hauṣde 'dries', see *hūṣ-*.

hausa, K 55, 17 bis r vertical in margin: to read *(tca)hausa* '14', below *śe* 'second'.

hausta- 'drawn, pulled', III 74·204–5 *rahä...aśāṃ jsa haustä* 'chariot drawn by horses'. From *fra-vad-*, see s.v. *bāy-:bāsta-*.

-hausta- from **θrusta-*, see *harahusta-*.

hostä 'he could', see s.v. *hot-* 'be able'.

hauha-, *hāṃha-* 'broad', see *hvāha-*.

hya 'own' from *hivya-*, *hīya-*, I 171, 86v1–2 *ciṃgāṃ ttīriṃ (-iṃ=-ai) hya pira* 'leaves of the nimba-plant' (BS *nimba-*, azadirachta indica); II 100·235 *śkaisa hyī (=hīye) mvaiśḍeṃ (-eṃ=-ai)* 'gift of a present' (Tib. *skyes*); K 19·222 *ttyau hyai rri khauña, =*K 27·146 *ttyau hīye re khauña* 'their veins must be opened'; II 99·199 *janavai hyai naumai* 'the name of the country' (BS *janapada-*); Manj. 257 *sahaica hai ṣve* 'hare's horns' (as an impossibility); Sid. 2v1 *harbiśāṃ hye ⟨hā⟩vaṃgārä* 'benefit to all' (but *hita-* could be concerned here). See *hävya-*.

hyäysdä 'present', see *hälysda-*.

-hrīya-, participle to *-hrag-* see *hahrīyai*, BS *careyaṃ*, s.v. *hahraj-*.

hva 'of oneself, itself', repeated *hva hva* 'severally', see *hvatä, hvatu*.

hva 'spoken', from *hvata-*, participle to *hvan-*.

hva-khāṃḍalaja 'of boar's tusk', I 141, 49r4 *hva-khāṃḍalaja āstai* 'bone of a boar's tusk', BS *ārūka-* (**āruka-*), which renders *āru-* 'boar' for the *āru-* of *āruka-* 'medicinal plant', just as the plant *maṇḍūkī* is translated by *khuysaa-* 'frog' (I 179, 98v1). For *hva-* 'boar, hog', Av. *hu-* in Nīrangastān 114v9–10 *huš pərəsō* 'pig' (dyadic, see above *pąsa-*), Oss. D. *xu, xui*, I. *xū, xūtä*, Zor.P. *hūk*, N.Pers. *xūk* (Sanglečī lw *xūg*, Waxī *xūg*). IE Pok. 1038–9 *sū-* 'boar, sow', O.Ind. *sūkara-*, Greek ὗς, σῦς; Lat. *sū-s*, O.Engl. *sū, sugu*, O.Norse *sýr*, Celtic Welsh *hwch* (=Engl. *hog*), Let. *suvens* 'farrow', Tokhara B *suwo*. See also *hva-* in *hvattarakīnai*.

hvañ-, *hviñ-* 'speak', see *hvan-*.

hvaña- 'to be spoken', participle in *-ya-* to *hvan-* 'to speak'.

hvaḍa- 'eaten', to *hvar-* 'to eat'.

hvaḍa- 'food', see *hvar-*, *hvīḍa-*.

hvaṃnau, see *hvatana-*.

hvaṇḍ-, see *hvand-*, s.v. *huvẹ, hvẹ* 'man'.

hvatana- 'Khotan', Z 23·4 *ne ysvāre hvatana kari hvatanau dātu* 'the men of Khotan do not approve the *dharma*-doctrine in Khotan (Saka) language' (*-au* suffix of 'language', as Ossetic *-au*); gen. plur. Z 23·6 *hvatanāni* 'of men of Khotan'; Z 5·114 *hvatänä rre* 'Khotan king'; loc. sing. Z 5·114 *hvatäna-kṣīra* 'in Khotan land'; SuvO. 3v6 *hvatänä kṣīrna*; *hvataṃ-kṣīryau*; Z 23·372 *hvatänau byūttaimä* 'I translated into Khotan language', =Z 1·189 *hvanau byūttaimä*; III 4, 10r2 *hvaṃnye phari jsa* 'with Khotan speech'; II 72·18·1–2 *hvaṃna rrāda viśạkīrtta* 'of Viśạkīrti, king of Khotan'; III 60·44 *hvaṃnī hauna* 'in Khotan speech'; II 101·248 *hvaṇau bauttai* 'he knows

Khotan speech'; v 273·1, 1–2 *hvani mistä rrundänu rr⟨e⟩* 'great king of kings of Khotan', v 273·2, 1 *hvani mistä rruṃdänu rre*; III 83·18 *hvaṃ kṣīra*; III 94·35a loc. sing. *hvanya kṣīra*, K 99·262–3 *hvana kṣīra*; III 121·11 *hvanya kṣīra*, BS *gaustana-deśa*, III 121·14 *hvanya kṣīra*, BS *gāṃstana-deśai*; Sid. 103r4 *hvaṃnau vī nāma* 'name in Khotan speech'; Sid. 103r3 *hvaṃno vī*, JS 2r1 *hvaṃnau*. Found widely in Central Asia, Tib. *hu-ten*, *hu-den*, *huthen*, *yvu-then* (*h*, Tib. letter no. 23 of the syllabary); Chinese *ü-t'ien*<*jiu-d'ien* (K 1317·1; 1194·9); Khotan Saka script *yūttinä*, *yūttyena*, *yūttyaina*; Ḥudūd al-'ālam *xutan*, Latin (medieval) *quotan*; at A.D. 641 local pronunciation Chinese *huan-na*<*xuân-ná*, hence the later Khotan Saka *hvaṃna*, K 99·1 (with radical 85); 647·1 *xuan-na*<*xuân-ná*; Sogd. Man. *xwδnyk* (adjective). Tumšuq (ed. Konow) VI 6 *hvaḍane* and VIII b6 *hvaḍna* may also refer to Khotan; later history of Khotan in P. Pelliot, Notes on Marco Polo I, 408–25. Various proposals for connexion, but no indigenous gloss. Ethnic names have many origins, so that at present no proposal is certain. The name belongs to the tribe, to which *kṣīra-* 'country' is added. A connexion with the name Kušān *Huviṣka-* and the adjective *hvāṣṭa* 'chiefest' may be worth consideration. The *ḍi* II 82·8 *ḍi vaijalaka* and *ḍī* II 82·91 *ḍī vijalada* (in an inferior text) may represent the Tibetan *Li* 'Khotan'.

hvataṃḍä 'men', v 263, 89v2, BS G 37, 77a2 *tau puruṣau* 'these two men', with intrusive *-ta-*, to *hvaṇḍ-*, see *huvẹ* 'man'.

hvattarakīnai 'made of pig-skin (?)', II 59·6 *hvattarakīnai ūra-bada-* 'a belt (*ūra-* 'belly'; *banda-* 'binding') of skin of the *hva*-hog'. See *hva-*, s.v. *hva-khāṃḍalaja*. To Av. *hu-*, Zor.P. *hūk* 'hog'. The second component *ttaraka-* could with intervocalic *-tta-* for *-da-* derive from *dar-* 'to tear; flay' (see s.v. *draijsai*, Chinese *p'i* (K 721·1) 'leather'). Note in a loan-word III 76·237 *kattalä bahyä* 'the tree *kadalī* (plantain), with variant *katalī*. To Greek δέρμα 'skin', δέρρις 'flayed skin'.

hvatä 'of oneself, itself', later *hva*, BS *pṛthak*, v 117, 66r3–4 *śśärāṇu cu nä pāṣkala hvatu hvatu śśärye käḍägänä dirye* 'what are their distinctions of the good things, severally, of good (and) bad action', BS *sukṛta-duṣkṛtānāṃ ca karmaṇāṃ yaḥ pṛthag-vidhaḥ*; Z 2·24 *hvatä hvatä ni pälsve distä* 'separately their ribs are visible'; Sid. 8r2 *hva hva*, Tib. *so-sor*; Sid. 104v5 *hva hva śe śe*, Tib. *so-sor-nas*, Sid. 124r1 *hva hva śe śe jsa hame*, BS *pṛthak*, Tib. *so-so-las gyur-pa dan*; III 42b4 *hva hva śä śä* 'severally one by one', K 154·48 *hva hva pajsaṃ hūrīda* 'separately they give honour'. From *hva-* 'one's own', with adverbial (ablative) *-tah*, Av. *xvatō*, Sogd. Bud. *ywty*, M.Parth.T. *wxd*, Zor.P. *xvat*, N.Pers. *xvad*, *xud*. O.Ind. *svayaṃ* corresponds with different suffix. See cognates s.v. *hävya-*.

hvan- 'to speak', pres. *hvāñ-*, participle *hvata-*, passive *hvañ-*, Sid. 102r1 and K 7, 147v1 *hvañāre* 'are called', III 61·56 *hviñāre*, III 20, 3a2 *hvañāri*; 3 sing. v 340, 79v3 *hvīnde* 'is called', BS G 37, 74b5 *ucyate*, Tib. *źes-bya-ba*; v 47, 12r5 *kalahārye*, *haṃdrūṣane hvīndä* 'dispute means quarrel', ibid. 12r4 and 6 *hvīnde*; Sid. 106r5 *hvīṃde*, Tib. *bśad-de*; II 105·103 *hvīdai*; III 28, 38b3 *hvīde*, BS *ucyate* (also *-ä*, *-i*); future participle *hvaña-*, and *hvañaa-*, v 160, 203a1 *maṃdrä hvañä* 'a *mantra*-formula must be recited'; III 22, 10b1 *ṣä baudhisatvä hvañai* 'he must be called *bodhisattva*', BS *sa bodhisattva iti vaktavyaḥ*; active present *hvāñ-*, later *hūñ-*, v 334, 32r1 *hvāñīndä* 'they say', BS G 37, 29a2 *āha* 'he spoke'; v 334, 32r2 *hvāñäte* 'he says', BS G 37, 29a3 *āha*; 2 sing. SuvO. 68r6 *hvāña thu* 'speak you', BS *desehi* ('teach'); K 70, 5v1 *hūñīdä*, =K 67·158 *hvāñīṃdi*, later 3 sing. *hvāñe*; 1 sing. v 157, 2b2 *hvāñumä*; K 136·883 *hvāñume aysa*; 1 sing. K 4, 141r5 *aysu aña hvāñīñi* 'I may speak other things'; 2 plur. imperative, II 101·7 *hvāñara*; 1 sing. Bcd 44v4 *hvāñū*, BS *stavāmi* ('I praise'); participle present, I 254, 198r5 *hvāñaṃdu*, BS *deśyant-*; Bcd 55r4 fem. *hvāñaṃcä*, BS *bhaṇamāna-*; adjective *-āka-*, Manj. 381 *vaina hvāñāka apyāyau vī* 'without speaker in non-speech'; III 21, 6a1 *ttāhirau hvāñākäna* 'by one preaching correctly', BS *tathāgata-*; agent noun *-aa-*, *hvāñaa-* as second component, v 142, 13r1 *grata-hvāñai* 'preaching instruction', BS *śāstar-* ('teacher'); SuvO. 36r3 *dāta-hvāño* 'speaker of the *dharma*-doctrine', BS *dharma-bhāṇaka-*; noun, Z 24·388 *hvāñāmatä*; v 334, 32r5 *hvāñāmate pyūṣḍe* 'he hears the sermons'; v 79, 149v1 *hvāñāmato pyūṣvāre* 'they hear the teaching'; II 104·94 *śästra hvāñāma ṣṭai* 'it is preaching the technical text' (BS *śāstra-*); II 107·153 *hvāñāmāṃ vaska* 'for the sermons'; see separately *hvanaa-* 'something spoken'. Preterite, participle *hvata-*, *hvava-*, *hva*; 3 sing. v 69, 4r4 *hvate*, v 336, 35r1 *hvete*, v 340, 79v2 *hvetä*, v 331, 21v6 *hve*; 3 sing. fem. K 45·23 *ttai hvā si*... 'so to him she said that'; 1 sing. v 147, 129a3 *aysu hvataimä*, v 262, DR01, a3 *hvätaimi*; 3 plur. (with *īde*) K 137·907 *hvāṃdä īde*; JS 38r3 *hvi* 'I spoke' (from **hviṃ* for *hveṃ*); III 61·46, 47 *dä bhava hveṃ* 'I preached the existence (=truth) of the *dharma*-doctrine'; 1 plur. II 102·13 *hvāṃdū* 'we spoke'; 2 plur. K 142·1045 *umi*...*hvāṃdä* 'you spoke'; 2 plur. fem. K 46·25–6 *herī vī mäñadä hvāyä tta tta yanau* 'as you said, so I will act'; K 4, 141v3 *ka*...*hvatändä vīro* 'if they had spoken'; with following pronoun, v 40, 63b3 *hvatū jsa nimaysäña jattai* '⟨according⟩ to the statement (*nva hvatä*?) it is to be rubbed with them, it heals'; with *häm-*, K 90·752 *hvata himye*, with *yan-*, v 141, 10a4 *⟨a⟩ysu ni*...*hvata yiḍemä* 'I could not speak', K 5, 142v1 *hvatu yäḍaimä*; K 100, 271–2 *ca ttä nāma na hvava ṣṭe* 'whose name is not spoken'; Manj. 215 *hira cu hvava ne häḍe īda*, =Z 5·70 *härа cu hvatä ni häḍe īndi* 'things which are not spoken'; II 248, 20a1 *hva yuḍe* 'he had spoken'. Absolutive genitive, v 346v4 *ttätaye hvataye* 'this having been spoken', Tib. *de skad-čes bkah sċal-pa dan*; v 80, 71r3 *hvatätye hvanai*, =III 21, 7a2 *ttye hvaye hvanai* 'this having been said', BS *evam ukte*; III 24, 22a4 *ttye hvayai hvanai*; nominal, Sid. 137r4 *uskätta hvattye hīye kaṣe jsa bejsäñä* 'it must be poured over with the *kaṣāya*-decoction stated above', Tib. *svar bśad-pas nad-kyi sten-du khu-ba blugs-pa dan*. Infinitive, Z 5·7 *aysu haṃjsẹ hvīye* 'I intend to speak'; II 125·12 *pastai hvai* 'he deigned to speak'. Future participle to *hvāñ-*, v 113, 35v2 *hvāṣṭoñäna hvāñāñä* 'it must be recited with honour', BS *śrotavya-* 'to be heard'; noun *hvāña(a)-* 'speech', Manj. 329 *baiśa hvāña vī artha na bīde* 'in every utterance no meaning (BS *artha-*) exists'; v 49, 46r12 *kho aysu ttū*

hvāño darroṇa 'as I (spoke) that speech with boldness'. See also *patāhvāno* 'command'. From base *hvan-:hvata-*, Waxi *xān-:xat* 'speak, say', elsewhere 'call, recite, read', Yazg. *xvan-:xvant-* 'read, learn, recite', Av. *hvan-*, Zor.P. *xvān-*, *xvānd*, N.Pers. *xvān-*, *xvānd* 'call, read', Yidya lw *buxōn-:bixēd*. IE Pok 1046–7 *suen-* 'to sound', O.Ind. *svánati*, *svanita-*, Lat. *sonō*, *sonāre*, Celtic O.Ir. *senn-*, O.Engl. *swinsian* 'sing', *swinn* 'song, music'.

hvana 'dream', see *hūna-*.

hvanaa- 'something spoken', III 21, 7a2 *ttye hvaye hvanai* 'this speech having been spoken', BS *evam ukte*, V 248, 20a1 *ttu gyastä baysä hīvī hvanai thyau nāṃdä* 'they swiftly accepted this speech (sermon) of the *deva* Buddha', BS *bhagavato bhāṣitam abhyanandan*; V 79, 152r2 *balysä hīvī hvanau ⟨ā⟩taudānde* 'they rejoiced at the Buddha's preaching'; K 143·1057 *gyastä baysä nara hamadä hvanau ātaudāṃdä* 'the men indeed rejoiced at the *deva* Buddha's speech', V 248, 20a1 *khu...ttu hvanai hva yuḍe* 'when he had spoken this speech'; N 75·25 *jsīñe vajsāmata ve hvanai* 'the statement for the study of life', BS *āyurveda-śāstreṇa*; K 4, 141r2 *hvanai arthi* 'meaning of the preaching'; K 143·1057–8 *gyastä baysä haḍi ttū hvanau samāsye* 'the *deva* Buddha however finished the sermon' (BS *samāsaya-*); Manj. 135 *nairāttama-hvanaina*, =Z 5·18 *nairātma-hvanaina* 'by preaching about absence of self'.

hvanāṃ 'assessor, inspector (?)', II 58, b9 *ttaka parauta ciṃgāṃ hvanāṃ* 'these (are) the commands of the Chinese examiners'. (If Iranian from *hvan-* 'to speak', but possibly a Chinese title not identified (SDTV 104).) The stem may be *hvana-* or *hvanaa-*.

hvanainaa- 'fabulous', Z 5·3 *hvanaino āhau haṃbaste* 'he composed a fabulous narrative', see also Z 22·249 *āhvainā* 'fabulous things'.

hvaṇd- 'man', Z 2·112 *kye va ju padajsu ysāysu harbiśśu baṃhya huvę* 'what man would burn all grass, trees'; Sid. 2v5 *hvę*, Tib. *mi* ('man'), V 337, 36r6 *hvę*, BS G 37, 33b4 *puruṣa-*; acc. sing. V 338, 36v4 *hvaṃdu*, BS G 37, 33b2 *satva-*; Z 2·77 *hvaṇdu*; gen. plur. SuvP. 74r4 *hvaṇḍānū rre* 'king of men', BS *narendra-rāja*; IV 46a2 *paṃjeṃ hvaṃdāṃ* 'of five men', IV 58a2 *hvaṃḍā*; IV 39a2 *dvāśe hvaḍā* 'of twelve men'; gen. sing. IV 55b2 *śe hvaḍye* 'of one man'; IV 33b1 *śe hvaṃḍye*; inst. plur. K 136·868 *hvaṃḍyau*, *ahvaṃḍyau* 'from men, non-men'; with suffixed pronoun, K 61, 41r2 *jastvā hvaṇḍā-t-ū jsa suha varāśāre* 'they enjoy pleasures among *deva*-gods, among men (=**hvaṇḍvā*) therewith'; I 250, 33v2 *ttu hvaṃḍānu rrundu* 'the king of men', BS *manuṣya-rājānaṃ*, =V 108, 30v4; K 6, 146v3 read *hvaṃ⟨ṃ⟩dye*; V 247, 17b4 *hvaṇḍāna sarawa* 'lions of men', BS *nara-siṃhāḥ*; loc. plur. V 301, 2r3 *hvaṃḍuvo ysaṃthu byehäte* 'he gets birth among men'; dialectal, V 262, 1a2 *hvaḍavo*. Adjective, V 384, 9a2 *hvaṇḍīnai rana* 'human jewel', II 4·52 *hvaṇḍīnai rana*; lost context, V 61, 16b5 *hvaṃḍūna yanāre*; *-ya-* suffix, *hṿīya-* 'human', SuvP. 72v1 *pyālya hvīya* 'human welfare', BS *saṃpatti manuṣya-loke* ('welfare in the world of men'); II 106·143 *hṿīyai gai vīra* 'on the human *gati-* (stage of life)'; Sid. 109r5 *hṿī ṣvīḍa* 'human milk', Tib. *bud-med-kyi nu-żo*, Sid. 109r5 *hvī ṣvīdana*; K 15·138 *hvī rū jsa* 'with human form', =K 32·36 *hvī runä*=K 23·83 *hū rū jsa*; V 129, 3a4 *hṿīya ysaṃtha* 'human births'; K 61, 41v1 *hvī ysaṃtha rūyīde* 'they lose human birth', Manj. 115 *hvī ysatha*; K 41·57 *kimalai hvī:* 'human head'=K 44·175–6. Compound, V 41, 56v3 *caṇḍāla hvaṇḍa-jsanā ttāte* '*caṇḍāla* outcastes, man-slayers, thieves'; as second component, I 250, 21a1 *vasutyau tvatare-hveyyau āysda|||* '⟨with divine eyes⟩ pure superhuman guarding', BS *divyena cakṣuṣā viśuddhena atikrānta-manuṣyakeṇa vyavalokayiṣyāma*. Note also Manj. 77 *hvī* 'man': *ttrāme sa khu hvī ayula ujadīśa js(ā) hadara satva* 'just as a man throws an iron ball (BS *ayo-guḷa-*) to another being' (here *uysdīś-* 'throw' with *-j-* for *ż*). With intrusive *-ta-* V 263, 89v2 *hvataṃḍä* 'men', BS G 37, 77a2 *tau puruṣau* ('the two men'), where *-ta-* has archaistically been put in place of the subscript hook. See also *hvīyaṣaa-* below. From **aušavant-* 'mortal' with Av. *aošah-vant-*, Aogəmadaēča 58 *aošanuhatąm mašyānąm* 'of mortal mortals', glossed by Zor.P. *ōš⟨ō⟩-mand*; Dd 36·80 *frahist ōš'ōmandān mīrēnd* 'mostly the mortals die'; ibid. *ōš'ōmand*. Hence **huvąnd-<aušavant-* with *-uv-* as in *gguvą-* 'ear', *gvą-<*gauša-*. Pašto *ẓawai* 'person'<**ušavant<*aušavant-*, Balōčī *p'ōšinday* 'human being' **pa(ti)-aušavanta-ka-*. See *auš-* s.v. *nāṣą-*. Note also Pindaros, Pythian 5·3 βροτήσιος ἀνήρ 'mortal man'.

hvar- 'sister', SuvO. 3v5 (gen. plur.) *hvarāṇu* 'of sisters', N 164·7 *hvari*; with *-ka-*, N 163·24 *hvarakyau*, N 164·10 *hvārakyau*, JS 39v4 *hvārakyä*, II 43·21 *paysāva hvārakä* 'germane sisters', in a letter, III 132·13 *hvaraki*, ibid. 12 *hvaraką*; K 33·55 nom. plur. *hvaräka*; voc. plur. *hvarakyā*, =K 16·166 *hvauraka*, voc. plur. *hṿārakyau*, =K 24·106 *hvaura*, 107 voc. plur. *hvārakyā*; V 252·845 *hvārakyāṃ brrātarāṃ jsa* 'with sisters, brothers'. From **hvahar-*, **hvāhara-*, *hvahr->hvar-*, to Av. *xvanhar-*, Zor.P. *hvāhar*, N.Pers. *xvāhar*, Sogd. Bud. *γw'rh*, plur. *γw'r'yštk*, M.Parth.T. *wx'r*, M.Pers.T. *xw'r*, Balōčī *gwahār*, *gwāhar*, *gōhār*, *gwār*, Oss. D. *xūärä*, I. *xo*, plur. *xotä*, D. *xūäri furt*, I. *xäräfyrt* 'sister's son'; D. (Pam. 2·73·16) *xuar iurst äma xuar ävdesän*, Russian translation *delëž sestry i otkaz sestry* 'participation of sister and rejection of sister'; Pašto *xor*, Orm. *xwār*, Parāčī *xī*, Yidya *ixō*, *ixiko*, Sanglēčī *yoxōai*, Waxī *xīi*, Šuγnī *yax*, Yazg. *xvarǵ*. IE Pok. 1051 *sụesor-*, Greek ἔορ, plur. ἔορες 'relatives', Lat. *soror*, Celtic O.Ir. *siur*, Welsh *chwaer*, Got. *swistar*, O.Engl. *sweostor*, O.Pruss. *swestro*, Lit. *sesuõ*, gen. *seserš*, O.Slav. *sestra*, Tokhara B *ṣer*, A *ṣar*.

hvar- 'to eat', *hvar-y->hvīr-*, III 123·49 *khāysa hvara* 'eat (2 sing.) the food', BS *bhakatta bīja* (=*bhaktaṃ bhunja*); V 343, 85v2 *hvarīndä* 'they eat', BS G 37, 80a3 *bhunjanti*, 1 sing. Z 4·50 *hvarīmi*, 3 sing. *hvīḍä*, Z 2·26 *bęitīṇo khāysu ne hvīḍä* 'he does not eat poisonous food', 3 sing. optative, Z 13·93 *rruso hvīra* 'he would eat barley'; Sid. 103v1 *hvīḍai* 'he eats', Tib. *zos-te*; II 130b8 *gaula hvīra* 'would eat molasses' (BS *guḍa-*); preterite *hvaḍa-*, 3 sing. Z 13·95 *hvaḍe vātäya* 'he had eaten'; Z 2·24 *hvaḍāndi* 'they ate', 3 sing. fem. III 73·182 *hvaḍā* 'she ate'; participle future, Sid. 9r1 *ni hvarāṇä* 'it must not be eaten', BS *tyājya-*, Tib. *mi bzah*; Sid. 106r4 *hvarāña-*, Tib. *zos-na yan*; *hveraa-* 'to be eaten', Sid. 9r1 *ni hverai* 'is not to be eaten', BS *tyajyāt*, Tib. *mi bzah* (**hvārya-*

ka-). Infinitive, Z 11·55 *ce balśo heḍā bilsaṃggānu hvīḍe* 'who at a *balsa*-shrine (=BS *stūpa-*, and *caitya-*) gives to eat to the *bhikṣusamghas*' (but *hvīḍe* may here be noun acc. plural); JS 17v2 *cu āṣṭā puraka hvarā vrrāghraja strīya* 'the female tigress who was about to devour the young ones'. Noun, Sid. 104v4 *hvarāme jsai, ysīḍai āchai hame* 'from eating (the earth) the yellow disease attacks him', BS *niṣevaṇāt. . .pāṇḍurogaḥ*, Tib. *zos-pa-las skya-rbab-kyi nad-du hgyur-te*. Adjective, Z 24·42 *ka ysojse īyä ka cvī hamatä ne hvīrä* 'if it may be tasty, if (it may be) what is in itself not edible' (**hvarya-*). For *hvera-* 'sweet', see below. See separately *hvīḍa-* 'food', *hvāra-* 'food'. As second component *-hvarāna-*, III 49·33 *gūśtä-hvarāñä* 'flesh-eating', for this *-āña-* see also *mauta-varāthāñä* 'selling liquor'. Participle *hvaḍa-* as noun, Sid. 125v1 *hvaḍvā khaṣṭvā* 'in foods (and) beverages', Tib. *bzas dan skom*; III 114, 5v2 *hvaḍä khaṣṭä* 'food (and) drink'. From base *hvar-*, Av. *xvar-*, Zor.P. *xvar-*, *xvartan*, *xvarišn* 'eating', *xvārišn* 'drinking', *xvārbār* 'food' (M.Pers.T. *xw''r* w *b'r*); N.Pers. *xvardan*, *xurdan*, M.Parth.T. *wxr-*, *wxrd*, *wxrdyg* 'food', *'xwrn*, *wxrn* 'banquet', M.Pers.T. *xwr-*, *xwrd*, *xwrdn*, Sogd. Bud. *ywr-*, *ywyrty*; *ywrt* 'food', *yw'r* 'drink', Oss. D. *xūärun*, *xūärd*, I. *xäryn*, *xord*, *xärd* 'eat', D. *xüarun*, *xurst* 'to irrigate', D. *don-xuarug*, *don-xuärug*, *donxuär*, I. *doxxär* 'irrigation'; Baločī *warag*, *wārta* 'eat', Pašto *xwaṛəl*, Yaγn. *xwar-*, *wxar*, *xworta*, Orm. *xr-*, Parāčī, *xar-*, *xār-*, Šuγnī *xar-*, Yidγa *xoar-*, Sanglečī *xwār-*, Parāčī *xūṝ* 'eating'. Ambiguous either IE *sṷer-* or *sṷel-*, for *hvar-* 'take, consume, eat' note O.Ind. *āhāra* 'taking; food' (*harati* 'takes away'), Nūristānī Aškun *yū-* 'to eat', to O.Ind. *yu-* 'take hold of' (G. Morgenstierne, NTS 2, 286). IE Pok. 1045 *sṷel-* 'swallow' suits 'drinking', but not 'solid food'. Possibly two bases have coalesced 'to take' and 'to drink', whence causative 'make to drink, irrigate, (like Greek πιτεύω) in Zor.P. *xvar-* 'eat, drink', *xvār-* 'to drink, to irrigate'; Oss. D. *xūärun* 'eat', *xüarun* 'to irrigate' (see Zoroastrian Problems 99, fn. 5); note also Zor.P. *druvist-xvārtār* 'keeping healthy', *xvārtakīh* 'taking possession'. See *hvarāka-*.

hvar- 'to agree', II 68·143a7 *cvaṃ pā hvaḍāṃda starrä nišāñä ye ī* 'what with me you agreed, would have had to be placed as a covering'. See *hvara*.

hvara 'suitable (?)', II 86·39 *hvarä-ġaidrī* 'having proper faculties' (BS *indriya-*); III 137·20–1 *harabeśe hīra hvara cī hamāre* 'all proper things which occur'. See s.v. *hvarandaa-* 'proper, right'.

-hvarr-, see *nihvarr-*.

hvarra-, *hvara-* (see also *hvera-*), V 116, 66r3 *hvarra u māsta cu vara kṣīra hīyāra väta paḍā* 'sweet and large fruits which were formerly in the country there', BS *madhurāṇi mahānti ca phalāni viṣayeṣu hi*; Sid. 4v3 *cu śilīṣā śṭi ṣi hvarä u ṣūrä u tcārbą u garkhä u cihajsä* 'what is phlegm (BS *śleṣman-*), that is sweet and saline and fatty and heavy and sticky', BS *madhuro lavaṇaḥ snigdho guruḥ śleṣmāऽati-picchilaḥ*, Tib. *bad-kan ni mnar-ba dan, lan-ćhvahi ro bro-ba dan, hjam-pa dan lči-ba dan śin-tu hbyil-baho*; JS 10v1 *aysmu hvarrä* 'sweet mind'; JS 37r2 *ysaujsą hvare* 'savoury sweetness' (*-e<-atāti-*); Manj. 414 *bīnāña aṣkūstai ṣṭāna pīhyāda ramanī hvara* 'music untouched beat out delightful, sweet'. Also *hvera-*, Sid. 16r2 *hverä*, BS *madhura*, Tib. *mnar-ba* ('sweet'), see below. With negative *a->ā-* (before two consonants) *āhvaraa-*, Sid. 9r4 *mau āstaṃna āhvaryau raysyo jsa* 'with sour (not-sweet) tastes of liquor and the rest'; fem. Sid. 4v2 *āhvarrja*, see above. From base *hvar-*, with increment *-z-* (IE *ġ*, *ġh*) in Av. *xvarəzišta-* 'sweetest', Zor.P. *xvarzist*, N.Pers. *xvālīdan* 'to taste' (*rz>rd>l*), Armen. lw *axorž* 'sweet', Pašto *xōž* fem. *xwaža*, Orm. *xwaš*, *xwašr*, Waxī *xūž̄g*, Iškāšmī *xašok*, Sarīkolī *xeg*, *xɪγɪg*, Šuγnī *xīž̄*, Balōčī *awarzā* 'pleasant'. The form *hvarra-* may derive from **hvarna-* or **hvarša-*; the form *hvera-* is from **hvār-ya-* rather than **hvārnya-*, note *ysīrra-* 'gold'<*zaranya-*. Oss. D. *xūärz*, I. *xorz*, *xärztä* 'good' may be rather **hu-varza-* 'working well'. Compound, see *hvarinau*.

hvaraṃciñä 'turning to the right (in reverence)', V 331, 21v1–2 *gyastä balysä hvaraṃcīña tvaṃdanu tsute* 'having performed the right-hand perambulation', BS G 37, 18b4 *pradakṣiṇī-kṛtya*; Bcd 47v2 *hvaraṃcīñä*, BS *pradakṣiṇu*; V 133a5 *gyastä balysä hvaraṃcyīñä tvaṃdanu tsute*; III 21, 5a3 *drrai tcīra hvaraṃcaiñä tva(ṃda)nä tsuāṃdä*, BS *triṣ-pradakṣiṇī-kṛtya* 'having thrice turned to the right'; III 26, 29b1 *hvaraṃcīñä tvaṃdanä tsuñai* 'it is necessary to turn to the right in reverence', BS *pradakṣiṇīyaś ca*; Z 24·194 *hvaraṃcīñi*. From *hvarandaa-* 'right hand', with *-īñä*, see also *uysdvyāṃciñä* 'expelling', BS *pratiṣedhana*.

hvarandaa- 'right side, right hand', K 142·1042 *hvaradau*, Tib. *g-yas* 'right', in the passage *hvaradau ysarra-gūnä bāysu haraṣṭe* 'he stretched out his right gold-coloured arm', Tib. *phyag g-yas-pa gser-gyi kha-dog-čan brkyan-nas*; III 130·1·4–6 *hvarandai* 'right' beside *syandai* 'left'; K 145, 2v3 *hvaraṃde dastä* 'right hand'; V 382, 4b4 *hvarandau ysānū śaṃdya vāstäte* 'he placed his right knee upon the ground'; V 381, 3b5, =V 332, 24v5 *hvarandai hālai* 'right region', BS G 37, 21b7 *dakṣiṇasyāṃ diśi*; compound, II 74·34 *pūnūda hvarandā-vīrai iṃdrā* (BS *indriya-*) *jsä bijiṣṭä hvāṣṭä ye* 'he was meritorious, working dexterously (*kīra-*), possessed of faculties, chiefest'. From base *hvar-* 'be fit', N.Pers. *xvarand*, *xvarā* 'suitable', *bar xvardan*, *dar xvardan* 'to suit'; Oss. D. *xūar*, I. *xor* 'suitable for', as second component; Sogd. Bud. *ywr'nt*, *yw'rnt*, *yw'r'nt* 'right (hand)', Chr. *xwrnṭ*, *xw'r'nt*, *xw'rnṭ*; Orm. *xwarinca*, *xurēnco*, *xulenco* 'right hand'. See also *hvara-* 'proper, fit', to IE *sṷer-*, see Pok. 1049.

hvarāka- 'taker, seizer', V 89, 17r3 *vina padīmākä paysānāki buvāki tsūki hvarāki* 'without maker, knower (dyadic), migrator, taker', in describing the self as non-existent (the *nairātmya-* theory); parallel to Z 5·70 *vajsākä padīmākä paysānākū tsūkä* 'seer, maker, knower, migrator', and K 69·227 *śūhyāki ništi padīmāki ā* 'maker is not nor creator'; Z 12·38 and Z 24·649 *nāsāka-* 'taker', here equivalent to *hvarāka-*; Manj. 216 *padīmāka ātma vejsyāka paysānāka tsūka ra jsāna* (*ra jsāna* 'also'); Manj. 204 *nāsākū aysmva* 'the taker and the mind'. The BS terms are *kāraka-*, Tib. *byed-pa-po*, *vedaka-*, Tib. *rig-pa-po*, *jānaka-*, *ājānaka-*, Tib. *śes-pa-po*. See also *hvarāka-* 'robber'.

hvarāka- 'robber (?)', II 84·8–9 *mahe jsāṃ maṃ drrai pacaḍa hiysda hvarāka hau-pari-paṃjsāsä yahi:malīha: hvaṇḍā ṣṭā(re)* 'we are here indeed of three sorts; robbers, 57 *yaγmalīq* men are here'. Here *hvarāka-* 'taker' is dyadic with Turkish *yaγmalīq*, from *yaγma* 'plundering'. An uncertain context is found in II 109·88·6 *khu maṃ dilaka hvaṇḍä pārīsīṃdä hvarāka āvą vā mųśḍä hiśtä* 'when here the few men decrease, robbers have come; here the favour (donation) comes'; II 108·2 *cu haupari-paṃjsāsä hvarāka ami ṣṭīrau* 'who are the 57 robbers, you might be'. For cognates see s.v. *hvar-* 'to eat', originally 'to take'; Av. *axvarəta* is glossed by Zor.P. *agrift* 'not seized; which cannot be seized'. See below *hvāra-* 'rapax'.

hvari-nau 'sweet-sounding', K 49·4·3 *hvari-nau bīnāñā* 'sweet-sounding music' from *hvarra-*, *hvara-* 'sweet', and **nādu->-nau* 'sound', to base *nad-*, see *nāya-*, *panāy-*.

hvala 'covering (?)', II 77·34 *u śā-ṃ kaiṇa hvala u śā jsā pvaica* 'and for them one *hvala*-covering and also one *pvaica-* covering'; II 78·59 *pātca būhąra barsa hvala hūḍaudū haṣṭā mūra* 'then we gave to Boγra-bars a cover ing worth (sc. *ūra* 'value') 80 *mūrā*-coins'. Boγra-bars Turkish name made of *boγra* 'he-camel' and *bars* 'tiger'. From the base *hvar-d-* 'to fit' (see *hvara-* 'fitting'), or possibly to IE Pok. 1139–40 *u̯el-*, 1145 *u̯el-k-* 'draw on' or Pok. 1160 *u̯er-* 'cover' (see *vrīś-* in *havrīś-* 'doff'), with secondary *h-*, as in *hvāṣṣa-* 'herb'.

hvaśā 'juice from meat', I 147, 57r5 *pasīña hvaśā drrai ṣaṃga ūca jsa pāchai* 'juice of sheep's flesh is to be boiled with three *ṣaṃga*-measures of water'; I 157, 68v4 *pasīña hvaśā, ṣą halvāña driṃ (-iṃ=-ai) ṣaṃga uca jsa pāchai* 'sheep's flesh, that is to be pressed, to be boiled with three *ṣaṃga*-measures of water', BS *māṃsa-rasa-*; I 163, 78v1 *būysīña hvaśā halvāña dva ṣaṃga uca jsa pāchiṃ (-iṃ=-ai)* 'goat's flesh is to be pressed, it is to be boiled with two ṣaṃga-measures of water', BS *chāga-māṃsa-kaṣāyaka-*; I 169, 84v1 *buysīña hvaśā halvāña dva ṣaṃga uca jsa jṣāñāña* 'goat's flesh is to be pressed, it is to be boiled with two *saṃga*-measures of water', BS *chāga-māṃsa-rasa-*. Possibly **hu-aśyāka-* 'good food', from *as-* 'to eat' (see s.v. *śidī*), N.Pers. *āš* 'meat, soup, gruel, pottage', *āš-paz* 'cook', *āš-xānah* 'eating-house', from **axša-* base *as-* 'to eat'. See *hvaṣī* 'food'. A Turkish *aša-* 'to eat' is reported in Turfan Turkish, Researchers in Altaic languages 1975, 208.

hvaśti 'to beat', infinitive to *hvah-*:*hvasta-* (see s.v. *hvaittä*), IV 7v5–6 *haṃdara āṣirya pasti bani u pasti hvaśti* 'the other teachers (BS *ācārya-*) he ordered to bind and he ordered to beat' (note SuvP. 71r4 *basta. . .hvasta*).

hvaśtī 'first', Sid. 131v1–2 *ttye paḍā hvaśtī, ṣelīṣāṃ neṣāṃą, lokṣāṃ arvāṃ jsa krra yenāñā* 'first, removal of the phlegm (BS *śleṣman-*), treatment must be made with rough medicaments', BS *sarvai rūkṣaḥ kramaḥ kāryas tatra◡ādau kapha-nāśanaḥ*, Tib. *de-la ni thog-mar bad-kan sel-bahi sman rćub-bo-čog-gi čho-ga byas-la*. Hence *ttye paḍā hvaśtī*=BS *tatra ādau* 'at this beginning', =Tib. *de-la ni thog-mar*, which indicates a dyadic *paḍā hvaśtī*. Since it is hardly to be read *hva ṣte* or *hva śtä* 'it has been stated', the word *hvaśtī* may be a palatalized *hvaṣta-*, with suffix *-ya-*, for 'first'. See *hvaṣta-* and s.v. *brū*.

hvaṣī 'a food', III 117r01 *paiha paṃna : hauśa hūlāṃ pvaiskha hvaṣī pāraka* (list of foods), from **hu-aśīya-* to N.Pers. *āš* 'meat, soup, gruel' (see s.v. *hvaśā* 'broth') from **axšīya-*, base *as-* 'to eat'. Cognates s.v. *śidī*.

hvaṣṭa- 'first (?)', III 41a2 *⟨pa⟩ḍū hvaṣṭā biśśūnya vara spye viśtāña* (sacrificial, BS *bali*-text) 'first (dyadic) all kinds of flowers must be placed there'; V 152, 160a2 *///hvaṣṭā śījndī harbiśśā kā⟨ra⟩* 'first they learn it; all the *karma-* acts. . .'. From *frav-*:*fru-* (see *brū*, *bruṃbāte*) with *hu-* (as *ha-*<*fra-*), hence **fraviśta-* 'first'>**havaṣṭa-*> *hvaṣṭa-* (for *hv-* note also *hvāha-* 'wide' **frapāθa-*, if not **hu-pāθa-*). From **fraviśtya* can derive *hvaśtī* dyadic with *paḍā* (see for *-iśtya-*, Av. *zaviśtya-* 'swiftest').

hvasta- 'beaten', participle to *hvah-* (see s.v. *hvaittä*), SuvP. 71r4 *cu tti cu vā basta cu hvasta, haṃtharkvā vyaysaña ṣṭāre* 'who are these who are bound, who beaten, in troubles, in ruin', BS *ye tāḍitā bandhana-baddha-pīḍitā vividheṣu vyasaneṣu ca saṃsthitāni*, as IV 7v5–6 *pasti bani u pasti hvaśti* 'he ordered to bind and beat'; 'beat (drum)', K 25·123 *kūsa hvastāda*, =K 17·188, =K 34·74 *kūsä hvastāṃdi* 'they beat the drums'; V 66·8a *pajsa śaṃdya hvasta* 'beat strongly on the ground'; III 75·233 *ṣai nāṣṭä śaṃdya hvaste* 'he struck him down to the ground', III 67·58 *haṃgrautta śaṃdya hvaste* 'he lifted him up, he struck him to the ground'; III 66·34 *śaṃdā hvaste* 'he beat on the ground'; K 42·117 *kṣipalai hvaste* 'he struck him a blow'; III 67·53–4 *na paysāṃdāṃdä hvastāna parya tti khu āta haṃdä garāṃ* 'they did not know (they had) escaped from the stroke; so when they came into the mountains (?)'. See cognates s.v. the present *hvaittä*. Possibly *gara-* 'the people Gara-'.

hvasta- 'coloured', III 38·35–6 *cha-hvasta pākū gesaca* 'feet colour-stained and (*-ū*) whirling', =III 47·54 *cha-rrvana pā u gesaca* =(K III 35·37, =III 40·11–2 *śair-chä hvū pā u gaisaṃcä*. Hence *cha* 'appearance, complexion' (BS *varṇa-*), with *hvasta=rrvana=śair-* (see above), possibly **hvarsta->hvasta-* to *hvar-* 'to colour', see cognates s.v. *hvāraka-*.

hvā- 'both', see Z 24·496 *hvā-daśtä* 'with both hands', and above *hū-duva* 'both'.

hvā 'dried', Sid. 128v3 *guśta u ẹhä, hvā mase muse haṃthrra-jīṃdä ma ā ā ñuṣṭīṃdä* 'the flesh and bone, dried, are drawn together greatly, as if wrapped', BS *śoṣād veṣṭana-*, Tib. *śa skam-pa dan, drag-tu bčir-ba hdra-bar na-ba rnams yin-no* (*bčir* 'press'). From base *hau-*, *hu-*, with *-ā-*, *hvā-* 'to dry', here *hvāta-* (Tib. *skam-pa*). See cognates s.v. *hūṣ-*, *huṣka-*, *hṿāñ-*, *hvās-*.

hvāñ- 'speak', see s.v. *hvan-*.

hṿāñ- 'to dry', SuvO. 27v5 *śāma-lovyānu dukhānu hṿāñākä* 'drier up of the woes of *Yama's* world', BS *yama-loka-duḥkha-saṃśoṣakaḥ*; with *pa-*, SuvP. 69v2 *pahvāñarī* (for *-ārī*) in the passage *bẹsa ysīra vegaste pahṿāñarī biśna* 'the fierce violent (BS *vega-*) whirlpools are wholly dried up', BS *arṇavaṃ parama-karkaśa-caṇḍa-vegaṃ saṃśuṣyate*. With *hṿaiñ-*, Sid. 111r4–5 *jsahera pī hīvī āchai hvaiñe*, =V 320·99 *hveṃñe*, BS *medo-viśoṣaṇa-*, Tib. *ćhil rgyas-pahi nad skems*; Sid. 149v2 *pajsāñā u hvaiñāñā u kūṭāña* 'to be cooked and dried and ground up' (BS *koṭaya-*),

Tib. *bcos-la skams-pahi phye-mas*; Sid. 149v3 *paherāñä u hvaiñāñä* 'to be steeped and to be dried'; Sid. 149v4 *hvaiñāñä u tciña niśāñä* 'to be dried and put into the eye', Tib. *bskams-pas mig bskus-na yaṅ*; I 147, 56v1 *dasau jūna ganīhāña u hvaiñāña* 'to be moistened ten times and to be dried', BS *bāvayetta* (=*bhāvayet*). With *pa-*, II 104·73 *drraiṣṭīyīnai pāttāla pahvaiñākä* 'the drier up of the underworld (BS *pātāla-*) of heresies' (BS *dṛṣṭigata-*). From base *hau-*:*hu-* 'to dry' see above *hūṣ-*, *huṣka-*, beside *hvā*<**hvāta-* 'dried'; hence **huśānya-* causative.

hvāña- 'eloquent (?)', II 54·25 *hvāra hvāñä vīcakṣa* (BS *vicakṣaṇa-*) *edrrāṃ jsa śūrä* 'bold (rapacious), eloquent, intelligent, with his faculties, valiant'. To *hvan-*.

hvāta- 'well-winnowed', Z 24·520, from **hu-vāta-* to base *vān-* 'toss', see *vāñite*.

hvāta- 'grass', III 73·185; 186, see *hvāṣṣa-*.

***hvāta-**, *hvā* 'dried', Tib. *skam-pa*, see *hvā*.

hvāttāttä 'width', V 19·5·2 *hvāttāttä āṃ mūrä hamī///*. See *hvāha-*.

hv(ā)tte 'width', V 222·19·3 *///himya nausi chā u hv(ā)tte śaṃdā himya*... 'amounted to nineteen feet and in width the land amounted to...'. See *hvāha-*.

hvā-daśtä 'with both hands', Z 24·496 *hvā-daśtä nāte ysurre jsa ttīyä patharku arahaṃdu jsīndi* 'with both hands in fury then he took the bar, he kills the devotee' (BS *arhant-*). See *hū-duva* 'both', Oss. D. *xube-dzästäj* 'with both hands'.

hvāna 'near, along (?)', II 56·11–2 *sakhārma va tcaura hvāna ttāja awa karānä* 'four monasteries there, near the river, village quarters'; II 56·15 *vara ttye hvānä ttāje awa karānä* 'there, near the river, village quarters' (translation SDTV 72). Possibly **fravāna-* 'being in front', from *frav-*, see *brū* and *hvaṣṭä* 'first', with *-āna-* as in **madyāna-*>*myāna-* 'central'. The traveller observes *saṃghārāmas* at several points of his journey.

hvāna 'talk (?)', Manj. 80 *ysūrya jaḍa brīya kīḍeśa cu ra bahau dīḍāe hvāna* 'anger, folly, passion (=BS *dveṣa-moha-rāga-*), the *kleśa*-afflictions, and what is the contempt (?), degrading (*dīra-* 'low'), (evil) talk'. See also *patälhvānä-*, *pahvānä* 'command'. From base *hvan-* 'speak'.

hvāne 'width', V 1·92·5 *dva tsūna hvāne* 'two inches in width'. See *hvātte*, *hvāha-*.

hvāysīmą 'born together', Sid. 135r4 *apīye guśte jsa haṃtsa hvāysīmą hverai*, Tib. *śa snum-bag čhuṅ-ba dan lḷan-čig-tu bzaho*, BS *...sarvam evedaṃ prayoktavyaṃ cikitsitaṃ*. Here *hvāysīmą*, Tib. *lḷan-čig-tu* 'together'. Possibly *hvā-* 'both' (as in *hvā-daśtä* 'with both hands' and *hvālai* 'both') with *-ysīma-* from **zanmya-* 'birth' from *zan-*.

hvāra- 'food; eating', II 87·51 *śara hvāra śara khāṣą* 'good food, good drink'; ibid. 54 *khaysmą hvāra* 'drinking, eating'; JS 24v4 *ysāysa hīyāra chaka bāgara hvāra anattägä nāma sarrau datā rre* '(being) the lion named *Anantānga* king of beasts, eating (as an ascetic) grass, fruit, buds, leaves'. See cognates s.v. *hvar-* 'to eat'.

hvāra- 'bold', II 85·15–6 *vegasti hvāri diraujsa* 'violent (BS *vega-*), bold, audacious'; II 54, 25 *hvārä hvāñä vīcakṣa* (BS *vicakṣaṇa-*) *edrrāṃ jsa śūrä* 'bold, eloquent, intelligent, with (all) faculties, valiant' (BS *śūra-*), translation SDTV 69 to be changed. From base *hvar-* 'to seize', hence *hvāra-* 'rapacious, raptor', see above *hvarāka-* 'robber'.

hvārakā- 'sister', see s.v. *hvar-*.

hvāraka- 'colourer, painter', V 149, 3b5 *///o hvāraka o pīsai o pīsā(nu biṣta?)* 'or colourers or painter or painters' (pupils)', from the context of the *pīsaa-*. From base *hvar-*, Oss. D. *xūarun*, *xurst* 'to colour', *xūarän* 'colour', I. *axoryn*, *axurst*, *axūrsyn*, *axūrst* 'be coloured', *axorän* 'colour'; Sogd. Bud. (SCE 23) *ptywrk'-čšm'k* 'with darkened eyes' (painted with collyrium), translates Chinese 'black', Man. *xwrn-ptxwrk-δndyt'* (**xvarana-pati xvaraka-δandēt*) 'with teeth painted dark with dark colour' (*xwrn* 'colour', as Oss. D. *xuarän*), see the L. R. Palmer Festschrift 1976, 1–3; the first component of the toponym *Hvāra-zmi-* is *hvāra-* 'dark, red or black' in allusion to its soil name, as Turkish *qara qum* 'black sand' west of the *Amu-darya* (Oxus) and *qīzīl qum* 'red sand' on the east. The IE *suer-* 'to colour dark' is cited with increments under Pok. 1052 *s̥uordo-s*.

hyāre 'they dry', II 71·5, SDTV 74, see *hūṣ-*, *huṣka-*; rather than base *auš-* 'to die', see s.v. *näṣa-*.

hvālai 'both, together', Manj. 67 *akṣārmauña apakṣarāttai dasta hvāle dvī hīsa dūṣaṛśīlī* 'shame, modesty are seen, both, two, greed, immorality' (BS *duḥśīla-*); Manj. 74–5 *jeḍī naumana paḍauysa rāga tveṣa* (BS *rāga-dveṣa-*) *hvālai dva* 'first in name ignorance (BS *jaḍa-*, here= *moha-*), both the two (others) passion (and) hatred'; K 67·165 *ttye paṃda hvālai kaṣṭa* 'its path (the *ārya-mārga-*) is connected with both (*parama-artha-* and *saṃskāra-*)', =K 70, 6v2 *ttye pada hvālai kaṣṭa*, dyadic, as *hū-duva*; III 79·15–6 *hīśą gala ttaudä herä hvālai kauṣḍau* 'iron sparks (?), hot ashes (?), both from the caverns', III 80·22–3 *mista ttraikhye gvagye baysgä hvālai phyaṣṭe* 'great peaks (BS *tīkṣṇa-*), compact hills, both brilliant'; V 310, viir4 *u hvālainai bārai paraphä jsa biysīyaudä* 'and both (*hvālaina*) of him they seized, the riding beast with the harness'. For *-lai* note *śālai*, *ttālai*, *hālai*. Otherwise *-la-* in *śūla* 'alone', *śūlaka-*, *śaulaka-*. For *hvā-* see *hvā-daśtä*, *hū-duva*, from older *ubā-* 'both'.

hvāṣṣa- 'plant, herb', *hvāṣa-*, *hvāta-*, Z 2·14 *kye pulske khāysä kye hvāṣṣä* 'of some (of the ascetics) the food is excrement, of some grass'; parallel Pali *tiṇa-bhakkha-*; Z 22·117 *buśśānei hvāṣṣä* 'scented herb'; Sid. 9r4 *māsta hvāṣe*, BS *śāka-* 'vegetable', Tib. *ldum dan rdad dan*; Sid. 17v3 *hvāṣāṃ pūharāṃ hīya piṣkece* 'chapter of herbs, vegetables', Tib. *ldum dan snod-kyi bye-brag*, Sid. 17v3 *haryāsa-śāñe hvāṣa*, BS *kācamācī*, Sid. 9r5 *hvāṣa śāñije*, BS *kācamāci-* 'solanum nigrum, garden nightshade'; Sid. 20r2 *ūtca...hvāṣä jsa bijautta* 'water polluted by vegetation', BS *śevāla-dūṣita-*, Tib. *ña-čig yod-de* (*ña-lčibs*, BS *śephala-*, *śaivala-*); of fodder, of the asses contrasted with *aśpara* 'lucerne' of the horses, III 73·192; 74·193, 197 *hvāṣä*; 74·196 *hvāṣa*; 73, 185–6 *hvāta* (like *ṃāta* 'fly, bee' from *maxš-*); Sid. 17v4 *śaśvānīje hvāṣe* 'mustard plant', BS *sārṣapa-*, Tib. *yuṃs-kar-gyi lo-ma* 'leaf of mustard'; III 89·178 *kaura hvāṣi* (unidentified). With prothetic *h-* from *vaxš-* 'to grow'

(see *huṣṣ-*). If Oss. *-s-* in *xūasā* has replaced *-ś-* < *-xš-*, it may be adduced here: Oss. D. *xūasä*, I. *xos* 'hay, medicinal herb'; modern also 'gunpowder' (whence NW Caucasian languages, Abxaz *a-xūš°* 'medicine; powder', Abaza *wəq'°š°*, Ubïx *šxoa*. For other theories, see KT VI 435–7.

hvāṣṭa- 'best, chief, pre-eminent', Z 22·257 *śivānu hastama hvāṣṭo* 'best, chief of bipeds' (dyadic), =BS cliché *dvipada-uttama-*; V 113, 35r4 *hvāṣṭye rrīñe* 'chief queen', BS *agra-mahiṣī*; Bcd 53r4 *hvāṣṭä pūrä baysāṃ biśä* 'the all-best son of Buddhas', BS *jyeṣṭaku yaḥ sutu sarva-jinānāṃ*; III 123·64 *hvāṣṭa-* gloss to BS *śreṣṭhin-*; V 108, 30v3 *hvāṣṭa nä paysānāte* 'he should know them as best', BS *guru-kuryāt*; K 152·7 *pīrmāttamaṃ hvāṣṭa* 'foremost, chiefest'; Manj. 59 *b(i)śa hvāṣṭa maiśta rre* 'all-best greatest king'; K 18·208 *tvā nāra hvāṣṭe mira gyaśta ysīnī bāste* 'he led his wife to be in charge to the chief queen his mother', =K 26·136–7 *tv(ā) nāra hvāṣṭe m(e)re jaśta ysīnī bāste*; Manj. 290–1 *ṣā mvaśja ttatva* (BS *tatvataḥ*) *hvāṣṭa* 'this is the really chief favour'; K 152·14 *devatta hvāṣṭa* 'best deity' (BS *devatā-*); K 138·944 *brahmānä gyastä parṣānä hvāṣṭä* 'the *deva*-god Brahmāna best of the assemblies' (BS *pariṣad*). In the official documents the *hvāṣṭa-* are the important men; II 20, 12a5 *tāgutta hvāṣṭa* 'Tibetan chiefs'; II 17, 5·3 *hvāṣṭāṃ hīya* 'of the chiefs'; II 36·9·6 *hvāṣṭāṃ vaska* 'for the chiefs'; II 16, 4a5 *hvāṣṭāna hvaṃḍi* 'men belonging to the chiefs'; II 33, 3b6 *hvāṣṭāna st(u)ra-pānä hamāre* 'are herdsmen of the chiefs'. Adjective *-āna-*, II 123·68·5 *avamāvyau hvāṣṭānyau śirkau bujsyau jsa haṃphve* 'possessed of countless good virtues of the chief people'; abstract, III 76·254–5 *artha-bhaugä* (BS *artha-bhoga-*) *hvāṣṭāṃña suhi:nāṃ spyāra* 'may the possession of wealth (and) the best welfare flourish for the happy men' (BS *sukhin-*), here *-āṃña* for older *-auñä*, *-oñä*. See also *hvauṣta-*. From **hvāyišta-*, **hvāišta-*, Tumšuq Saka *hveṣta-*, Av. *hvōišta-* (glossed Zor.P. *mas* 'great'), contrasted with *yōišta* 'youngest'; Sogd. Bud. *ywyštk* 'teacher', *ywyćšt-* (comparative), *ywyćšt*; Man. *xwyšṯr*, *xwšṯr* 'superior', Turk. Uigur *qoštar*, fem. *qoštirančʿ* (title), Chr. *xwšty* 'teacher', *xwštrty δynd'rṯ* 'high priests', Munjānī *xušči*, *xuškyē* 'teacher', Oss. D. *xestär*, I. *xistär* 'elder, eldest, chieftain'. The form is like Av. *sraēšta-* 'finest, best' (O. Ind. *śreṣṭha-*) from **srayišta-*. The base may be traced also in the Kušān name *Huviṣka-* from *huviš-* (or *huvišta-*) with *-ka-*, beside the name *Kaniṣka-* Khotan Saka *Kaṇaiska-* (with the adjective *kaṇaiska-* 'smallest') as the 'most youthfully vigorous' (like Av. *yōišta-*).

hvāha- 'wide', V 55, 113v5 *utāra* (BS *udāra-*) *hvāha ggaṃbhīrä* (BS *gambhīra-*) *natä* 'exalted, wide, deep, profound'; JS 33r3 *hvāhye ysairena* 'with a great heart'; Z 22·136 *bahoysani hvāhä u mästä* 'market wide and great'; later forms, II 55·5 *hauhä ttājä* 'wide river', K 156·63 *hāṃha bāḍa* 'extended time'; V 210·37·2 *hāhä* (lost context). Abstracts, Z 22·134 *bulysīñi ggaṃpha duvāsu haṣta hvāhīñi* 'in length twelve *gaṃpha*-distances (=BS *yojana-*), in width eight'; V 49a2 *hvāhīñä*; Sid. 102r5 *hvāhä:tte tcau hoṣä* 'in width four fingers', BS *catur-angulam āyāme*, Tib. *sboms sor bźi*; V 222, 19·3 *nausi chā u hvātte* '(in length) nineteen feet, and in width (. . .feet)'; V 1·92·5 *dva tsūna hvāne* 'two inches in width'; II 72·4–5 *hulyega 30 chā paṃjsa tsūna u hvāhā:tte 17 tsūna* 'a *hulyega*-cloth 30 feet five inches and in width 17 inches' (Chinese *tsun* < *tsʻuən*, K 1113·1). From base *paθ-* 'be wide', Av. *paθana-* 'broad, wide', Khotan Saka (above) **phatanaa-*, *phattanai*, *phaṃnai* '(broad) palate of mouth', Sogd. Bud. *pδkw*, *pδnyh*, Oss. DI. *fätän*, Zor.P. *pahan*, N.Pers. *pahan*, Balōčī *patan*. IE Pok. 824–5 *pet-* 'extend', Greek πετάννυμι, πέτηλον 'plate, leaf', Lat. *pateō*, *pandō*, O.Engl. *fæðm* 'embrace, fathom', Lit. *petỹs* 'shoulder'. The form *hvāha-* may derive either from **hu-pāθa-* (like Zor.P. *xvartak* 'small' **hu-artaka-*, Pašto *wur*) or from **fra-pāθa-* (like N.Pers. *farbih*, Zor.P. *frapīh* 'fat'). See also *hvaṣṭa-* 'first' traced above to **fravišta-*.

hvī 'sweat', Z 20·54 *māstai āṣke hvī aśśucä* (BS *aśuci-*) *bīysma bile* 'brains, tears, sweat, filth, urine, intestines'. To *hvaid-* 'to sweat', **hvaida-* > *hvī*, Av. *xvaēδa-*, Zor.P. *xvēδ*, with negative *a-xvēδ* 'not sweating', N.Pers. *xvai*, Pašto *xwala*, Orm. *xōla*, Yidya *xul*, Sanglēčī *xair*, Waxī *x̌il*, Yazg. *x̌wiδ*, Sarīkolī *x̌aiδ*, Khowar lw *xēl*. See the verbal form *ā-hus-* 'to sweat' above. IE Pok. 1043 *s̥ueid-*, O.Ind. *sved-*:*svid-*, *svéda-*, Greek ἱδρώς, ἵδος 'sweat', ἰδίω 'to sweat', Lat. *sūdor*, *sudō*, *sudāre*, Celtic Welsh *chwys* (**s̥uidso-*), O.Engl. *swāt*, O.Sax. *swēt*, O.Norse *sveiti* 'to sweat', Let. *sviedri* (plur.) 'sweat', verbal *svīstu*, *svīst*, *svīdēt* 'make sweat' (but Lit. *kaĩsti*, *prākaitas*).

hyī 'human', see above s.v. *hvaṇḍ-* and *hyīya-*.

hviḍa- 'food', SuvP. 64r3 *hvīḍi kiṇau khīṣṭe* 'for food and (*-u*) drink', BS *pāna-arthaṃ bhojana-arthaṃ ca*; SuvP. 72r1 *hvīḍau khīṣṭe* 'food and (*-u*) drink', BS *anna-pāna-*; SuvP. 71v3 *hvīḍi u khīṣṭe*, BS *bhojana-pāna-*; K 136·870–1 *o hvīḍi o khīṣṭe au vā viysamna hvīḍina khīṣtana* 'or food or drink or with unfavourable food and drink' (Tib. omits). See s.v. *hvar-*. Here *hvīḍi-* < **hvarti-*, M.Parth.T. *wxrdyg* 'food' (**hvardi-*), Oss. D. *xūälcä*, I. *xälc* 'food' (**hvarθya-*), Armen. lw *xortik-* (in plural; gen. plur. *xortkac'*) 'food', Zor.P. *xvartīk*, N.Pers. *xvardī*, to Av. *xvarəti-*.

hvīḍiña 'due to eating', Sid. 103v1 *cvai hā hvīḍiña gvihaiya jsäherä kaśte u hvīḍai* 'whose belly is affected by pain from eating, and he eats', Tib. *kha-zas zug-rnu dan bćas-pa zos-te*. Adjective to *hvīḍa-* 'food', see s.v. *hvar-*.

hvīḍai 'he eats', see s.v. *hvar-*.

hvīnde, *hvīdi* 'it is said; it means', see s.v. *hvan-*.

hyīya- 'human', V 129a4 *mara hyīya ysīṃtha* 'here in human birth'; Bcd 44v4 *hvīya jastūña raṃna* 'jewels, human, celestial'. See further s.v. *hvaṇḍ-* 'man'.

hvīyaṣaa- 'human', *hvīyāṣaa-*, *hvīvaṣaa-*, III 76·244 *hvīyaṣā agapya ñaśä* 'human beings, impure, contemptible'; II 107·162 *pharākẹ vā hvīyāṣā ū ttrīyaśūnya satva* 'many beings human and animal' (BS *tiryag-yoni-*); III 119·25–9 (exercise in script) *khva ma ysima-śadya hvīyiṣā hvaṇḍā h[v]īya ñāpāma hamya cū mārā-pyarana bīśvā bāḍvā pajsamaḍa dīryāṃda* 'when here in the world (=BS *loka-*) human men's presence had occurred who at all times held parents honoured', repeated below III 119·37–9. Note *ñāpāma* 'being found, near or present' from BS *jñāpya-* 'be known to be', III 72·157 *hvīyaṣāṃ hīvī rathä*

'noise of humans': JS 15r4 *hvīyaṣai satva parauysaṃdai ysirkä bīsaije baṃtve yuḍi* 'the human being, drowning, shrieked pitifully; he made lamentation'; JS 26v4 *hvīyeṣai āṣṭi mīrāṃ* 'a human being was about to die'; K 20·252 *kūṣṭa hvīvaṣau vara hajsara naiśta* (=K 28·167–8 *(hvī)vaṣau*) 'where there a place for humans (gen. plur.) does not exist'. From *hṿīya-* adjective to *hvẹ* 'man' (as *rrvīya-* 'of the court' to *rre* 'king'), whence by adjective suffix *-aṣṣaa-* 'belonging to'.

hvū 'having good, fine colour', 40·11 *śair-chä hvū pā* 'dark-skinned, fine-coloured feet', variant to III 38·35–6 *cha-hvasta-* 'coloured in skin' and III 47·54 *cha-rrvana* 'red-skinned'. From **hu-gauna-* > **hvūna-*, **hvūṃ*, *hvū* (like *jūna-*, *jūṃ*, *jū* 'times', see s.v. *gyūna-*), above *ggūna-* 'colour'.

hvẹ, *huvẹ* 'man', see *hvạnd-*.

hve 'he spoke', see *hvate* s.v. *hvan-*; K 40·20 *hvẹ* 'he spoke', =K 43·138 *hve*.

hvẹ 'to talk', infinitive to *hvan-*, Sid. 125v3 *ḳṣimīdä hvẹ* 'they wish to talk', see *hvan-*.

hvai 'own', v 64·47–8 *⟨hi⟩māti khū hvai prrattiñe* (BS *pratijñā-*) *āya ne gyasta baysä* 'may it be when your own promise may have been, not of the *deva* Buddha', for *hīvye*, *hīyai*.

hvaijīnaa- 'sanguineous', see *hūṃjīnaa-*.

hvaiñ-, *hveṃñ-* 'to dry', see *hvāñ-*.

hvetä 'he spoke', v 40, 56r3; v 28, 32r4 *tta hvete sä* 'so he spoke, saying', archaistically from *hve* for *hvate*.

hvetä 'cleft (?)', Z 22·116 *dara ṣkala hvetä alava ggaṃpha säyate briṃje jiyāre* 'ravines, dry places, clefts (?), forests (BS *aṭavī*), expanses, sands, dry grounds will vanish'; loc. plur. SuvO. 55v3–4 *kīntha o garuvọ āraññānuvọ o hvẹtuvọ o rrundä kūṣḍu vätä* 'in the city or in the mountains, in wildernesses (BS *āraṇya-āyatana-*), or in clefts or in a king's palace', BS *nagare . . . āraṇya-pradeśe vā girikandare vā rāja-kule vā*; here *hveta-*, BS *kandara-*; SuvO. 55v3 *āraññānä o garuvọ o a⟨la⟩vä o rrundä kūṣḍu vätä* 'in wilderness (BS *āraṇya-āyatana-*) or in mountains or forest or a king's palace', BS *āraṇya-pradeśe vā girikandare vā rāja-kule vā*, Z 17·10 *vabeḍä bārä vañi varūvändä ggaryau hve⟨tyau⟩* 'the rain rains down; the streams flow down from the mountains (from) the clefts'. A similar geographical list is in Uigur Turkish Säkiz yükmäk (p. 74) *tayda arïyda öng körtäkdä qunta kötkidä* 'in mountain, forest, desert, sands, highland'. For 'cleft' Khotan Saka has also *dara-*, *draha-*, and *ḳẹca* from *dar-* 'to break, tear up' and *kart-* 'cut' (*ḳẹca* < **kalčā*). If *hveta-* is traced to *fra-pāti-* (see *hv-* in *hvaṣta-* 'first', and *hvāha-* 'wide'), the base is *pat-*, present *pāt-* 'to cut, split' in Oss. D. *fadun*, I. *fadyn*, *fast*; *mit fady* 'cuts through the snow' (quoted V. Miller, Dictionary s.v. *märγgä* 'breast-straps').

hveta jsa 'with power', see *hautā-*.

hvaittä 'he beats', participle *hvasta-*, Z 2·16 *kho ye siyato hvaittä bajsīha* 'as one beats sand in a mortar' parallel Brahman-Sanskrit Bhartṛhari, Nīti-śataka, *śloka* 5, *labheta sikatāsu tailam api yatnataḥ pīḍayan* 'would one get oil among the grains of sand even if one pounded it vigorously?'; v 30, 73v1 *amatauya kaśte hvaittä* 'he falls into distress, he is beaten (for older **hvaitte*). Participle, SuvP. 71r4 *cu vā basta cu hvasta* 'who are bound, who beaten', BS *baddha-pīḍitāḥ*; Z 2·218 *hvasta bremandā basta* 'beaten, weeping, bound', parallel Suvarṇa-bhāsa 3·79 *tāḍitā bandhana-baddha-pīḍita-*; with negative Z 22·158 *ahvasta ṣṭāna abasta, uysnora dātu yanīndi* 'although not beaten, not bound, the beings practise the law'; 3 sing. JS 10r2–3 *biśä śadya hvaste* 'he beat all to the ground', K 17·188 *kūsa hvastāda* 'they beat the drums' (see *hvasta-* above). Noun, Sid. 149r4 *taiṃñä* (*-iṃ-=-ai*) *hvaiya* 'injury to the eye', Tib. *mig snad-čin* (*snad* 'injure'), for the form see *khaiya-* 'contusion' (base *khad-*). From base, *hvah-*:*hvasta-*, **hvahati* > *hvaittä*, Av. *xvaŋhaya-* *xvasta-* 'thresh', Sogd. Bud. *γw'y-*, Man. *xw'y-* (*xvāy-* < *xvāhy-*), Oss. D. *xūajun*, *xuaston*, I. *xoin*, *xojyn*, *xost* 'to beat' (*-hy-* > *-y-*, but *-d-* is kept), Zor.P. *xvastan* 'thresh, beat', *xvahēt*; *pīl-xvast* 'elephant-trodden (of a road)', *xvastak*, *xvahišn* 'trampling'; M.Pers.T. *frxw'h-* 'tread'; Yaγn. *xuay-*, *xoy-*:*xuasta*, *xasta*, Chorasmian *uxvāh-*, *xāst*; Yidγa *xāim*:*xāstəm*, Sanglēčī *xūy-*:*xūiδ*; Orm. *xay-*:*xŭst*, 3 sing. *xīd*, Baxtiārī *axṽ* 'threshing'. With preverb *pa-* II 5·75 *paḥvastạ yai nāṃdạ stā vạmāḍa* 'he was beaten, bowed down, tired, exhausted'; *ttä-*, see above *ttähvaittä*: *ṇẹi-* < *niǎ-*, see *ṇẹihvasta-*. Sogdian preverbs *'n-*, *'p*, *-'w-*, *n-*, *nš-*, *p-* *pč-*, *pt-*, *pr-*, *βr-*, *s-*, *(w)y-*; Yaγn. *puxoy-*, *suxoy-*, *tuxoy-*, *unxoy*. Possibly IE *seu-*:*su-*, with increment *-es-*, *sues-* 'press'.

hvạide 'is said', Manj. 166 *ttyā jsa maṇḍe hvạide raṣta* 'because of these it is rightly called female (?)'. See *hvīnde*, s.v. *hvan-*.

hvaina 'messenger', II 120·206–7 *ttāṣṭa ttą janavai vīrāṣṭa tsamadai hvaina yai* 'he was a travelling (**tsumaṃdai*) messenger to that country'; II 121·222 *ca ma drrau ttāṣṭa tsamadai hvaina ya* 'who here was such a messenger travelling there', see translation BSOAS 30, 1967, 103. Adjective from *hau-* 'speech' formed like *āhvainaa-* 'fabulous' from *āhau* 'tale'. See *hvanainaa-*.

hvaiya 'injury', Sid. 149r4, Tib. *snad*, see s.v. *hvaittä*.

hvaiyä 'possession', II 34·5·7 *stūrāṃ hvaiyä ni pajīdä* 'they do not demand possession of the large cattle (horses)'. From base *hvad-*, Zor.P. *xvāstak*, N.Pers. *xvāstah* 'property', to *xvāh-*, *xvāstan* 'desire'. IE Pok. 1039–40 *sṷād-* 'be sweet; to like', O.Ind. *svādate* 'enjoys', *svādú-* 'sweet', Greek ἡδομαι, ἡδύς, ἀδύς, OHG *swōti*, O.Engl. *swēte*; to O.Ind. *svāttá-* 'spiced', Av. *xvāsta-* 'fermented', Balōčī *wād* 'salt'.

hvẹyyau 'men', second component, I 250, 214a1 *vasutyau tvatare-hvẹyyau* 'with pure superhuman (eyes)', BS *cakṣuṣā viśuddhena atikrānta-manuṣyeṇa*. See *hvạnd-*, nom. sing. *huvẹ*.

hvera- 'sweet', *hvarra-*, *hvara-*, Sid. 16r2 *cu ganaṃ ṣi pvā u garkha-gvāchä u hverä, vrrisaṇī* 'what is wheat, it is cool, and heavy of digestion and sweet and giving virility' (BS *vṛṣaṇeya-*), BS *vṛṣyaḥ śīto guruḥ svādur godhūmaḥ*, Tib. *gro ni bsil-źiṅ lċi-la mnar-ba yin-te*; N 76·4 *khāysä hverä tcārbä* 'food, sweet, fatty' (Suv. ed. Nobel, 179–80 differt but probably *madhura-*). See *hvarra-*.

hvera- 'food', SuvO. 53r3 *hverä āstanna khaśä pattarre* 'food and drink, the edibles and the rest', BS *annena vā pānena vā*; SuvO. 56r7 *hvera khaśa* 'food (and) drink', BS *pāna-bhojanāni*.

hvera- 'to be taken, suffered', V 3·2·6 *pạjse phạuwa hvera himāra* 'severe penalties are to be suffered', with *phạuwa* from Chinese *pau*<*pâu* 'punishment' (K 664·4). See SDTV 57. See the base *hvar-* 'take' s.v. *hvarāka-* 'robber'.

hvaira 'bold (?)', II 116·34 *śūra-pacaḍa hvaira hama-jūnaka dāśīda āṣạ ttā yaña* 'heroic in behaviour, bold, all youthful, they have deemed worthy'. See *hvāra-*.

hveraa- 'to be eaten', Sid. 9r1–2 *gvīhä rruṃ paṃjilīña bājinaña dasau haḍā vistā-līkä ni hverai* 'cow's oil (butter) left for ten days in a bell-metal vessel is not to be eaten', Tib. *mar mkhar-bahi snod-kyi nan-du żag bču phan-ćhad lon-pa mi bzah*, parallel to *hvarāña-* 'to be eaten'. See s.v. *hvar-* 'to eat'.

hverāṃ 'food (?)', III 14·14 ⟨...⟩*ma hverāṃ pāsi* 'the period (of two hours) for eating (supper?) presided over by the Hog', the period 7–9 p.m. Possibly adjective *hverānā-* 'of food'. To N.Pers. *šām* 'supper'.

hvairai 'to be eaten', Sid. 9r4, Tib. *zos-na*. See *hveraa-*.

hvauraka 'sisters', K 16·166, =K 24·106 *hvaura*, =K 33·55 *hvaräka*. See above *hvar-* 'sister'.

hvauṣṭa 'best', III 109·4 *hamīḍa hvauṣṭa* 'associated, chiefest'. See *hvāṣṭa-*. For *-vau-*, see Manj. 368 *akhvauṣṭa-* 'unmoved'.

-hvyāñe 'produced', second component, III 128·2 *ahvyāñe* 'non-produced, eternal (of *saṃsāra*-migration)' to base *hau-*:*hu-* 'to bring into existence', see also *ṣū* 'produced'. IE Pok. 913–4 *seu-*, O.Ind. *sūté*, *sauti*, *savati*; Av. *hunāmi*, *haota-*, O.Ind. *sūnú-*, Got. *sunus*, O.Engl. *sunu*, Lit. *sūnùs*, O.Slav. *synŭ*, Greek υἱύς, υἱός, Tokhara B *soyä*, A *se* 'son'.

SUPPLEMENT

anāraṣṭa- 'unexcited (?)' (with blurred *akṣara* after *a-*), III 104·35–6 *na ra pā āyvena āyāṣṭa pāśarai anāraṣṭā* 'no more thereafter distressed by heat, undisturbed in the sunshine'. From base *ā-raz-* 'to raise up', see *āraṣṭa* 'he built', and cognates s.v. *rrays-*. Possible would also be the base *rauś-* 'burst' but of unsuitable meaning.

apaucalīka- 'plant name', BS *sugandhaka-*, could with corroborative *a-* (see s.v. *abvātta-* 'abundant') be traced to *pau-* 'to purify', see s.v. *pā* 'purified', and so approach BS *gandha-*.

amaye 'a title', could with corroborative *a-* be traced to *amaya-* with *maya-* 'good fortune', like *humaya-* and N.Pers. *humāyūn*, see below *mīrai*, if rather from base *mai-*.

alīya- 'nourished', here Armen. *parar*, *parart* 'fat' belongs, and not, for the meaning, to *padār-* 'to maintain, honour', against E. Benveniste, Études sur la langue ossète, 99.

ārya- laudatory epithet of the Buddhist *bhikṣu-* 'mendicant', rendered SuvP. 61v1 *parrīyastāna-* 'saved', is glossed by Uigur Turk. *qutluγ* 'fortunate' (P. Zieme, Acta orientalia hungarica 22, 1969, 109).

ālaṣka-, *ālaṣta-* 'settlement, city', possibly as a 'camp', like the name *Madaktu* of the ancient Elamite city and the Greek report of Περσῶν στρατόπεδον 'camp of the Persians' as the meaning of the Persian name *Pasargadai*, city of Cyrus (see Acta iranica 1975, Monument H. S. Nyberg III 309–12). The two forms are like *huṣka-* 'dry' and *huṣta-* 'dried'. If Zaza *läš*, *läj*, *läž* 'fight, war' is connected with Zor.P. *laškar*, N.Pers. *laškar* 'army', the *laṣ-* of *ālaṣka-* could mean 'warding off' rather than 'lying down'. That would then be *lax-š-* to IE Pok. 32 *alek-* 'ward off' (possibly retaining IE *l-* (like N.Pers. *lištan* 'to lick'), beside Khotan Saka *rräṣta-* 'licked'). The Chinese reported from Turkish two words: *ia-lau-ṣan* (from *at-lâk-ṣan* K 206·3; 673·4; with radical 93; 849) 'god of war', and *ia-lau-xo* (from *iäi-lâk-yâ* K 188·1; 566·2; 414·9) 'fighter' which would attest this Iranian base *laxš-* in two loan-words in early Turkish. For the usual spelling with *r-*, see above *rakṣ-* 'to protect'.

āska- 'antelope' translates Tib. *khar-go-sol* (ed. Pekin with *s-*). This is the Khotan Saka *khara-* in the adjectives *kharīña* and *khyera*. Tib. *khar-go* could replace an Iranian * *xaragau-*. For Tib. *sol* 'antelope' the Chinese gave *xuang-iang* 'yellow sheep' (cited by P. Pelliot, Histoire ancienne du Tibet, 1961, 143).

āstaṃ, older *āstana-* 'beginning', in II 32·9 *āstaṃ kaṃthi vī hīysda hvaṃḍi* 'men present at the entrance to the city' (partitive adjective).

īrū 'oleander'. The trees are mentioned in Keriya near Khotan by E. Maillart, Forbidden Journey, 1937, 198. The BS *karavīra-* is transcribed in the Tibetan translation of the Avadāna-śataka (ed. J. S. Speyer 1902–6) where BS *karavīra-mālā* 'oleander garland' is rendered by Tib. *karabirahi metog-gi phren-ba*.

kaṇaiska- the Khotan Saka name of the Kušan Emperor Kaniṣka occurs in II 107·156 BS *kaṇaiskā naumā* 'Kaniṣka by name', and 160 Khotan Saka *kaṇaiska naumä*. The same word *kaṇaiska-* is also used of the little, smallest finger, for which Munjānī has *kandir* (older **kanatara-* 'smaller') in *kandir āguškikā* 'little finger'. In *kaṇaiska-* 'smallest' the suffix *-yah-* : *-iš-* of the comparative is turned to superlative by suffix *-ka-*, as the superlative Iranian *-išta-* is formed from *-iš-* by suffix *-ta-*.

The meaning of IE Pok. 563–4 *ken-* ranges over 'young, small, fresh, new'. For 'small' Oss. I. *k'anäg*, *k'addär*; for 'young' Av. *kainyā-* 'girl', Zor.P. *kanīk*, Sogd. Man. *qnčk* 'boy', *knčyk* 'girl', M.Pers.T. *knyg*, M.Parth.T. *qnyyg*. Related are O.Ind. *kanīna-* 'young', *kaniṣṭha-*, *kanyā-* 'girl'. Greek καινός 'new', Celtic Welsh *cenau* 'young dog or wolf'. See also above *tcānai* 'goat'. As a programmatic Kušan name Kaniṣka- might combine 'youthful vigour' with 'like a young wolf' as an early Wolfgang.

kanthā- 'city', add Yaγn. *kät*, *känt* 'city', and Sogd. Chr. *qntčyq-t* 'citizens', to *knt*, *qt*.

kaṃḍä 'city name', in Arabic script *ktk* and *k'd'x*, see AM, n.s., 2, 1951, 11.

kīrä 'rung' of a ladder, see s.v. *ṣakye*.

kṣäv- 'to make noise', add Oss. D. *äsk'ot* 'piping' with variation *ks-* and *sk-*.

gäräta- 'bought', note also Sogd. Man. *ptxryt δ'rm* 'I bought'.

gukṣapa 'huge (?)'. For Av. *višāpa-* a new connexion is proposed from a base *-šap-* to refer to copulation, hardly acceptable (I. Gershevitch, Voprosy iranskoj i obščej filologii (dedicated to V. I. Abaev), 1977, 62–73).

cāśa in the phrase *kṣasą cāśa* renders Tib. *bču-drug hgyur-du* 'sixteen times'. This might indicate for *cāśa* a connexion with a word for 'time' (like *gyūna-*, *tcīra-*, *rrāyā-* and II 7·118 *hauda kāla* 'seven times', BS *kāla-*). Hence IE *kēs-* in Slav. Russ. *časŭ* 'time, hour', O.Pruss. *kīsman* acc.sing. 'time', and Alban. *kohë* (**kēsā*) 'time'. The *c-*, not *tc-*, is from *č-* before front vowel, as in *canda-* 'quantus' (**čiyant-*).

ttāgutta- 'Tibetan'. The further shift in spelling to *-ḫ-* to express the voiced fricative *-γ-* is found in III 123·59 *ttāṃḫatta*, 67 *ttāṃḫatta* rendering BS *bauṭa* (*bhoṭa*) 'Tibet' from Tib. *Bod*. The medial vowel is then extruded in II 120·205 and 220 *ttāṃḫtta-vadāṃ pada* 'the road of the Tibet road'.

tturaka- 'covering'. The BS *tula-* 'umbrella (?)' of the Bäzäklik picture may be connected here (see H. Lüders, Philologica indica 265).

tca- the preverb, can be also connected with Oss. *cä-*, *c-*, see I. *äpparyn*, *cäpparyn* 'throw down'; *D. niccaraun*, *araun* 'to echo'.

tcānai 'goat', with *pā-čana-* 'mountain goat', see *pāmir* in TPS 1960, 76.

tcāṣ- 'to pour' in *vatcāṣ-* 'to sprinkle'; here can be added Sogd. Bud. *čš'ntk* 'thirsty' (Dhyāna 105).

tcūlye 'splendid' offers an explanation of the name of the grove in Tcarma (Tib. *ćar-ma*) called *ću-le* (see R. E. Emmerick, Tibetan texts concerning Khotan, 103.)

tsām- 'to swallow' is connected also with Yidγa *šam-*: *šamd* 'to drink', Orm. *šam-* 'to sip', Zaza *šim-* 'to drink'.

data- 'wild animal' in the double phrase also in Pāzand Skand-gumānīk-vičār 4·63 *daδ u murū*.

deka 'so much', here the translation is incomplete: 'may all beings become Buddhas'.

naḍe 'man' in V 341, 80v2 renders BS *bhoḥ* 'sir'.

naṣi- add II 40·3 *naṣīphuaštu* to the list.

nitcana 'outside', here with *handarna vicittre* 'within, various' left untranslated.

närāko tīndä 'punishes' V 114, 63v3, BS *daṇḍa-*, from BS *nirākāra-* with lost syllable, as V 95·16 *parävā* 'abuse' if from BS *parivāda-* but see p. 254.

pacaḍa- 'manner', here untranslated: 'next there is the wound by cutting instrument and the like', with BS *praharaṇa-*, Tib. *mćhon*.

pande 'path'. A Celtic origin is, indecisively, proposed by Th. Binon in TPS 1976, 67–87, but Iranian contact still seems preferable.

pā 'purified' has lost *-v-* as in III 24, 23b4 *pāti* 'he may hear' from *pyūγ-*.

pira 'house (?)', add also Lydian *bira* 'house', A. Heubeck, Lydisch, 1969, 421.

pūstya- 'book', note also Turk. *b(o)sd'ik* from Sogd. *pwstk*, A. van Gabain, Hungaro-Turcica (Németh volume), 1976, 73.

pyūṃj- 'deny', add Pahlavī Psalter *w'ngy* 'voice'.

phara- 'much', add Tumšuq Saka *phuru*.

baga-laga- 'hero, galant' with *baka-* 'true, sure', note the Chinese use of *ṭṣən* 'true, real' in *ṭṣən kin* 'true gold' (K 386·2; 1194·1) quoted in P. Pelliot, Notes on Marco Polo 278.

byavāre 'are morbid', with untranslated: 'these arise from wind'.

briṃjā- 'dry place', for the connexion with *brījs-* 'dry, parch', note also Av. *daya-* 'bald', N.Pers. *day*, *dāγ* 'plain', Sogd. Chr. *dxšt-*, N.Pers. *dašt* 'desert' from *dag-* 'to burn'.

brya- 'dear', add Tumšuq Saka *jeɔdanu bre* 'dear to the yazatas'.

bhātai 'you gave', JS 16v3 *krrañīnai bhātai ttu haṃdara muśḍe* 'through kindness (BS *kṛtajña-*) you bestowed on him this other favour, may be traced to a base *bāg-* 'to give a share', with *bag-*, if it is desired to avoid the writing of *bh-* for *na-*.

mīrai 'kindness' as from **miθra-* is possible, but the context in *sau mīrai vau* 'profit, *mīrai*, goods' suggests connexion with the adjective *mīra-* 'increased in size, powerful, great' to *mai-* 'to increase', in Av. *avō.mīra-* 'rich in fodder (?)', and *maya-* 'fortune', see TPS 1960, 66–7.

mrāhe 'pearl', add Sogd. Man. *mrγ'rt* 'pearl' and *mrγ'rṯ swmbčyq* 'borer of pearls' (W. B. Henning, Sogdian Tales II 466).

yola- 'false'. For Turkish, beside *yablaq* 'bad', note also *yabīz*, *yawuz*, *yawrī-*, T. Tekin, Acta orientalia hungarica 22, 1969, 58.

ysamye 'vitriol', in Arab.–Pers. *zāj*; the *zājāt* are five in colour: *safēd* 'white', *aḥmar* 'red', *asfar* 'yellow', *sabz* 'green', *kabōd* 'blue'.

rūkyāṃ 'rulers'. Three Iranian bases *rauk-* exist, 1. 'shine', 2. 'please', 3. 'rule'. The first component of the ethnic name *Roxalani* might best mean 'the royal Alans', like Herodotos's Royal Scythians (4.20), βασιλήιοι Σκύθαι.

rutā- 'season', a similar *-ā-* stem from older *-u-* is in *pa* 'food', from *pitu-* above. Sogdian also has *-ā-* from older *-u-* stems, as in Sogd. Man. *β'z'* 'arm', Av. *bāzu-*; *prs'* 'side' from **pṛsu-*, and Sogd. Bud. *prs'kh*, N.Pers. *pahlū*, see W. B. Henning, BSOAS 12, 1948, 316.

rre 'king', has also been traced to IE *ṷal-* 'rule', see R. E. Emmerick, BSOAS 40, 1977, 403, the usual uncertainty for Iranian *r* and *l*.

varga- 'fruit', also K 152·7 *ttani cu vīna ttīma na hama vīvā vargą* 'because without seed there is not ripening (BS *vipāka-*), fruit', quoted s.v. *ttani cu*.

-vādī second component of *pyaḍa-vādī* corresponding to BS *rabhasa-* 'violent' has long resisted interpretation. For the present it is proposed to trace to a verbal **pati-dai-* 'to attack' connected with *dai-* 'to fall' and *dīn-* 'to make fall' (see 2 sing. *dīñä* 'throw down'). Hence to *pā-dīta-* or **pā-dīya-* 'attacking'. It is however still unsatisfactory. A hybrid compound with BS *vāda-* 'speaking' seems out of place.

vistāna 'condition, state', II 83·97 *śauśī hīya vistāna rāśą pastāda yuḍi* (rather than *yuḍa*) 'they deigned to bring into force (cause) a state of excitement'. From *vi-stā-* 'to stand, be in a condition'.

śauśī 'excitement, joy', II 83·97 *śauśī hīya vistāna* 'condition of joy'; K 148·56 *śauśī śarā drūnā bemañā* 'joy, fortune, health, luck'; Ch 1.0021 c (unpublished) *tsāṣṭā śauṣī muñä* 'may calm joy endure'. This can be traced to a base *śaux-ś-* to *saus-* with retained initial *ś-* (see s.v. *śīṃje*, beside Oss. D. *sindzä*). The connexion is then with Armen. lw *sōs* (**sāusa-*) 'haughty, high-mettled' in *sōs erivar* 'prancing horse'. The same word is probably also in the Ossetic epic Nartä name *Sosäg* father of *Soslan*, Čečen *Soska Solsa*, which fits the violent character of Soslan. For IE one would try to find *(s)ḱeuk-* from *sḱeu-*, Pok. 954 *sḱeu-* and *skeu-* (with *-k-*) in *skeu-d-* 'be angry'.

ṣakye 'ladder' gloss to Turk. Uigur *ćatu*, *šatu* 'ladder', frequent also later as *ćatī* and *šatu*.

skoda 'secret', connected with Oss. D. *äsqod*, *äsqot*, *asqot* 'secret', Pam. 2·52 *äsqot känun* 'to hide', *äsqodi* 'in secret'. The Ossetic treatment of *-afta-* varies. In *avd* 'seven' from *hafta* the change has been to *-āvd*. In I. *uäfti*, D. *uftinä* 'weft' the result has been *-aft-*; variation of *-v-* and *-ū-* occurs in D. *stevdzä*, *steūdzä*, I. *stivdz* 'yoke-peg'. Hence here *-od-* can be taken as for older *-aft*.

sthyeṃ 'firm' should perhaps rather be taken in a compound *ṣadu-sthyeṃ* 'firm in faith' from BS *śraddhā* and *sthitaka-*.

hąmatcī for 'sherbet, fruit drink', see also A. C. Moule, Christians in China before 1550, p. 155; note also *cytiacum* ibid. 255 'drink made of fruits', Greek ζῦθος. This Greek word is also found in Sogdian Bud. *zwt'k*, *zwtk* 'intoxicant', *zwt-yw'r* 'drinker of *zwt*'. Thus P 2.388

môw APZY (=*at*) *zwtk* 'wine and intoxicant'. Syriac has *zwtyn* and *zwtws* rendered 'beer'.

hāmye 'awakened', SuvP. 6or1 *bīysāṃdä hāmye* dyadic. But here the BS text has *samāna-* 'being', that is *hāmye*.

hāmvaja 'forgetting' in K 112·371 (quoted s.v. *gvanastai*) is to be set with *hāmurjā-*.

hämäte 'it occurs (to the mind)', Z 2·124 *ttai hämäte* 'so he thought', quoted s.v. *nimānä*, like the Pali phrase *etad ahosi*. Similar is K 34·63 *tta ye* 'so he thought' and JS 11r4 *ttai ya si* 'so he thought that. . .'.

hīys- has partly untranslated K 90·732–3 'and in one birth become *jāti-smara-* (having memory of previous births)'.

hvąnd- 'man', note also Pindaros, Olymp. 13·31 ἀνὴρ θνατός.

hvāṣṭa- 'chief', in v 123, 3a3 voc. sing. *hvąṃdānu hvāṣṭa* renders BS *nara-vīra* 'hero of men'.

Further to *-vādī*, connexion with *vād-* 'to thrust' seems now more likely.

mañ- 'think' 322, add Av. *man-*, IE *men-*, O.Ind. *man-*.

pīr- 'write' 238, add *pai-r-* 'to scratch' with Oss. D. *per-*, I. *pir-*, as in KT VI 195.

ADDENDUM

aysmū, page 7, origin undecided in the lemma above, but a solution can now be stated. The word *aysmū* renders BS *manas-* 'mind, thinking tool', *mata-*, *cetana-*, *citta-* and *vijñāna-* 'theoretical knowledge'. The base is **azmuv-* formed from *az-* with suffix *-ma-*; and then secondary suffix *-u-*, as in *bāysū* 'arm'. This is *az-* 'to drive', beside the form *hays-* with secondary *h-*, as two forms occur from *angušta-* 'finger' in *āṃṣṭī* 'thumb' and *haṃguṣṭa-* 'finger'.

The base *az-* 'to move, cause to move, drive, hunt, lead' is in Av. *azrā-* 'hunting', glossed by Zor.P. *višhar* 'hunting', and in Greek ἄγρα 'hunting'. In *hīnāysa-* 'commander of troops' the compound has *hainā-* and *āza-* 'leading'. From this Indo-European base *aĝ-*, Latin has developed *agō*, *agere* 'to move, drive' and in the derivative *agitō*, *agitāre* 'to drive, think' applied to the mind. The O.Indian base *aj-* 'to drive' has two derivatives *ájma-* and *ájra-* 'place of movement'.

The older Iranian vocabulary has been largely lost so that it is necessary to trace lost words in Iranian loanwords in alien languages. Here the Ibero-Caucasian Georgian can at times assist. It has *Armaz-i* from Iranian *Ahura-mazdā*, and *imed-i* 'hope' connected with Zor.P. *aδmēt*, and *ešmak'-i* 'demon', beside Armen. *hešmak* from Iranian *aišma-*. Armen. lw *nirh*, *nirhem* 'sleep' preserves the only trace of this word in Iranian; in O.Ind. *ni-drā-* corresponds. Similarly Georgian *gušag-i* 'sentinel', Armen. *goušak* 'informer' is found elsewhere only in the Old Persian in Aramaic *gwšk-* 'a government official' (see s.v. *gva*).

It is satisfactory therefore to adduce here the Georgian *hazr-i* (10th century), later *azr-i* 'thinking', with derivative *azreba*, *azroba*, *mohazreba* 'to think', and verbal preterite *azra*. A secondary *h-* is attested also in the Georgian loanword *haer-i* 'air' from Greek ἀήρ.

It is possible to go further in Indo-European. Here Greek ὄκνος 'doubt' may be traced to the *o-* grade to a base *aḱ-*, as IE *aḱ-* and *oḱ-* occur in the base *aḱ-* 'to sharpen' (Pok. 18–22). This *aḱ-* may then stand beside *aĝ-*, as IE *paḱ-* beside *paĝ-* 'to be firm'. Then here belongs also Germanic Gothic *aha* 'mind' for Greek νοῦς; *ahjan* 'to think' for Greek νομίζειν; and *ahma* 'spirit' for Greek πνεῦμα. From this verb *ah-* O.Engl. *æht* and OHG *ahta* 'observing' are derived. For the base IE *u̯eį-* for both 'hunting' and 'intelligence' see above *byaha-* and *vīma-*.

puñaṃdai 'thickened, compact, firm', overlooked above, in JS 27r3, see s.v. *nīyaka-*, from base *nai-* 'to thicken', with *pu-* from *pä-*, from *pa-*.

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